



# NEWSLETTER

XCV

(2006 Number 2)

HERE IN THIS NEWSLETTER ARE TRANSCRIBED EXCERPTS from the talks given at the LLA's Tenth National Convention in St. Louis in July, 2006. Audio recordings of these talks are available on compact disks (CDs) from St. Joseph Radio, who recorded them during the convention. We are grateful to St. Joseph Radio for their diligent thoroughness in recording all the talks. LLA members are encouraged to purchase individual CDs with specific talks or an entire set (8 CDs) of the convention proceedings. If you were able to attend in person, you'll find these talks a valuable souvenir. If you were unable to attend, you'll find these recordings informative and thought-provoking. St. Joseph Radio can be found online at [www.stjosephradio.com](http://www.stjosephradio.com). Here are their address and phone numbers: St. Joseph Radio, P.O. Box 2983, Orange, CA 92866. Phone: 714-744-0336, Fax: 714-744-1998.

The celebrant and homilist for Saturday's Mass was Fr. Edward Richard, M.S., who is on the staff of Kenrick-Glennon Seminary in St. Louis. The seminary choir provided chant and additional music from the choir loft of historic St. John Church. Assisted by a deacon, Fr. Richard celebrated the Mass according to the 1970 Missal. LLA members participated in the responses and acclamations of the Mass with prayerful enthusiasm.

As I opened the convention sessions following Mass on Saturday, I observed in my introductory remarks that the current count of Latin Masses in the United States and Canada is as follows: There were 326 locations where Mass in Latin is celebrated on a regular basis. Of these, 216 locations hosted Mass according to the 1962 Missal. There are definite signals that the Church is recognizing the need to reconnect to liturgical traditions including Latin. Young people especially are interested

in learning about their heritage. The LLA, along with other organizations, must work to help them learn about and appreciate our liturgical traditions. The afternoon concluded with Vespers at historic St. Mary of Victories Church in a simply chanted ceremony that very warm afternoon. Saturday evening's chant workshop was well-attended at the hotel meeting room. Compline was chanted following the workshop which had focused on this liturgical hour.

## FROM THE PRESIDENT



Archbishop Raymond Burke accepts the LLA's *Domus Dei Award* from LLA president, James Pauer and secretary, Scott Calta. See pp.16,17-18 for story and photos from the convention weekend in Saint Louis.

Sunday's Pontifical Solemn High Mass was the most ritually elaborate celebration to date at an LLA Convention. Members who have attended all or most previous conventions agreed that it was both a stunningly beautiful and prayerfully uplifting event. In addition to the full ritual including the Archbishop's arrival in *cappa magna*, vesting at the throne, and the use of both simple and precious miters, the Mass was followed by the solemn transfer and installation of the relics of St. Prosper at the Marian side altar

in the Oratory. St. Prosper is the originator of the phrase "*Lex Orendi, Lex Credendi.*" It was a most appropriate final ceremony for the weekend. For photographs of highlights of Archbishop Burke at Sunday's Pontifical Solemn High Mass, please visit the web site of the Oratory of St. Francis de Sales, [www.institute-christ-king.org/stlouishome.htm](http://www.institute-christ-king.org/stlouishome.htm).

The LLA is grateful for the kind hospitality given us by Father Lenhardt and everyone at the Oratory. The St. Louis Chapter of the LLA, with Regina Morris as chair, organized one of the most memorable conventions of the LLA. We are grateful to all. We hope to announce plans for the next LLA convention, to be held in 2008, in a couple months. Plan to attend!

## CONVENTION SUMMARY

*Father Karl Lenhardt, the rector of St. Francis de Sales Oratory, welcomed the LLA with kind hospitality and wishes for a good convention. He is also vice-provincial for the Institute of Christ the King, Sovereign Priest in the United States, and vocations director for the Institute. Father Lenhardt is a native of Germany who is also fluent in French, due to his studies there. Father Lenhardt also assisted the Archbishop at Sunday's Mass, demonstrating a mastery of the ritual of the Pontifical Solemn High Mass of the traditional rite.*

### **Father Frank Phillips, C. R.,**

*Our first speaker on Saturday was Father Frank Phillips, C. R., the pastor of St. John Cantius Church in Chicago, where the LLA has held two conventions. He founded the Society of St. John Cantius in 1998, as a Roman Catholic religious community of men dedicated to a restoration of the sacred in the context of parish ministry.*



*Fr. Phillips spoke on Monsignor Martin B. Hellriegel, a major figure in the history of liturgy in the Church. It was in St. Louis that Monsignor Hellriegel exerted leadership that reached beyond the congregations he led there to shape the way parishes in the United States and elsewhere understood the liturgy. Before Vatican II, he helped parishes better understand the Mass, the Sacraments, and customs associated with the observance of the Liturgical Year. Fr. Phillips recalled that, during his seminary days, he met Monsignor in St. Louis. Here are some quotes from Fr. Phillips' remarks.*

"MONSIGNOR HELLRIEGEL WAS A TEACHER WHO NOT only knew his material, but who lived his material. ... He produced many booklets, missalettes, prayer cards, etc. to assist the faithful in their active participation in the Mass. At Holy Cross [Monsignor's Parish], he always encouraged participation in the Mass. He encouraged people to use hand missals. ... He was a champion of appropriate liturgical renewal. We know that many of you have probably experienced inappropriate liturgical renewal. ... Many times he lamented that in many places Mass had become not a celebra-

tion but a demonstration of the Mass." Monsignor sought to bring about a better understanding of the liturgy. He wanted the laity "to have understanding of the mystical body of Christ through participation in daily Mass." He wanted clergy and laity to have a better understanding of the Mass and its sacredness. As a liturgist, he wanted the real meaning of the Mass to be expressed at a time when many priests merely concentrated their efforts on the motions of the Mass. While he was concerned about the smallest detail, he never celebrated Mass in a mechanical way. He thought that many priests would concentrate on the red parts [rubrics] and ignore the black [the Mass texts]. They were more concerned with the shell than the kernel; they admired the frame more than the picture. ... He was a manly priest, who withstood criticism and correction without becoming angry or bitter. ... Monsignor arrived in the United States at age 15, in 1906, and began studying the priestly way of life. In 1922 he returned home for his first visit, staying 6 months. While in Europe he met leaders of the liturgical renewal. Here he found a greater understanding of liturgy and the Church year. He experienced dialog Mass for the first time and even Mass facing the people. ... At Maria Lach [the monastery he was visiting] he heard and participated in liturgies with all the Gregorian chants. Here he learned the rhythm of the Church year through the liturgical chant.

When he was appointed Chaplain to the Sisters of the Precious Blood [near St. Louis], he was able to lead and direct the sisters in the liturgical life. When he introduced changes in the community's way of life, he met objections. "Why do we have to do this thing called the Divine Office?" Many were silent spectators saying their own pious community prayers. ... But Monsignor led them to that which is better. He introduced daily homilies. The sisters joined in the Ordinary of the day's Mass.

What always needs to be stressed is that whenever he introduced something new into the life of the convent, he introduced it with a thorough explanation. Very vocal critics in the St. Louis area were taken aback by some of these new customs. Many would say, "What's Hellriegel doing out there now?" He never attacked those who maligned them.

In October 1925, Archbishop Glennon wrote Monsignor Hellriegel, "Your work is not an innovation. It is a restoration. And especially am I glad to see your ... including of the laity in this...may the Holy Spirit continue to bless your work...you have my commendation and benediction."

Following his chaplaincy, Monsignor was appointed pastor of Holy Cross Parish where ...he could make the church year a living reality. ... Monsignor always looked to the Roman Pontiff for leadership in the liturgy. He desired that all participate in the liturgy. ... He acquired a set of [phonograph] records from the monks of Solesmes. ... As part of every parish society meeting, he would let people listen, only let them listen the first time. Next, he would permit the people to hum the text. Later, he would wed the sacred text to the chant. ... Monsignor found himself being criticized for having a vested choir. When news of the vested choir reached the local ordinary, Monsignor was told that "this Protestant activity had to stop now." The choir removed the gowns, but continued to sing. Later, the prohibition was lifted. ... He acquainted himself with all the liturgical books he could get his hands on. ... Most liturgical books of that time were just concerned with rubrics, not the spirit of the liturgy. .... Monsignor implemented aspects of the liturgical year. The seasons of the liturgical year took precedence over novenas, etc. Monsignor Hellriegel introduced the Advent wreath and was criticized: "Why are you bringing this Lutheran custom into the Church?" .... A prized possession of Monsignor was the *Roman Ritual*. .... When he introduced the blessing of paschal food, he was met with "Why do this Polish custom at a German parish?" He then showed the questioner that it was in the *Ritual* from Rome. ... The Church is generous in giving us sacramentals.

