



# 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. 19  
December, 1985

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

## From the Chairman

The Chairman is pleased to include in this issue the essay "Guide for Celebrants" of the Latin High Mass celebrated in the traditional eastward position on the high altar. The article is by Mr. Christopher Schaefer, founder and director of the Catholic Choral Heritage Society of Connecticut, Box 3185, New Britain, Connecticut 06050. The case when Mass is celebrated with a deacon will be described in the next newsletter. Schaefer's rubrics violate no general or local (Hartford) law.

## POLICY

This organization promotes the use of the Latin language in the rites of the Church celebrated according to the liturgical books revised after the Second Vatican Council. This was the reason it was formed ten years ago. Our program did not change when the Sacred Congregation issued its letter of October, 1984, but neither did the Chairman think it proper to omit to notice all the celebrations of Mass according to the 1962 Missal. He wants to live in peace with all men, and the members of this Association are not less free than other Catholics to make use of the "indult." We therefore notice all licit celebrations of the Mass in the Latin language. The Chairman prays that there will arise no dissension among the members; in Catholic freedom there is room for all of us in one group guided by the norms established by the Roman See. *Da pacem Domine in diebus nostris!*

It is displeasing that more authoritative steps are not taken to encourage the celebration of the Mass in Latin, with Gregorian Chant, according to the revised Missal. The idea that Mass must be celebrated solely in the vernacular language is an error expressly condemned by the Council of Trent, Session XXII, Canon 9, nor can those who possess more than a scanty fund of real knowledge reconcile it with the decrees of Vatican II. Yet, in 77% of our American seminaries, no Latin is required; in 29% it is not even taught. Where it is required, usually only a semester or a year is considered enough, yet most people could scarcely translate "Gloria in excelsis" after one year. Where it is not required, Latin is the point of minimum resistance, as at secular colleges and universities.

## DUES

The call for dues made in the last newsletter was unsuccessful; only a handful of members sent in their contributions. It appears that the officers will have to importune each member individually. *Quid non mortalia pectora cogis, auri sacra fames?* May the Chairman remind the membership that the future of the Latin Mass is in your pockets.

*Linguae latinae usus, salvo particulari iure, in Ritibus latinis servetur.  
Conc. Vat. II, sess. III, Const. de Sacra Liturgia 36 § 1*

## BATON ROUGE CHAPTER INAUGURATED

The first meeting of the Baton Rouge Chapter of the Latin Liturgy Association took place on Sunday, September 15, in the coffee room of the Cathedral Center. The meeting was preceded by the Mass celebrated in Latin at 5 p.m. in the Cathedral; the celebrant was Msgr. William L. Greene, pastor of St. Thomas More Parish. Other meetings took place on October 13, October 27, and November 17. On October 13, 29 people attended the Latin Mass celebrated by Msgr. Robert Berggreen, Chancellor of the diocese. On November 17, Latin High Mass was sung by the Cathedral's Pastor, Fr. Frank Uter, with a visiting choir from Lake Charles singing a short Mass by Mozart and motets by Palestrina. Former Chairman Prof. James Hitchcock addressed the membership at the breakfast meeting held at the Baton Rouge Hilton on October 27. He talked about why the LLA was formed, its subsequent history, and the task before us. Part of his speech was televised locally by Channel 9.

## EPISCOPAL ADVISERS

At the moment, the following twenty-two Archbishops and Bishops are members of our Association: Most Revs. Ackerman, Connare, Drury, Graves, Greco, Gumbleton, Hacker, Larkin, Leonard, Lessard, Lyke, Lynch, Lyons, Matthiesen, McCarthy (J.), Ott, Pursley, Quinn, Scanlan, Timlin, Torres Oliver, Whealon. Their various offices have been noted in previous issues of this Newsletter.

## ADDENDA AND CORRIGENDA TO THE LATIN MASS DIRECTORY

There are some Masses that we learned about only after the Directory went to press, and, partly because of our increased activity, many new Masses begin to be celebrated on a regular basis every month. Also, in one case a change of time and place occurred after we went to press; this will no doubt not prove to be the only such case. It is therefore necessary to include a list of ADDENDA AND CORRIGENDA TO THE LATIN MASS DIRECTORY. This will form a special section of the Newsletter beginning with the March, 1986 issue. The only additions that must be made at this moment are contained in items #36, 54, 61, 63, 65, 66, and 68.

### Newsorthy Items

1. Fr. Robert Walton, O.S.B., of Abbaye-Saint-Benoit, Province of Quebec, Canada, reports that contrary to what was reported in this newsletter (#16, p. 7) only the sung parts of the daily 11 a.m. High Mass are in Latin; the rest is in French.
2. Fr. Conrad Antonson, O.P., pastor of Blessed Sacrament Church, 5041 Ninth Avenue, N.E., Seattle, Washington 98105, writes that Mass in Latin according to the Dominican chant is sung every Sunday at 8 a.m. The ceremony of the Asperges is used on alternate Sundays, the ceremony is versus populum, and Communion is given sub utraque specie.
3. Mr. F. J. Case writes that Bishop Frank J. Harrison of Syracuse gave permission for a Latin Mass according to the 1962 Missal to be celebrated recently at the Knights of Columbus Hall, North Clinton Street, Syracuse. Fr. E.

Castronovo of St. Daniel's Church was celebrant.

