



Archbishop Salvatore Cordileone Leading by Example

An April 2014 Interview by Roseanne T. Sullivan

Photo by Dennis Callahan courtesy of the Archdiocese of San Francisco.

Before we start, I want to tell you how much I appreciate your taking the time to let me interview you for *The Latin Mass* magazine. It's probably obvious from my questions¹ that I am a great admirer of the work you are doing in the Archdiocese to enhance divine liturgy.

A: Thank you.

Q: When were you ordained, and what seminary did you attend? Were seminarians trained in Latin, Gregorian chant, or what is now called the Extraordinary Form of the Mass?

A: I was ordained in 1982. For my Philosophy² I attended a small college seminary in San Diego, where I'm from. We had a priest from the diocese who was a specially trained musician who would give us singing practice. In a couple of sessions he explained about chant to us and taught us some basic chant notation. I sang in the choir there. We did a few things in chant.

I ended up studying more Latin than the seminary required at that time, just because I thought, "It's important to know Latin. It's our tradition." The college seminary required one year of Latin. I needed some additional credits to graduate, so I did some intensive independent study on my own.

Then for my Theology I was at the North American College in Rome. Of course at that time there was no such thing as an Extraordinary Form Mass.³ There wasn't even an indult Mass⁴ at that point, so that wasn't really a factor. I learned how to celebrate Mass in what is now called the Ordinary Form.

The Gregorian University, where I did my Theology, like all the universities over there, required some proficiency in Latin. I already had a year and a half, but I took some more just to learn it better.

The Canon Law faculty at the time I was there was still teaching the classes in Latin. I took a yearlong series of seminars, which were held in Latin with the discussion mostly in Latin. I did write my assignments for the seminars in Latin. We were supposed to write all the briefs in Latin but there was a lot of leeway. So that helped.

When I went back to Rome a third time and worked in the curia, my title was notary, and my work was to monitor the work of tribunals. While I was working in Rome, I used to go with another priest friend I worked with during Holy Week to a Benedictine convent outside of Florence that celebrated all of their liturgies in Latin in the Ordinary Form. We took turns celebrating the Triduum services for the nuns there. So I learned to chant the Mass in Latin. It was in Rosano,⁵ a small town outside of Florence. The train stop is Pontassieve. It's in Tuscany. They tell me it's the longest continuously inhabited monastery in the western world.

Q: *What you describe sounds somewhat like the kind of Mass you might find at St. Thomas Aquinas Church in Palo Alto, where Professor William Mahrt's St. Ann Choir⁶ has been chanting the Ordinary Form Mass in Latin for fifty years. Do you know Professor Mahrt?*

A: Yes, I know him. And yes, it sounds like a similar kind of Mass.

Q: *When and where was the first traditional Latin Mass you ever celebrated?*

A: I was the Auxiliary Bishop in San Diego maybe a year⁷. The Latin Mass community celebrated their Mass in Holy Cross cemetery's mausoleum chapel, and when their feast day fell on a Sunday that particular year, they asked me to celebrate it. That was the first time. It was still the indult Mass at the time.

Q: *What made you interested in the traditional Latin Mass?*

A: It does give a sense of continuity in the Church's tradition. There are so many little rubrics and gestures and so forth, all with a symbolic meaning. As I've said before I can feel the Church breathing through the centuries when I celebrate it.

I always had a kind of sense of the beauty, the solemnity and majesty of that Mass, so it always had an appeal to me. And then after I celebrated it I began to understand it in more depth. I've always had an openness to it.

Q: *I am very happy that you do and so are the other people that I know that are lovers of the traditional Mass. Was there any awkwardness the first time?*

A: Yeah. There was a bit... [Laughs.] It turned out pretty well.

Q: *How often do you celebrate the Extraordinary Form of the Mass? Do you celebrate it regularly?*

A: No, I wouldn't say regularly. When the occasion calls for it.