*Father Phillips went on to describe Monsignor Hellriegel's implementation of the Holy Week Liturgy. He himself visited Monsignor's parish when he was a seminarian. He described the experience.*

We went to Holy Cross. When he walked into the room, you knew this was a saintly individual. We were able to participate in Palm Sunday Mass. This was the beginning of my love of the liturgy. I had never seen anything like this: Holy Thursday with the manda-

tum, reservation of the Blessed Sacrament, veneration of the Cross on Good Friday. ... For many Catholics, once Easter was over, so was the celebration. Not at Holy Cross where there were 50 days of feasting and the Pentecost Novena. Special prayers to the Holy Spirit were offered. There was the Blessing of Flowers at the Feast of the Assumption. ... What we must remember about Monsignor is that he did all these things year in and year out. He had no liturgical committee. I think he was it. He was a man of Faith and carved on his tombstone is the phrase "He loved the Church." He wanted that in Latin but I don't think it's been done to this day. As an *Alter Christus*, Monsignor always knew who he represented at the altar. ...

Don't be taken aback by this, but when we were there for the feast of St. John, there was a blessing of wine. Because of the shortage of space, they had put wine in choir stalls on either side of the altar. This wine would be blessed after Mass. A bottle of champagne had been opened and recorked. It made noises during Mass. Finally, the cork gave way. Someone would think Mass would be interrupted, that someone would laugh. Monsignor used it as a chance to teach people that wine from the top of the barrel has more effervescence. He used every opportunity to teach. ... When Monsignor died, I was able to read one correspondence to Bishop May lamenting Communion in the hand. ... Monsignor objected to Communion in the hand. A letter came back, "This is the will of the Church as this time." He accepted it reluctantly. ...

What did I learn from Monsignor? How to make the liturgy a living reality. In 1988 I took over St. John Cantius. Now I could do everything I learned from Monsignor: the solemnity of sacred music, making confessions available—we have five or six confessors and average 400 confessions each Sunday--teaching families about liturgical customs. ... We have over 2000 families who are large and eager to learn the faith. ... We offer the traditional Mass and the *Missa Normativa*. We are doubly blessed because of the wealth of tradition. We are able to celebrate the same feast day twice, sometimes within the same week. We have 7 choirs, 100 children in the Holy Innocents choir alone. Some people say children can sing only simple little ditties. Our children sing some Palestrina and polyphony and we have boys eager to serve Masses. The generosity of families giving their chil-

dren to the life of the parish has resulted in vocations: 250 nuns, 180 priests. In our community, the Society of St. John Cantius, we now have 25 members and this is our 7th year. Eight men from the parish have become priests, 5 for the Society alone. ...

Monsignor respected the past and the traditions of the church – he did not throw out or destroy those things cherished by the faithful, for example, the high altar, side altars, the communion rail. What he did was replace with higher quality. Usually what happens when a new pastor arrives is to rearrange things in the sanctuary and call it liturgical renewal. They rip out altars, statues, stained glass windows, even though the families that may have donated them are still in the parish. So imagine the sorrow that so many Catholics have endured over so many years in seeing their heritage ripped from their hearts. Monsignor did not do that. He was a true instructor, with patience and fortitude. He brought them to appreciate the life of the Church. He was obedient to Church authority even though he might have been inclined to move in a different direction. For example with the offertory procession, and the Kiss of Peace, they were doing this many years before, but he was ordered to stop. He did this without hesitation. He knew everyone in his parish. He loved the church. Without this he would have given up years ago. While the storms disturbed other parishes, Holy Cross remained calm.

*Fr. Phillips concluded with some advice for the LLA.*

Learn about every directive that comes from Rome. ... Many Catholics retreat to the background. You cannot retreat. There are so many resources that can help Catholics in implementing what Rome wants. Countless forests have been eliminated for a multitude of documents on the liturgy. There are more abuses since the Council despite all these directives. We hear of a reform of the reform. Cardinal Arinze told me once, we have enough documents. All we need to do is implement them. Look what Monsignor had. He had *Mediator Dei*, the *Roman Missal*, and the *Roman Ritual*. Look what he did. But in the end, why did Monsignor succeed in implementing the liturgical reforms? I believe it can all be summed up in one word: obedience. Jesus redeemed all of mankind with obedience to the will of the Father. .. The title of this talk is listed as an historical example of appropriate

liturgical renewal. Heal is the acronym. Isn't the sacrament of the Eucharist the great sacrament of healing? ... A lot of you have been stepped on. Do not lose patience. Thank you.

### **Dr. James Hitchcock**



*We were honored to have as our next speaker, the founding Chairman of the LLA. He is the author of eight books, including The Supreme Court and Religion in American Life (2004, Princeton University Press) and numerous journal articles. He writes a regular column for the diocesan press, The Archdiocese of St. Louis Review, focusing on current events in the Church and in the world. Here are his remarks.*

SINCE I AM AN HISTORIAN, I'LL GIVE YOU SOME historical trivia about the church where we had Mass this morning, St. John's. Monsignor Ketterich didn't like the Old Cathedral, so he had St. John's built farther to the west. For a time, it served as pro-cathedral. James Duggan lived there, Archbishop of Chicago as did Patrick Ryan, Archbishop of Philadelphia. This parish was started just after the Civil War. Some of the largest and most beautiful churches were built by Germans. ... St. Francis de Sales came about as groups of Catholics living far west of Sts. Peter and Paul [their parish] asked permission for a new parish. The Sts. Peter and Paul pastor had his nose out of joint about this. To partially appease him, they named the new parish after the patron saint of the old parish's former pastor, Monsignor Hellwick, mentor to Monsignor Hellriegel. It is now an Institute of Christ the King parish for the Tridentine Mass. ...

In those days, the study of liturgy was largely study of rubrics—how to do it. ... They didn't include much about liturgical spirituality. ... People had great reverence for Mass. It had great spiritual significance, but people understood little about it. The Mass was like a service station. Just as you have to get your gas tank filled up, you go to Mass to get your spiritual tank filled. There was an emphasis on obedience. This is what the Church wants us to do. We were obedient. People went to Mass because they were told they should and because it was really important.

Emotionally they were often satisfied by personal devotions. When popular devotions were abolished, people looked for emotional kick in the liturgy. There were attempts to make liturgy a moving experience. ... We are dying with Christ in the liturgy. We participate in the liturgy with Christ. This is the way the fruits of the Incarnation and Redemption are disseminated throughout the world. Hand missals in most places were rare. A rather small number of people used them. If a young man showed up at Mass with one, someone might say "Oh, I guess you're going to the seminary." If you were there, that was good enough.

