



LATIN LITURGY ASSOCIATION

Office of the Chairman
Prof. Dr. Anthony Lo Bello
Box 29, Dept. of Mathematics
Allegheny College
Meadville PA 16335
[814] 724-5365

NEWSLETTER NO. 18

September, 1985

From the Chairman

Office of the Secretary
Dr. Robert J. Edgeworth
P. O. Box 80426
Baton Rouge, LA 70898
[504] 388-5885

The Chairman is pleased to announce that his petition addressed to the Presidents of the Episcopal Conferences summoned to the Extraordinary Synod in Rome this fall has had the desired effect; His Eminence Edouard Cardinal Gagnon has assured us that he will make use of the letter at the Synod. The text of the petition appeared on page 2 of the last newsletter.

Among the many other replies from those who received the petition, that of Archbishop Virgilio Noe, Secretary of the Congregation for Divine Worship, should be brought to the attention of the membership. His Excellency writes that although the program of promoting Latin in the revised rites of the Church is in itself admirable, nonetheless one must keep in mind the current norms that regulate this matter. Not only did the Council decree that the use of Latin was to be maintained, but it also assigned to the local bishops the competency to determine, subject to Roman confirmation, to what extent the vernacular languages were to be introduced. The purpose behind the vernacular languages is the lively participation of the congregation. He further reminds us of three pieces of Roman legislation: 1) Pastors of souls should see to it that their faithful know how to say and sing in Latin those portions of the Ordinary of the Mass that pertain to them (Musicam Sacram, n. 47), 2) It is advantageous that the faithful be able to sing in Latin such other portions of the Ordinary of the Mass as the Creed and the Lord's Prayer, so that they may be able to participate in international religious manifestations (General Instruction to the Roman Missal, n. 19), and 3) Bishops should see if it would be useful to have Latin Masses in those places where faithful who speak different languages come together for Mass (Musicam Sacram, n. 48).

Since this Association more than tripled in size since the current officers assumed its direction last August, the chairman would like to take this opportunity to review its program and method for the benefit of the new members. Our Association promotes the use of Latin in the approved rites of the Church, in particular, those contained in the Roman Missal as revised by His late Holiness Paul VI. Since the use of the 1962 Roman Missal became legal under certain conditions, we have taken note of those celebrations also. This Association is an entirely positive organization; it numbers twenty-one bishops and several distinguished personalities among its members.



PONTIFICIUM CONSILIUM
PRO FAMILIA

Prot. N. 165/85

Vatican City, June 11, 1985

Prof. Dr. Anthony Lo Bello, Chariman
Dr. Robert J. Edgeworth, Secretary
Latin Liturgy Association
Allegheny College
Box 29 (Dept. of Mathematics)
Meadville, PA 16335
U.S.A.

Dear Sirs,

Your kind and welcome letter of May 23rd arrived in which you ask that the use of the Latin language for the celebration of the Mass be more widely permitted by the Bishops in accordance with the provisions made by the Second Vatican Council in its Constitution on the Sacred Liturgy, Sacro-sanctum Concilium, n. 36.

I thank you for your letter, and noting your praiseworthy motives for asking a more widespread and full recognition of the right to have the liturgy celebrated in the Latin tongue, I assure you that I shall make use of your letter at the Synod.

With every prayerful best wish, I am

Sincerely yours in Jesus and Mary,

Edouard Card. Gagnon, p.s.s.
President

Recent Local Meetings of the Association

1. Chicago

The first meeting of the Chicago chapter of the Latin Liturgy Association took place on June 27, 1985, at St. Jane de Chantal Parish, 5252 South Austin Avenue in Chicago. The meeting began with a Mass in the parish church at 7:30 PM, celebrated according to the revised Missal by Rev. Fr. Michael Windolph, O.F.M., a member of the L.L.A. After Mass a business meeting was held in the school hall. A brief address was given by Dr. Robert Edgeworth, Secretary of the Latin Liturgy Association. After a discussion of the future course of the chapter's development, officers were chosen as follows: Chairman, Timothy Goodman; Vice-Chairman, Patrick Flaherty; Secretary, Evelyn Kaehler; Treasurer, William Ford; at large, Michael Buck and Father Edwin Walker.

The LLA is grateful to the Pastor of St. Jane de Chantal, Rev. Fr. Paul Marszalek, who was host for the occasion. Thirty-five persons attended the Mass, of whom about twenty-five took part in the meeting.

The second meeting of the Chicago chapter was held at 7:30 PM on August 21, 1985, at St. Joseph's Church, 1747 Lake Avenue, Wilmette, IL 60091. Mass was celebrated in Latin by Rev. Msgr. Charles N. Meter, a member of the Association and Pastor Emeritus of St. Joseph's, who was also the featured speaker at the meeting which immediately followed the Mass.

2. New York

The first tri-state area meeting of the Latin Liturgy Association was held on Sunday, August 4, 1985 at Our Lady of Vilna Church, 570 Broome Street, Manhattan, New York 10013. The meeting was organized by Fr. Peter M. J. Stravinskias, the local chairman, and Dennis and Christine Curry, two local classicists; Mrs. Curry is secretary of the local chapter. The Association is grateful to our member Fr. V. Palubinskias, pastor of Our Lady of Vilna, for his generous hospitality.

The meeting began at 3 P.M. with Latin prayers and a welcome from Fr. Stravinskias. Fr. Giles Dimock, O.P. then presented a lecture on "The Place of Latin in the Revised Liturgy." Mr. James A. Burns then addressed the membership on various practical problems in the introduction of Latin into parish liturgical life. At 6 PM Fr. Stravinskias celebrated Solemn High Mass in Latin; Fathers Dimock and King were in the sanctuary, and other priests were present in the congregation of 200. Mass began with the ceremony of the Asperges and was followed by the Salve Regina. The Benedictine nuns from Sancta Scholastica Priory, Still River, Massachusetts, and the Welch Chorale sang the plain chant and polyphony with the lively participation of the congregation. The second canon was used, and the Mass was celebrated versus populum. At the end of the Mass, a letter of welcome was read from His Eminence John Cardinal O'Connor, Archbishop of New York. The members then proceeded to the parish hall, where there was a social hour and a meeting presided over by the national Chairman, Dr. Lo Bello. The Chairman personally greeted friends from five states, and no doubt many other provinces were represented. There were many questions after the Chairman's remarks, and the meeting did not end until 9:30 PM. Fr. Stravinskias arranged for the addresses to be taped and produced an audio and video cassette of the Mass; members who want to buy

these should write to Fr. Stravinskas. His address is: Moore High, 100 Merrill Ave., Staten Island, NY 10314.

