



NEWSLETTER

#LXXXIII

WINTER 2002

THE WARM WEATHER THAT WE HAVE BEEN EXPERIENCING IN THE NEW YORK AREA THIS WINTER REMINDS ME THAT SPRING IS JUST AROUND THE CORNER! With the Spring comes Easter — the greatest of all Christian feasts! Easter makes me realize how integral the virtue of hope is to our lives. Just as we hope with joyful confidence that we will see our Lord in heaven at the end of our earthly journey, so also must we, as Catholic Christians, be hopeful about the future.

Sure, there will always be things to get us depressed or make us uncomfortable — the terrible allegations about the Society of St. John immediately come to mind. For those of you who have not heard about the allegations, two priests who are members of the Society of St. John, the religious community in Shohola, Pa., have been relieved of their duties pending an investigation into alleged sexual misconduct with a young man. This allegation, as well as rumors that some of the priests at the Society of St. John were inviting young men to sleep with them in their rooms as Shohola, and before that, at St. Gregory Academy in Elmhurst, Pa., have caused some traditional Catholic groups to demand an independent investigation, and even have sought the removal of the Ordinary, who has staunchly denied any wrongdoing.

I do now know whether any or all of the allegations or rumors are true. If they are, in fact, true, then it appears that several sick men were admitted into the priesthood and they should be immediately defrocked. Surely the possibility that a few bad apples may exist, however, is not a justification for denouncing an entire religious order! Rather, it is appropriate to let the civil and religious authorities conduct an appropriate investigation into the true facts. Let us all pray for the alleged victims of the abuse, and also for the priests against whom allegations have been made that, if found guilty, they will accept a just punishment and attempt to see the error of their ways!

On the other hand, at about the same time that we were hearing about the scandal regarding the Society of St. John, we learned of the wonderful development in the Diocese of Campos, Brazil where the Priestly Society of St. John Vianney has reconciled with the Universal Church. For 20 years, these Brazilian traditionalists were allied with the Society of St. Pius X, which has rejected many of the reforms of the Second Vatican Council. A ceremony of reconciliation was held on January 18th in the Campos cathedral celebrated by Cardinal Hoyos, prefect of the Vatican's Congregation For The Clergy, and also head of the

Ecclesia Dei Commission. As part of the settlement, the Priestly Society of St. John Vianney has been given the canonical structure of an apostolic administration. Thus, the clergy and lay faithful have now come under the jurisdiction of the apostolic administrator who enjoys the rights and powers of a diocesan bishop.

I sincerely hope that the reconciliation between the Priestly Society of St. John Vianney and the Holy See will become the matrix for the eventual reconciliation of the Society of St. Pius X with the Holy See!

I also have good news to share with you about one of our national officers, our Treasurer, Jane Errera. Jane was recently awarded the 2001 Palestrina Award by CanticaNOVA Publications, a publishing company that produces

“Traditional Music for the Contemporary Church” in recognition of her work as a church musician at the parish of St. Anne in Bethlehem, Pennsylvania, and for her work with the American Guild of Organists. We are quite proud of Jane, who has done a splendid job since being appointed to the post of Treasurer of our association last year!

May the Lord make this entire Easter season a joyful and wonderful event for all of you!

— William J. Leininger

FROM THE CHAIRMAN





THE LATIN LITURGY ASSOCIATION

Founded in 1975 to promote the more frequent celebration of the Mass in the Latin language. 38 U.S. bishops serve as the Association's Advisory Board.

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This newsletter is mailed four times a year to the members of the Association. To become a member, send annual dues to the-Treasurer according to the following schedule:

\$5	Seminarian
\$15	Regular
\$20	Married Couple
\$20	Regular, outside U.S.
\$25	Married, outside U.S.

SEND US YOUR NEWS!

Please send us news about developments in your parish or Latin Mass community. Perhaps there's a newly scheduled Latin Mass, another activity, or a special event such as a parish anniversary celebration that includes a Latin liturgical celebration. We'd like to hear from you. Please send announcements and reports to the editor as listed above.

EVENTS & ANNOUNCEMENTS

TWELFTH ANNUAL SUMMER MUSIC COLLOQUIUM

Sponsored by Christendom College in collaboration with the Church Music Association of America

June 18-23, 2002
(Arrival on Tuesday, June 18—
Departure Sunday afternoon June 23)
Christendom College Campus
Front Royal, Virginia

Cost: \$340 if paid in advance, \$375 if paid upon arrival. Special day rate available: include sessions, materials, and lunch for \$42/day

Each day will include working sessions these areas with guest faculty:

- Basic Gregorian Chant – Staff
- Gregorian Schola (by audition)—Fr. James Aylward
- Pastoral Liturgy—Staff
- Theology of Worship and of its Music—Fr. Skeris
- Polyphony, Latin & English—Fr. Skeris

Qualified registrants may earn undergraduate college credit or continuing education units are available—request information.

Daily liturgical services available to participants will range from simple sung Masses in Latin and English to Morning and Evening Prayer, from Benediction hymns to a parish High Mass and a Missa Cantata. Evening programs will include a choral clinic session, a membership meeting of the Church Music Association of America, a public lecture and pipe organ master class at Front Royal Presbyterian Church.

Lodging in multiple student rooms on the college campus. A limited number of single rooms may be available for an additional fee— inquire regarding availability. On request, a list of local motels can be supplied to those who prefer such accommodations. **Registrants are asked to bring their own towels and bed linens to help reduce the costs of the Colloquium.** A limited number of linen sets are available for rental at a rate of \$22.50.

Van pickup can be arranged at Dulles International Airport and Vienna Metro Station (the end stop for arrivals at Reagan National Airport, BWI, Union Station (Amtrak), etc.).

For further details, contact Dr. Kurt Poterack, Executive Director of the Colloquium (kpoterack@cs.com) or call the Christendom Music Office at (540) 636-2900 ext. 274; fax (540) 636-1655.



**SUMMER MEDIEVAL STUDIES PROGRAM
AT THE UNIVERSITY OF NOTRE DAME**

A number of courses are being offered that will be of interest to LLA members.