All of this explains, but not completely, the problems that emerged after the Council. In 1960 the liturgical movement was at a golden moment. We often hear it said how well educated modern Catholics are and often this is a way of people patting themselves on the back. Oh, I'm so much better educated than my pious grandmother and what follows is a statement that I cannot accept all those teachings of the Church because I am so much better educated. Intelligence is equated with dissent. The last two popes are dumb because they accept the teachings of the Church. Catholic education from kindergarten though PhD had reached its peak about 1960. There was vibrant parish life. People listened to priests and did what they were told. There was an opportunity to elevate people like Monsignor Hellriegel. But the liturgical movement put its engines into reverse. It made an attempt to undo what it had tried to do for decades. In conversations with Monsignor Hellriegel, I heard him say "This is not what we intended." He would be rather appalled by things done in the name of the liturgy. Unfortunately, it was not a new generation coming along and weeding out the old guard. Most of the people who had been his allies in the liturgical movement seemed to repudiate what they have valued for years. My wife has been charting a good deal of this by reading the memoirs, etc., of individuals involved. We should put together an historical account of the liturgical movement. Pope John XXIII issued *Veterum Sapientiae*, extolling use of Latin in the Church. Latin should be taught in all seminaries because of its lasting significance, its dignity. ... Within a few years it was as if *Veterum Sapientiae* had never been issued. Good Pope John wanted to bring about great reform. People would not believe *Veterum Sapientiae* had been written. What Vatican II had to say about the vernacular

was not much, a couple sentences. Press and pulpits say that Vatican II was all about introducing the vernacular liturgy when it was in fact treated almost in passing. Now Monsignor Hellriegel used to say he was not an advocate of the vernacular, but said it was inevitable that it would come. The Apostolic Delegate's secretary once said to Hellriegel, "Don't talk about it." What was 'it?' The vernacular. And so the Second Vatican Council says that it may be appropriate at certain times that parts of the Mass would be in the vernacular. From there we went into a period after only a couple years to saying it *must* be in the vernacular—the church has forbidden the use of Latin. Again, one of those puzzling mysteries: how did that happen? It's something about which we still do not have an adequate explanation. It was in Kiel Auditorium here in St. Louis that summer of 1964 that the Liturgical Week was held. ... Thousands of people were there. Monsignor Hellriegel celebrated the first authorized Mass in English. In the United States we used the vernacular but did not abandon Latin. The dynamic of the Second Vatican Council is very complex and somewhat mystifying. There are many things to speculate about, theorize about, that are not terribly complimentary to the fathers who were participating. And that is revealed in the extremely lopsided votes that were taken: Ecumenical relations with non-Catholics, vernacular in the liturgy, religious freedom. When the vote was taken, it would be 2000 to 18 or something like this. Were all the bishops won over by the brilliance of the arguments for these causes? Frankly, I don't think so. They were doing what they thought they were being told to do. They thought rightly or wrongly that they were getting signals from the Pope. This is the direction in which we should now move; this is what the Holy Father wants. It was not a manifestation of conciliarism. Most people thought of themselves as following the papal lead. It was especially true about the American bishops. "I went to Rome not really knowing what it was all about. I heard things there that I had not heard before. A lot of it sounded odd to me. I wasn't sure, but out of obedience I did what I thought the Holy Father wanted me to do." This in turn, I think helps to explain why the liturgical changes were very badly implemented. The bishop had no real internal sense of what was going on. He was still in the mode of seeing the liturgy as rubrics; as requirements and regulations that he was expected to follow. And they had the kind

of conservative mentality that believed strongly in uniformity: there's not room for different points of view. So if the Church up to x date commanded us to celebrate the same rite and to celebrate it in Latin, the Church now turns on a dime and after this date wants us to celebrate it all in the vernacular, and we're not supposed to celebrate it any more in Latin. And so they erroneously, I think, believed that that was what was required of them. And there was, as many of you may recall, enormous confusion. Fr. Phillips said anyone could come forward and claim to be a liturgist. And some of them were liturgists; at least they had degrees in liturgy. You could hear many contending voices. Like a game of rugby, anyone could grab the ball and run with it. It depended on who got control of the diocesan paper and who became head of the diocesan liturgical office or who was going to be superintendent of schools or whatever, and then those things were "in" and those who got there first and those who seemed to know what they were talking about were pushing it aggressively and ended up getting it.

There was enormous confusion about the nature of Latin itself. Bishops believed that the Tridentine Mass was no longer permitted. There have been people including the present Holy Father who have questioned that. They don't think it was ever the case that the Tridentine Mass was abolished and so was Latin. Very few people paid attention to the fact that there was such a thing as the *Novus Ordo* Latin Mass. The *Novus Ordo* Mass was vernacular. I spoke just yesterday to a reporter for a Catholic publication who had never heard that before. You mean there's a *Novus Ordo* Latin Mass? Yes, indeed there is. So the idea was that you had to make an absolute choice between the vernacular and the Latin. If you chose the Latin you were disobedient. There was a time when Cardinal Cody of Chicago actually forbade some priests in his diocese from celebrating the *Novus Ordo* Latin Mass. He had absolutely no authority to do that. The *Novus Ordo* Latin Mass was celebrated by the pope. Some other people could not put 2 plus 2 together to get 4. They would watch Christmas Midnight Mass from the Vatican and would see the pope celebrating Mass in Latin and then would say, "But *we're* not allowed to celebrate Mass in Latin." There was some strange dissociation that had taken place.

This was primarily why a few of us got together in 1975 to start the Latin Liturgy Association, because we thought that we had to educate people to the fact that the Latin is not dead and is not forbidden. It was a very hard idea to get across to people. About ten or twelve people met here in St. Louis who had been in communication with each other for various reasons. There was a contingent from St. Agnes in St. Paul, Minnesota. Monsignor Schuler was there. We met at the St. Louis priory. We used their church and meeting rooms. ... Monsignor Schuler on that occasion sang Latin Mass in its entirety. ... We were off to what was a very modest start. We canvassed all the bishops in the U.S. and we thought that we could get their support that Latin was not wrong. We got back a dozen or so favorable responses. Some bishops perceived as conservative did not reply. Some who were perceived as liberal gave us their support. ... That was the beginning of the LLA. There is an explanation for that. A genuinely liberal bishop would have said, "Let a hundred flowers bloom" whether Polka Mass or Latin Mass whereas conservative bishops said "No, there must be a single liturgy." But they had no right to forbid the *Novus Ordo* in Latin. During my time as president of the organization our achievements were very modest. One of the things we discovered—and this was barely ten years after the Council—was the disappointing fact that there were not very many priests who were eager to celebrate a Latin Mass even though at that time there were many priests who had grown up with it. They had celebrated Latin Mass for decades prior to the Council and it had nourished their priesthoods. Very few wanted to do it. This was a very disappointing and tragic fact with no correlation that I could see with orthodoxy or what we might call conservatism. This suggests that there was something very wrong with the pre-conciliar situation. Why had more priests not internalized the liturgy that they had celebrated for so many years? ... The notion gradually began to sink into people that there was such a thing as the *Novus Ordo* Latin Mass. We stayed away from the subject of Tridentine Mass simply because we thought it was a dead issue. To have raised it would have really led to much suspicion, resistance, and opposition. One would have been thought of as being associated with Archbishop Lefebvre, of being quasi-schismatic, so we just stayed away from the whole subject of the Tridentine Mass. Of course later when the indult was granted and it became available

more widely, it became legitimate for the Association to support both the *Novus Ordo* and the Tridentine Mass.

We know that there exists mainly among priests and some laity a kind of visceral reaction to the subject of Latin. And one cannot understand it. The deep seated antagonism and resistance exceeds any rational explanation and I think it isn't rational. The Latin has come to symbolize to people the infiniteness of God. God is good and we are sinners; those are ideas that contemporary people do not find very palatable. The idea of humbling yourself before almighty God has become hateful to them, like kneeling. And of course the reason that is often given is false: that it began with knights of the middle ages when it really began in the Old Testament. It's pride. You can't bend your knee. It's independence: "Well I'm not submitting myself to you, God." It seems to me to be what liturgical change aims at today—and this is one of the things I mean by saying that the liturgical movement put its engines into reverse after Vatican II—is precisely the sense that liturgy is our own creation. All the great liturgical thinkers down to and including Pope Benedict XVI stress that the liturgy is God's creation we are privileged to participate in God's creation.

I always like to point out to people—and it doesn't seem to do much good—that there's almost nothing in the Mass in which we address one another. Ninety percent of the text is addressed to God. If this is supposed to be a community celebration than it's a very strange one because only once in a while do we turn to one another and say something. But the ideal liturgy in one sense would be celebrated in a room like this [meeting room] with a little table there and the liturgy committee would pick out their own readings and the priest comes in and says "Hello, glad to see you all," and he sits down with the people and makes up prayers. The more you experience the liturgy of your own creation, the more you like it. And so we are up against a major cultural thing here; and I think one reason it's difficult to promote good liturgy is either priests don't understand it or don't want to grapple with it. It is put simply on the level of obedience and they don't tackle the fundamental problem which is "I am not comfortable with something that comes down from on high; I am only comfortable with something that I have created myself. Yeah, sure, I want to talk to God but mostly the God I find here in my community."