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Q: *I know that you celebrate the Extraordinary Form Mass at the Carmel of Jesus, Mary, and Joseph in Canyon north of Berkeley in the Oakland diocese from time to time. How often? What brings you there?*

A: Not on a regular basis. I brought the new foundation of Carmelite nuns to the Oakland diocese when – as it turns out – I was leaving. I have an affection for them and I want them to succeed and to flourish, so I've kept in touch with them since I moved here to San Francisco, and when I do sometimes they'll invite me there to celebrate the Mass.

Q: *When you celebrate by yourself, which form do you follow?*

A: Ordinary Form usually. A few times, I've done the Extraordinary Form.

Q: *What place do you see the Extraordinary Form Mass having in the archdiocese now and in the future?*

A: I am trying to promote Pope Benedict's vision: To make this form of the Mass more easily available for

the faithful. Educate them about it.

I think it's one useful tool of evangelization among others that we have. Some people are just naturally drawn to it and appreciate the beauty and majesty of it. Maybe not everyone will be, but there are those who will be. So let's make it available to people and see how it goes.

So I would see it as more of being an organic growth. It needs to be directed by the leadership, but it should happen

in a more kind of organic sense. If it's easily available to people, and they understand and are educated in it, we'll see what effect it will have on the renewal of the Church.

Q: *Do you see any progress towards stability and a normal type of parish schedule for lovers of this form of the Mass?*

A: Yes, I think it will start to happen here and there. For example, Star of the Sea⁹ is a good example of what I was talking about a moment ago. The Extraordinary Form Mass was being celebrated by a priest of the archdiocese in another parish in the center part of the city, but he moved out of the city. I thought it would be important to make it available again in the center of the city, so I thought of Star of the Sea Church. The church itself is well suited to the Mass, and I thought the pastor, Father Mark Mazza, would be open to it.

And Father Mazza himself is a very good example of what I was talking about as well. He educated his people. He had several sessions before he actually began celebrating Mass there to educate them and give them a very sound catechesis about both forms: "We have two forms of the Roman rite. They are both equally valid. They are both a part of our tradition." And so he really went about it in the right way, a very pastoral way. So I think that what happened at Star of the Sea is a good model for other parishes, especially in parishes where people have asked for the Extraordinary Form Mass, about how to receive their request and implement it in a pastoral way. So I would see that as the years go by it will be happening in more parishes.

Q: *Do you think that traditional Latin Masses will usually only be attended by a small subset of Catholics mostly at odd hours at out of the way locations?*

A: It will take a while, but I think it will become more a

part of Church life. The younger generation did not go through all the liturgy wars after the council. They are not sort of jaded by that one way or the other. For them there is not any kind of reaction against the idea of the Extraordi-

nary Form of the Mass. I don't know if attendance will grow, if a lot more parishes will have it or not. What I do foresee is that it won't be such a contentious issue.

Q: *Do you think there is anything that can be done by lay people to promote the normalization of the traditional Latin Mass?*

A: Attitudes are really important. I know that there are many people who feel hurt by the Church because their desires for what they have been looking for in terms of worship have not been met. But they can't bear a chip on their shoulders or else they are going to portray a very negative image of those who are attached to this form of the Mass. They should have a more positive outlook. And they should be very intentional about living their faith, putting their faith into action in their parishes, being involved in works of charity, works of justice, Bible studies ... so that other people can see that this really is animating their whole faith life, that it's not just a sort of hobby, something that they merely enjoy and know all about it. Without it having an effect in every other dimension of their lives, other people are not going to see this form of the Mass as such a critical force for renewal in the Church.

Q: *Here's a little example of a positive effect. I know that while you were bishop of Oakland, you told Father Jeffrey Keyes at St. Edward the Confessor Church in Newark to learn the Extraordinary Form of the*

Mass. When Father Keyes said his first public Thursday night Extraordinary Form Mass, people stayed around. They stood outside of the church for an hour and a half afterwards as it got dark visiting with one another. One couple showed off their new baby. Three little girls



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whose parents had been prepared for Catholic marriage by Father Keyes went over to him to get his blessing. That kind of friendly interaction. He was kind of blown away with how everybody stayed to visit with each other, so I think that's an attractive example of community among people who love the traditional Mass.

A: A lot of people nowadays put an emphasis on building community so that is an example of how the traditional form of the Mass builds community too.