4. Mr. David Bergeron of Lawrence, Massachusetts and Miss Patricia M. Godfrey of Hasbrouck Heights, New Jersey, have taken objection to the directive of Msgr. C. Gajewski, pastor of the Church where a Mass was celebrated according to the 1962 Missal (newsletter #17, p. 6), that the people were not to join in the singing and in giving the responses, because according to the authentic "Tridentine" custom it is the job of the choir and servers to do that. Bergeron and Hasbrouck report that Pius X (Tra le Sollicitudini), Pius XI (Divini Cultus), and Pius XII (Mediator Dei, #127) all guarantee to the faithful the right to sing the responses and ordinarium in what came to be called the dialogue Mass. These directives were not canceled in the 1962 Roman Missal, nor were they repealed by the October 1984 Indult, and it is therefore not within anyone's authority to quash them. A member from Philadelphia, however, who attends the Masses celebrated by the monsignor, writes that he sings beautifully and that one feels that one is in heaven during these Masses.
5. Rev. Hilary Freeman, O. P., writes that there is no Latin Mass at Holy Rosary Priory in Minneapolis, contrary to reports. The confusion is due to the fact that Fr. Freeman celebrates according to the 1962 Missal privately. Fr. Freeman believes that Pope Paul suppressed the old Mass illicitly, in violation of Canon 30 (old code). (But see the essay of Prior Blaise Fuez in the last newsletter for a different opinion.)
6. A Latin article of the Chairman, "De Societate Americana pro Liturgia Latina", appeared in the journal Hermes Americanus, vol. III, June, 1985, pp. 55-57; it explains the program and activities of our Association. Members may obtain a copy by writing to the Chairman. They may also request 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).
7. The Association is now exchanging newsletters with its Dutch counterpart, the Vereniging voor Latijnse Liturgie. This Dutch Association for Latin Liturgy has 2500 members; it was founded in 1967 and promotes the use of Latin in the rites of the revised Roman Missal. They have published a Latin-Dutch Sunday Missal (1980) and a Latin-Dutch Weekday Missal (1983), and at the end of this year their Latin-Dutch Grammar and Dictionary will appear. Their newsletters of about 40 pages each are written in Dutch; they appear twice a year. The Secretary is A. F. M. de la Porte, Maarten Lutherweg 494, 1185 BC Amstelveen, The Netherlands. The present Bishop of Rotterdam was once their Vice President.
8. Luigi Cardinal Dadaglio replied as follows to the Chairman's letter sent to the prelates summoned to the extraordinary Synod in Rome: Ob comitatem vestram plurimas gratias ago, et vobis in orationibus me socio, nimirum ut pro Sua Sapientia Infinita et Infinita Misericordia Deus Ecclesiae Suae concedat ut in excellentissimo opere persolvendo laudis ipsius Dei veritati doctrinae adhuc venerabilem rituum pulchritudinem coniungat.
9. Frs. T. Witliff and L. Dulek celebrate Mass in Latin on the second and fourth Sundays of the month at 8 a.m. for St. Anthony's Congregation, 1711 South Ninth Street, Milwaukee, Wisconsin 53204. These are High Masses, and once a month a Schola provides the music. It had formerly been reported in this

Newsletter (#16, March, 1985, p. 13) that this Mass was weekly.

10. Msgr. Edward L. O'Malley celebrates High Mass in Latin every Sunday at noon in historic St. Mary's Church on Capitol Hill, Albany. He writes that "attendance is small but regular, some being old-timers from our own parish, others being refugees from the 'meaningful' liturgies in neighboring parishes."
11. Benediction of the Blessed Sacrament was celebrated in Latin every Wednesday at 7:15 PM during the summer of 1985 at the Church of St. Patrick, 319 Mahantongo St., Pottsville, PA 17901 (Diocese of Allentown). The Latin Benediction will resume in January of 1986. The celebrant is the Rev. Mr. Michael J. Davino, a deacon who is a member of the Association.
12. Shortly before his elevation to Archbishop of Los Angeles, the Most Rev. Roger Mahony wrote as follows to the officers of the L.L.A.: "I am very impressed with your overall goals and your love for the Latin heritage which has been so much a part of our Eucharistic Liturgy and of the celebration of the Sacraments. I commend you for the efforts which you are making to maintain the rich treasure we have in our Latin Liturgies. ... I would be happy to recommend to others the immense value for the whole Church of your efforts."
13. The officers have found that when members send them list of names to be contacted about this Association, only one in thirty joins. It would therefore be more productive if the individual members did the contacting themselves.
14. The following regularly scheduled Latin Masses have come to our attention from replies of the American bishops to our recent inquiry and invitation (see newsletter #17, p. 10):

St. Pius V Church 7691 Orangethorpe Avenue Buena Park, CA 90621 Every Sunday at 7:15 AM (Augustinian Fathers; Diocese of Orange)	Gesu Church 118 N.E. 2nd Street Miami, Florida 33132 Every Sunday at 10:00 AM (Jesuit Fathers; Archdiocese of Miami)
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15. D'Nelle Riley reports that on Trinity Sunday, June 2, 1985, at St. Mary's Pro-Cathedral in Dublin, Ireland, a Solemn Latin Mass was celebrated, accompanied by the Palestrina Singers. The choir sang the Mass for Three Voices by Byrd. The Offertory hymn was In Nomine Jesu, by Handel; the Communion Hymn was O Sacrum Convivium (by Viadana); and the Recessional was Bach's Prelude and Fugue in G Major.
16. Bishop Lawrence H. Welsh of Spokane, Washington, has rejected the petition of Fr. Theodore F. X. Bradley of St. Agnes parish in Ritzville (a member of the Association) and 500 "geographically dispersed" people to have Mass in Latin according to the 1962 Missal under the provisions of the Indult. The Bishop said that this group was not one of those "clearly identifiable bodies

of priests and faithful" for whom the Indult was intended. The group is asking the Bishop to reconsider, and meanwhile forwards all correspondence to the Roman authorities. Fr. Bradley used to celebrate Mass in Latin regularly for many years, until the predecessor of Bishop Welsh, Bishop Topel, "cracked down and forbade" it.