The Chairman regrets that the man responsible for much of the success of the meeting, Mr. Daniel Pross, the musician, was unable to attend because of a burst appendix. The Chairman is most profoundly moved by all Mr. Pross did to insure that the memory of the evening would remain with us forever.

Finally, the chairman publicly thanks Fr. Stravinskas for the great personal expense he went to in order to make sure that all requirements were munificently provided for.

NEW EPISCOPAL ADVISERS

The Chairman has the honor to announce that Most Revs. Fremiot Torres Oliver, Bishop of Ponce, Puerto Rico, and Raymond W. Lessard, Bishop of Savannah, Georgia, have joined the Association.

DUES

One year has passed since the last call for dues, so the members are respectfully requested to send their subscriptions for the next twelve months to the Secretary-Treasurer Prof. Edgeworth. The next call for donations will be made in September, 1986. Of course, two-thirds of you were not members of this Association one year ago, and can hardly be required to make a second payment so soon after having made your first when you joined; such new members may pay twelve months from the time they made their first contribution. It would be helpful, however, if everyone could see his way to renewing his membership in September, when the general call is made in the newsletter. Otherwise hundreds of people forget and must be dunned by the officers; sending out individual notice of renewal is a waste of our time and money; De minimis non curat praetor, the authorities should not spend their time on trivialities. This past year the Secretary had to send out almost 200 notices, a comical activity. We therefore appeal to your generosity to renew now; perhaps you might even pro-rate your contribution.

The minimum subscription remains at \$5 per year; those who cannot afford this should write to the Secretary, and their names will be kept on the rolls. We waive their fees. We also acknowledge gratefully the generosity of those members who send in more than the minimum amount.

LATIN MASS DIRECTORY

The Latin Mass Directory will soon be ready. The officers have written to all places where Mass is known to be celebrated in Latin, and this information will be published shortly.

CALL FOR INFORMATION

In order that the above mentioned directory may be as informative as possible, and in order that we may be well informed about the manner in which Latin Masses are celebrated across the country, we ask those members who attend such ceremonies to take the trouble to send a postcard to the Chairman and address the following questions:

- 1) Is the Mass celebrated on the old High Altar or on a new free-standing (table-like) altar?
- 2) Is the Mass celebrated with the priest facing the people or in the traditional way ("ad orientem")?
- 3) Is the ceremony of the Asperges (sprinkling with holy water) used?
- 4) What pieces of the Gregorian repertoire are used? (For example, the Mass Cum Jubilo, Credo III, etc.)
- 5) If it is a solemn Mass, is there a deacon or two deacons?

DISCLAIMER

It goes without saying that the opinions expressed in the documents and noteworthy items published in this newsletter are not necessarily those of the Chairman or of the Association. The chairman includes in the newsletters all material which is relevant to the cause of promoting Latin in the liturgy. On many vexed questions the membership are not of one mind, and although the Chairman tries to steer between Scylla and Charybdis, he does not censor or suppress communications sent for publication.

Items for inclusion in the Newsletter should be sent to the Chairman. Members may receive upon request free copies of his articles "The Mass in Latin and in English" (Downside Review, July, 1983) and "From East to West: On Certain ICEL Translations" (Communio, Winter, 1981). Such requests should be sent to the Chairman.

A. Lo Bello
Chairman

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NOTEWORTHY ITEMS

1. Mrs. Florence Haas reports that our member Fr. Peter Stravinskias celebrates the Mass in Latin every Sunday at 6 PM at Our Lady of Vilnius Church, 570 Broome Street (near the Holland Tunnel), New York City, 10013. (See page 3 above.)
2. Attorney Karl Keating, a member of the Association, is the author of an article Mass in Latin in the March, 1985 issue of the Canadian Catholic Review. (A copy of this article was sent to the Chairman by Mr. James D. Scheer of Ottawa. The members are earnestly beseeched to send copies of relevant articles to the Chairman, who cannot by himself see all and hear all.) In his one-page essay, Mr. Keating argues that the authorities have not really given Latin a chance, and that if it were available generally as an alternative to the vernacular liturgy, a great many young people would be attracted. For the record, however, the chairman must contest two statements made about our Association: i) "Two years after its founding, the organization folded." and ii) "Then came the 15 October Vatican decision to allow limited use of the old rite. In short order, the Association was resurrected, the new chairman being Anthony Lo Bello..." As regards i), it is true

that the organization did not display much vigor, but it is wrong to say that it folded. Actually, the Chairman himself once had his name inadvertently removed from the rolls, and the same thing appears to have happened to Mr. Keating — no wonder he thought we had died. As for ii), there was a new King in Egypt before the October Indult; the present officers had already begun their work to put our Association in motion months before the October indult. And anyway, our Association exists primarily to promote the use of Latin in the Roman Missal as revised by His late Holiness Pope Paul.

3. A situation which must be unique in the U.S. has come to the attention of the Chairman. With the permission of the bishops of Green Bay, the Rev. E.C. Bujarski has, for the past 13 years, been celebrating a Latin Mass (1962 Missal) for a congregation of 300 people. With his letter to the Chairman, Fr. Bujarski included a picture of his 50th anniversary Latin Mass, celebrated in the presence of the Auxiliary Bishop R. Morneau on September 30, 1984 — before the October indult.
4. Msgr. Chester A. Gajewski has written to our representative in Scranton PA, Mr. Paul McCreary, that he celebrates the monthly Mass (1962 Missal) at the request of the Bishop of Scranton and neither initiated nor promoted its revival. He further said:

While there is a strong temptation to appeal to this group and offer the Latin Mass according to the Novus Ordo, it would not accomplish what the Holy Father intended — a conciliation of those who might be somewhat disenchanted with the new liturgy. I am fearful that such an attempt would be divisive and contrary to the mind of our Holy Father. The promotion of the Novus Ordo in Latin will have to come from another direction.
5. In August 1985 the Catholic University of America Press published A Primer of Ecclesiastical Latin (456 pages, \$24.95 hardbound). Copies may be ordered from: The CUA Press, 620 Michigan Avenue, N.E., Washington, D.C. 20064. The author is Mr. John F. Collins.
6. Mr. Paul McCreary writes:

Members of the Association who own shortwave radios may wish to know how to pick up broadcasts from Vatican Radio. Every day at 05:30 UTC (12:30 AM E.S.T.) Mass in Latin can be heard on the following frequencies: 6250, 7250, 9625, 11715, 11740, 15120. At 18:40 UTC (1:40 PM E.S.T.) the Rosary is recited daily in Latin on the following frequencies: 6190, 6250, 7250, 9645, 11700, 15120. The Holy Father himself recites this Rosary on the first Saturday of the month. The English-language program beamed to the American continent can be heard at 0:50 UTC (7:50 PM E.S.T.) on the following frequencies: 6015, 9605, 11845. On Wednesday and Sunday one can receive the Holy Father's pre-recorded blessing during this English program. A twenty minute French broadcast precedes and a Spanish broadcast follows this English program on the same frequencies.
7. Msgr. E. J. Clark, Rector of the Scranton Diocesan Seminary, wrote to Mr. McCreary that two years of Latin are required at his seminary. He then offered the following opinion:

While I at times celebrate Liturgy using the "Novus Ordo," and enjoy doing so, I have no sympathy with the restoration of the "Tridentine Mass," nor can I understand the Holy Father's intention in this matter. The ecclesiology behind the Tridentine Mass is not that of the Church today, but rather that of the late Middle Ages and up to the 19th Century, inclusive. People who are zealous for the Tridentine Mass generally are people who would retreat from the world of today, and really make the entire Church into a "Museum Piece." I, who carefully and lovingly celebrated the Tridentine Mass for fifteen years, think it is a great error to return to it.