Q: Are there other initiatives that you've taken to support or promote the celebration of the Extraordinary Form that weren't already mentioned? Would you talk about how you have tasked the priests in the relatively new contemplative association, the Contemplatives of St. Joseph, Father Vito Perrone and Father Joseph Homick, to learn and teach Gregorian chant and the traditional Mass and to make it available at Mater Dolorosa in South San Francisco?

A: Again this is trying to implement the vision of Pope Benedict.

What they are doing is like what the Canons of St. John Cantius are doing.¹⁰ I have asked them to celebrate both forms of the Roman rite in such a way that people can see continuity between the two, but as contemplatives, they do it in keeping with their contemplative charism.

Q: What kinds of reactions (pro or con) have you encountered when you took these initiatives to support the Extraordinary Form and to make it more available in the archdiocese?

A: I haven't really received any reactions against. What reactions I have received have been positive.

I know that there are many people who feel hurt by the Church because their desires for what they have been looking for in terms of worship have not been met. But they can't bear a chip on their shoulders or else they are going to portray a very negative image of those who are attached to this form of the Mass. ...they should be very intentional about living their faith, putting their faith into action in their parishes... so that other people can see that this really is animating their whole faith life.



Photo by Dennis Callahan courtesy of the Archdiocese of San Francisco.

Q: Somebody told me that you were getting a lot of static for what you are doing.

A: It might be out there but it hasn't come to my attention. [Laughs.]

Q: How have your peers in the USSCCB reacted? Are they aware of what you are doing here?

A: I haven't got much reaction from my fellow bishops. With those who are more interested in this Benedictine approach (I guess you could call it), it will come up in our conversations.

Q: I read that Cardinal Burke was a mentor of yours. How much has Cardinal Burke affected your outlook on the Extraordinary Form Mass? Did you ever celebrate an Extraordinary Form Mass together?

A: Well no. Of course there's no concelebration, and it would be out of place for a bishop to serve in the role of a deacon or subdeacon.⁸

I don't know that he has affected my outlook on the Mass. I would say he strengthened it or clarified it. He is one of those bishops or Cardinals with whom I can easily have these discussions about Pope Benedict's vision on liturgical renewal and the legitimate role

the traditional form of the Mass can have in the life of the church.

Q: Some conservative bloggers have publicized comments that are purportedly from Pope Francis that seem to indicate that he does not think nearly as well of the Extraordinary Form Mass as did Pope Emeritus Benedict XVI. Do you believe that is true? On what do you base your opinion either way?

A: Pope Francis really hasn't given a lot of teaching on

About Archbishop Cordileone

(adapted from the website of the Archdiocese of San Francisco)

- June 5, 1956. Born in San Diego, California.
- 1975. Entered St. Francis College Seminary and began philosophy studies at the University of San Diego.
- 1978. Graduated with a B.A. in Philosophy and then began to study in Rome at the Pontifical North American College.
- 1981. Received a B.A. in Sacred Theology from the Pontifical Gregorian University and returned to San Diego.
- July 9, 1982. Ordained a priest by Most Reverend Leo T. Maher, Bishop of San Diego.
- 1982-85 served as Associate Pastor at St. Martin of Tours parish in La Mesa.
- 1985. Sent to Rome to study the new 1983 code of Canon Law and completed a J.C.D. in 1989.
- 1989. Returned to San Diego, became secretary to



- Coadjutor Bishop Robert Brom, and a year later became adjutant judicial vicar.
- 1991. Became pastor of Calexico's Our Lady of Guadalupe parish.
- 1995. Returned to Rome as assistant at the Supreme Tribunal of the Apostolic Signatura.
- July 5, 2002. Appointed Auxiliary Bishop of the Diocese of San Diego by Pope John Paul II.
- August 21, 2002. Ordained a bishop by Most Reverend Robert H. Brown, Bishop of San Diego.
- March 23, 2009. Appointed Fourth Bishop of the Diocese of Oakland, California.
- May 5, 2009. Installed as Bishop of Oakland.
- July 27, 2012. Appointed Archbishop of San Francisco.
- Oct. 4, 2012. Installed as Archbishop of San Francisco.

the liturgy. So he certainly hasn't said anything, at least that I've seen, that would undermine or detract from what Pope Emeritus Benedict has been trying to accomplish; but it hasn't been a central part of his teaching as it had been for Pope Benedict.