17. Msgr. Teodoro de la Torre celebrates High Mass in Latin every Sunday at 11 a.m. in Annunciation Church, 1618 Texas Avenue, P. O. Box 214, Houston, Texas 77001.
18. Fr. Edward C. Bujarski reports that with the permission of the Bishop of Green Bay, Wisconsin, he celebrates only Latin Masses according to the 1962 Roman Missal at St. Joseph's Chapel, 1825 Riverside Drive. There is a daily weekday Mass at 8:45 a.m. and a Sunday High Mass followed by Benediction at 10 a.m.; 350 people attend.
19. Sr. Margaret Mary, O. Cist., reports that at the Valley of Our Lady Monastery, Route 1, Prairie du Sac, Wisconsin 53578, Mass is said in Latin only when a Cistercian priest is visiting; the diocesan priests celebrate in English. The nuns always chant the proper and ordinary in Latin, however.
20. St. John the Baptist Church, 1139 Dryades St., New Orleans, LA, celebrates a Solemn Latin Mass on the first Friday of most months. Some of these Masses use the revised Missal, while others (by permission of Archbishop Hannan) use the 1962 Missal. The choir for these Masses is under the direction of Mr. Thomas Bartoe, a member of this Association. Their recent and current schedule is as follows: Oct. 4, 1985 (old Missal); Nov. 1, 1985 (Feast of All Saints: new Missal); Feb. 1, 1986 (new); Apr. 4 (old); and June 6 (new). These Masses are usually at 7:30 P.M.
21. Fr. Bede Mulligan, O. Carm., writes that the sung daily (6:45 a.m.) conventual Mass at the Mt. Carmel Hermitage (Pineland Rd., Box 36, New Florence, PA 15944, (412) 235-2157) is in Latin on alternate days when he is the celebrant; on every other day, when his confrere celebrates, only the sung parts are in Latin. Anyone who wants to attend should call in advance. Fr. Mulligan is a member of the Association.
22. Members of a "Belfast Tridentine Mass Center" were told by the Auxiliary Bishop of Down and Conner, Dr. Anthony Farquhar, that the most they could expect under the Roman Indult would be for the Irish Bishops to grant a quarterly Mass, not on Sundays. The meeting took place on May 15.
23. Very Rev. Fr. John V. Anderson sings High Mass in Latin every Sunday at the Church of the Good Shepherd, 2626 East Seventh Avenue Parkway, Denver, CO 80206; the Mass is at 11:30 a.m.
24. Mrs. William Heft, 904 W. 97th Terrace, Kansas City, Missouri 64114, a member of the Association, has written about Our Lady of Fatima Choir, which sings Latin hymns at Masses in her area. Her group has made two recordings and members interested in acquiring them should write to her. The first (cassette only) contains Ave Maria, Veni Jesu, Adoro Te, O Sacrum Convivium, Hail Holy Queen, Adeste Fideles, Ave Verun, Adoramus Te, Mother Beloved, and O Sanctissima. The second (LP record and cassette) has Kyrie, Gloria, Sanctus, Agnus Dei, Soul of My Saviour, On This Day, O Beautiful Mother, Ave Maria, Peace I Leave with You, Mother at Your Feet

Is Kneeling, O Salutaris Hostia, Tantum Ergo, Panis Angelicus, and Tu Es Sacerdos.

25. Mr. Martin E. Morrison reports that Mass in Latin is celebrated at a free-standing altar versus populum by Rev. Fr. Kenneth Cabral at Noon on the 4th Sunday of the month at St. Alphonsus Liguori Church, 2085 Miramar Avenue, San Leandro, California 94578, (415-276-3907). This is in the diocese of Oakland.
26. The September Newsletter cost \$478.83 to print and \$112.17 to mail out.
27. Mr. Patrick D. Flaherty reports from Chicago that 150 people attended a Latin Mass (1962 Missal) celebrated on September 14 at Marytown, a Franciscan monastery in Libertyville, Illinois.
28. Mother Agnes Therese of the Infant Jesus, O.C.D., Prioress of the Monastery of our Lady of Guadalupe, 1036 Valley Avenue, N.W., Grand Rapids, Michigan 49504, writes that their Father Chaplain, Rev. Conrad Fliess, O.C.D., celebrates High Mass in Latin for them on all feast days and Sundays except the first Sunday of the month. The nuns sing from the new Graduale and Kyriale. They recite the Divine Office in Latin and sing Latin vespers on Sunday afternoons. On Sunday nights they sing Compline in Latin.
29. A letter from Mr. Michael Garber explaining the program of our Association was published in the Catholic Herald of Colorado Springs, Colorado. Mr. Garber is trying to form a small choir to sing the Office and Mass in Latin. His address is 1418 E. Platte Ave., Colorado Springs, Colorado 80909.
30. From the latest round of letters between Cardinal Ratzinger and Archbishop Lefebvre, it appears that the resolution of the dispute between the Archbishop and the Roman authorities is made difficult by:
  1. His rejection of the Declaration on Religious Liberty. The Cardinal will not allow the Archbishop to declare that a text of the Council is contrary to the Church's magisterium and tradition.
  2. His rejection of Canons 204.1, 336, 844.4, and 1055. He calls these "unacceptable", and the Cardinal feels that this is a most grave accusation.
31. Mr. Christopher Schaefer of the Connecticut Catholic Choral Heritage Society reports that his choir sang at the following two Latin Masses at St. Justin's Church, 230 Blue Hills Ave., Hartford, Connecticut:
  - Tuesday, Oct. 15, 7:30 PM: Memorial of St. Teresa of Avila.  
Celebrant: Rev. Peter J. Scagnelli (from Our Lady of Mount Carmel Church, Bristol, R.I.)
  - Tuesday, Nov. 12, 7:30 PM: Memorial of St. Josaphat.  
Celebrant: Rev. Urban E. Schnaus, O.S.B. (from St. Anselm's Abbey, Washington, DC)The Masses sponsored by Mr. Schaefer's Society are celebrated ad orientem on the old High Altar.  
The next three Latin Masses at St. Justin's will be:
  - Tuesday, January 21 at 7:30 P.M., Memorial of Saint Agnes  
Celebrant: Rev. Jeffrey M. Larche, M.S. (from Our Lady of Sorrows Church, Hartford, Ct.)
  - Tuesday, February 18 at 7:30 P.M. First Tuesday of Lent  
Celebrant: Rev. William R. Crochetiere (from St. Francis of Assisi Church,

Torrington, Conn.)  
Tuesday, March 18 at 7:30 P.M. Fifth Tuesday of Lent  
Celebrant: Rev. Gerard Farrell, O.S.B. (from St. John's Abbey, Collegeville,  
Minnesota, faculty member at Westminster Choir College, Princeton,  
New Jersey.)  
Frs. Scagnelli, Schnaus, Larche, Crochetiere and Farrell are all members of  
the LLA.