Liturgical Latin: A Workshop (Course MI 577)
3 credit hours 6/17—7/5

Intended for graduate students and researchers who wish to develop a deeper knowledge of Latin liturgical texts, both from the liturgy itself as well as rubrics, directives, and commentaries. A developed reading knowledge of Latin is required. Inquiries should be directed to the instructor, Prof. Daniel Sheerin (574) 631-6236 Email: daniel.j.sheerin@nd.edu

Latin Paleography (Course MI 517) 3 credit hours 6/19—8/2
An introduction to the study of medieval writing materials and practices of Latin scripts from Antiquity to the early Renaissance. Prerequisites are both elementary and intermediate Classical Latin or the equivalent.

Medieval Latin (Course MI 570) 3 credit hours 6/19—8/2
Latin language and literature of the late antique and medieval periods (AD 200-1500) with attention to vocabulary and word formation, orthography, pronunciation, morphology, syntax and prose style and metrics.

Intensive Latin Review (Course MI 571)
1 credit hour 6/18—6/27
This course is an intensive two-week review of the principle constructions of Classical Latin syntax, designed for those who have completed both elementary and intermediate Classical Latin or the equivalent and wish to study medieval Latin.

For further information, contact Dianne Phillips, Programs Coordinator, Medieval Institute, University of Notre Dame (574) 631-8304 Email: Phillips.64@nd.edu
Website: www.nd.edu/~medinst
Prospective students should inquire as early as possible. Housing arrangements are available through the campus housing office.



NEWS

ROME

Last September 21 (2001) the Pope sent a letter to the members of the Sacred Congregation for Divine Worship and the Discipline of the Sacraments. In it he explicitly praised the "very beautiful prayers . . . in the Roman Missal of St. Pius V . . . which . . . express the most profound sense of humility and reverence before the Holy Mysteries. . ." On February 21-22, a conference was held at the Salesian University in Rome commemorating the fortieth anniversary of the issuance of the apostolic constitution *Veterum Sapientia* by Blessed John XXIII, which reaffirmed and mandated the use of Latin in the Church's liturgy. In a message (itself written in Latin) to the conference, read by Angelo Cardinal Sodano, the Papal Secretary of State, our present Holy Father reaffirmed that Latin is the official language of the Church and called for greater study of Latin in the seminaries. Certain members of the Salesian Order are now working on expanding training in Latin in their seminaries.

CHICAGO

At the request of Cardinal George, Msgr. M. Francis Mannion has established a Liturgical Institute at the Pontifical Seminary of St. Mary of the Lake in Mundelein IL. Monsignor is well known as a skilled liturgist of moderate views, and he has assembled a similar staff. While not likely to take a high degree of interest in Latin worship, the Institute is well situated to displace the false liturgical principles which have been bandied about with such assumed authority for some decades. Serving as visiting faculty in 2001-2002 is an old friend of this Association, Fr. Bruce Harbert of England (one of the featured speakers at the 1995 L.L.A. convention in Cleveland). He holds the Margaret and Chester Paluch Chair of Theology at Mundelein this year.

On Oct.26-27, 2001, the Liturgical Institute sponsored a conference on Church architecture. Among the featured speakers was Professor Duncan Stroik of Notre Dame, who was one of the speakers at the 2001 L.L.A.convention.

And on Feb.15, 2002, the Institute held a Hillenbrand colloquium, at which the principal speaker was Fr. Cassian Folsom, O.S.B., an L.L.A. member and Prior of the new Benedictine monastery at Subiaco in Italy, which has its liturgy in Latin using the new liturgical books.

CLEAR CREEK, OK

Progress continues at the new Benedictine Monastery at Clear Creek OK. In November 2001 Abbot Forgeot clothed three new postulants in the habit of the order, admitted two others as novices (the total number of novices has since risen to seven), and received the first vows of two monks who had completed the novitiate. This is substantial progress. The monks are in temporary quarters. Construction on the permanent buildings is scheduled to begin in the Spring of 2003.

SCRANTON, PA

On December 8, 2001, the Society of St. John admitted three new novices: Joseph Bolin, John T. Blonski, and Kevin Lieberman.

WASHINGTON, DC

A Chant Festival with Vespers in Memory of Dr. Theodore Marier (1912-2001): was held Sunday Feb. 24, 4:00 p.m., at St. Patrick Church, Washington, D.C. Five choirs participated, coming from St. Patrick Church; Christendom College of Front Royal, Virginia; St. Ambrose of Annandale, Virginia; Friends of St. Anselm's Scola at St. Anselm's Abbey in D.C.; and St. Mary, Mother of God (Old St. Mary's) of D.C. Dr. Marier was a major influence in the revival of Gregorian chant in the United States. His long career culminated in a ten-year engagement at Catholic University where he taught chant. (See the "From the Press Section" for more information on Dr. Marier..)

ORLU, NIGERIA

The apostolate of the Priestly Fraternity of St. Peter in Nigeria was formally opened with a Solemn High Mass offered in the town of Orlu (in the southeastern part of Nigeria) on the Feast of the Immaculate Conception, Dec. 8, 2001. In attendance were Fr. Arnaud Devillers, Superior of the Priestly Fraternity, and Mr. Michael Davies, President of Una Voce International. About 2,500 of the laity attended(!), as well as representatives from five other Nigerian dioceses who seek the return of the Latin Mass. Celebrant was Fr. Evaristus Eshiwu, F.S.S.P. The local bishop has already given to Fr. Eshiwu the land on which to build a church in which the traditional Latin Mass and related ceremonies will be celebrated exclusively. Construction has just begun.

CAMPOS, BRAZIL

The formal reconciliation of the Society of St. Jean Vianney to the Church took place in a magnificent ceremony held on Friday, January 18, 2002 in the Cathedral of the Holy Savior in the Diocese of Campos, Brazil (near Rio de Janeiro). Among those in attendance were: Dario Cardinal Castrillon Hoyos, President of the Ecclesia Dei Commission; Eugenio Cardinal Sales, Archbishop Emeritus of Rio de Janeiro; Archbishop Alfio Rapisarda, Apostolic Nuncio to Brazil; Archbishop Carlos Alberto Navarro of Niteroi; Roberto Guimaraes, Bishop of Campos; and Bishop Licinio Rangel, head of the Society of St. Jean Vianney, newly appointed as head of the Apostolic Administration for traditionally-minded Catholics in this diocese. Also present were some fifty priests (including all 26 members of the Society of St. Jean Vianney) and approximately 2,800 of the faithful (exceeding the cathedral's capacity). This society has not been in communion with Rome for many years and this event represents a milestone in the repatriation of such traditional groups.