Rather, we must concentrate on making the vernacular Liturgy mystical, spiritual, and beautiful. Remember, very few people can worship in Monasteries, Seminaries, or go to the London Oratory or the Holy Sepulcher.

8. Fr. Joseph O'Connor Hunt, who celebrates the monthly Latin Mass at Sacred Heart Parish, Abingdon, Illinois (on the last Friday at 6 PM), has begun saying Mass in Latin at St. Augustine parish, St. Augustine, Illinois (Fridays at 3:30 AM). He plans that this should eventually be a Missa Cantata. He regretfully reports that the Latin Mass that was regularly celebrated at the cathedral of Peoria by the administrator has been cancelled "since so few attended it."
9. On the first Sunday of each month, Bishop Tonnos of Hamilton, Ontario permits a Latin Mass (1962 Missal) to be celebrated at St. Mary's Chapel, Park Street North, Hamilton, at 2:30 P.M. by Fr. Joseph A. Sach.
10. Bishop Bernard McLaughlin celebrated a Latin Mass (1962 Missal) at 3:15 p.m. on Sunday, May 26 at St. John the Baptist Church on Englewood and Highland Avenues, Kenmore, New York (diocese of Buffalo). 121 people had signed the petition for the Mass.
11. In his column of February 22, 1985 in the Catholic Transcript, Archbishop Whealon of Hartford, Connecticut, a member of the Association, writes that the Indult of October, 1984, "is in favor of the separatist groups that have been psychologically unable to give up the Tridentine Mass" and "is primarily in favor of people who separated from the local dioceses over the Tridentine Mass."
12. An article "Latin in the Roman Catholic Liturgy" by Mr. Christopher M. Schaefer, a member of the Association, appeared in the February, 1981 issue of The American Organist. Mr. Schaefer is founder and director of the Catholic Choral Heritage Society, which sings at Latin Masses in the Archdiocese of Hartford and has been frequently cited in the pages of our newsletter. At their last performance on the feast of St. Matthias, High Mass was preceded by the Litany of the Saints and followed by Te Deum Laudamus. Priests who can sing and read Gregorian Chant notation and who would like to be celebrant for one of their Masses should write to C.C.H.S., Box 3185, New Britain, Connecticut 06050. CCHS will provide the necessary liturgical books, a tape recording of the Ordo Missae (to assist the celebrant in learning his chants), and a travel stipend. The Masses at which the Society sings are celebrated at the high altar ad orientem, not versus populum; the Archbishop of Hartford, a member of the Association, does not require that Mass be celebrated towards the people. (The practice of celebrating Mass versus populum, which is required by many dioceses but not by any law of the universal

church, is authoritatively castigated by Fr. Napier, Head of the Congregation of the Oratory in England, in the article "The Position of the Altar in the Contemporary Church" which appeared in "The Clergy Review" in August, 1972 (pp. 624-632).)

The Society is planning a schedule of Latin Masses sung entirely to Gregorian Chant for the Fall and Winter of 1985 and the Spring of 1986; they try to have a Mass every six weeks, except during the Summer. Mr. Schaefer will send a copy of the congregation's Ordo Missae booklet used at Masses promoted by his Society and a sample Mass Propers supplement (containing the proper prayers, readings, and chants for a particular Mass) to anyone who would find it useful. Interested persons should send \$4 to cover expenses. The list of Latin Liturgical books which appeared on page 17 of the last newsletter was taken from a letter which Mr. Schaefer had addressed to Archbishop Whealon, requesting that he send that information to every priest in the Archdiocese, a request which he honored last Fall. To be added to the list is the new Solesmes Kyriale et ordinarium missae, which has just appeared. The Antiphonal is still in press. Finally, Mr. Schaefer writes:

"I noticed that a significant amount of attention was devoted to Tridentine Masses in our last newsletter. Since ours is one of the few organizations promoting the liturgical use of Latin, it is important to report on all celebrations of Mass in Latin, whether such Masses be according to the 1962 or 1970/75 Missals. Nevertheless, I believe it is vitally important that we not stray from the principal aim of LLA: ". . . our Association promotes the celebration of Mass in Latin according to the new missal . . . the celebration of the entire Mass in Latin." (LLA Newsletter No. 15, Dec. 84, pp. 3, 5)

By promoting the Tridentine rite we would be lending support not only to those who claim that Latin has no legitimate place in the revised liturgy, but also to those who believe that the revised Mass cannot be celebrated with the same sense of prayer, sacred mystery, and tradition that participants apparently experience at a Tridentine Mass."

13. Mr. James Scheer, President of Una Voce, Canada, has written to the Chairman:

Our federation's sessions in Rome went very well. India and South Africa joined the federation (which now numbers 20 associations) and we had ample opportunities to meet with members of the hierarchy and curia. We were able to attend a Tridentine Latin Mass permitted by the authorities and returned home generally encouraged that the indult is permanent, but its restrictive clauses may very well prove to be the short-lived aspect of the document.

14. Mr. David Bergeron, Director of Our Lady of the Holy Rosary Regional Choir School in Lawrence, Massachusetts, and a member of the Association, writes, "The Association should give special attention to Gregorian Chant. . . . Members reporting Latin Masses should comment on the music (although many already do). It would seem useful to know what parts of the Gregorian repertoire are being used. Also, it would be useful to know where the Gregorian Chant may be employed in an otherwise vernacular liturgy. (The employment of any Gregorian

Chant signals a respect for tradition and potential for the introduction of Latin Masses.)"