32. A letter from Miss Patricia M. Godfrey promoting our Association was published in the August 22 issue of Catholic New York, the weekly of that Archdiocese. Miss Magda Baron of the New York chapter also had a letter on the Association published in that newspaper. We are grateful to these most active members.
33. On the third Sunday of every month a Latin Mass is sung at St. Raphael's Church in San Rafael, CA (in the Archdiocese of San Francisco) at 10:30 A.M. Source: Miss Therese Lawrence.
34. On the third Sunday of every month a Latin Mass is celebrated at St. Mary's Church, 939 Charlotte, Kalamazoo, MI, at 3:00 PM. These Masses are celebrated by Rev. Fr. Robert Morlino using the 1962 Roman Missal, by permission of Bishop Donovan of Kalamazoo. Mrs. Charles Conces reports that this schedule will be maintained through January; after that, all depends on the outcome of the extraordinary synod and the interest of the laity.
35. Bishop Thomas J. Murphy celebrated a Latin Mass (1962 Missal) on August 14 at the Ursuline Academy Chapel, 2300 Central Avenue, Great Falls, Montana.
36. Bishop Joseph Lawson Howze of Biloxi celebrated a Latin Mass (1962 Missal) in the Cathedral of the Nativity of the Blessed Virgin Mary on Sunday, August 4 at 3 p.m. He has decided to allow such a Mass on the first Sunday of every month.
37. Fr. Sean Horgan, C.S.S.R., celebrated Mass in Latin according to the 1962 edition of the Roman Missal on Sunday, June 9, at the Santa Rosa Memorial Hospital Chapel, Santa Rosa, California. Permission was granted by Bishop Mark Hurley.
38. Three Latin Masses according to the 1962 Roman Missal were celebrated in New York City. The first two were at the Loyola High School Chapel on March 22 and 29, the third was on June 24 at the Fordham University Campus Chapel in the Bronx.
39. Fr. Cathal Brennan celebrated a Latin funeral Mass (1962 Missal) for Mrs. Maxine Schumacher at 10 a.m. on Tuesday, July 2, in St. Alice Church, Springfield, Oregon. Mrs. Schumacher had asked for the Mass while alive, and her petition had at first been rejected by the Archbishop of Seattle; that prelate, however, reconsidered after he was notified that Cardinal Mayer was of the opinion that the October 1984 Roman Indult did not exclude ritual Masses.
40. Miss Theresa M. Martino reports that Archbishop Daniel Pilarczyk of Cincinnati allowed a Latin Mass (1962 Missal) to be celebrated at Emmanuel Church in Dayton, Ohio, on Annunciation Day last spring. Permission was granted on condition that there be no publicity before the event; the

Archbishop said that the Indult stipulates that these Masses be private. The news, however, was "leaked" to the secular press, and could not be prevented from traveling by word of mouth; 600 people attended. The pastor of the church, who is a member of the LLA, writes that there used to be a Latin Mass in his parish church every Sunday at 8:15 a.m. but that it was discontinued after a "diocesan work survey and scheduling assessment and revision program."

41. A letter from Professor Edgeworth, the Secretary-Treasurer, was published in the October 6th issue of The National Catholic Register. The letter explained the program of our Association and was written in response to a sympathetic article by Fr. Peter Stravinskias on the Constitution Sacrosanctum Concilium.
42. Msgr. Pierre Jarry of the Congregation of the Doctrine of the Faith, who has handled questions for that dicastery regarding the Society of St. Pius X, said on September 25 that a petition by the aforementioned Society that the old rite of Mass be freely permitted will not "change things much regarding the use of the Mass." He was interviewed by the National Catholic Press Service (NC).
43. Attorney at Law William Luke Leonard of Cincinnati writes that the Gregorian Chant Masses II, VIII, IX, XI, XVI and XVIII are sung at the 9:30 a.m. Sunday Latin High Masses at Old St. Mary's Church, 123 East 13th Street, Cincinnati, OH.
44. Dom Augustin Marie, O.S.B., of the Monastere St. Joseph, Flavigny-sur-Ozerain, F-21150 Les Laumes, France, reports that all the liturgy at his abbey is in Latin. They specialize in giving retreats. All entrants to the religious life there must know English or French. They wear full habit. They are trying to attract vocations, and they welcome inquiries from our members.
45. Rev. Fr. D. W. Neumann of Saint Michael's Parish, 9387 Holmes Street, Burnaby, British Columbia (Canada) V3N 4C3, reports that the noon-time Latin High Mass each Sunday at his church is celebrated ad orientem and is preceded by the Asperges. They use the full Gregorian repertoire from the new Graduale Romanum, and the ordinaries are sung as assigned by tradition (e.g. Orbis Factor on Sundays, Cum Jubilo on Marian feasts, etc.). The congregation sings the responses, and a polyphonic choir sings a motet or two.
46. The Bishop of Orange, California, has prohibited the celebration of Benediction following the Latin Masses (1962 Missal) allowed in his diocese; he claims that it goes against the 1967 Vatican document Eucharisticum Mysterium.
47. Dr. Walter Kasper, Professor of Theology at the University of Tubingen, West Germany, a Secretary of the Extraordinary Synod, wrote a confidential paper to help his country's bishops prepare for the Roman meeting; this paper was then circulated world-wide. In it, he argues among other things that 1) Abolishing some saints and randomly moving about the feasts of others was harmful because "important living traditions were often associated with these feast days" and 2) the indult restoring the 1962 rite of Mass "created more problems than it solved."
48. In their report to the Vatican in preparation for the November Synod, the



Swiss bishops wrote frankly that the October 1984 rite of Mass "undermined their authority."

49. Bishop Robert Mulvee of Wilmington, Delaware, celebrated the weekly Latin Mass at St. Joseph's Church, Wilmington, on Sunday, September 22.
50. Mrs. S. Pusateri reports that the Latin High Masses celebrated at St. Patrick's Church, Dubuque, Iowa, are celebrated versus populum at a new, free-standing altar. There are no deacons, and the ceremony of the Asperges precedes the Mass, with the priest wearing a cope. They use the Gregorian Masses VIII and XVIII, with Credo III.
51. A letter in the national newspaper Our Sunday Visitor by our member Attorney William Leininger of New York has attracted many new dues-paying members. The attorney has been most generous in helping the Secretary-Treasurer in addressing the newsletters.
52. Auxiliary Bishop Edward Egan of New York will celebrate the Latin High Mass for our New York chapter on the feast of the Epiphany next month.
53. The Association acknowledges the generosity of its printer, Mr. Caye A. Nelson, who has recently made a most generous donation to the LLA.
54. The Most Reverend Archbishop Whealon of Hartford, a member of the Association, is allowing a Latin Mass (1962 Missal) once a month at Sacred Heart Church in New Haven, Connecticut. (See Item #63 below.)
55. Rev. Fr. Paul Quay, S. J., a member of the Association, has just volunteered to inaugurate a daily Latin Mass at the chapel of Loyola University in Chicago. This will be the first such Mass in Chicago in fifteen years. Ecce sacerdos Magnus!
56. Members may, for \$15, receive a video tape of the New York Chapter's August 4 Latin High Mass. Apply to Mr. Daniel Pross, 2729 Kennedy Boulevard, Jersey City, New Jersey 07306. Also available, for \$6.50 each, are 1) an audio cassette of the Mass and 2) an audio cassette of the address by Fr. Giles Dimock, O.P.
57. In September 1985 Villanova University in Pennsylvania was the site of two overlapping conferences: the 5th International St. Anselm Conference (Sept. 16-21) and the 10th International Conference on Patristic, Mediaeval, and Renaissance Studies (Sept. 20-22). At one session of the joint conference (on the afternoon of Sept. 21st) all papers were delivered in Latin! These included: "Disputatio inter Sanctum Augustinum et Pelagium," by Alvin P. Dobsevege of Western Connecticut University; "Quae Sancti Augustini Scripta Bibliotheca Vivariensis continuerit," by Lorenzo Viscido of Danbury Latin Academy; "Legenda Sancti Gengulphi: studium linguisticum," by Thomas F. Coffey of Creighton University; and "Scriptoria Monastica in Vita Monachorum," by Marion J. Sitzmann, O.S.B., also of Creighton University. Next year's conference will also be held at Villanova University, Sept. 20-22, 1986. Those who wish to participate should contact either Dr. Thomas A. Losoncy or Rev. Joseph C. Schnaubelt, O.S.A., c/o Villanova University, Villanova, PA 19085 by March 15, 1986.
58. Mr. William A. Torchia, Jr., a teacher of Latin and Greek and a member of