I'm not sure what he said that led them to believe that.

One indication we do have is that he told that group of Italian bishops in an *Ad Limina* address that the Extraordinary Form Mass had to be provided in their dioceses. And they were not pleased to be told that, from what I understand.

Q: *What future do you hope or expect to see for the Extraordinary Form Mass? Are you working and praying for any outcome in particular?*

A: Again, that it would not be a contentious issue and that it could be a regular part of Church life. That Catholics are comfortable once they get informed about the Mass and that they understand it. I think that a lot of Catholics don't understand the Ordinary Form of the Mass, either. [Laughs.] So I would like to see well-catechized Catholics that can worship well in both forms. ✠

Notes

1. The Archdiocesan Communications Office requested lists of topics and questions to be submitted ahead of time for review by the Archbishop before the interview.
2. A seminarian studying to be a Catholic priest needs a college degree with a certain amount of Philosophy study, followed by four years of Theology study.
3. Extraordinary Form: The Apostolic Letter *Summorum Pontificum* which was issued *Motu Proprio* (on his own initiative) by Pope Emeritus Benedict XVI on July 7, 2007, affirmed that the traditional Mass had never been abrogated and referred to the Mass according to the Missal of Pope Saint John XXIII of 1962 as the Extraordinary Form of the Roman rite. *Summorum Pontificum* also affirmed that both the Ordinary and the Extraordinary Forms are equally valid, and it further relaxed restrictions on the celebration of the Extraordinary Form beyond two previous indult documents released by Pope Saint John Paul II.
4. Indult Mass: Following the Roman Missal of Pope Paul VI (1970), two documents were issued in 1982 and 1984 by Pope John Paul II allowing bishops to grant permission in certain cases to allow the celebration of the Mass according to the 1962 Missal of Pope Saint John XXIII.
5. The Abbey of Santa Maria of Rosano, founded in 780, is a cloistered convent of Benedictine nuns in the central Italian region of Tuscany.
6. For more about the St. Ann Choir and its achievements see "Miracle in Palo Alto: How The St. Ann Choir Kept Chant and Polyphony Alive for 50 Years," *Regina Magazine*, September 15, 2013, <http://reginamag.com/miracle-palo-alto> and "Gregorian Champ," *National Catholic Register*, November 13, 2007. http://www.ncregister.com/site/article/gregorian_champ.
7. Cordileone was ordained Adjunct Bishop of San Diego in 2002, so his first traditional Latin Mass probably took place in 2003.
8. A priest or prelate may attend a Mass in choir [in choro] while another priest or prelate is celebrating a Mass. To attend in choir means to attend Mass in the sanctuary, traditionally in a seat or stall to the right or left of the altar. See Peter J. Elliott, *Ceremonies of the Modern Roman Rite: The Eucharist and the Liturgy of the Hours* (San Francisco: Ignatius).
9. For more details, see "After 50 Years, There's a TLM in San Fran," *Regina Magazine*, January 23, 2014. <http://reginamag.com/tlm-san-fran>.
10. Canons of St. John Cantius celebrate both forms of the Roman rite and are dedicated to preserving and promoting the traditional music of the Catholic Church. See their website at <http://www.cantius.org/> for how they have restored to vibrant life a parish in central Chicago. For more about the Contemplatives of St. Joseph see "New California Men's Order Will Teach Roman Liturgy," *Regina Magazine* at <http://reginamag.com/new-mens-order-will-teach-liturgy-san-francisco>.

San Francisco's Archbishop Cordileone and the Traditional Latin Mass



by Roseanne T. Sullivan

Photo courtesy of the Traditional Latin Mass Society of San Francisco. (sanctatrinitalmasunusdeus.com)

His Excellency Salvatore Joseph Cordileone was installed as Archbishop of San Francisco on October 4, 2012, at the relatively young age of fifty-six. During the year and a half since then, the energetic, articulate, and personable Archbishop Cordileone has taken several encouraging steps to make the traditional Latin Mass more widely available in his archdiocese. The Archbishop has also taken several other initiatives to promote more reverent liturgies in the Ordinary Form of the Roman rite, which will also be touched on in this article.