NEW YORK CITY

On Saturday, January 26th, a Solemn High Tridentine Requiem Mass was offered for the repose of the soul of King Louis XVI of France at St. Ann's Armenian Catholic Cathedral in New York City. Celebrant was Fr. Arnaud Dubois, F.S.S.P.; Deacon was Fr. Leonard Glavin, O.F.M.Cap.; Subdeacon was Mr. Jeffrey Collins.


Among those present was Geza von Hapsburg, Archduke of Austria. While we're on the subject of Louis XVI, it's interesting to note an historical coincidence. A relative of our Chairman Emeritus Robert Edgeworth was the chaplain who accompanied Louis XVI to the scaffold for his execution and administered the last rites. He was Fr. Henry Edgeworth.

LINCOLN, NE

On February 9th the Most Rev. Fabian Bruskevitz conferred orders upon certain members of the Priestly Fraternity of St. Peter at the Cathedral of the Risen Christ in Lincoln NE. Ordained as subdeacons were Messrs. Joseph Hearty and Duncan Wong. The minor order of acolyte was conferred upon Messrs. Benjamin Durham, James Fryar, Kenneth Fryar, Matthew Gordon, Michael Magiera, and Gregory Pendergraft. At the Mass His Excellency served as celebrant; Deacon was Fr. Joseph Terra, F.S.S.P.; and Subdeacon was Mr. Peter Byrne, who is an actual subdeacon in the Fraternity.

PITTSBURGH

The Latin Mass community in the Pittsburgh Diocese sponsored a Lenten mission given at St. Boniface Church on March 1-3, 2002. The conferences were given by Fr. Paul Carr, F.S.S.P., the North American Superior of the Priestly Fraternity, and the Latin Mass was offered each day.



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The January 31 issue of *The Wanderer* included a front page story about the reconciliation of the St. John Vianney Society in Brazil. It included a quote from a letter that the group's ordinary (remaining in this position after reconciliation) sent to the Holy Father expressing a desire for "perfect communion with the Chair of St. Peter." The Pope ordered erection of this apostolic administration directly subject to the Holy See. He also "conceded the use of the Roman rite and the liturgical discipline of St. Pius V, with the adaptations introduced by his Successors up to Blessed John XXIII." News of this reconciliation was previously mentioned in this newsletter, in the Chairman's column, and in the news section.

The Latin Mass Society of England (separate from the A.L.L.) sponsors an annual pilgrimage to the Shrine of St. Winefride at Holywell (in North Wales). The last one took place on July 8, 2001, and was marked by a Solemn High Mass in the old form. Celebrant: Fr. Andrew Southwell, O.S.B.; Deacon: Fr. Philip Cruere, F.S.S.P.; Subdeacon, Rev. Mr. Konrad Lowenstein, F.S.S.P. Details appear on p.63 of the current (Winter 2002) issue of *The Latin Mass*. The next one will be on July 7, 2002.

The current issue of *The Latin Mass* also draws attention to the Latin Mass (old Missal) now offered in Wroclaw (formerly known as Breslau) in Poland at Our Lady of the Sands Church at 6:30 P.M. on the first Sunday of every month.

Father Bruce Harbert, previously mentioned in the news section (from Chicago), has a fine article in the current issue (Vol.Six, NumberTwo) of *Antiphon*: "Implementing *Liturgiam Authenticam*: A Case Study," on pages 20-26. See also the synopsis of the pertinent facts regarding this important Instruction from the Holy See on pages 42-46. Fr. Harbert sets out to "combine a presentation of some major themes of the Fifth Instruction [*Liturgiam Authenticam*] with an exploration of the implications of these for liturgy in the English Language." The is a subject of ongoing interest for many of our LLA members and this analysis by Fr. Harbert is worth a search in the library for this number of the *Antiphon*. Here are some select quotes. "The Lord be with you'... is only an approximate rendering of the original, *et cum spiritu tuo*, which literally means, 'and with your spirit.'..... A good deal has been written about this phrase. Some scholars justified the current translation on the basis that 'your spirit' is merely a semantic circumlocution for 'you.' Others saw deeper meanings in the phrase, recalling its use by St. Paul in greetings such as, 'The Lord be with your spirit.' They argued that Paul had in mind the Spirit of God dwelling in the Church." " 'All life, all holiness comes from you' gives a weaker sense of God the Father's initiative than the Latin (*vivificas et sanctificas universa*), which means 'You give life and holiness to all things.' In our current version, life and holiness sound like emanations flowing from God the Father independently of his will, like the fluid known as Ichor that the Greeks believed to pour from their gods."

FROM THE PRESS

This same issue of *Antiphon* includes "What Happened to the Liturgical Movement?" by

Richard John Neuhaus. This article explores this question by considering the aftermath of the Second Vatican Council. Here's an example: "The liturgical renewal affirmed by the Council was driven by a disciplined *ressourcement*, an ever deeper delving into the constituting faith and practice of the church, which is the mystery of Christ through time. Soon, however, the theme of *ressourcement* was displaced by that of *aggiornamento*—an increasingly frenetic effort to update, to modernize, to get in step. To get in step with whom and with what? With other Christians, of course, especially with those who had been through the 'fiery brook'—the *Feuerbach*—of modernity. This desire, to be sure, was linked to the imperative of ecumenism, and imperative powerfully reaffirmed by the present pontificate. But too often—in liturgy, sacramental the-

ology, architecture, and the arts—it was an ecumenism more of imitation than of mutually critical engagement between the 'other' and the fullness of what we might call 'the Catholic thing.' ... *Aggiornamento*, it was said, was to throw open the windows of the church to let in the fresh air of the modern world, to get rid of the baggage of accumulated accretions that obscured the 'essence' of the church's faith and life. But the air turned out not to be so fresh, and, as with the liberal Protestantism of the nineteenth century, Christianity reduced to its 'essence' turned out to be something very different from the ritualized 'thus and so-ness' of the lived tradition of the People of God."