the Association, reports that there are four Latin Masses per month (October through June only) in the city of Philadelphia, two High Masses at the Cathedral-Basilica of Saints Peter and Paul (on the 1st and 3rd Sundays, at 11 a.m.) and two Masses at St. Patrick's Church nearby (20th and Locust Street, on the 2nd and 4th Sundays, rotating through the 8, 10 and 12 o'clock Masses). He says that except for one priest, the pronunciation of Latin is very bad, and he has brought this to the attention of the Basilica's rector. He informs us that the Vicar General, on receiving a petition for the Mass according to the 1962 Missal, replied that "there are not enough Catholics who understand Latin to justify the old Mass." It appears, furthermore, that the followers of Archbishop Marcel Lefebvre are becoming ever more conspicuous in that area. The Mass under the Indult at St. Cecilia's Church (see last newsletter, p. 12 #38) was a one-timer, and was celebrated in the lower church.

59. The Association is grateful to the Bishop of San Diego for granting the request of the congregation of 200 at the weekly Latin Mass (1962 Missal) that the location and time be made more convenient. It is now celebrated at 9 a.m. instead of 1 p.m. The new location is Holy Cross Chapel, 4470 Hilltop Drive at 45th Street, San Diego, CA 92102. The celebrant is still Rev. Msgr. Tullio Andreatta, a member of the Association.
60. In Rome, Mass is celebrated under the Indult at the Jesuit Church of Sant'Ignazio (off the Corso) and at San Salvatore in Lauro (on via dei Coronari, near Lungotevere Tor di Nona).
61. Attorney at Law J. Spangler, Mr. A. Arbogast, and other members of the Association have succeeded in restoring the Latin Mass to the Diocese of Covington. Mr. Spangler reports:

The first of regular Sunday and Holyday Masses in Latin under the Novus Ordo Missae for the central Kentucky area was held at 5:00 p.m. on Sunday, November 3, 1985, at St. Peter Claver Roman Catholic Church, 410 West Jefferson Street, Lexington, Kentucky. Over three hundred people were in attendance, filling the church to capacity and necessitating the use of folding chairs along the outside walls and down the center aisle. The celebrant was the Reverend Father William G. Poole, parish pastor; future celebrants will rotate from volunteers from the priests of the Lexington deanery. Sunday Masses will be at 5:00 p.m.; holyday Masses at 7:00 p.m.

This first resumed Latin Mass in the Diocese of Covington was a sung Mass with a twenty-five member choir and organ accompaniment; it was said with the celebrant facing the people. Except for the Scripture readings and the general intercessions, all parts of the Mass were said or sung in Latin. The Kyrie, Gloria, Sanctus, and Agnus Dei were sung by the choir from the Mass in F major, op. 193, of Jacques-Louis Battman (1818-1886). The congregation joined the choir in chanting responses and singing Credo III from the "Missa de Angelis" and the Gregorian setting of the Pater Noster. The general intercessions were chanted in English, with the people responding by chanting "Te rogamus, audi nos." A soloist sang "Panis Angelicus" at the offertory, and the choir sang "Ave Maria" at Communion. The opening hymn was a four-part motet "Great and Marvelous Are Thy works" by Henry Farmer, and the congregation and choir, with a soprano Te Deum descant, sang "Holy God, We Praise Thy Name" as the recessional.

62. 98 of the 115 students at Christendom College, Front Royal, Virginia, petitioned Bishop Keating of Arlington for Mass according to the 1962 Roman Missal, but the request was denied on the ground that the indult was meant for older Catholics.
63. In addition to the Mass in New Haven (see item #54 above), Archbishop Whealon has also authorized a monthly Latin Mass (using the 1962 Missal) at our Lady of Sorrows Church, 16 Greenwood St., Hartford CT 06106. The celebrant is Rev. Jeffrey Larche, M.S., a member of the L.L.A. The first two of these were celebrated on October 27th and November 3rd, 1985; over 800 persons attended the second such Mass! This Mass will be celebrated at 5 PM on the first Sunday of every month.
64. In his document "Conditions and Procedure for the Use of the 1962 Edition of the Roman Missal for the Celebration of the Eucharist in the Archdiocese of Portland in Oregon," Archbishop Power declares that no one under thirty may attend, the Mass must not be on Sunday, and each Mass must be petitioned for separately.
65. Bishop Joseph G. Vath of Birmingham, Alabama, allows Fr. Charles Cross to celebrate Mass in Latin (1962 Missal) every other Sunday at Mother Angelica's chapel in the Monastery of Our Lady of the Angels, 5817 Old Leeds Road, Birmingham, Alabama 35210.
66. Archbishop Roach of St. Paul and Minneapolis has allowed the regular celebration of the Mass in Latin (1962 Missal) on the first Friday of the month at St. Augustine's Parish, South St. Paul, at 7:30 p.m.
67. Archbishop Edward B. Clancy of Sydney, Australia, permits the celebration of Mass in Latin (1962 Missal) on Saturdays (Holy Cross College, Victoria Road, Ryde, 6 p.m.) and Sundays (St. Michael's College, City Road, Darlington, 11 a.m.).
68. Bishop O'Keefe of Davenport, Iowa, celebrated the first of the regularly scheduled Latin Masses (1962 Missal) in a small chapel of a private home in Clinton on August 31. The Chairman has written for more details.
69. The September-October issue of the French journal Una Voce reports that the Archbishop of Paris is allowing a weekly Sunday Mass (1962 Missal) at 11:15 a.m. at Saint Eugene Church, 4 bis, rue Sainte Cecile, Parish 9 (metro: Bonne Nouvelle or Montmartre). In France, 60 of the 95 dioceses allow no Masses under the Indult, 9 allow a weekly Sunday Mass, 9 a monthly Mass, and one a bimonthly Mass; the other dioceses allow an occasional such Mass.