15. Dennis and Christine Curry, members of the Association, have sent the booklet "Missa Nuptialis" which they prepared for the Latin Nuptial Mass at which they were married on May 28, 1983, at Saints Peter and Paul Church in Detroit. The celebrant was Fr. Eugene J. O'Brien, S.J.
16. Members of the Association may want to join the Vancouver Gregorian Chant Society, 5400 Grove Avenue, Ladner, British Columbia, V4K-2A7. The Secretary is Mr. John Carey, a member of our Association. The annual fee is \$10; the Society issues a newsletter, Cantate Domino.
17. On the last Sunday of every month, October through May inclusive, Mass is celebrated in Latin at Good Shepherd Church, 608 Isham Street (at Broadway), New York City, 10034. The celebrant is often Rev. Fr. R.R. Ryan, a member of the Association.
18. Rev. Joseph T. Gallagher, Pastor of Holy Name of Jesus Church, 99 Camp Street, Providence, Rhode Island 02906, reports that the only regularly celebrated Latin Masses in the Providence diocese are at his church on Sundays at 11 A.M. From late September until early June, it is a High Mass, but during the summer, a Low Mass is celebrated. Fr. Gallagher is the celebrant. He has produced a beautiful 36 page 9" x 6" Latin-English Ordo with glossy cover that is used at the church; this little missal contains a section of twenty Latin Hymns as well as the music for the Missa de Angelis and some other Gregorian Chants. This booklet is a most admirable production; it is supplemented by leaflets produced each week explaining the music to be sung, which includes polyphony and classical music as well as plain-song. Fr. Gallagher says that his parish has also requested permission to offer the Tridentine Mass. His is the only parish in Rhode Island where Latin is used.
19. The Secretary of the Association granted an interview to the religion editor of the Baton Rouge Morning Advocate; the piece appeared on page 10A of the Saturday, June 1 issue. Most amazing is an episode the Secretary remembers from his seminary days in Chicago; Albert Cardinal Meyer, one of the presidents of the ecumenical council, came in one day and said to the seminarians:

"I bring you amazing news. Some of you will be able to say certain portions of the Mass in English within your lifetimes. But not, of course, the canon. The canon of the Mass will remain in Latin until the end of the world."

And this was after the decree on the liturgy had been passed!

20. Mr. Charles Mangan, 1002 N. Main Street, Aberdeen, S.D. 57401, will send five copies of a Latin (or English) prayer for an end to abortions to anyone who sends him a self-addressed stamped envelope with a donation.
21. Bishop Thomas Fulton of St. Catharines, Ontario has granted permission for a weekly Latin Mass (1962 Missal) at the Carmelite Chapel, 78 Yates Street, St. Catharines, at 10 A.M. The Bishop himself celebrated the first High Mass on July 14.

22. Bishop James Timlin of Scranton, PA, a member of the Association, has granted permission for a Latin Mass (1962 Missal) on the second Sunday of every month at Our Lady of Perpetual Help Church, Ridgebury. The Masses, which began on July 14, are at 12:15 p.m.
23. The Mediaeval mystery play "The Play of Herod" was performed in Latin four times on August 2 and 3 on the grounds of Regina Laudis Abbey, Bethlehem, Connecticut 06751. The Mass and Divine Office are always in Latin. High Mass is at 8 a.m., Lauds and Prime at 6:15, Terce at 7:50, Sext at noon, None at 2 on weekdays and 4 on Sundays, Vespers at 5 on weekdays and 4:45 on Sundays, and Compline at 7:50 on weekdays and 8 on Sundays. There is Benediction at 4:30 on Sundays. The schedule for great feasts is the same as that for Sundays.
24. Bishop Philip Straling of San Bernardino, California, has granted permission for the following Latin Masses (1962 Missal):

First Sunday of each month: San Secondo D'Asti, Guasti — Noon
 Second Sunday of each month: St. Bernardine, San Bernardino — 12:30 p.m.
 Third Sunday of each month: St. Thomas the Apostle, Riverside — 5 p.m.
 Fourth Sunday of each month: Our Lady of Solitude, Palm Springs — 2 p.m.
 Fifth Sunday when it occurs: St. Joan of Arc, Victorville — 5 p.m.

In addition to the norms established by the Holy See, the Bishop decreed the following additional guidelines:

- a. At least 50 people must be present in the congregation if the celebration at that particular location is to continue.
- b. The celebration will continue as long as a priest is available to serve at each location.
- c. The locations that have been established are the only locations and no authorization is given for celebrations anywhere else in the diocese.

This information comes to us from Mrs. Antonia Bisby, who has been most active in recruiting members for the Association. (See Item #28 below.)

25. A Latin Mass (1962 Missal) is celebrated at St. Vincent's Church, Charlotte, North Carolina on the first Sunday of every month at 5 p.m. A similar celebration is held on the first Sunday at St. Leo's Church, Winston-Salem, at 4 p.m. These Masses are promoted by an organization called "The Society of Traditional Roman Catholics."
26. The journal "Modern Liturgy," whose editor is Kenneth Guentert, 160 E. Virginia St., Suite 290, San Jose, California 95112, will devote its December issue to the recovery of Gregorian Chant. One of the contributors will be Fr. Urban Schnaus, a member of our Association.
27. The Benedictine Nuns of St. Scholastica Priory on Route 32 (North Main Street), Petersham, Massachusetts, sing Latin vespers at 6 p.m. Monday through Friday in combination with a Mass whose propers and ordinary are chanted in Latin. This information is reported by Mr. Thomas Syseskev.
28. Mr. Charles Pegis reports that the Latin Masses recently allowed in the San Bernardino diocese (1962 Missal) came about after the Bishop put petition forms in the diocesan weekly paper. (See item #24.)