Nine years ago Blessed Sacrament Parish in Dallas, TX appeared to be in a state of imminent collapse due to debts, disrepair, social problems, and loss of morale. Appointed as pastor that year was Fr. Paul

Weinberger, who has succeeded in turning things around so much so that Blessed Sacrament is now among the most thriving parishes in the diocese. The solution involved many initiatives, some of them of a liturgical nature. The parish is bilingual: some parishioners speak only Spanish, others only English. As a means of effecting greater unity, Fr. Weinberger decided that, at every Mass offered at his church, the Canon would be said in Latin. (Bilingual translation cards are available in the pews.) He has also promoted Benediction, Eucharistic Adoration, frequent Confession, processions, and recitation of the Divine Office in church. Vespers is always said in Latin in the church, usually with Gregorian chant. Everybody loves it—it's a "real" Catholic parish again. An engaging account of the parish and its pastor is to be found in the March 10-16, 2002, issue of the *National Catholic Register*, written by John Burger and appearing on pages 1 and 10.

Sacred Music (Fall 2001) featured a discussion of the life and times of Theodore N. Marier (1912-2001) and his impact on the renewed interest in Gregorian chant in the United States. It's written by Fr. Robert Skeris of our LLA National Council who is president of the Church Music Association of America. The reader given not only a brief biography of this important musical figure in our Church's life,

“**T**he theme of *ressourcement* was displaced by that of *aggiornamento*—an increasingly frenetic effort to update, to modernize, to get in step with other Christians... especially with those who had been through the fiery brook—the *Feuerbach*—of modernity.”

—RICHARD JOHN NEUHAUS,
"What Happened to the Liturgical
Movement?" *Antiphon Magazine*

but also a sense for how his leadership made possible many of the trends toward restored interest in sacred music today. Dr. Marier served as director of the Centre for Ward Method Studies at the Catholic University of America and formerly as President of the Church Music Association of America. He also founded the Boston Archdiocesan Choir School at St. Paul's, Cambridge, Massachusetts.

This same issue of *Sacred Music* brings us "Ordo Antiquus: The 'Tridentine' Movement and 'Reform of the Reform'" by Professor Laszlo Dobszay. This is a fairly strenuous examination of what meaning the Tridentine movement has within the current liturgical milieu. He begins by explaining that papal initiatives that approved celebration of the 1962 Missal, founded the commission *Ecclesia Dei*, and gave the Church statements supporting the value of the old liturgy "placed the Tridentine Mass movement on a new basis. Its followers can celebrate this liturgy without defying Rome amidst a situation when priests educated in the time of the council and now reaching bishop's age, treat them in the same conservative and dictatorial spirit as the previous generation did with the 'innovators.' And so the wheel has turned: the progressives gave birth to new conservatives and vice versa." His answer to the question "What is the traditional Roman liturgy?" is a deft treatment of the issues, both developmental and administrative, that are behind attempts to make this definition. For example, it's unrealistic to speak of liturgy of the apostolic times, because of the paucity of sources available with fragmented information. It also takes efforts of scholarship that are sometimes at odds with one another to chronicle the development of liturgy as practiced through the ages. It's not really easy to comprehensively define the Tridentine Mass, thought of as an ordo codified by the Council of Trent. He points out that, historically, it was the liturgy of the Roman Curia that supplanted certain practices which varied by region or religious order. But the Missal of Pius V then developed throughout the Renaissance and later times, ending up as something somewhat different by the time the Missal of 1962 was issued. But, there was an underlying Tradition of the Church that reshaped itself throughout nearly 20 centuries while retaining its essential features. His view of the revised liturgy is interesting, since he states that "...the recent innovations overrode not some 300 year old custom, but, in fact, broke with an entire tradition of the Roman Church, as far as this is recognizable for us." He terms the *Novus Ordo* liturgy "Neo-Roman" and likens its appearance to that of the Neo-Gallican liturgies of the 17th and 18th centuries, which had the effect of superseding the traditional (Tridentine) liturgy in France. He also speaks of similar "systems created on the basis of the Roman liturgy but farther removed from it. ... The 'reform liturgies' of the past four centuries resemble each other in the following main points: (a) they emerged not as the result of organic development and small changes during the course of subsequent centuries, but from a stormy, one-time modification; (b) they are not structures which originated during the normal process of church life, but are constructions created by 'experts', the inventions of one person or group; (c) though they accept certain elements and details from the liturgical tradition, their structure, material, and arrangement is something newly invented, deviating to a great extent from the tradition, without any concrete precedents. In what sense, then, can the 'Neo-Roman' liturgy be regarded as a Roman one? There is no doubt that it is 'Roman' in two respects. Firstly, the majority of the Roman Catholic Church today celebrates her liturgy according to this Ordo. And secondly, it was

produced within the juridical framework of the Roman Church and enjoys her official approval." For those who like to (or are doomed to) wrestle with these ideas, Professor Laszlo's discussion serves to help find new perspectives.

Catholic World Report (March, 2002) carried "End of a Schism." The schism was that of the Society of St. John Vianney, in Campos, Brazil, mentioned elsewhere in this newsletter. The article describes how this group's schism was parallel to but somewhat separate from that of the Society of St. Pius X. Bishop Antonio de Castro Mayer of Campos assisted Archbishop Lefebvre in the unauthorized 1988 ordinations in Ecône Switzerland and thus incurred excommunication as did Archbishop Lefebvre. Bishop Rangel, the new ordinary for the reconciled society, succeeded de Castro Mayer and was in fact ordained by him and other bishops who had participated in the Ecône ordinations. Concern arose among other traditionalists since the deal struck by the Campos group did not address issues that had caused the breakdown in negotiations between the Vatican and other the followers of Lefebvre. Bishop Bernard Fellay (Pius X) in fact traveled to Brazil in an effort to dissuade the Brazilians from effecting their reconciliation. But he was too late as the arrangements had already been made. Bishop Fellay was quoted as saying that he regretted the actions of the Society of St. Jean Vianney because it weakened the traditionalist movement. However, Bishop Fellay acknowledged that the group had made "no substantial concession on a doctrinal level" and that "for the first time, a diocesan structure has been granted to Tradition." The article by *Catholic World Report* staff notes that, although Bishop Rangel's episcopal ordination was illicit, it was still valid. Thus lifting his excommunication was sufficient to regularize his status. The Campos community includes 26 priests and 30,000 faithful.