## ESSAY

### GUIDE FOR CELEBRANTS

when Mass is celebrated facing East at an altar that is not free-standing

when there is no deacon

by Christopher Schaefer

*(Margin numbers refer to relevant rubrics in the General Instruction of the Roman Missal [GIRM] or in the Ordo Missae [OM] as found in the Missale Romanum, or in Notitiae [NOT], monthly organ of the Sacred Congregation for Divine Worship.)*

#### Introductory Rites

- GIRM, 82,162, During the Entrance procession, the celebrant follows everyone else who walks in the procession.
- 84,85, He enters the sanctuary and, upon reaching the oriental rug, he genuflects, bows his head, then ascends to the altar, which he kisses.
- 236, He is met there by the thurifer. The celebrant takes the thurible, and incenses the right side of the altar, then the cross over the middle of the altar (with three "triple swings"), then he genuflects and incenses the left side of the altar. He hands the thurible back to the thurifer, descends and goes to his chair in the North side of the sanctuary. [He is not incensed by the server at this time.]

[See sanctuary diagram on page 4 of altar server's guide "Rites to be observed".] †

- 86\*234; Standing at his chair, with the server holding the book ["Ordo Missae in cantu"], the celebrant faces the altar and, bowing his head, sings the sign of the cross.

He then turns to the people and sings the greeting.

Then he faces the altar and sings the introduction to the penitential rite. He continues facing the altar for the remainder of the introductory rites (including the "Oremus" of the Collecta). If the Gloria in excelsis is sung, all remain

GIRM 21, standing for this.

*When celebrating Mass facing East and facing away from the people, it is presumed in all editions of the Missale Romanum that the celebrant always faces East except for a text immediately following the rubric "sacerdos, versus populum, dicit" or a similar rubric. He continues facing East for prayer introductions addressed to the congregation (e.g. "Let us pray", "Let us call to mind our sins", preface dialogue, introductions to prayer of the faithful and Lord's Prayer) because in the Roman Rite a prayer is considered to have commenced with its introduction.*

#### Liturgy of the Word

All sit for the beginning of the Liturgy of the Word.

- 93,94,95 During the chant that immediately precedes the Gospel, the server brings the thurible and boat over to the celebrant who, while seated (if the chant being sung is a Gradual, Tract or Sequence) or while standing (if the chant is an Alleluia), places incense into the thurible. All, including the celebrant, remain seated (or, if an Alleluia is being sung, remain standing at their places), while the psalmista continues to sing the chant. [following more ancient practice, the Gospel Book procession will begin in silence, after--not during--this chant. The book likewise is returned to the altar in silence.]

As soon as the chant immediately preceding the Gospel is concluded, the celebrant and thurifer go and stand at the foot of the altar (in front of, but not on, the bottom step leading up to the altar, and facing the altar). The celebrant genuflects then bows and says silently (inaudibly) the apologia "Munda cor meum". The celebrant ascends alone to the altar, takes the Gospel Book (which is leaning in front of the tabernacle), then descends to the ambo (preceded by the thurifer), and places the

\* Note that GIRM 86, which is correct, is contradicted by OM 2, which is incorrect.

† CCHS will send a free copy of this server's guide to any priest who requests one.

book on the ambo (laying it on top of the other readings).

After singing the greeting and introduction to the gospel, he takes the thurible from the server, incenses the book with three "triple swings", returns the thurible to the server, and chants the Gospel.

After chanting the Gospel, the celebrant (preceded by the thurifer) takes the Gospel Book and returns to the foot of the altar. He genuflects, returns the book to its place of enthronement upon the altar (leaning it against the tabernacle), and returns to the ambo for the homily. [The Gospel Book remains in this position until Mass has concluded and the congregation has departed.]

GIRM 23, After the homily, the celebrant sits for a period of silent meditation. When he stands, he remains at his chair and motions the server to bring over the book ["Ordo Missae"].

21, If the Credo is sung, the celebrant faces the altar and remains standing for this. At the incarnatus est all bow.

He faces the altar for the entire Oratio fidelium (including its introduction or Praefatio). After the flectamus genua the celebrant kneels for 2 or 3 minutes so that the congregation may give "expression to its supplication . . . by silent prayer" (GIRM 47). Then he sings Levate, stands and sings the concluding Oratio.\*\*\*

#### Liturgy of the Eucharist

100, After the Oratio fidelium, the celebrant sits. The servers place the book (and bookstand, if the celebrant wishes to use one) and chalices (communion will be under both kinds), with palls if used (they are optional) on the altar, and they unfold the corporal. (The celebrant remains seated for this.) Then the servers also sit until the ushers have completed the offertory collections. (There are usually two collections: one for the choir's expenses and one for a charity.)

101; NOT vol. 6; When the collections are concluded, the ushers come forward with the bread, wine, water and money offerings, and are met at the head of the aisle by the celebrant and two servers. The money baskets are handed to the celebrant who hands them to a server [the same server who carried in the cross], the wine and water are handed to the celebrant who hands them to the other server. The celebrant then takes the paten of hosts and goes up to the altar. All of the offertory prayers are recited secreto (inaudibly) as the choir continues with the offertory chant.

OM 21; At the left side of the altar the celebrant directs the server to pour the wine and water into the chalices in the usual way. (Because communion will be under both kinds, two chalices are used and these must be rather full.)

GIRM 201 a; GIRM 105,

145, After the silent apologia "In spiritu humilitatis", servers present the thurible and boat at the left side of the altar. The celebrant puts incense into the thurible and incenses the gifts with three triple swings, then he incenses the right side of the altar, then the cross with three triple swings, then the left side of the altar.