Pope Benedict XVI is one of the great liturgical thinkers in the Church and he hearkens back to some of the great leaders in the liturgical movement like Romano Guardini and others. And as you know through a good part of his career, Cardinal Ratzinger was considered a progressive; but those are kind of fluid terms. He went through some of the experience of others realizing that a parting of the ways had come and said, "Now you've gone off in the wrong direction," and so now he's portrayed as a conservative. A major point that Pope Benedict makes with regard to the liturgy is the word "organic"—that liturgical change must occur but that it should be a gradual organic development. It must grow out of the past and not be a repudiation of the past. And he's very scornful of professional liturgists and for that matter the way in which liturgical change was decreed after Vatican II when people were told to "Do it and that's the way it is." He does not use the term "bureaucratic" but that's what it comes down to. Liturgy was made into a kind of bureaucratic thing. The head office tells us this. That's ok for the automobile industry but not for the Church. He is not precise in telling us exactly how liturgical change can occur, but we have some example in Monsignor Hellriegel and others.

Pope Benedict XVI is particularly strong in his sense of the Eucharist as mystery, as the Eucharist as divine, coming down from on high; as something in which we as human beings are privileged to participate... In going through the writings of Pope Benedict XVI, I am surprised at how little he says about Latin itself. He says that mistakes were made in liturgical reform and he speaks of the reform of the reform, but it was wrongly done in some cases so we have to go back and try to get it done right. But he doesn't say much about Latin. But when he is asked about whether Masses should be celebrated in Latin again, he replies that it is no longer going to be possible as a general practice and perhaps not desirable as such. At least it is clear that the liturgy should be in the people's tongue but there would be a new openness to the use of Latin. Well that of course falls terribly short in saying that it should be universal. By saying there should be openness. Latin has come to be seen as a fall from grace. ... In a society where we have made people speak in different languages doesn't it make sense to use Latin? ... No, each group must have something for itself. ... The Liturgy of the Word should always be in the vernacular. He

speaks a great deal about music. He has a great love of music. His brother is director of the cathedral at Regensburg. Pope Benedict speaks with great love and admiration of Gregorian chant, of Palestrina. He made a rather notable appearance at a concert in the Sistine chapel. He brought back the old music director who had been pushed aside. The way to keep Latin alive, one can infer this, is through music. In many parishes in this country there can be *Gloria* and *Sanctus* in Latin, *Kyrie* in Greek, and the rest of the Mass in the vernacular. That is the most that can realistically be hoped for in many cases. As you know, this would be a tremendous advance in any particular parish where a priest might take the position that any word of Latin spoils the whole thing. The notion of participation, Benedict says, is a shallow one if people have to be praying and singing all the time. He points out that even when liturgy is in the vernacular people don't always understand everything about it. He opens the door at least, to the use of Latin in the liturgy. But he does not specifically address himself to this.

You know about the Commission *Ecclesia Dei* for the purpose of promoting the Tridentine Mass. Cardinal Ratzinger addressed that group in 1998 and said that he thinks there is a place for a variety of rites in the Church. He points out that even before the Council there was a Dominican rite, etc. and they didn't differ dramatically from the Roman rite which implies that the Tridentine rite is not going to be universal and is not going to be normative. There are people on the traditionalist side who advocate strongly the restoration of the Tridentine rite as normative or imposed for the entire church and Benedict has said that he doesn't think that will happen. Now there has been a rumor circulating since practically the time he took office that there is a document on his desk that grants priests the universal permission to say the Tridentine Mass instead of the individual indult. So far the document that we have been told at various times would be signed the next day has not appeared and perhaps will not appear. That's unfortunate. I can't see why anyone would regard this as a threat and, from our point of view, it won't be a panacea because there would probably be very few priests who would choose to avail themselves of it. It would be more than we have at present. There would be younger priests who might want to learn it. It wouldn't make that much of a difference and for that reason I don't see why it cannot be

granted. Going back to the talk of Benedict to *Ecclesia Dei*, he says we have to persuade the bishops. It's an open secret that there are a number of bishops, perhaps more in Europe than in the U.S., who are vehemently opposed for complicated reasons that we can't go into. Everything in the Church always goes through some aspect of ecclesiastical politics. While Benedict would like to see more use of Latin in the Church and would not be averse to allowing more celebration of the Tridentine Mass, it may well be that he won't push hard for that. It may be that then we will have to settle for much more modest goals which I have indicated. On an upbeat note, the situation is certainly much better today than it was when the LLA was founded.

### **Father Samuel F. Weber, O.S.B**



*Fr. Samuel is an Associate Professor of Early Christianity and Spiritual Formation at Wake Forest University Divinity School in Winston-Salem, North Carolina USA. Prior to his appointment at Wake Forest he was on the faculty at Saint Meinrad School of Theology and Saint Meinrad College, St. Meinrad, Indiana. He holds the B.A. from Saint Meinrad College, the Master of Divinity Degree from Saint Meinrad School of Theology, the M.A. in Greek and Latin Literature and Ancient Art and Archeology from the University of Colorado, Boulder, Colorado, and received the Licentiate in Sacred Theology from the Pontifical Athenaeum 'Sant' Anselmo,' Rome, in 1975. He has done research and special study in Europe during the 1979-80 school year. He has been a frequent lecturer at the Southern Baptist Theological Seminary, Louisville, Kentucky, and has been visiting professor at the Louisville Presbyterian Seminary and the Lexington Theological Seminary, Lexington, Kentucky. He is the editor of and contributor to the Saint Meinrad Liturgical Music series as well as the Resources for the Divine Office series and has served as an associate editor of the American Benedictine Review. Fr. Samuel is a contributor to a variety of periodicals and journals including Cistercian Studies, Antiphon, and Liturgy and Worship, as well as The New Dictionary of Catholic Spirituality and Hymnal for the Hours. Fr. Samuel is active in scholarly societies, ecumenical projects and pas-*



toral ministry. He has served as a parochial vicar and pastor of a parish, as well as convent, hospital, and school chaplain. He frequently gives retreats and conferences on topics relating to liturgy, spiritual formation, sacred music, ecumenism, and marriage and family living. He professed vows as a Benedictine monk in 1969, and was ordained a priest in 1996. His topic was Educating Children and the Faithful in Gregorian Chant.

AS I BEGIN TODAY I WANT TO EXPRESS A SPECIAL WORD of appreciation to all who have made it possible for me to be here today. I appreciate who you are and what you are doing very deeply. I believe that the Holy Spirit is using families and the faithful such as you to restore the fullness of the Faith to us. Past years have been very difficult in many ways. And I often reflect that in the early church when there was a problem with the Christological heresies, it pleased the Holy Spirit to use the monks in the desert to save the Faith. Later on, during the time of Charlemagne, the Benedictine monks served by bringing the Gospel to Europe and transmitting the culture of the ancient Greeks and Romans to Europe, establishing a beautiful Catholic culture of sacred music, art, architecture, medicine, and their time in a sense passed. The age of the friars rekindled a great love for everything Catholic. At the time of the Council of Trent, it was the clerks regular. In the 20th century, it was the modern congregations. But now in our day God must do a new thing and once again God is saving the Church through marriage and family life. Through EWTN, through everything that Mother Angelica is doing through her ministry, Faith and the Family, the Adoremus bulletin; and it pleases God to do this and it is a beautiful thing to see.

Let's begin with a prayer, a beautiful way for us to begin [all recited the *Pater Noster*]. My first experience with Gregorian chant took place in 1953 at St. Columba School. The church had been founded in 1875 by Carmelite fathers from Carmelite High School on the north side of Chicago. The Benedictine sisters had come to teach. Shortly before I came, a new church had been built in 1951. My experience was exactly the same as what Monsignor Hellriegel provided in his parish. So let me go into some detail specifically about how the sisters taught us Gregorian chant.