29. This is the current schedule of Masses according to the 1962 Roman Missal in the Los Angeles Archdiocese:
 Los Angeles county: First Sundays and 5th Sunday: San Fernando Mission Chapel, 15151 San Fernando Mission Blvd., at noon.
 Second Sundays, St. Joseph Chapel, Santa Teresita Hospital, 1210 Royal Oaks Dr., Duarte, Ca., 8:30 a.m.
 Third Sundays, Retreat House Chapel, Little Sisters of the Poor, Jeanne Jugan Residence, 2100 S. Western Ave., San Pedro, Ca., 10:30 a.m.
 Fourth Sundays, St. John Vianney Chapel (Cathedral Chapel), 922 S. Detroit St., Los Angeles, 12:30 p.m.
 Ventura and Santa Barbara counties: St. Thomas Aquinas College Chapel, 10,000 N. Ojai Rd., Santa Paula, 9:00 a.m.
 July 28, August 18, and September 22: Poor Clares Convent Chapel, 215 E. Olivos St., Santa Barbara, 4:00 p.m.
30. The Canadian Branch of Una Voce had distributed a commentary on the October 1984 Indult by Count Neri Capponi, who is identified as Professor of Canon Law in Florence and Advocate of Holy Roman Rota and of the Apostolic Signatura; he is president of the Italian branch of Una Voce. In his article, the Count argues, among other things, ". . . that the bishop cannot licitly limit the hours, days or places of worship, unless the denial or limitation is strongly and persuasively motivated (against which motivation there is, of course, right to appeal). That applies also to denying the use of the Indult per modum consuetudinis (prohibiting the Mass as a regular occurrence) as well as other restrictions or conditions imposed by the Bishop." The Chairman has now seen every conceivable interpretation of this Roman Indult. Quot homines tot sententiae.
31. Mr. Kenneth Solak reports that his Schola Gregoriana Choir continues to sing at Latin High Masses in the San Francisco area. They have a regular first Sunday of the month Mass at St. Francis of Assisi (San Francisco). On May 19 Albert Vucinovich sang a Latin High Mass at St. Sebastian Church, Greenbrae, Marin County. On Pentecost, Fr. John Shanahan sang the Latin High Mass at St. Patrick Church, Larkspur, Marin County. On Corpus Christi, Fr. Pius, O.S.B., a monk of Woodside Priory, sang the Latin High Mass at St. Denis Church, Menlo Park. Mr. Michael Collins, a member of the Schola and of this Association, arranged the Masses at St. Sebastian's and St. Francis'. After the Mass of Corpus Christi, there was an outdoor procession and benediction; Pange Lingua and O Salutaris Hostia were sung. The other three members of the Schola are Louis Galicia, Jose Graves, and Tyler Kelly. Mr. Solak has sent the Chairman a booklet containing the music his group will be using until Advent. The Schola sang the Mass Orbis Factor on Corpus Christi.
32. The Chairman has received a sad letter from a community of Carmelite Nuns reporting that Mass is no longer celebrated in Latin for them, because the Chaplain says it is too much for him to manage it, even once a week, as had been requested. His health is not good. The nuns then asked for an occasional Latin Mass according to the 1962 Missal, but the Bishop rejected their petition, evidently on the ground that it was not formulated correctly. The nuns have not tried again.
33. Auxiliary Bishop Giles Belisle of Ottawa, Canada, consecrated St. Clement's Chapel, 3662 Albion Road, on June 9. At this Chapel, Mass is celebrated in Latin using the 1962 Missal. The Bishop was replacing Archbishop Plourde, who was sick.

34. Letters explaining the aims of our Association appeared in the July 4 issue of the Catholic Standard (Washington, D.C.) and the St. Louis Review. Both letters were in response to the appeal made by the Chairman in the last newsletter. Mrs. Kathryn Tsai is responsible for the first and Prof. Gerald T. Dunne for the second. Also, an article by Fr. Urban Schnaus O.S.B. on the use of Latin in the liturgy appeared on May 23 in the Catholic Standard. In addition, a letter from our Member Mrs. Marian Harber was published in the July 28th issue of The Harmonizer, the newspaper of the Diocese of Fort Wayne - South Bend.
35. The first Latin High Mass in South Dakota in twenty-one years was celebrated in the Cathedral of Our Lady of Perpetual Help in Rapid City, South Dakota, on March 24, 1985 by Rev. Fr. K. Prendiville.
36. Most Rev. Stanley J. Ott, Bishop of Baton Rouge (a member of the LLA) has given permission for the celebration of a Latin Mass (1962 Missal) every Sunday at 4:30 PM at St. Joseph's Cathedral, 412 North Street, Baton Rouge, LA 70802, beginning on August 4, 1985. Bishop Ott intends to review the question of Latin Masses in his diocese this December. The Mass on August 4 was celebrated by Rev. Msgr. Robert H. Berggreen, Chancellor of the Diocese of Baton Rouge.
37. With the permission of Archbishop James A. Hickey of Washington, Mass in Latin (1962 Missal) is celebrated by Rev. Fr. Joseph H. O'Brien in the chapel of Carroll Manor on the second and fourth Sundays of every month. The address: 4922 LaSalle Road, Hyattsville, Maryland 20782. Time: 12:00 noon.
38. With the permission of John Cardinal Krol, Archbishop of Philadelphia, and at the request of a group of parishioners, a Latin Mass (1962 Missal) was celebrated by Rev. Fr. James O'Malley at St. Cecilia's Church, 535 Rhawn Street, Philadelphia PA 19111. The date of this Mass was June 11, 1985.
39. The Mass is celebrated in Latin according to the revised Missal every Saturday night at 6:00 PM at St. Martin of Tours Church, 109 South Shelby Street, Louisville KY 40202. The usual celebrant is the Pastor, Father Vernon Robertson. (This is an anticipated Sunday Mass.)
40. During the recent Gregorian Chant Weekend at Catholic University (June 21-23, 1985), Mass was celebrated in Latin according to the revised Missal. On Saturday June 22 at 9:30 AM Mass was celebrated by the Rt. Rev. Alban Boultwood, O.S.B., Abbot Emeritus of St. Anselm's Abbey; and on Sunday June 23 at 1:30 PM Mass was sung by the Most Rev. Thomas W. Lyons, Auxiliary Bishop of Washington (and a member of the LLA). Both Masses took place in the National Shrine of the Immaculate Conception in Washington, D.C.
41. Fr. John P. Barbernitz reports that the Archbishop of Baltimore gave permission for two Masses in Latin according to the 1962 Missal. At the first, he says, 500 people came, so many that they were standing in the aisles and the balconies were opened to accommodate the overflow. This was on Sunday June 2nd at the Chapel of St. Mary's University.
42. Very Rev. Luke Anderson, O. Cist., Prior of Saint Mary's Monastery, New Ringgold PA 17960, reports that Mass is celebrated in Latin on weekdays at 6:00 a.m. (preceded by Lauds) and on Sundays at 8 a.m. (preceded by Terce).