Michael S. Rose, architect, has written two acclaimed books on church architecture *The Renovation Manipulation* (2000) and *Ugly as Sin* (just published by Sophia Press). He has written two articles for recent issues of periodicals, "The church building: the Highest form of Architecture" in the February 2002 *Homiletic and Pastoral Review* and "Taking a Tour of the House of God", appearing in Volume 5 number 3 of *Envoy Magazine*. In the first article, he uses the Cathedral of Notre Dame in Paris as a paradigm for sacred place. He quotes Canon Law and the *Catechism of the Catholic Church* in elucidating what the church building should be in practice, particularly how it should, in the words of the Catechism, "signify and make visible the Church living in this place, the dwelling of God with men reconciled and united in Christ" (paragraph 1180). He approaches these same guiding principles a little differently in the *Envoy* article, in which he explores the features and parts of the physical church structure in light of their purposes. He looks at the sanctuary, the altar, the crucifix, the pulpit, and one-by-one describes how they should be designed and situated in order best to fulfill their liturgical roles.

The *Adoremus Bulletin* (March, 2002) included a report on the dedication of the "renovated" Cathedral of the Archdiocese of Milwaukee. Views of those formerly in the pews (removed in favor of chairs) varied considerably. Here are two quotes "It seemed to me that I was in a fancy Baptist church with a very large communion table." And "...gorgeous...like a rebirth of the church." This reworking of the cathedral's interior has been much reported in the

Catholic press and much criticized there. It was accomplished in defiance of opposition to certain aspects of the remodeling voiced by the Congregation for Divine Worship and the Discipline of the Sacraments in Rome.

Also in this issue of *Adoremus* is a news item of special interest regarding the treatment of Holy Days of Obligation in the United States. Although the United States Conference of Catholic Bishops includes January 1 as a Holy Day of Obligation, this requirement was abrogated by a number of West Coast bishops this past January. The report points out that according to the General Norms for the Liturgical Year and the Calendar §55, "Only with the approval of the Apostolic See may a celebration be removed from the calendar or changed in rank." Confusion already exists because of the US bishops decision to remove the obligation for All Saints Day and for the Assumption if these days fall on a Saturday or Monday. Ascension Thursday's observance has been transferred to the following Sunday, a practice which now puts it out of line with the calendar for the 1962 Missal.

[Editor's comment: *The logic of this removal of an obligation looks at the proximity of the day of obligation to Sunday, and Sunday is always a day of obligation. But, for most working people like myself, it's more often than not easier to attend Mass on Saturday than on a Monday, Tuesday, Wednesday, Thursday, or Friday, given the structure of the modern workplace. Of course, because of Saturday afternoon vigil Masses for the following Sunday, this necessitates (usually--depending on concurrence of liturgical days) having the Mass of the Holyday on Saturday morning. We did this for many years. I recall that when I was a kid in the 1960s, parishioners would say with relief, "Well at least the Holyday is on Saturday this year and I don't have to hurry from work to the church for the evening Mass." We had parish evening Masses for Holydays during the week, even when the 1962 Missal was used universally. So who stands to benefit the most from this arrangement? The clergy, who don't have to subject themselves to more intensive Mass schedules spanning two consecutive days.]*

The *Adoremus* article concludes, "The result has been to diminish the meaning and importance Catholics attach to the Church's obligatory celebrations."

Envoy Magazine (Volume 5, Number 5) featured "A Message to Michael" by Jim Moore. It's an interesting piece that talks about the prayer beginning "St. Michael the Archangel," from the Leonine prayers used after Low Mass (1962 Missal) and otherwise used devotionally in many parishes. The writer thinks it's important to "...pull this particular tradition out of mothballs and give it new voice every day..." in the wake of last September's events, which brought the problem of evil back into the national consciousness. But he asks, how comfortable are some modern Catholics about directing a prayer to an Angel?"

LLA founding Chairman James Hitchcock, Professor of History at St. Louis University, contributed "The Crusades and Their Critics"

to the Catholic Dossier (January, 2002). In it he explores the criticisms of the Crusades currently fashionable in some intellectual circles and the complexities involved in assessing the Crusades.

"Elvis Sightings in the Roman Rite" is the amusing title for an essay by LLA member Fr. Jerry Pokorsky. It appears in the January issue of *Catholic World Report*. It's an engaging and informative look at the state of liturgical affairs in today's church, particularly the self-aggrandizing tendencies of some celebrants. There's a real Elvis Presley connection, too. In one of his movies, *Change of Habit*, according to the editor of the magazine's inserted comment, Elvis appears with his guitar, standing outside the altar rail in a church where Tridentine Mass is being celebrated *ad orientem* at the high altar. A nun in full habit, played by Mary Tyler Moore, is in one of the pews. Elvis is playing to the pews, singing "Let us sing together to the Lord." Here are Fr. Pokorsky's comments: "You either had to laugh or cry. Elvis and his hootenanny combo are not facing the

"I'm personally grateful to Elvis for the contribution he has made in preserving our liturgical heritage."

—FR. JERRY POKORSKY in his article, "Elvis Sightings in the Roman Rite" January 2002 issue of *Catholic World Report*.

sanctuary in worship; they are facing the people, with their backs to the altar and tabernacle. The people are being entertained, while the Mass takes place in the distant sanctuary. The priest and his altar boys seem oblivious to the vulgar behavior taking place just outside the sanctuary. Of course, the producers of the movie probably didn't have any kind of agenda. They were only representing what was taking place in many Catholic churches at the time. I'm personally grateful to Elvis for the contribution he has made in preserving our liturgical heritage." The article continues with a discussion of the effect *Liturgiam Authenticam* should have on the celebration of Mass, moving beyond currently popular aberrations that Fr. Pokorsky sums up as "The Elvis Rite." *Liturgiam Authenticam* "recognizes the principle enunciated in the Second Vatican Council that liturgical change should be 'organic.' In other words, the Mass should develop gradually while retaining the integrity of the Church's history and heritage rather than be forced to conform to the 'spirit of

the age.'...The presumption is that a priest will make a good-faith effort to celebrate Mass using traditional forms: forms that have been handed down to him in his liturgical formation."