We were sitting in the classroom. All of a sudden we

heard the door open and Sister Jane entered with two boys carrying boxes. She made the sign for us to sit down. From the box she took a book and gave the book to each student. She put it into our hands, and put her hands around ours. The book was a Psalter for chanting the day hours of Terce, Sext and None. Terce was said at 8 am, Sext was said in church at 12 noon. Before going home at quarter to three, we chanted None. She did not say anything. She just did things and she did them great sensitivity. There was the motion of her entering and giving the book holding her hands around ours. It was not a Bible, but the Psalter. This is our Benedictine tradition. The sacred scriptures come to us through the liturgical year, through the liturgy adorned with the sacred Gregorian chants. I always appreciated the personal attention Sister Jane gave us. Some years later I gave the community retreat to all the sisters I taught in grade school. ... I used the opportunity to thank them. They gave us the whole Catholic tradition. We memorized the catechism. First it must be driven into the heart by a loving and caring person. Afterwards we talked about it. We made it our own. It must become something personal. We studied the sacred scriptures. I had all the benefit of Benedictine education. I did not study or learn anything that I had not been given by the sisters in those first eight years. ... It began with the Mass sung by everyone. I did not know what it meant to talk about active participation. I did not know anything else. Mass was sung. We had the *Missa Recitata*. We had hymns. But this was not the case everywhere. It was my privilege to thank them from the bottom of my heart and to tell them how much everything meant. ... They replied that our lives as Benedictine sisters would have no meaning unless we gave you the Word of God. I still have my little book and I brought it to be blessed by the Holy Father. ... That day, Sister Jane said, "Children I have given you two very important books. I'm not going to say anything about them but I want you to treasure them." She held them close to her heart. And then she left the classroom and that was all.

Every Monday morning at the top of the blackboard, Sister Germain would take her music writer with the chalk and make four white lines with red chalk words. She put the neums in the lines. Monday morning, we would begin by reciting text. The children would repeat the text. We would learn what the words meant

and how they would fit into what we were praying and studying. .... Everything was clearly and beautifully explained. The method of teaching was imitation. There was no complicated explanation of intervals or anything like this. The children would repeat. By looking at the board, you were looking at her. Looking up, you directed the sound outward as a worshipping community, as a group. The interpretation was always kept very simple. ... Their idea was a noble simplicity. [There were limited gestures to direct the group.] ... We would follow gestures without additional direction. ... Every Monday morning there would be a new chant on the blackboard. Friday afternoon the chant would be erased. Imagine how many weeks there are in the school year. ... At the end of eight grades we knew almost everything, knew it by heart. In the fourth grade we used the Rossini propers. For a parish Requiem Mass, we sang the full chant settings. Upper grades had their own scholas and took turns singing the funeral masses. Burying the dead is a corporal and spiritual work of mercy. We learned square note notation in Gregorian chant. We learned names of the neums. ...

The most important thing for me was the meaning of the chant and the importance of the chant as the handmaiden of the Word of God. The sacred chant serves the Word of God. We learned the chant by speaking the words.

At our [convention] Mass this morning, we were having trouble with the *Suscipiat*. ... There is always a tendency to rush or lag; we're looking for the *via media*. Accents in text are places to grab on. The sisters used the image of playground equipment: monkey bars. We were not speaking Midwest American English. We learned to elongate the syllable with an agogic accent to stretch it out like a rubber band.

Recitation can be organized *una voce* like chant. The *Missa Recitata* prayers were beautifully recited. A feel for the beauty and rhythm of the words was there. It then rose up to become chant. In a graduated way, in the 1950s there was a complete course of studies. Everything involved us in the Catholic culture. This was organized in the 1930s at Catholic University. This trained us to know everything about the liturgy. Everything was done in a graduated, organized way. So that at the end of eight years everyone was ready to

enter the adult world. ...

The wanted us to know the great Catholic artists especially from the middle ages. In the 1950s we loved the middle ages. ... In school, the methods were low on explanation, but high on experience. The idea was this: "As time goes on we will unravel for you, dazzle you with the deep, deep meaning of our Catholic culture, of the sacramental life." It was creative, individual, and personal at same time it was communal. We were a group that was bonding together and deepening our Faith.



**Monsignor  
Rudolf-Michael Schmitz, STD,  
JCD**

*The convention was next greeted by Msgr. Schmitz who is the Vicar General of the Institute of Christ the King, Sovereign Priest, and Provincial for the United States. St. Francis de Sales Oratory, which hosted our convention, is under the auspices of the Institute. Msgr. Schmitz completed philosophical and theological studies at the Gregorian University in Rome and was ordained in 1982 by then Cardinal Joseph Ratzinger. He completed a doctorate in Rome in 1988, and a license in Canon Law from the State University in Munich, Bavaria. He then served as a cultural attaché to the Apostolic Nunciature in Kyrgyzstan, Central Asia, and became the first priest to hold a chair at a former Russian university. Msgr. Schmitz was incardinated into the Institute of Christ the King in 2000. He is a chaplain to His Holiness and a chaplain to the Order of Malta. He is a member of the Pontifical Academy of Theology in Rome. He is also the author of four books, more than one hundred other publications, and has appeared on "EWTN Live."*

HOW HAPPY THE INSTITUTE OF CHRIST THE KING IS TO host this conference. We want to thank all who have contributed to the Convention. ... The subject of this talk is "The Harmony of Liturgy and Life in the Modern World." The Institute is only a small and frail operation. We will not save the Church, the Church will save us. Grace has given us opportunity to overcome a present crisis in the Church. The larger picture is not about all the reasons for the present crisis, but I'll speak about some of them so that we can know the

remedies. ... The Church over the last 40 years has been in danger of losing the connection with her roots. The Root is Jesus Christ Himself, His living presence in the church, His operation of grace in the Church. The Church has always preserved certain roots that go directly to the grace of Christ. In the last forty years, many times the transmission of doctrine has been in danger. We are grateful for the Catechism. We can never be in contact with the Lord if we deny the roots of His revelation. It's very important that this revelation is presented in its integrity. The doctrine of the Church is not a collection of dead words or formulas. It is the living voice of Christ. We have to be faithful to every part of this tradition with dignified celebration of the holy liturgy. To keep the foundation of revelation, we keep the celebration of the liturgy free of errors. The present Holy Father is so concerned about celebration of the liturgy according to the Roman Missal that he has encouraged celebration of the liturgy that is the root of the present Roman Missal. It is important that we emphasize the link between the doctrine and the liturgy. ... If she [the Church] would ever forget that she is living history, she would destroy herself. But she cannot do that. Many faithful in the 60s and 70s tried to cut historical roots. She is not a church of today, or a church of yesterday, but a Church of always...created in an historical moment to show the link of history to God and the meaning of that history when it comes to glorify Him and to live His glory.

[Damage has been done] by cutting the roots of the historical foundation of the Church, especially her language, of the historical presence of the church by changing inconsiderately aspects of the church as she presents herself to the world, what business-people would call corporate identity. The corporate identity of Catholicism has been widely destroyed. More and more, among younger vocations, we have a rediscovery of the great and glorious history of the Church which is Christ presenting Himself to the world. This must continue to be presented to world.

The Church was embedded in an integral Catholic culture. The Church was not a solitary rock without environment. The Church had created in 2000 years of history, a Christian culture that adapted to the different nations and sentiments of these nations but showed a united harmonious Faith. ...

Many tried to interest the world in the Church by giving up authentic Catholic culture and by bringing in other cultural things that were not always true to the Church. This was a kind of inferiority complex. We have given away the heritage of our own Catholic identity and we have believed we should rather import what the world has produced in the last 30 or 40 years. There has been a desperate attempt to do what cannot be done. It has not helped us to form a strong identity. But this has slowly and surely in many places destroyed the face of the Church so that people could not recognize it any more. ... Liturgy must be rooted in culture and it will produce culture if it is really lived. We are already seeing signs of the resurrecting of the Catholic lifestyle. The Institute tries to contribute to this.