As he expressed in a recent interview elsewhere in this issue (see page 6 – “Archbishop Salvatore Cordileone: Leading by Example”), the Archbishop hopes that educating clergy and laity and exposing them to the beauty and majesty of the traditional form of the Mass will help make it less of a contentious issue and help enable it to

be restored to a regular place in the life of the Church. His goal is also to make sure that Catholics in the San Francisco Bay Area come to better understand their liturgical tradition so they will be able to worship well in both forms of the Roman Rite.

Behind all of his work on the liturgy is his belief in what

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he called the Benedictine vision, which is a shorthand phrase he uses to refer to the teachings of Pope Emeritus Benedict XVI on the renewal of the sacred liturgy. Benedict XVI, of course, is the author of the *motu proprio Summorum Pontificum* which was released on July 7, 2007, seven years ago, to the great joy of many lovers of the traditional Latin Mass. *Summorum Pontificum* defended the traditional Latin Mass as never

having been abrogated; named it the “Extraordinary Form of the Roman Rite”; affirmed it was just as validly a part of the Roman Rite as the Ordinary Form; and gave permission

for the Extraordinary Form to be celebrated more freely with fewer restrictions. As the following quote by Castrilón Cardinal Hoyos indicates, Pope Benedict wanted even more than what has already been stated. He wanted to ensure that the Mass that was celebrated before the reforms after Vatican II should be widely available again, so that the faithful can learn from its “beauty and transcendence.”

Let me say this plainly: the Holy Father wants the ancient use of the Mass to become a normal occurrence in the liturgical life of the Church so that all of Christ's faithful – young and old – can become familiar with the older rites and draw from their tangible beauty and transcendence.¹

Why Focus on the Liturgy?

Many people cynically refer to San Francisco as ‘Sodom and Gomorrah by the Bay,’ so liturgical change would seem to be the least of the challenges facing Archbishop Cordileone. People who are close to the Archbishop, however, explain why he is focusing on liturgy in spite of the enormity of other pressing issues. According to those who know him well, Archbishop Cordileone is a man of prayer, who understands not only that prayer and personal holiness are important for everyone — priests and laity — but also that “a major source for their spiritual formation is the Mass.”

Under the Radar Or Out of the Way

We all know this lamentable back story—that after Pope Paul VI's Constitution *Missale Romanum* was released in 1969, authorized celebrations of the traditional Latin Mass disappeared almost everywhere from Roman Catholic dioceses. Some few diocesan priests were granted permission to celebrate the pre-1969 liturgy, but these exceptions were rare. Priestly associations dedicated to the traditional Latin Mass were eventually formed with pontifical approval, but diocesan priests were generally forbidden to celebrate the older form of the Mass.

In most dioceses the celebration of Sunday morning traditional Latin Masses in parishes was a thing of the past. Only some few priests, either retired priests or “independent” priests without faculties, who were willing to disobey their bishops for whatever reason, continued to say the traditional Latin Mass at the request of groups

of the laity who were not happy with the new Mass, more or less under the diocesan radar. Any Masses that were celebrated with diocesan approval were likely to be held in out-of-the-way locations during weekdays or on Sundays after noon.

Change Comes to Star of the Sea in San Francisco

In one remarkable change to the status quo during his first year in office, Archbishop Cordileone established a weekly Extraordinary Form Mass at a San Francisco parish church during normal Sunday morning Mass hours (at 11:00 a.m.). When Archbishop Cordileone asked the pastor of Star of the Sea Church, Father Mark Mazza, to put the traditional Latin Mass on the Sunday morning schedule, Father Mazza asked, “Who is going to celebrate the Mass?” The Archbishop told Father Mazza that he should start learning how, since Father Mazza was going to be the one celebrating it.