43. Fr. Clifford Stevens, Prior of Tintern Monastery, Oakdale, Nebraska 68761, writes that Mass is not celebrated in Latin, as we had earlier indicated, but in English. It is the music that is chanted in Latin.
44. Dom Guy-Marie Oury, monk of Solesmes and chaplain at the Benedictine Monastery at Westfield, Vermont, writes that the 9:45 conventual Mass is always in Latin except when a visiting priest ignorant of Latin asks to concelebrate; then it is in English to suit him.
45. President Frank Morriss of the Colorado Catholic Academy reports that St. Joan of Arc Church in Arvada has a monthly Latin High Mass.
46. Fr. Dohrman W. Byers of Old St. Mary's Church, 123 East 13th St., Cincinnati, Ohio 45210, has given the Chairman the following schedule of Latin Masses at his church: Sunday High Mass at 9:30 a.m., Holy Days at 7:30 p.m., First Fridays at 8 p.m. He notes that there is no restriction in the Cincinnati Archdiocese on the celebration of Mass in Latin.
47. Fr. Hilary Conti, O.S.B., reports that Latin High Mass is celebrated every Sunday at 11:15 a.m. at the Holy Face of Jesus Monastery, 1697 State Highway 3, Clifton, New Jersey 07012.
48. Rev. Castro Marrapese, P.I.M.E., writes that High Mass is sung in Latin every second and last Sunday of the month at 10 a.m. at St. John the Baptist Church, 720 Hamlet Street, Columbus, Ohio, 43215.
49. Administrative Assistant Dorothy F. Rouget says that there is a Latin Mass at 9:15 a.m. on Sundays at the Chapel of the Incarnation on the University of Dallas campus, Irving, Texas 75061, but that this time and place are only for the summer. When the students return, other arrangements are made for this Latin Mass.
50. Rev. Gerald Ryan reports that there is a Sunday Latin High Mass at 8 a.m. at St. Anthony's Church, 15 Indianola Avenue, Des Moines, Iowa 50315.
51. Reverend Thomas J. Bresnahan reports the following Latin Masses in three Detroit churches:
St. Joseph's, 1828 Jay Street, High Mass Sundays at noon; St. Mary's, 646 Monroe Ave., 9:30 Sundays; Holy Family Church, 641 Walter P. Chrysler Exwy., Sundays at 9:00 and 10:30.
52. Parish Secretary Cora C. Seitz writes that there is a Sunday Latin High Mass at noon at St. Mary's by the Sea, 321 10th Street, Huntington Beach, California 92648. The celebrant is Rev. Daniel Johnson, a member of the Association.
53. Fr. D. Giannotti, O. P., informs us that there are sung Latin Masses on Sundays at 7 a.m., Wednesdays at 6:30 a.m., and Fridays at 6:30 a.m. at the Monastery of the Angels (Cloistered Dominican Nuns), 1977 Carmen Avenue, Hollywood, California 90068. He further reports that there is a Latin High Mass on Sundays at 11 a.m. at St. Timothy Church, 10425 W. Pico Blvd., Los Angeles, CA 90064.
54. Msgr. W. Louis Quinn reports that Latin High Mass is sung every Sunday at 10 a.m. at St. Matthew's Cathedral, 1725 Rhode Island Avenue N.W., Washington, D.C. 20036.

55. Msgr. Ramon A. DiNardo writes that Latin High Mass is sung every fourth Saturday evening at 5 p.m. at Epiphany Catholic Church, 2712 Dumbarton Avenue, N.W., Washington, D. C. 20007; there is also a sung Latin Mass on every second Sunday at 9:30 a.m. The Christmas Midnight Mass and the principal Easter Mass are also in Latin.
56. Fr. Urban Schnaus, O.S.B., reports that there is a Latin Mass celebrated every second Sunday of the month at 4 p.m. at St. Anselm's Abbey in Washington. The 1:30 p.m. weekly Latin High Mass in the crypt church of the National Shrine of the Immaculate Conception continues to draw over 100 people, who participate much better than at the vernacular Masses. The Most Reverend Abbot of Solesmes donated several hundred copies of the Liber Cantualis to the National Shrine for this Mass.
57. Most Rev. W. Thomas Larkin, Bishop of St. Petersburg and a member of the Association, has authorized the celebration of a Mass approximately once a month according to the 1962 Missal. The first two such Masses were celebrated at 11:00 a.m. on Sunday July 21st and Sunday August 4th at St. Theresa's Church, 1107 Commercial Way, Spring Hill, FL 33526. The celebrant was Rev. Msgr. John Scully, pastor of the parish. Over 600 people attended the first of these Masses.

CORRESPONDENCE

The Chairman is pleased to print the following learned letter from the Very Reverend Father Blaise Fuez, O. Cist., Prior of the Abbey of Our Lady of Spring Bank, Oconomowoc, Wisconsin 53066. The letter is in reply to certain issues mentioned by the Chairman in his essay in the December, 1984 issue of the Association's Newsletter (#15). The subjects with which Fr. Blaise deals are:

- 1) Hybrid Masses (i.e., Masses in which English and Latin are combined);
- 2) The Position of the Priest during the Celebration of Mass (i.e., whether this should be eastwards or towards the people);
- 3) The Legal Status of the so-called "Tridentine" Mass.

For the benefit of those who were not members at the time the fifteenth newsletter was issued, it may be stated that in that number the Chairman argued against saying half the Mass in English and the other half in Latin; in arguing that it should all be in one language, he was not careful to indicate that he did not disapprove of repeating the readings in English after they had been recited or chanted in Latin. He went on to give reasons why he was not impressed with the position versus populum; these reasons were aesthetic. He went on to argue against the stand of the Italian Professor Neri Capponi, who had published a pamphlet in which he argued that the right to use the old ceremonies had not been legally rescinded. Of course the utterances of the Chairman on such matters are in no way binding on the Association, and the Chairman is pleased to publish learned essays and correspondence which deals properly with issues that concern Latin and the Liturgy.

Dear Prof. LoBello:

Upon reading Newsletters 14 and 15 of the Latin Liturgy Association, I wanted to write you some observations. I have been a member of the Association from the beginning. Probably I should have written one letter on each issue, but we are a small monastery, and we are preparing to move, so there is not enough time.

1) Hybrid Masses: I would not be so severe as you on this matter. When Paul VI issued Jubilate Deo, the idea was that at international celebrations there should be some chant which all present knew how to sing. Even in the old days when the language of the liturgy was completely Latin, this was generally only the ordinarium. This is given in Jubilate Deo. Also, I do not think that the readings and the Gospel are anywhere sung in Latin, and then repeated before the homily in the vernacular, as was the custom before the reform. I am not against the readings in vernacular. There are Cistercian Monasteries which retained the Latin for the liturgy, but for the readings of the Divine Office they use the vernacular. The reason is clear: in the old time the readings of the Mass and of the Divine Office were relatively few. In a couple of years it was no problem for a priest or monk, after some work, to understand them. Today with the richness of the readings, the repetition of them does not come every year, so to use a language where the understanding of the text does not cause difficulty is reasonable. I am for the Latin Mass and Latin Divine Office, because for anybody who is ready to work on it, in a reasonable time they are easily understandable.