Rediscovery of all these things, the necessity of integral doctrine, living history, and Catholic culture is very clear in the younger generations. The Institute is only one expression of this more general movement. The Institute has only been in existence since 1990. Since its founding, the Institute has always wanted to contribute to the Catholic identity that we were in danger of losing. Traditional Latin liturgy is not the only reason for the Institute, but it contributes strongly. Most vocations are attracted by beautiful classical forms of the liturgy. We cannot accept all the young men who want to join. The reason for this enthusiasm is the liturgy and the faithfulness of the Institute to the liturgy. Institute has never had any polemic attitude toward the *Novus Ordo*. I do not want to say that there are not beautiful vocations elsewhere. Experience shows everyday that when we celebrate the fullness of the liturgical tradition, there the doctrinal integrity is immediately preserved. Numerous conversions to the Catholic Faith have operated through celebration of the traditional Catholic Mass. ... People identify the beauty not with ornamental nostalgic liturgy, but with what is there to preserve the Catholic Faith. There is the beauty and precision and the supernatural weight of the traditional Latin Mass. The Institute wants to be part of the Church's living history. We are grateful to all clergy who are visible as such. We are witnesses to the living history of the church. Jesus is still among us, He is alive. Everything the Institute does in its houses and its apostolates is there to teach by living example to people of our time that the Church is still

alive. Young people are attracted to the Catholic lifestyle, even people who have never heard of Christ. We do not want to be the Church of yesterday. We are not here to resurrect the Church of the 50s, of the 30s, or 1870s. We are here to try to live the ongoing history of the Church of ever. It has to be made visible to every age to every time. Every age, every time, we live it. We are not a bunch of fancy nostalgists; we represent a force in the church that can again become what can change history: genuine Catholic culture. We do not have to speak of it. ... Everything in family life can be part of the liturgy of God. There is something special that they have to live in their day-to-day life. These are the contributions the Institute cherishes very much when it comes to resurrect the Catholic life: the historical continuation of the culture of the Church. ...

The Institute was founded to attract vocations in 1990. Traditional education in the Catholic seminary was sought by seminarians. No French bishop would accept it. The African Bishop Ubuda proposed what you might call a "deal"—if you will give me some priests, I will allow your commission to exist. So the Institute started in, of all places, central Africa. Holy Providence gave us a house near Florence, the old summer castle of the family Martelli. There are 50 seminarians now. Holy Providence has provided 12 countries, 40 locations, 10 in the U.S., dioceses including Chicago, Rockford, Green Bay, Oakland, and Kansas City. The Cardinal of Chicago has been very gracious in erecting a church in Chicago for the Institute of Christ the King, Sovereign Priest. This is growth that cannot be explained humanly.

There are more vocations from the U.S. through the witness, revelation, history, and culture of the traditional Latin liturgy. If I may interject a word for the Latin; the question arises in other places, "What do the Americans have to do with the Latin? Do they have understanding of it?" I say, well they're much better than you are. Most of the best Latinists, those with a major in classical languages, those who speak Latin quite fluently, are Americans. Those who are the most devout even if they don't know a lot of Latin are Americans. The resurrection of Catholic Latin culture comes from America.

The Institute is under the protection of Our Lady of the Immaculate Conception. We undergo many trials;

the devil never sleeps. Many ordeals have been like storms going over our little Institute. We have survived it all. ... Three co-patrons have helped us. St. Benedict: the patron of Catholic culture not just European. The supernatural will penetrate nature so that culture can arise. St. Thomas Aquinas: absolute faithfulness to the Holy See and the doctrines of Catholic Church. The Catholic Church digests the best and makes it part of her doctrine. St. Francis de Sales: the doctor of love who said cook the truth in charity until it tastes sweet. Art, chant, music are part of a very beautiful lived culture with good manners in our seminary and in our houses. Good manners are the liturgy of charity. We are not just Americans or Germans but Roman Catholics. Let us live again as Roman Catholics in a way that the world can see the kingship of Christ.

### Helen Hull-Hitchcock

*Next, we heard from Helen Hull - Hitchcock, the editor of the Adoremus Bulletin, a monthly publication of Adoremus: The Society for the Renewal of the Sacred Liturgy, of which she is a co-founder and member of the executive committee. She is the founding director of Women for Faith and Family. She is a contributing editor to the ecumenical journal, Touchstone. She is the author/editor of The Politics of Prayer: Feminist Language and the Worship of God (Ignatius Press, 1992). She serves on the Board of Directors of EWTN, and has appeared frequently on radio and television programs, including Night Line, Larry King Live, and Mother Angelica Live.*



IN SPITE OF VERY PROMISING THINGS THAT HAVE happened in the last ten years, we still have a long way to go. Eucharistic Adoration is now being encouraged. We at Adoremus put together a new little booklet for Eucharistic Adoration. ... It has the prayers in English and Latin. Archbishop Rigali went over it and added some things. We put out this booklet a couple years ago, adding more prayers for devotion and hymns (from the Adoremus Hymnal). We have given away 100,000 over the past few years.

More things are possible now, like Latin for parts of

the Mass. ... The problem is not just the past several years or that people didn't care about what is beautiful, it is a spiritual problem: what it means to be a human being today with spiritual life.

The last two popes have spoken so strongly about this: we are all called to serve, we are not supposed to put conditions on how this service is to be given. We do our best to hold up what little chip of our Lord's cross we have been given with joy and pleasantness. ... There is a problem with some well-intentioned liturgical fixers today. They see things as the way they want to evangelize, to pack people in. It is to make a really rousing, enjoyable, pleasurable, fun, interesting liturgy. Well that's one of the problems with our culture. That's what we think we need to be given instead of the task of sitting in church on Sunday. We'll hear people saying it has to be the megachurches concept overflowing into Catholic Life. ... Liturgical horror stories are interesting but let's remember not to engage in morose delectation, in taking pleasure in things that should be sorrowful. ...

Following *Women for Faith and Family*, one thing led to another and to *Adoremus*. Translation was an issue. This is the Latin Liturgy Association, but there are countless people who will never have an opportunity to see the liturgy celebrated in Latin, *Novus Ordo* or Tridentine. Perhaps the most we can do is convince our bishops to do translation right and encourage Latin in the music. ... Mostly it's the lay people who will have to do the foot soldier work on this. The priest is the celebrant of Mass but he can't do it alone. He needs the support of the laity and he needs some convincing. A major change is that we are certain now that we have the attention of the Holy See on the liturgical problems. Cardinal Ratzinger/Pope Benedict XVI has written on the liturgy. He was the highest-ranking prelate before becoming pope who has written so much on the liturgy. When he was head of the Congregation for the Doctrine of the Faith, he was in charge of doctrine and scripture. This was the congregation charged with translation of the catechism and scripture to see that it was accurately done.

The entire decade of the 1990s was taken up with retranslating the lectionary and retranslating the Missal texts that we use now in addition to the catechism. ... A real change happened in 1996 when ...

word of translation of liturgy and catechism got to the Holy See. There was an ideology at work on the language: feminism. This is one way that I got into this business of writing about the liturgy. No organized groups of women were speaking strongly for fidelity in the Church. ... In 1984, a full-page ad appeared in the *New York Times* attacking the abortion stance of the Church and many signers were women religious. There was no one else to speak. Bishops announced they were going to write a pastoral letter on women. They wanted to change the language. This was going to affect the way faith was going to be transmitted. ICEL had two of the most vocal extremely feminist nuns translating psalms. They were composing original new collects with words that were not even in the Latin. This was being unopposed by bishops. I don't know exactly why. They may not have been paying adequate attention. A lot of women were giving bishops grief about this but they didn't speak for many, including women involved in the pro-life movement. *Lex Orendi, Lex Credendi*. People were trying to change the Faith by changing the words of scripture at Mass, hymn texts, etc. ... Ratzinger knew there was a real problem. This was the time that Pope John Paul II appointed Medina-Estevés to the Congregation for Divine Worship. ...

Americans were churning out texts like mad. When Cardinal Medina-Estevés came on board, Americans were pleading for quick approval. By December 1996, the problem was apparent but no one knew what to do—ICEL had been a self-perpetuating entity for years. .... The attitude was that “you people in Rome don't understand our language; you're telling us how to translate...”

Archbishop Rangi of the Congregation for Divine Worship gave interviews for European publications recently. He was asked, “What is Benedict going to do with liturgy? What steps to improve things?” The Archbishop said that today, problems center around language. Nowhere in the conciliar decree does it say that celebrant faces the people nor that Latin is forbidden. Latin should be maintained in the Latin rite.

Where do people need to be told that they went wrong? I have noticed how much the young priests embrace Tridentine Mass. This has not been outlawed. Should its use be encouraged even more? That is for the pope to decide. It is certain that a new generation

is seeking not a scientific theological idea but an attitude of meditation, prayer, and silence. It is not a question of being progressive or conservative, but of permitting people to meditate and pray. What is happening [in the liturgy] is not merely a human reality.