Now, for the first time in about fifty years, what used to be the normal Latin Sunday Mass is being said regularly again in a centrally located regular parish in the San Francisco Archdiocese by a regular parish priest during regular Sunday Mass hours (before noon).² Father Mazza also offers the Mass on weekdays at 7:30 a.m. and First Fridays at 6:30 p.m. Other sacraments in the traditional form are available upon request.

Father Mazza was glad to be asked:

When the Archbishop called to say he wanted a weekly TLM to be scheduled at Star of the Sea, I asked him, ‘Who is going to celebrate the Mass?’ He told me, ‘You are!’ When I explained that I had never celebrated it publicly, his reply was ‘Well, you'll have to learn.’

I thought it was exciting really to learn it and have the opportunity to do it — now almost every day.

I've gained a greater sense of reverence and tradition, and an understanding of where the liturgy has been for so many centuries. One challenge is a lack of understanding. Some see the Traditional Latin Mass as disobedient, as a going backwards.

Father Mazza taught his parishioners in the bulletin and from the pulpit that the old Mass is “part of the Church's living tradition,” and that he is not “resurrecting something



Photo by Dennis Callahan courtesy of the Archdiocese of San Francisco.

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from a museum. There is one Roman Rite of the Mass but with two forms, the Ordinary Form and the Extraordinary Form. In other words, the Traditional Latin Mass is fully the Roman Rite of the Mass but in its extraordinary form," Father Mazza explained. "The Mass introduced by Pope Paul VI is the Roman Rite but in its ordinary form. Therefore, there is no longer an old rite or new rite of the Mass. There is the Roman Rite with two forms."

"Nobody is leaving the parish because there is still a full schedule of Ordinary Form Masses for those who prefer the new Mass. The parish has lots of choices. I believe in the option. We're trying to provide the EF Mass as a service to the work of evangelization."

Father Mazza's words echo Archbishop Cordileone's vision (and that of Pope Benedict) of how the Extraordinary Form of the Mass can contribute to the work of evangelization. As the Archbishop quoted in the interview, "It is one useful tool of evangelization among others that we have. Some people are just naturally drawn to it and appreciate the beauty and majesty of it."

Oratorians Come to Star of the Sea

Archbishop Cordileone announced a few months ago that he was going to create an Oratory at a downtown parish. At an Oratory, parish priests live in community under a rule of life, and so the Archbishop noted that the planned Oratory would need to be located in a parish with a large rectory. On April 25, 2014, the archdiocese announced that the San Francisco Oratory of St. Philip Neri would be established at Star of the Sea parish on August 1, 2014. Two priests will be the first members of the new community.

Father Joseph Illo, who will be leaving his current post as chaplain of Thomas Aquinas College in Santa Paula, California, will take over as pastor. Like Archbishop Cordileone, Father Illo is quite familiar with the traditional Latin Mass, since he celebrated it regularly when he was a parish priest for twelve years at St. Joseph's Church in Modesto, California. After a six month sabbatical, Father Mazza will return to another assignment in the archdiocese.

In establishing the new Oratory, Archbishop Cordileone is responding to the Second Vatican Council's call for diocesan priests to live a "common life or some sharing of common life." Father Illo described the Oratory life this way in a *National Catholic Register* article. The members of the oratory "will live together under a common roof, with a superior and have a rule of life that includes common prayer, meals and activities for priests as they go out and perform their tasks in the diocese."

Father Illo also said that "the oratory will not start in San Francisco until August"; but he has already received inquiries from priests and seminaries all over the country.³

Father Illo made the following additional statement on his blog:

The Oratory is an Institute in the Church that allows

"secular" (parish) priests to live in community under a rule of life. Saint Philip Neri founded "the Oratory" in Rome in 1575 as a religious congregation of priests and brothers who lived in the parish of Santa Maria in Vallicella, now known as Chiesa Nuova, in downtown Rome. It provides a supportive rule of life for priests who desire a greater commitment to prayer in common. The most famous Oratorian Father for English-speakers is Blessed John Henry Newman, who brought the Oratory to England in 1848. Today there are 85 Oratories with 500 Oratorians in 19 countries. We would establish the first congregation of Oratorian Fathers in the Archdiocese of San Francisco.