2) The question Versus Populum: I deplore that the old "Tridentine" Rite insisted on saying the Mass completely towards the East, which was normally the wall. (The Basilica of St. Peter in Rome faces the West, the entrance is at the eastern end of the Basilica; if the Papal altar is used, the celebrant both faces the East and celebrates versus populum, and it was done so even before the liturgical reform.) The new Rite insists on the celebration versus populum, again for the whole Mass. I think the right approach would have been different. Our churches today generally look to the East, i.e., the altar is at the eastern end of the nave. In the Liturgy originally the directions had their importance: the Rising Sun is an image of Christ, therefore our Churches look to the east; the Gospel was sung toward North, the North being the country of the demons, which are subjugated by the power of the Gospel. In our Cistercian Liturgy, after the reading in the cloister, the community makes a bow to the East; there is no crucifix there, or anything; it is East, and East is the symbol of Christ, of God. So in the liturgy there are directions which mean something symbolically. God is on the East; we know that God is everywhere, but his symbolical place is the East. If we consider this, we understand the praxis of the papal altars in Rome, where the Pope celebrated "versus populum", but the reason was that the same direction was "versus Orientem." (Just think of the Solemn Antiphon before Christmas: "O Oriens") - But there is another consideration; the priest is a mediator between God and the faithful, or with new expression, People of God. As mediator, he has a twofold function: he mediates in the name of God to the people, and in the name of the people to God. The Mass has two parts: the Liturgy of the word and the Liturgy of the Eucharist, which is the renewal of the sacrifice of Christ, then comes the Eucharistic meal. If we speak to somebody then we face the person to whom we speak. If somebody speaks in the name of a group, e.g., the bishop speaks to the Pope in the name of a group of his flock, then he faces the person to whom he speaks, and those in whose name he speaks are behind him, he is leading the group, and the group follows; all face in the same direction. This is a completely natural position. — Now, during the Liturgy of the word the priest is mediating (or the deacon, or the lector or anybody) the word of God to the people, so logically he should face the people, and God, in whose name he speaks, is symbolically behind him, because symbolically God and he look in the same direction:

toward the people. So the Liturgy of the word logically should be celebrated toward the people, versus populum. (It is dangerous to insist on celebrating the Liturgy of the word toward "the wall," because it is not a natural position considering what is done.) The thing changes for the Liturgy of the Eucharist, which is the sacrifice of Christ, offered by the priest and the people of God. In this part of the Mass the priest offers the Sacrifice in the name of the people, he leads the people towards God (normally East). So the priest and the people should look in the same direction, towards God; I repeat these are symbolic directions but in the Liturgy we work with symbols, in consequence of our human nature, and the mystery of God who is pure spirit. — That at the Eucharistic meal — the Communion — the priest again faces the people is a natural position.

Perhaps my observation is too long, but I am happy that the Liturgy of the Word is versus populum (even in the old time the homily was versus populum), but I think it was less fortunate that this solution was imposed for the whole Mass. For the Sacrificial part the better solution would have been, if the priest, leader of the people in offering in their name the sacrifice to God, would look in the same direction as the people, "towards God." During the council all the Fathers experienced the Mass "versus populum", at the Papal Altar of St. Peter, every day. The old idea "versus orientem" was modified in "versus parietem," and if the question is put: should the priest celebrate "versus populum," or "versus parietem," the answer can only be: versus populum. The question was posed in the wrong way — perhaps it could be said in a suggestive way — consequently we had the solution which seemed the only logical one.

I think that when we insist that the new custom to celebrate "versus populum" is not the right one, we should distinguish: it is not the right solution for the w h o l e Mass, but it is right for a part of it.

3) Re: Appendix on the "Tridentine" Mass: The argument of Neri Capponi about the right to use the Tridentine Mass by "the right of immemorial custom" is of no value. Whoever wrote this sentence, does not know the meaning of "custom," "consuetudo", in Canon Law. If somebody observes the law, it is not "consuetudo," but is the observance of the law. The "consuetudo" can be "praeter legem," i.e., some obligation is introduced by force of observing it, even if a specific law does not exist. "Consuetudo contra legem" means that a law for a long time is not observed, and after a certain period of time the law loses its force of obligation, and the "consuetudo" receives the force of the law. The fact that the priests celebrated the Mass for four hundred years, does not constitute a "consuetudo," it was simply the observation of the existing law. In consequence, if there is a new law, it has to be observed, as the old law had to be observed. No argument "ex consuetudine" is possible.

About the Bull Quo Primum: The expressions which we find in the Bull are legal formulas, which we find in all Bulls, or in most of them, which promulgate a law. All these expressions served one purpose: to show that nobody can change the given law, only the Pope. As no Parliament can prevent a later one from changing a law which they had made, so a Pope can prevent anyone except his successor from changing the law he makes. If Pius V had the right to make the law about the "Tridentine Mass," Paul VI had the right to make a new law. If the law of Paul VI is not valid, then the law of Pius V is not valid either. The only thing which a later Pope cannot change, is the declaration made by a Pope "ex cathedra" about a matter of the faith. No Pope could change the dogma of the Assumption of the Blessed Virgin, declared by Pius XII. But the law about how to celebrate the Mass clearly is not such a matter.

The other idea to save the Bull "Quo Primum" is that Paul VI did not expressly revoke the Bull. He was not obliged to do that; it was and is absolutely clear from the Canon law. The rule about the "Tridentine" Mass is a law; the fact that it was promulgated by a Bull is in this respect irrelevant. The Codex of 1917 — in force at that time — says: "Lex posterior, a competenti auctoritate lata, obrogat priori, si id expresse edicat, aut sit illi directe contraria, aut totam de integro ordinet legis prioris materiam; ..." (can. 22 - italics mine). The Pope is certainly "the competent authority" to change a law of another Pope. But to void the force of a past law, to revoke expressly is only one of three possibilities, there are two others: If it is contrary to the old one; and if it completely regulates the matter of the preceding law. (I have not in hand the official translation of the new Codex, so the translation is approximate, but the Latin text is clear.) There is no doubt about the fact that the Constitutio Apostolica "Misale Romanum" of Paul VI "totam de integro ordinet legis prioris materiam," consequently it was not necessary at all to revoke the Bull Quo Primum, because by the fact of the promulgation of the new law it is voided. — In the new Codex we find the same law with an even clearer text in can.20: "Lex posterior abrogat priorem aut eidem derogat, si id expresse edicat aut illi sit directe contraria, aut totam de integro ordinet legis prioris materiam."

4) For your information as regards page 8 in Newsletter 15: I was this Spring for some days at the Abbey St. Benoit, St. Benoit du Lac, Qu. Canada. They have the Mass sung in Latin Gregorian, but the readings, Orations, etc., are in French. At least some hours of the Divine Office are in French (if I remember well, the Compline is in French). It would be good if you asked them for the precise situation. Their Liturgy is very dignified and their life adheres admirably to the traditions of the congregation of Solesmes. Our Monastery in Spring Bank has the readings of the Mass in English. I think you could indicate that our Cistercian Nuns have the Liturgy in Latin and the Hours from the Lauds in Gregorian Chant (except the readings of the Matins and of the Mass). Their address is: The Cistercian Monastery of the Valley of our Lady, Route 1, Box 136, Prairie du Sac, WI 53578, Tele: (608) 643-3520. The Mass is often a "Hybrid Mass," because it is not always possible to have a priest who is able or ready to celebrate the Mass in Latin.