From time to time, it's informative to look at publications usually of limited interest to LLA concerns. One of these is *Today's Parish*, a publication presumably not connected with Future Church on account of temporal distinctions. The March 2002 issue includes "Parish Surveys—Why, What, How." The article describes how a parish can go about conducting a survey of parishioners and can give "those in the pews more ownership of the work of the parish." It recommends that the survey be taken in church from those attending Mass, etc. According to CARA, the Center for Applied Research in the Apostolate at Georgetown University, people are more likely to respond to this type of survey rather than to one conducted by mail or telephone and are more likely to obtain results from those who attend infrequently. In a sidebar titled "Guidelines for Selecting a Researcher" it states that "The researcher doesn't have to be a practicing Catholic, but he or she does need a basic understanding of the Catholic world. Language is very important in sur-

vey development. Terms such as 'Eucharist' and 'deacon,' for example, have specific meanings in the Catholic context. The researcher should have at least a masters degree in a research-related field, such as sociology or political science; a doctorate is preferred." The guidelines continue with a discussion of costs and how to write the report in clear language, free of any editorializing or agendas. The questions to be addressed are more far-reaching than something pastors have polled the parishioners about, like "what times are most convenient for Mass?" The survey as described would consider elements of parish life like worship, community, formation, stewardship, social justice, leadership, and evangelization. Yes, all this is possible in a single survey.

[Editor's Note: OK, so it gives "ownership" to the people in the pews. Ignoring for a moment the question of whether or not there actually are any pews, will "ownership" mean a good feeling about what's being done, or some feeling of being stuck with the findings? If there's a committee to draw up the questions and it's recommended that the findings be discussed in a parish assembly, then what happens if the assembly wants to ask different questions? It's not required to be a practicing Catholic to direct the research, so what's the stake here? Are beliefs irrelevant? If the survey is taken just of those in the pews, how is it going to reach those registered parishioners who don't attend Mass or other functions? What about shut-ins? What if there are seasonal parishioners? Perhaps there are alienated parishioners who are either not attending Mass at all or are going to Mass somewhere else and seeing to it that their check gets into the collection so that, for example, they can qualify for a lower tuition rate at the parish school and/or perhaps not put up with a style of liturgy they don't like. How will information from these individuals get "captured" as we say in the social science and business disciplines? I cannot see how this is going to work in all parishes. Is it just a matter of gathering and analyzing information, implying that anything goes? Is the objective mere consensus building? Even if I look at this from the viewpoint of non-religious organizational development disciplines and the social sciences, there's a definite implication that important qualitative, institutional issues are being marginalized. This is the Church, not a shopping co-op. There is a "belief system" that is directly correlated to any and all responses and it is being ignored. As a Catholic I must ask, where is the pastoral leadership and accountability? I happen to teach part-time in a University's business school. As a college instructor, I would give it a grade of "incomplete."]

Crisis magazine (February 2002) features "A Renaissance in Chicago: How a Dying Parish Came Back to Life." As many readers will have already guessed, it concerns St. John Cantius Church, the site of our national convention last year. Written by John Burger, it describes the parish's life today, the liturgies, the choirs, and the artwork in the church, both new and restored. Several photographs show the church's interior and liturgical functions in progress. Pastor Fr. Frank Philips, C.R., sums up his mission, "A Catholic parish exists to make saints." He goes on to stress the connection between parish life and family life. The article describes how children are prepared for first confession and communion with an appreciation for traditional values. Another quote from a parishioner speaks of the availability of sacraments, especially confession. A concluding comment comes from Mary Kraychy, executive director of the Coalition in Support of Ecclesia Dei and recipient of the *Cena Domini* award at last year's convention. She observes that the celebration of the liturgy here is not a "going back to some distant day of nostalgia," but a recovery of the sense of the sacred. "What's been done at St. John Cantius will be exemplary to other parishes."

RITUALE

Rituale:

Reflections of a Master of Ceremonies

Column by Scott Calta, Secretary

This is an abridged version of the Secretary's address to the 1999 LLA convention. He has served as MC to the Latin Mass Community of the Archdiocese of Miami since its inception twelve years ago.

Introduction

Many are unaware of what a liturgical master of ceremonies, or "MC," is. Adrian Fortescue was a British priest and renowned liturgical scholar of the early 20th century and authored the most widely circulated ritual guide for the preconciliar liturgy. He defined the MC's function rather aptly: "The master of ceremonies or ceremoniar should know not only what he has to do himself, but also the function of everyone else. It is his business to see that the ceremony is carried out correctly by all who take part in it." Thus, we learn that the MC supervises all aspects of the liturgy, most generally at Sung or Solemn Mass. He sees to it that the rites proceed as they are appointed and that functions are carried out by the various ministers--from the lowliest altar boy to the celebrant himself. The MC is generally vested in cassock and surplice and directs all movement in and around the altar, freeing the priest to offer High Mass with reverence and focus.

Practical elements of being an MC

The MC has no fixed place within the sanctuary; he moves as the rites themselves do. Although he is most frequently observed in close proximity to the celebrant, his own function requires that he be flexible and alert to all in the sanctuary and choir. He was traditionally a cleric--in either major or minor orders--and was often a seminarian. Seminarians--like students and interns in many fields--are often presumed to be "up to date" on the latest scholarship and current in what the professional literature instructs be done. Therefore, one often saw, and continues to see, seminarians serving as MC's. The role of the MC is by no means restricted to the Tridentine Mass; it is a role that continues under the current rites. One is most likely today to see MC's in very large parishes and certainly in cathedrals and anywhere that special occasions occur liturgically. However, today's multiplicity of options and variety of rituals, to say nothing of the presence of liturgical committees and the diverse layouts of sanctuaries, church buildings--and my personal favorite term, parish 'worship spaces"--leave the MC's role less prominent today than it formerly was, at least in the typical parish setting.

Having said that, I can observe that in this era of the Tridentine Mass indult, one sees the advent of a new generation of masters of ceremonies. Many of these have liturgical or academic credentials of one sort or another, but an increasing number are, like myself,

largely self-taught. And they are also, quite frequently, laymen. These individuals study meticulously every manner of missal, rubric, liturgical documents by the Holy Father and various Vatican dicasteries, and a wide variety of periodicals and publications. The Tridentine rubrics are quite extensive, and few individuals, including already overworked priests, can be abreast of every note contained therein. Like every other field, the assistance of specialists becomes paramount.