We would build up the parish through beautiful liturgy and the lay apostolate, but focus on evangelizing young adults. The Archbishop has mentioned possibly establishing a Catholic

center in one of the larger office buildings with daily Mass and confessions.

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Father Illo and the altar servers of St. Mary Magdalen, Camarillo by Ron Lawson

Contemplative Nuns Arrive With a Traditional Bent

Before becoming Archbishop of San Francisco, Cordileone was Bishop of Oakland across the bay from San Francisco for three years. Before he left for San Francisco, but before he knew he was leaving, then-Bishop Cordileone helped

a new foundation of Discalced Carmelite nuns from Valparaiso, Nebraska, get established. Cordileone felt the need for the spiritual power of a contemplative order praying for the diocese.

Other foundations of Discalced Carmelites have noticed that the motherhouse in Nebraska has been experiencing an extraordinary number of vocations, so much so that they have spun off two new foundations while other monasteries of Discalced Carmelite nuns as a whole are dwindling in numbers. Some attribute the high number of vocations to the fact that the new nuns that came to Oakland, like their sisters in Nebraska, live a traditional cloistered life. They wear full habits and pray the Divine Office in Latin from the Breviary that existed in 1962. Masses are usually celebrated for them in Latin, either in the Extraordinary or the Ordinary Form.

Before the new nuns arrived in 2012, the only order of contemplatives in the Oakland diocese had been a small group of Carmelite nuns at the Carmelite Monastery of Christ the Exiled King, which had been established in 1948 on a beautiful estate with a view of the Golden Gate Bridge in Kensington. When it became too difficult for the four remaining aging nuns from Kensington to maintain their work duties and prayer life, they had moved away, two to a nursing home and two to the Monastery of Cristo Rey in San Francisco.

When the nuns from Nebraska arrived, Archbishop-designate Cordileone met them at the airport and accompanied them to what turned out to be a temporary rented home on a ranch in Canyon, a rural area above Berkeley. He celebrated a Solemn Pontifical Mass of establishment at St. Monica's Church in Moraga for their new Carmelite Monastery of Jesus, Mary, and Joseph.

From Archbishop-designate Cordileone's homily on September 21, 2012: "Today we rejoice and give thanks to the Carmelite sisters who are establishing their enclosure with this Mass. You have left the world to seek the more



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perfect life, the life of single-hearted perfection in union with Christ. Your life is a more perfect life because it is in anticipation of the life of heaven. You leave the world to be exclusively with our Lord. Your prayers sanctify us and bless us."

Their numbers of vocations are still growing, and they need more room. A benefactor has purchased the Kensington property that used to be the monastery of Christ the Exiled King for them. The nuns held an open house for supporters, who got a rare glimpse inside a cloister, on May 17, 2014. After extensive renovations are complete, the nuns from Nebraska will move the monastery of Jesus, Mary, and Joseph to Kensington in about six months.

Contemplative Men Assume an Active Role in the Work of Evangelization

In another way, Archbishop Cordileone has commissioned Father Vito Perrone and Father Joseph Homick, who currently are the two priest members of a fledgling association called the Contemplatives of Saint Joseph,

to dedicate themselves to liturgical reform in the Archdiocese of San Francisco. Archbishop Cordileone asked them to learn how to chant the Mass and the Divine Office according to the traditional form, and he also instructed them to teach others what they have learned, while being true to their charism as contemplatives. Father Vito has talked about how they have been learning how to adjust to being contemplatives with an active apostolate⁴.

Father Perrone and Father Homick began offering a regular Sunday Extraordinary Form High Mass at 5 p.m. in the city of South San Francisco on January 19, 2014 and also offer daily Low Masses Monday to Friday at noon.