Thank you for your patience. Excuse me that my English is not the best; I came to the States when I was over 50 years of age, so it was not possible to learn the language as I should. If you want to use any part of this letter in the Newsletter, please feel free to do so.

We are in the process of relocating our Monastery to Sparta, Wisconsin, to a place more fitting to our idea of monastic life. When it happens, we will send the new address.

Sincerely yours in Xo

Fr. Blaise Fuez, PhD, JCL, O.Cist.
Prior

Romae, die 7 iunii 1985

Egregie Domine,

pervenit ad hoc Dicasterium epistula tua die 14 maii vertentis anni data et a Congregatione pro Institutione catholica die 25 eiusdem mensis transmissa, qua iuxta institutum Consociationis vestrae usum linguae latinae in celebratione Missae promovere intenditur.

Sine dubio propositum huiusmodi in se laudabile videtur. Nihilominus in mentem revocare oportet normas legis, quibus nunc materia haec in sacra liturgia ordinatur.

Concilium enim Vaticanum II edixit quidem usum linguae latinae, salvo particulari iure, in ritibus latinis esse servandum (Const. "Sacrosanctum Concilium", n. 36 § 1); sed in eadem norma adiunxit etiam: "Competentis auctoritatis ecclesiasticae territorialis est, consilio habito cum Episcopis finitimarum regionum eiusdem linguae de usu et modo linguae vernaculae statuere, actis ab Apostolica Sede probatis seu confirmatis" (cf. ibidem, § 3).

Statutum hoc conciliare ubique fere et ab omnibus est acceptum, ita ut Episcopis locorum et ipsa Apostolica Sede ducentibus concessio facta est celebrationes liturgicas ac praesertim celebrationem S. Missae cum populo peragendi, lingua vulgari adhibita, ad actuosam christifidelium participationem obtinendam (ibidem, n. 14).

Ad usum vero linguae latinae, quod attinet, normae posteriores ab Apostolica Sede sunt editae, prout sequitur :

a) Curent animarum pastores ut, praeterquam lingua vernacula, christifideles etiam lingua latina partes Ordinarii Missae, quae ad ipsos spectant, simul dicere vel cantare sciant (ibidem, n. 54; Instructio "Musicam sacram", n. 47: AAS 1967, p. 314).

b) - "Cum frequentius in dies fideles ex diversis nationibus inter se conveniant, expedit ut iidem fideles aliquas saltem partes Ordinarii Missae, praesertim vero symbolum fidei et orationem dominicam, modulis adhibitis facilioribus, lingua latina simul cantare sciant" (Institutio generalis Missalis romani, n. 19).

c) "Videant locorum Ordinarii utrum, inducto usu linguae vernaculae in celebrationem Missae, opportunum evadat ut, in aliquibus ecclesiis, praecipue vero in magnis urbibus, quo fideles diversi sermonis frequentius conveniunt, unam aut plures Missas lingua latina celebrandas servant, praesertim in cantu" (Instru. "Musicam sacram", n. 48 : AAS 1967, p. 314).

Normis, quae supra sunt expositae, bene attentis, finis obtinebitur ut lingua latina vinculum quodammodo maneat, quod tot populos unam omnino gentem efficiat in nomine Christi uno corde, una mente, una voce

congregatam ... Faxit Deus, ut commune votum feliciter ad effectum deducatur ..." (cf. epistolam qua volumen "Iubilare Deo" ad omnes Episcopos missum est : textum praefationis in libello "Iubilare Deo" : Notitiae 974, pp. 123-126).

Hanc nactus occasionem, libenter sensus venerationis meae erga Te pando

in Domino add. mus

(+Vergilium Noe)
Archiep. tit. Vancariensis
a Secretis

Reply of the Chairman to the Letter of Archbishop Noe

die 23 iunii 1985

Excellentissime Domine,

Gratias quam maximas tibi, mi reverendissime, pro litteris tuis (908/85) heri receptis, quibus benigne respondes petitioni Consociationis meae ut patres synodales promoveant usum linguae Latinae in Sanctae Ecclesiae ritibus. Hanc tuam epistolam tam diserte et humane conscriptam imprimendam curabo in proximis Commentariis nostris, ne ignorent conlegae mei quid de hac re Sancta Congregatio censeat. Erga te et omnes Ecclesiae magistratus quin summa pietate utamur ne sit tibi dubium. Normis vigentibus religiosissime parentes, operam damus ut floreat lingua Latina iuxta liturgiam vernaculam. Cura, mi colendissime, ut valeas.

Antonius Lo Bello
Praeses

FROM THE SECRETARY

First, I ask members to please note that the Association has a new mailing address. From now on, all correspondence addressed to the Secretary-Treasurer should be sent to: Latin Liturgy Association, P. O. Box 80426, Baton Rouge, LA 70898.

Second, let me bring to your attention a pressing problem. Though we continue to grow, our rate of growth has slowed to a mere one new member per day this summer. To increase this we must resume advertising. We need to reach a larger audience. A good way to do this would be to advertise in a "popular" Catholic magazine. I have one in mind with a monthly circulation of over 600,000. But even the smallest display ad in it costs \$885, which we do not now have. Will you help make this ad possible? Even if only one-tenth of one percent of the readers responded to our ad, we would gain 600 new members; their dues would bring us about \$3000, thereby more than paying for the ad, and their numbers would enable us to start many local chapters.

I address this appeal not to the "average" member, from whom we expect no more than prayers and annual dues, but rather to those members who want to see us grow and

who have been blessed by God with the means to make that growth possible. Can a few of you send a generous contribution earmarked for this purpose? I shall pray for this and await your response.

Third, we intend to start local chapters whenever LLA membership in a given diocese reaches thirty in number. Chicago and New York are already past that figure and now have chapters. Several others are almost there. In the case of Boston and of Los Angeles, only five members or less are needed in order to attain this critical threshold. And in five other cases only ten members or less are needed for a chapter; these are Baton Rouge, Detroit, Minneapolis-St. Paul, St. Louis, and Washington, DC. If you live in one of these seven dioceses and would like to see a local chapter started, all you need to do is to persuade a handful of your friends to join, and the chapter will be launched. Please make the effort.

Last, please remember us in your prayers. We need that most of all.

Robert Edgeworth