The average priest, unless he is a member of a traditional order, such as the Priestly Fraternity of St. Peter, probably celebrates the current Order of Mass in addition to the old rite. The Tridentine rubrics are more detailed, as is often its kalendar, than is the missal of Paul VI. It is therefore understandable that Father X, who celebrated the 8AM Sunday Mass at St. Y Church on the twenty-ninth Sunday in ordinary time, may not immediately remember upon his arrival at St. Z Latin Mass Community, that it is there the feast of Christ the King—the last Sunday of October, on the old kalendar. He may not recall, when he is burying a departed Latin Mass parishioner the following Wednesday afternoon, that the blessing and last gospel are not given at the end of Mass, and the dismissal is not *Ite, missa est* or even *Benedicamus Domino*, but *Requiescant in pace*. This is where having an MC comes in quite handy. He keeps track of these not-so-mundane details and finds the appropriate pages in the nearly one thousand page compendium we call the *Missale Romanum*.

The MC does much more than simply turn pages and remind the priest where the next prayer is. He ensures that the deacon and subdeacon do not miss their cues and that all altar servers are awake at the switch. An elevation of the Sacred Host without a bell ringing is by no means disastrous—but it does lose a major portion of that call to adoration that we have all come to expect and depend upon.

On a typical Sunday morning, the MC supervises the sacristy. The vestments of the celebrant and sacred ministers must be laid out, or at least be in their customary places, without the clergy having to search through drawers for an amice or a cincture. The sacristy is often “someone else’s” (meaning that it is not the priest’s own parish) and searching for items, particularly those infrequently used in the new rite, is time-consuming and disquieting to a priest ready to offer the Holy Sacrifice. The fact that he may have just come from the confessional to the sacristy only makes such searches more tedious. Those familiar with sacristies nowadays know that it is never easy to find a burse or a chalice veil in the color of the day, to say nothing of a biretta. The altar linens must be on correctly, the missal must be marked on the proper pages, and the sacred vessels veiled and ready to go. The candles and thurible must be restocked, the bells and communion paten in place, and if it is a Solemn Mass, the humeral veil, and books of epistles and gospels must also be set up. The list goes on. In a typical parish setting, there are probably other details that go along with the transformation from the 1962 to 1970 missals. In some places a freestanding altar must be moved. The MC’s presence makes this process less arduous.

Reminiscences

Permit me to share with you some reminiscences and experiences that I have had. Some are humorous, at least in retrospect. Others are somewhat astonishing and still others can be appreciated most

by those who have had close proximity to things liturgical. Like the theatre, there is a certain expectation that even in the most well-planned liturgy, something will go wrong. Somewhere along the way, someone is going to miss his cue and something unexpected will happen, or conversely, will not happen. It has been said in the past, however glibly, that one of the advantages of having the Latin Mass is that when errors are made in the texts, few people really notice. The celebrant can read the wrong Mass altogether, and it will not be as obvious as it would be at a vernacular Mass. (However, given the overemphasis in “understanding” the vernacular Mass, I am not terribly sure too many would notice there, either.) One of the features of the missal of St. Pius V is a section in front that covers every sort of liturgical contingency, from what happens if the priest forgets to say the words of consecration to a stray creature gnawing on the Host. Fortunately most MC’s have not seen many of these exigencies occur. However, what I have seen happen could rival the familiar television video, where an acolyte’s hair is set on fire from the torch he is holding. I have never set myself on fire, but when I was eighteen I did manage to burn the sanctuary carpet. I was the thurifer and had set the thurible down in front of me during the pause between the elevations of the Host and chalice. While doing so, the censer tipped over on its side and the coals slipped out. When I looked down and realized what I had done, my first impulse was to grab the coals with my hand. Fortunately I resisted that impulse, but did manage to burn a silver dollar-sized hole in the lightly colored rug. I hoped that when I stood up that the hole would not seem so conspicuous, but alas, it was even larger than I had imagined. Imagine how I felt after Mass, when a piece of the carpet from some corner was cut and placed over the hole that I had created. Any delusions of being an altar server “senior” to the younger boys dissipated at that moment.

In the sanctuary, things not happening when they should be, are often worse than ccurring mishaps. Some contingencies are less than humorous. I have seen many a consecrated Host dropped on the floor, but once saw a celebrant trip and spill an entire ciborium of Hosts, which were then scattered by the air conditioner. Three times I have had a celebrant take ill during Mass and be unable to continue, necessitating a paramedic response in two of those instances. In such a case, the Mass must be concluded by another priest, even after a lengthy delay. On one occasion the arriving priest was not familiar with the Tridentine Mass and completed the Holy Sacrifice in the vernacular, using the new missal (a hybrid Mass?). Thus, this particular liturgy was Tridentine through the consecration of the chalice, and the current rite the rest of the way. Countless altar servers have gone down in fainting spells, only one of which was ever myself, *Deo gratias*.

An MC must know how to respond when a priest finds no host on the paten, or when it is realized during the prayers at the foot of the altar that the altar candles were never lit. He must know mundane details, like where Father keeps his spare reading glasses, and where the switch is to turn up the pulpit microphone or lights. He must be able to quickly relocate that page after the ribbon fell out and the precise point on the page where the celebrant was. He needs to know the texts of the Mass for that day, so he knows when in the sequence hymn the gospel procession should set out for its reading. He must be alert for signals from the choir and ready to give them, as well. He must see that holy water and incense are at the ready

when needed. The better he knows the liturgical texts, the more prepared he will be to meet contingencies that inevitably arise. Once, when I was the lone server at a weekday Mass, a large dog wandered into the sanctuary, during the Canon of the Mass. The canine approached the priest and began to sniff his vestments. Fortunately the priest loved dogs, having worked in a veterinary hospital in his younger days. He simply completed a particular prayer, turned, pet the dog, and informed him that he had to go, pointing the way out. Like the tempest at sea that was calmed by Our Lord, the dog was immediately obedient.

Outlook for Future

As the number of indult Masses increase, so will the need for masters of ceremonies. There will likely not be sufficient clergy, for at least the foreseeable future, to ensure that priests, deacons or even seminarians, will be able to serve in this capacity at all times. Moreover, since most Latin Mass Communities offer at least a *Missa Cantata*, generally with incense, on Sundays, the need for someone to coordinate all movements becomes a necessity.

An MC must have considerable serving experience; he cannot direct others in roles in which he himself has never served. He would be well advised to gain experience as a server and thurifer. Being a thurifer alone requires a sense of timing and graceful dextral agility, not to mention knowing how to handle burning coals and incense grains without burning anyone (or setting the carpet on fire).

After he has mastered these roles, he should make a meticulous study of the liturgical kalendar, to understand in detail the sequence and flow of the liturgical year. The purpose of each season and major feast should be completely understood. An examination of the *Missale Romanum* is in order, to learn its size and scope, and how it is laid out. Fortunately, all editions of the missal are virtually identical, with minimal variety, save for ornamentation, print style and relative size.