Then the celebrant hands the thurible to the server. They bow to one another and the server incenses the celebrant with three triple swings. Then the celebrant stands at the center of the altar, facing the altar, and waits there as the server incenses the concelebrants, the other servers, the choir and the congregation.

106,107, Then the servers bring the water, towel and lavabo dish up to the left side of the altar. After washing his hands and silently reciting the apologia "Lava me, Domine", the celebrant returns to the center of the altar. After the offertory chant is concluded (usually it concludes before the incensation has concluded), and after washing his hands, the celebrant faces the people and says the "Orate, fratres" After the people's response "Suscipiat", he faces the altar for the chanting of

167. the Oratio super oblata. He pauses and waits for any concelebrants to ascend to the next-to-highest altar step. Then, continuing to face the altar, he sings the preface dialogue, preface, Roman Canon (only this eucharistic prayer is used at these Latin Gregorian Masses; the intention is always pro populo), doxology,

\*\*\* In place of the usual litany, CCHS uses a form of prayer of the faithful adapted from the more ancient Roman form which today usually is used only on Good Friday.

Lord's Prayer (including its introduction), embolism, and prayer for peace; i.e. he does not turn towards the people again until the greeting of peace.

At the consecration, the celebrant elevates one of the hosts and continues holding it up until the tower chime has rung slowly three times. The same is done as he holds up one of the chalices.

OM 128; He faces the people as he chants the greeting of peace and "Offerte vobis pacem", NOT vol. 6 and exchanges the peace with a server and/or concelebrant in the manner customary to the Mass of the Roman Rite.

The fractio panis will be longer than usual, because only a few very large hosts GIRM 56c, are consecrated, each of which is scored to be broken into about 25 pieces. (Of 56e, 283, course, only approved, unleavened altar breads are used, strictly in accordance 195, with the rubrics and canon law.) Because of this longer fraction, the choir and congregation will sing the Agnus Dei nine times rather than three. A concelebrant may assist with the fraction. A very large paten is used (about 12" in diameter).

If the Eucharistic Bread will be distributed from more than one place, half of the Eucharistic Bread may be placed into an empty ciborium which a server will place at the left side of the altar during the Agnus Dei. (Even if communion will be distributed from only one place, the celebrant may, after the fraction, transfer all of the Eucharistic Bread into the ciborium, if he will find it awkward to distribute communion from the large paten.)

115, After the celebrant genuflects, and after the concelebrants each take a piece of the host, the celebrant, holding a piece of the Eucharistic Bread over the paten, turns to the people and says "Ecce Agnus Dei". Then he faces the altar and receives communion.

117, The celebrant takes the paten (or ciborium), goes to each server, then stands at the opening at the head of the aisle and gives communion to the people, saying in Latin "Corpus Christi" to each communicant. A concelebrant or extraordinary minister of the Eucharist ministers the chalice(s).

120, The purification of vessels is done in the usual way and, at the celebrant's direction, the servers remove the vessels and book ["Ordo Missae"] to the credence table. The Gospel Book alone remains on the altar, leaning in front of the tabernacle.

23; Several minutes of silent prayer are observed. This is done with all seated or (preferably) after all have stood and the celebrant, standing at his chair, has sung "Oremus"--which he sings facing the altar.

OM 140, 142 \*\* The celebrant faces the altar (standing at his chair) for the Oratio post communionem, then faces the people for the greeting, blessing and dismissal.

He remains standing at his chair until after the servers and concelebrants one by one have genuflected before the altar and started down the aisle. The celebrant genuflects at the foot of the altar, ascends to kiss the altar, descends, and follows the others out.

\*\* Note that OM 140 and 142, which are correct, are contradicted by GIRM 122, 124, which are in error.

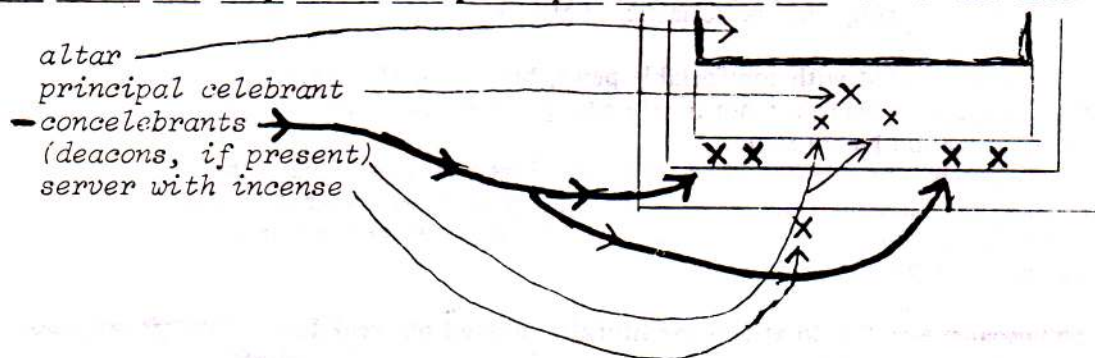
(Numbers in parentheses refer to relevant rubrics in the General Instruction of the Roman Missal.)

### Introductory Rites

1. The concelebrants walk ahead of the principal celebrant, about ten feet behind the candle bearers. (162)
2. When the concelebrants reach the oriental rug in the sanctuary, they genuflect, then go up and kiss the high altar, then go stand at their chairs. (163)
3. It is the role of the choir to lead all responses, sung and spoken. Concelebrants always should follow the choir's lead. (63,64)

### Liturgy of the Eucharist

4. After the Orate, fratres/Suscipiat and Oratio super oblata, the concelebrants take their copies of the Liber concelebrantium and ascend the altar steps but stand one step below the principal celebrant and off to the left and right.(167)



5. The principal celebrant turns pages himself. Concelebrants do not turn pages for him. (When there is a deacon, the deacon stands next to but slightly behind the principal celebrant and turns the pages of the missal.) (134)
6. During the "Canon", the concelebrants only join in on the parts notated in the Liber concelebrantium. These parts they sing in a soft voice (*submissa voce*). The principal celebrant's voice should stand out clearly. (170-177, 191; parts which may be--but do not have to be--given to a concelebrant alone are not notated in our Liber concelebrantium\*, and therefore will be sung by the principal celebrant alone.)

### Communion Rite

7. During the Agnus Dei, one of the concelebrants may ascend to the highest altar step and assist with the Breaking of Bread, standing somewhat to the side so that the rite may be observed by the congregation. (195, 283)

If communion will be distributed from two places, then after the Breaking of Bread half of the Eucharistic Bread may be placed into an empty ciborium presented by the server.