Benedict XVI Institute of Sacred Music and Divine Liturgy

Archbishop Cordileone has also established the Benedict XVI Institute of Sacred Music and Divine Worship at St. Patrick's Seminary, with the intention of fostering reverent



On the Need for a Retreat from Inappropriate Innovations and for a Return to Reverence in Celebrations of the Ordinary Form

In his letter to the bishops that accompanied *Summorum Pontificum* in 2007, “*Benedict XVI to the Bishops on the Occasion of the Publication of the Apostolic Letter “Motu Proprio Data,”*” Pope Benedict frankly stated his observation that many fervent Catholics wished to regain the old form of the liturgy because many offensive innovations were erroneously introduced into celebrations of the new form of the liturgy, innovations that deformed the Mass. Pope Benedict wrote that the desire to recover the old form of liturgy “occurred above all because in many places celebrations were not faithful to the prescriptions of the new Missal, but the latter actually was understood as authorizing or even requiring creativity, which frequently led to deformations of the liturgy which were

hard to bear ... caus(ing) deep pain to individuals totally rooted in the faith of the Church.... The most sure guarantee that the Missal of Paul VI can unite parish communities and be loved by them consists in its being celebrated with great reverence in harmony with the liturgical directives. This will bring out the spiritual richness and the theological depth of this Missal.”

celebration of the Mass, and promoting sacred music. Father Samuel Weber, OSB, the institute’s director, is a world-renowned expert and composer of Gregorian chant, who previously founded and directed a trail-blazing Institute for Liturgical Music in St. Louis under then-Archbishop Raymond Burke.

At his announcement of the institute, Archbishop Cordileone stated that one important goal of the Benedict XVI Institute is to help pastors by providing certification programs to form lay people who perform ministries in Ordinary Form liturgies. An additional part of Father Weber’s work includes teaching liturgy and Latin at the seminary. Seminarians now can take classes in Latin and Gregorian chant, and “those who would like to learn the Extraordinary Form and have the permission of their diocese may do so. At the direction of the Archbishop, a chapel has been designated for celebrating the Extraordinary Form, which is available on certain days.”⁵

The name of the new institute is significant, again because the new liturgical institute is one of the several initiatives that Archbishop Cordileone has launched to put the principles of *The Spirit of the Liturgy* (written by Pope

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Benedict when he was still Cardinal Ratzinger) and *Summorum Pontificum* into practice.

Improvements Not Improvisation

Some have feared that the impetus that Pope Benedict XVI gave to improvements in both forms of Catholic liturgy with *Summorum Pontificum* might be stalled now that he has retired. It is heartening to learn that improvement to liturgy is still a priority for Archbishop Salvatore Cordileone, and to see that he shows no signs of flagging in his dedication to the

liturgical philosophy of Pope Benedict XVI. ✠



Roseanne T. Sullivan is a freelance writer, photographer, graphic designer, and artist, with a deep and abiding interest in sacred art and sacred music, liturgy, and Latin. She has published articles and photos at National Catholic Register, the New Liturgical Movement website, Regina Magazine, Homiletic and Pastoral Review, and other publications. Her own intermittently updated blog, Catholic Pundit Wannabe, is at <http://catholicpunditwannabe.blogspot.com>.

Notes

1. Cardinal Castrillón Hoyos, Address to the Latin Mass Society, London, 14 June 2008, quoted at <http://www.lms.org.uk/resources/articles-on-the-mass/summorum-pontificum-in-the-parish/>.
2. “After 50 Years, There’s a TLM in San Fran,” *Regina Magazine*, January 23, 2014. <http://reginamag.com/tlm-san-fran/>.
3. “Priests Battle the Pouring Dark of Loneliness,” *National Catholic Register*, April 4, 2024. <http://www.ncregister.com/daily-news/priests-battle-the-pouring-dark-of-loneliness/#ixzz32QokmJPnThe>.
4. “New California Men’s Order Will Teach Roman Liturgy,” *Regina Magazine*, January 23, 2014. <http://reginamag.com/new-mens-order-will-teach-liturgy-san-francisco/>.
5. “New Liturgical Institute in San Francisco” *Regina Magazine*, December 11, 2013. <http://reginamag.com/new-liturgical-institute-works-san-francisco/> and “The Benedict XVI Institute for Sacred Music,” *New Liturgical Movement* website, January 30, 2014. <http://www.newliturgicalmovement.org/2014/01/benedict-xvi-institute-for-sacred-music.html>.

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