Certainly an MC must become innately familiar with the *Ordo Missæ*, the Order of Mass. He will need to become acquainted with the celebrant's parts and how they unfold. He must be able to find the Mass of the Day and make the other markings with ribbons, knowing when to flip to another part of the missal.

When he has learned all of the above, he should then purchase a copy of Fortescue's *Mass of the Roman Rite Explained*, or some similar text. There are other such guides, but they are all out of print and are only found through used bookdealers. Fortescue's classic has been reprinted, in light of the growing Latin Mass movement. It has been updated through the 1962 edition of the missal, so certain questions that arose with the revision of the rubrics in 1960 are addressed.

While reading Fortescue, the MC learns first the celebrant's part, then those of the deacon and subdeacon, since frequently he prompts them to perform their duties during the course of the liturgy. He reminds himself of the obligations of all servers, including the thurifer. He then coordinates these by learning his own part—which is, of course, chiefly knowing the others' parts. He then orients himself (no pun intended) with his surroundings at whatever

church or location he serves. With the variety of architecture found these days, many churches, particularly those not constructed with the Tridentine Mass in mind, have idiosyncratic features that must be considered when the old rite is celebrated. Often the placement of servers and choir members becomes an exercise in creative accommodation. Sanctuaries today are frequently less spacious than their counterparts of yesteryear, and this must be taken into account.

The MC should always be abreast of the proper liturgies and other rites. When Benediction or special processions take place, he should consult the missal and Fortescue, so that he may instruct servers on what to expect. Rehearsals for major feasts like Holy Week and visitations by the bishop, are an absolute must. Indeed, occasional practice sessions are always good, even for general purposes, to correct poor habits before they become ingrained.

Conclusion

It is absolutely impossible to expect that our priests will be able to devote time to all of these tasks. Their numbers are too few and their schedules too crammed with pastoral and sacramental responsibilities to expect that they will be able to attend to every detail. (My own priest is a full-time hospital chaplain, often juggling two or even three hospitals, in addition to his Latin Mass Community duties.) It is reasonable to expect that laymen will continue to assist in the MC's capacity, as they have for some time.

Let us remember that all we do to assist at the sacred rites must always be in accordance with the wishes of the celebrant. This is our function as servers and we must never lose sight of this reality as we act in the Lord's service. The more reverently and capably the divine mysteries are carried out, the more edifying to the faithful and efficacious to their salvation the Holy Sacrifice of the Mass shall be. May our roles, however small and insignificant, contribute to the divine plan at work.

EXCEPTUM

An older parishioner was confused by the array of literature on the rack in the church vestibule. Picking up an LLA brochure, she began to read it. As she put it into her purse and prepared to leave, she said to her companion, "Well, at least there's something here that still makes sense." Let's pray that we always strive to do just that.



ROMAN HANDWRITING AT THE TIME OF CHRIST

Paul Berry

Readers will find that the latest book by Paul Berry, *Roman Handwriting at the Time of Christ*, is his best to date. In a series of well-organized chapters, the reader is taken on a guided tour of the various parts of the Roman world of the 1st century. The text is illustrated not by indistinct photographs, but by exact ink reproductions of the Latin letter

forms written at the time. The facsimiles of the penmanship styles are of the highest clarity, and are accompanied by parallel restatements of the original scripts, in modern typeface. English translations are also joined to each specimen. As a result, the lay reader is able to follow every exhibit with a growing sense of excitement.

- Robert J. Edgeworth, Department of Classics, Louisiana State University

A unique view of the Roman Empire during the 1st century A.D. The author has gathered Latin scripts from scattered provinces of the Commonwealth. Few such examples have survived in more than fragmentary condition, yet the specimens are shown to possess a remarkable regularity. The stylistic variations range from the

formal alphabet of a professional scribe to the freehand penmanship of a Roman centurion. This is a valuable sourcebook, with an extended bibliography. The selections that are reproduced, many of them published here for the first time, draw together references which, before, had been available only from widely separated archives.

- Frank T. Coulson, Department of Classics, Ohio State University

Paul Berry's *Roman Handwriting at the Time of Christ* offers a fascinating survey of the informal Latin handwriting used in the 1st century A.D. The work draws on examples from Britain, Gaul, Mesopotamia, Palestine, Egypt and Italy to show not only the variety, but the consistency of script Latin through the length of the Empire.

Samples taken from either east or west in the Commonwealth illustrate that Roman penmanship was universally recognized in countries around the Mediterranean basin and far beyond. For scholars who work with Latin script, and its social context, Berry's monograph provides a valuable new resource.

- Philip Freeman, Department of Classics, Washington University

This monograph is critical for any discussion regarding the language of the earliest Church: whether Greek or Latin. The author demonstrates that script Latin was universally recognized throughout the Empire, from Britain in the west to the Persian Gulf in the east. Using the

far flung evidence of 1st century Roman handwriting - many of the examples never published before - it is shown that Latin would have been the carrying vehicle for the *New Testament* from the earliest age of Christianity.

- Michael Davies, President, Una Voce International

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ORATIO PRO MISSA LATINE CELEBRANDA

PRAYER FOR THE CELEBRATION OF THE MASS IN LATIN

(Official Prayer of the Latin Liturgy Association)



MUNDI REGNATOR, QUI TE OMNI LINGUA HOMINUM ANGELORUMQUE LAUDARI VOLUISTI; TRIBUE, QUAESUMUS, UT ETIAM IN DIEBUS NOSTRIS SACRIFICIUM DILECTI FILII TUI IMMACULATUM ASSIDUE LINGUA ROMANA IN ORATORIIS GENTIS NOSTRAE OMNIUMQUE PERMULTIS TIBI OFFERATUR A POPULO AD TE TOTO CORDE CONVERSO: PER CHRISTUM DOMINUM NOSTRUM. AMEN.

O Master of the Universe, who have willed that you be praised in every tongue of men and angels, grant that in our day too, the perfect sacrifice of your beloved Son may continue to be offered to you in the tongue of the Romans in many churches of our land and every land by a people who have turned to you with all their heart; this we ask through Christ our Lord. Amen.

Cum licentia Ordinarii:
Baton Rouge, LA
August 8, 1994



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