### Concluding Rite

After the servers genuflect (following the dismissal), the concelebrants genuflect before the altar and walk about ten feet behind the candle bearers. When the servers stop at the last pew, the concelebrants walk between them and into the vestibule. (Only the principal celebrant ascends to kiss the altar before leaving.) (208)

\* a revision of that of Solesmes 15

ESSAY  
Latin Liturgies at St. Peter's

During the last academic year, I was privileged to spend my sabbatical leave in Rome, where I was able to attend a number of Latin liturgies and would like to share some of my experiences with the Association's members.

Every Sunday at 10:00 a.m. there is a Latin High Mass offered in the apse (Cathedra Petri) of St. Peter's basilica. The readings are in the vernacular languages, and the preaching is always in Italian. It is a splendid spectacle, since the canons and the Cardinal Archpriest of the Cathedral are usually in attendance. At the consecration four acolytes with candles and two with censor and incense leave the sanctuary and stand before the altar, an action which further enhances the dignity of the ceremony.

I found the singing of the schola to be quite good at times, but there were also periods when it sounded ragged. The pronunciation of Latin was uniformly high, but that is not surprising since ecclesiastical Latin is pronounced like modern Italian.

The apse is now filled with comfortable pews, but it is best to arrive at least fifteen minutes early, since there are not nearly enough seats for everyone. Nearly a third of the congregation has to stand.

The Mass usually ends before 11:45, and that gives one time to leave the Basilica and to say the Angelus in Latin with the Pope in St. Peter's Square at noon. The Angelus should be followed by dinner at one of the many restaurants in a neighboring area called the Borgo (I prefer Roberto's) to complete a very pleasant Sunday morning.

If one has time one should attend the liturgies offered on weekday afternoons. At 4:45 there is benediction in Latin and Italian in the Chapel of the Blessed Sacrament. Then at 5:00 there are Vespers in the apse in Italian and a Latin Mass. Those who believe that the use of Latin inhibits participation should hear that congregation recite the Pater Noster or sing the Salve Regina.

Masses offered by the Pope were largely in Latin, although at times there was heavy use of Italian. New Year's Day Mass was used to inaugurate the International Year of Youth and was probably the least traditional and the least aesthetically successful Mass that I heard in St. Peter's. The Mass on Epiphany Sunday, during which seven bishops were consecrated, was almost exclusively in Latin. The chanting of the St. John Passion on Good Friday (there is a recording by the monks of Solesmes) and the Easter Vigil Service were especially memorable.

In September 1984, the Chairman of the Association complained of having some difficulty in obtaining tickets for pontifical Masses at the Bronze Gate. Readers who are planning a trip to Rome might consider ordering their tickets through Santa Susanna, the American Church in Rome. I requested my tickets for the Holy Week ceremonies through it, and I had no problems. Its address is: Via Venti Settembre 14 (Piazza S. Bernardo) 00187 Roma, Telephone: 475-15-10.

**Note**

The Lateran offers a 10:00 Mass in Latin on Sundays. For travellers to Venice, the Church of San Simone, the domed church across the canal from the railroad station, offers a Latin Mass with Gregorian chant on Sunday at (I believe) 9:30.

T. E. Carson, 26848 Rochelle Drive, Dearborn Heights, Michigan 48127,  
(313) 274-7696



## HOW AND WHERE TO ORDER LATIN LITURGICAL BOOKS

Because of the great delay involved in having books shipped by surface mail from Solesmes and Rome, not to mention the problems caused by the necessity to pay in foreign currency, the Chairman has put together the following information on where Latin Liturgical books may be bought in the United States. The prices in French francs are given for those who prefer to order directly from Solesmes; attempts to get the Libreria Editrice Vaticana to declare what their prices are have been a failure. The Roman authorities simply write back that they are preparing a new catalogue, though with no more effort they could have jotted down a few prices. Whenever this promised catalogue appears, the information therein will be immediately published in these pages.

In the table below, the following abbreviations are used:

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Liber Cantualis Comitante Organo				\$15.00*		
Graduale Romanum (1979)	\$22.00 (1974 ed.)	\$21.00	120F	\$21.00	\$25.50	
Missale Romanum (1975) (altar edition)					\$29.50	
Graduale Triplex (1979)	\$34.00					
Jubilate Deo	\$0.70					
Jubilate Deo Organ Accompaniment	\$4.00					
Liber Cantualis (1978)	\$7.50	\$7.50	40F	\$7.50		
Missale Romanum cum Lectionibus (1977) 4 v.		\$95.00			\$69.95	
A.L.L. New Latin-English Sunday Missal		\$19.75		\$20.00		
Nova Vulgata Bibliorum Sacrorum Editio (1979)		\$75.00			\$16.95	
Ordo Missae in Cantu (1975)		\$32.00	200F	\$32.00		
Missale Parvum (1971)						
The Correct Pronunciation of Latin according to the Roman Usage	\$3.00					
Cantus Selecti			42F			
Graduale Romanum Comitante Organo, Vol. 1			100F	\$20.00*		
Liber Concelebrantium Sanctus et Preces Eucharisticae in Cantu			32F	\$7.50*		
Liber Hymnarius (1983)			190F	\$30.00*		
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From the Secretary

In the last issue I requested donations for a magazine ad and offered prayers to the Lord for this end. Evidently the Lord did not think too highly of this idea, since only \$165 was donated. My thanks to the fifteen persons who donated an average of \$11 for advertising; I shall apply it to the newspaper ads (small ones).

My thanks to the persons who have volunteered to start local chapters of the L.L.A. in the dioceses of Boston, Los Angeles, and Washington, D.C. I hope we will be able to report successful beginnings in the March issue. I am still looking for a volunteer to start a chapter through recruiting five people in Detroit or five in St. Louis. San Francisco needs ten: any volunteers?

My compliments to all who have recruited new members, and particularly to those who have worked especially hard in recent months: Pat Flaherty in Chicago, Tom Bartoe in New Orleans, and Father Boudoin in San Diego.

Members please note: Copies of the Directory of Latin Masses are now available from me at \$5 a copy. Special quantity discount: \$2.50 a copy if ordering 10 copies or more (for a chapter, a bookstore, etc.).

May God bless you with His abundant love this Christmas and in 1986.

Robert Edgeworth