If one forgets this mystical aspect, then everything else gets mixed up and confused. If the liturgy loses its mystical and heavenly dimension, then who is left to help man free himself from his egoism and self-enslavement? The liturgy must above all be a road to freedom, relating Man to the Infinite. ... *Adoremus in aeternum*. Thanks be to God for the people we now have in positions of leadership.

### **Michael Withers**

*Michael Withers entitled his talk Plus ça Change and reassured the audience that today's controversies with respect to liturgy are not unprecedented. He is a council member of the ALL (Association for Latin Liturgy) in the United Kingdom and also a member of the LLA. He holds a Master of Arts degree in liturgical music and served as a parish music director for twenty-five years. He sang in the May, 2006 performance of Mozart's "Requiem" at the Royal Albert Hall in London. Mr. Withers is the secretary of his parish council and the parish finance officer. He retired in 2002 from a career in computer technology. Michael has been married for 46 years to his wife, Ann, and has two adult children and four grandchildren.*

"GREETINGS FROM THE ALL OUR SISTER ORGANIZATION. As an LLA member, it is now possible for me to say "our" as I am now a member of the LLA as well as the ALL. The warm relationship between these organizations is very much valued on the British side of the Atlantic." Following this greeting, Mike Withers pointed out that many things have happened outside of the guidelines of the Second Vatican Council. Here is a summary of his remarks. His complete remarks are available as a CD audio recording from St. Joseph Radio, as mentioned earlier in this newsletter.

There has been an eagerness in composing new songs with a kind of consumer mentality. Cardinal Arinze has said that people enter churches to pray, not to be entertained as in a museum or music hall. But there

have been precedents for such statements. Pope Clement V and John of Salisbury complained that the Divine office was said in a sloppy manner. John of Salisbury also complained of unbecoming liturgies and silly songs 700 years ago. St. Jerome reproved those who sing theatrically in church. Basil warned against listening to wicked tunes. Licetius said in the 6th century that church music should not be secular. St. Augustine spoke of sinning by being moved more by music than by text, which would lead more to pleasure rather than to prayer. Religion must be alive or potent enchantment may overtake it. Over time, there have been complaints about style of music and manner of performance. Early in the 14th century, an observer of liturgy spoke with grave concern, "They bay like madmen." Pope John XXII, Clement's successor, complained of musicians who intoxicate the ear rather than nourish the mind with their music. The present Pope, when Cardinal Ratzinger, said that music should lift man's heart to Christ rather than plunge it into intoxicating sensuality. The Missal preface of Trent ordered that singing should be constituted not to give empty pleasure to the ear, but in such a way that the words may be understood by all. Bishops should banish all things lascivious or impure. The 1570 missal had no references to music, but was an enormous collection of rubrics.

Palestrina saved music from being exclusively plain chant. Choral music served spiritual needs of the faithful. However, in the 16th century, Pope Marcellus II was so distressed by hearing joyful music on Good Friday that he joined the voices of critics. In 1577, Gregory XIII revised and corrected chants of the Mass that were full of barbarisms, inconsistencies, and superfluities. Ineptitude, negligence, and malice of princes and musicians alike would continue to plague church music. In the holy year of 1750, Benedict XIV addressed the hierarchy of the Papal States, stating that the Church should present itself in good condition for the holy year and beyond. He commented on the current state of liturgical music in an encyclical of that year. He criticized "music common to theaters and other profane places" and prohibited the use of cymbals and horns. Instruments with bow were permitted to strengthen and support voices. Roman composers of the 18th century would attract great crowds by their music. Dignity and reverence were lacking in Rome only two decades after the encyclical.

Seventy years after the Tridentine Missal, the Congregation of Sacred Rites issued a decree against abuses. The question was whether music was to be subservient to scripture or scripture to music. Much later, Newman said that architects sacrifice the rites of the Mass and musicians the words. Musical pieces had been introduced so that clergy were kept waiting at the altar. These abuses were prohibited by the decree of the Congregation of Sacred Rites. At roughly the same time, the Lutheran church also had problems with duration of music. Lutheran musicians were instructed that they should arrange music not too long, not operatic but what would incite listeners to devotion.

During the 19th century, there was a continuation of documents addressing abuses. In 1824, it was directed that brevity and decorum were to be observed in extending texts. There should be no interminable repetitions and nothing of theatrical or profane nature. Respertini in 1838 observed that scandalous and frivolous music was poured out on the church. It would be the same air in the same rhythm that would afford them entertainment that same evening when they danced to it. Pius IX allowed instrumental music with prior permission, but no percussion. Music was supposed to sustain and enrich singing.

In 1839, Faber of the London Oratory said that “The Organ is drowned with fiddles.” In 1850, the Basilica of St Francis in Assisi was said to be inundated with fiddles. Rossini wrote that the last mortal sin of his old age was a work commissioned for a Parisian Chapel in which 90 minutes of music kept the priest waiting. There were very long extended solo passages and a 180-bar section of *Amen* “Have I written sacred music or profane music? I was born for comic opera.”

An 1866 Instruction to Italian bishops stated that music repertoires must be approved by bishops and sacred music schools. In 1876 another stipulated that Gregorian chant was to be used and Palestrina “only if it was good.” Organ music was to be simple. Music with words omitted was to be avoided and only skilled organists were allowed to improvise. The parish priest was to be supervised in matters of church music. Additional instructions in the 1880s addressed the training of seminarians, organ music, and the idea that choirs were to be without women’s voices.

In 1903, Pius X issued his *motu proprio Tra le Sollecitudini*, which had as its foundations the instructions issued during the 1880s and 1890s. So *Tra le Sollecitudini* was not a bolt from the blue. It set forth guidelines: Does the music subordinate itself to the liturgy? Does it promote prayer? Is the music an adaptation of secular music? Does it require resources that would be too extensive? Are there elements of self importance or display rather than prayer? Is the progress of Mass impeded? In the 100 years since *Tra le Sollecitudini*, the Church has frequently updated her guidelines by denouncing failure to comply with Pius X. Liturgical documents of the 20th century have echoed it. Under Pius XII, the Congregation of Sacred Rites refused the request for use of the phonograph in 1910 and again in 1939. In 1938, the electric organ was rejected. In 1949 the use of electric organs was reluctantly accepted because of World War II damage. In 1944 the automatic organ was prohibited and in 1941 electronic bells were not preferred.

Trent had said that, if anyone says that Mass ought to be celebrated in the vulgar tongue let him be anathema. 170 years before Trent and a century before Luther’s 95 theses, the Hussites were using Czech. But even vernacular singing was not to be tolerated. In the 18th century, hymn singing found its way into Mass. In the 19th century the exclusive use of Latin was questioned and the hymns after benediction were permitted in the vernacular. In 1894, the Congregation of Sacred Rites issued another general statement concerning singing at Mass. Vernacular hymns at Mass were strictly prohibited. In 1989, dioceses in Germany and Poland again asked about vernacular hymns. Once vernacular hymns were reluctantly admitted, this custom could not prudently be removed.

*Musicam Sacram* of 1967 opened the floodgates so that the local ordinary could decide how to manage hymns at Mass. Later, the Bishops’ Conferences wanted only one translation from the Latin and ICEL was born. Following the problems identified by the requirements of *Liturgiam Authenticam*, there has been a recent agreement by a group of bishops to accept a new translation. ... The bishops have earned thanks for bringing all these years of dispute to an end.

The exclusion of women from choirs continued into the early 20th century. Victorian England admitted

women after a rule change in 1897. However, in 1903 there were again no women in choirs, but separate women's choirs singing with men. In 1958 it was directed that a mixed choir should be outside the sanctuary and that the men and women were to be separated. In 1967, it was permitted to have a mixed choir outside the sanctuary but no separation of men and women was required.

From the excommunication of Elizabeth I to the emancipation of Catholics in the 20th century, there had been no public worship, except for the embassy chapels. At the Portuguese chapel in London, ... Mozart's Masses and Hayden's Masses were introduced by Vincent Novello in the 1830s. Mozart's Masses were also found at St Patrick's, Manchester and Leeds Cathedral in 1832.

Typically, High Masses were advertised as attractions. Stars of Italian opera sang at Sunday Masses in London at embassy chapels. "The shilling opera" was a term given to Masses at one of these places [referring to the collection plate]. Individual singers were reviewed in critiques in Catholic magazines such as the *Tablet*. Admission to Mass by ticket was not unknown. Most of the large congregation at such events was non-Catholic.

Catholic Englishmen said advertisement was scandalous. In 1838, at one such Mass with a large mixed choir, an earl refused to allow vestments he had donated to be used if a theatrical soprano was to sing. Fine music and fine singing were used to attract congregations. ...

*Plus ça change.* The Church has tried and failed for 2 millenia to control priests, bishops, and liturgists with relaxation of rules. Rather than elevating ourselves in awe before a God of great magnificence, we have brought God down to be our buddy Jesus. To quote a German Protestant phrase: God himself is present; let us now adore Him.



## Archbishop Burke

*Archbishop Raymond Burke (celebrant and homilist for Mass, July 16, 2006)—is the current Archbishop of St. Louis, formerly of La Crosse, WI. Archbishop Burke studied Canon Law at the Pontifical Gregorian University in Rome, and served for five years (1989-1994) as the Defender of the Bond of the Supreme Tribunal of the Apostolic Signatura, the first American to hold this position on the Church's highest court. His Excellency addressed the congregation in St. Francis de Sales Oratory with his homily at Sunday's Mass.*

The miracle of the loaves and fishes uncovers for us the great mystery of Faith, the love of God—God who provides for the deepest hunger of His people. ... His Sacred Heart pierced by the Roman spear poured forth abundance of Faith. St. Paul reminds us to be dead to sin and living for God in Jesus Christ.

Poor and sinful hearts received into the Sacred Heart of Jesus ... are purified and strengthened by the Holy Spirit. Our true identity is to be dead to sin and alive to God in Jesus Christ. ... The great mystery of Faith in Holy Mass is signified by loaves and fishes. ... It should be ever new to us in the Mass for all men of every time and place. Blood and water, never ceasing: the flow of grace to the Church so that He may receive our hearts into His own.

As you, the members of the Latin Liturgy Association, celebrate your national convention, let us pray that it may be the occasion for you to grow in your knowledge and love of the great mystery of the Faith which is the Eucharistic Sacrifice and banquet. Through your devotion to the celebration of the Holy Mass in the mother tongue of the Church, may you be one with all our brothers and sisters who, from the evening of the Lord's supper to the present moment, from the rising of the sun to its setting have adored with deepest love the most Blessed Sacrament of the Body and Blood of Christ.

May you be one with them in awe and wonder before the great mystery of Faith. May your convention be also the occasion for all of us in the Church to renew



our appreciation of the celebration of the sacred liturgy in Latin which has been and is the first language of the celebration of the sacred mysteries in the rites, including our own, that have been named after the Latin language. Your convention is an occasion for all of us of the Latin rites to recall the instruction of the fathers of the sacred ecumenical Vatican Council, who, although they gave permission for the use of the vernacular, legislated that the use of the Latin language with due respect to particular law is to be preserved in the Latin rites. The fathers of the Council, while permitting the use of the vernacular language in Masses that are celebrated with the people, further instruct that care must be taken that the faithful may also be able to say or sing together the parts of the ordinary of the Mass which pertain to them. In various particular norms, the Church has taught us to maintain the use of the Latin language in the sacred liturgy. For the sake of the more worthy celebration of the sacred liturgy in accord with the teaching of the second Vatican Council ... may we work to implement more fully the discipline set forth by the Council particularly in what pertains to the use of the ancient and ever-new language of the Latin rites. ...

Let us be one with our Lord in His Eucharistic Sacrifice from His divine Heart, open for us anew in the holy Mass we celebrate. We will draw the purity and strength to live in Him in holiness of life all the days of our life. May the Blessed Virgin Mary never fail to assist us by her example and through her intercession so that our hearts be one with her Immaculate Heart, resting totally and forever in the Sacred Heart of Jesus.



**Father William Barnaby Faherty, S.J**

*Father William Barnaby Faherty, S.J., is Professor Emeritus of history at Saint Louis University. He is the author of 38 books, including The St. Louis Irish: An Unmatched Celtic Community, Moon*

*Launches, and St. Louis: A Concise History. He also wrote the screenplay for the 1968 movie, Guns for San Sebastian with Anthony Quinn and Charles Bronson. He currently hosts a weekly radio program, "Catholic St. Louis" broadcast on WRYT-1080 AM/KHOJ-1460 AM.*

*Fr. Faherty's topic was Fr. John Peter Desmet: the Belgian Blackrobe Missionary to the Native Indians.*

WELCOME TO ST. LOUIS, THE FIRST CATHOLIC CITY IN the country founded by Catholics where Catholics were welcome. In 1844 Bishop Kenrick said St. Louis is the best place for Catholics in the country because it best expresses the true spirit of Catholicism.

Fr. Desmet was sent by the Belgian Jesuits as a missionary and he became a recruiter and friend to many individuals in St. Louis and elsewhere. He converted many Native Americans. One chief who was attending a meeting with U.S. government officials was dissatisfied by the prayer which had been recited to begin the conference. He said "We will begin this meeting with the prayers Fr. Desmet taught us: the Lord's Prayer, the Hail Mary, and the Guardian Angel Prayer." He then recited the prayers to the amazement of the government officials.

As a recruiter of teachers, pastors, and missionaries—brothers, sisters, and priests, he crossed the ocean 19 times. He visited the Panama Pacific coast and elsewhere. He became a best-selling writer about his travels in the American West. He visited the family of General Sherman, who asked him where to put military posts in the West. Called upon by the federal government to help make peace with Indians, he talked with chiefs like Sitting Bull. But time ran out. Landseekers moved into Indian lands. The days of the wandering tribes were over.

Fr. Desmet died in St Louis in 1873 when he was Procurator of the St. Louis province. The cause for canonizing Fr. Desmet has begun, but Fr. Marquette has advanced farther because of his reputation for holiness and a miracle at Marquette's grave. So far, there has been no miracle for Fr. Desmet. As a popular cult, native Indians have offered prayers to him for four generations.

### **Domus Dei Award given to Archbishop Burke**

The LLA's Domus Dei Award, presented to a bishop who, through his leadership, has promoted the use of Latin in the Liturgy, was this year presented to Archbishop Burke following Mass on Sunday at the

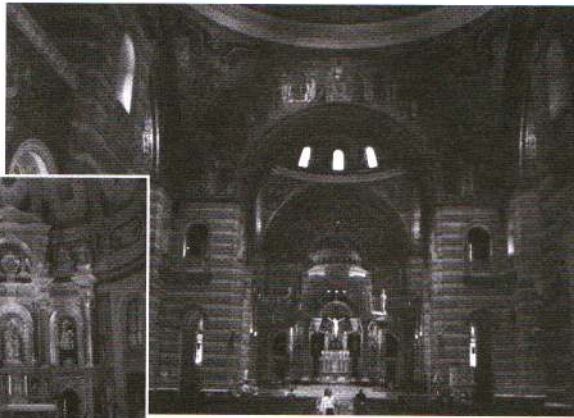
convention. Here is the text of the plaque, which was presented by LLA president Jim Pauer, with gratitude and on behalf of all LLA members.



Excellentissimo ac Reverendissimo Dno.  
**Raymundi Burke, D.D., J.C.D.**  
Archiepiscopo Archidioecesis Sancti Ludovici  
optime merenti  
plurimorum laborum suorum causa  
ad celebrandum et fovendum sanctum sacrificium  
MISSAE  
in lingua Ecclesiae Romanae atque Universalis  
LATINA  
nec non ad readificandam DOMUM DEI  
hanc tabellam memorialem  
dono dederunt gratias agentes  
praesules et sodales  
Consociationis Liturgiae Latinae.



*Photos from the  
convention weekend  
in St. Louis*





## 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	Couple, Family, Group
\$20	Regular, outside U.S.
\$25	Couple, Family, Group, 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.*

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## **ALL CONVENTION ISSUE**

**The national convention of the Latin Liturgy Association was held in St. Louis, July 14-15-16, 2006.** See inside for full summary & photos

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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 POP-

ULO 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