

LATIN LITURGY ASSOCIATION

Office of the Chairman
Prof. Dr. Anthony J. Lo Bello
Box 29, Dept. of Mathematics
Allegheny College
Meadeville, PA 16335
1-814-332-5340

NEWSLETTER NO. 51
DECEMBER, 1993

Vice Chairman
Dr. Robert J. Edgeworth
740 Carriage Way
Baton Rouge, LA 70808

Secretary-Treasurer
Attorney John M. Spangler
P.O. Box 575
Versailles, KY 40383

The Latin Mass Directory of the Latin Liturgy Association

ALABAMA

Diocese of Birmingham

St. Theresa's Church
P.O.B. 525
Leeds, AL 35904
1-205-699-8534
Every other Sunday at 3 PM
1962 Missal
Celebrant: Fr. Peter T. MacCarthy (LLA)

St. Mark Catholic Church
1010 16th Avenue, West
Birmingham, AL 35231
Alternate Sundays at 10:30 AM
1962 Missal
Celebrant: Fr. Crescenzo De Fazio, pastor

Archdiocese of Mobile

St. Joseph's Church
808 Springhill Avenue
Mobile, AL 36602
1st Sunday of the month at 11:30 AM
1962 Missal
Celebrants: Fathers Sidney Tonsmeire, S.J.
(pastor) and Rudolph Horstman

ALASKA

Archdiocese of Anchorage

Chapel of the Pioneer Home
Anchorage, Alaska
Saturday morning
1962 Missal
Celebrant: Fr. Entel, S.J.

Diocese of Fairbanks

House of Prayer of the Chapel of St. Therese
of Lisieux
Airport Way and Peger Road (adjacent to the
Cathedral)
Fairbanks, AK 99709
Third Sunday of the month at 10 AM
1962 Missal
Celebrant: Fr. Norman Pepin, S.J.

ARIZONA

Diocese of Tucson

Immaculate Heart of Mary Novitiate
(also known as St. Anne's Convent)

4100 North Sabino Canyon Road
Tucson, AZ 85715
Sundays and Holy Days of Obligation at 1:30
PM
1962 Missal
Celebrant: Fr. Clarke Moore

ARKANSAS

Diocese of Little Rock

Cathedral of St. Andrew
7th St. & Louisiana St.
Little Rock, AR 72201
Sunday at 10 AM
Thursday through Saturday at 8:15 AM
1962 Missal
Celebrant: Fr. Karl A. Claver, F. S. S. P.

Church of St. Peter the Fisherman
250 South Dwyer Street
Mountain Home, AR 72653
Sunday at 5 PM
Monday & Tuesday at 8 AM
1962 Missal
Celebrant: Fr. Karl A. Claver, F. S. S. P.

CALIFORNIA

Diocese of Fresno

St. Francis Church
900 H Street
Bakersfield, CA 93304
First Sunday of the month at 10:30 AM
1962 Missal

San Clemente Mission
1305 Water Street
Bakersfield, CA 93305
Sunday at 8 AM
1962 Missal
Celebrant: Msgr. Ralph J. Belluomini

St. Anne's Chapel
1550 North Fresno Street
Fresno, CA
Last Sunday of the month at 8 AM
1962 Missal
Celebrant: Most Rev. Bishop John Madera

Archdiocese of Los Angeles

St. Denis Church
2151 Diamond Bar Boulevard
Diamond Bar, CA 91765
Sunday at 11 AM
HY

St. Joseph Chapel of Santa Teresita Hospital
1210 Royal Oaks Drive
Duarte, CA 91010
2nd Sunday of the month at 10 AM
(1962 Missal)
4th Sunday of the month at 12 Noon
(1970 Missal)

St. Cyril of Jerusalem Church
15520 Ventura Boulevard
Encino, CA 91436
Once a month, on a Sunday
Celebrant: Msgr. Cyril Navin

St. John Baptist de la Salle Church
16545 Chatsworth Street
Granada Hills, CA 91344
monthly
Celebrant: Fr. Michael Slattery

Monastery of the Angels
(Cloistered Dominican Nuns)
1977 Carmen Avenue
Hollywood, CA 90068
Sunday at 7 AM (High Mass)
Celebrant: Fr. Damian Girard Giannotti O.P.
(LLA)

St. Casimir's Church
2718 St. George Street
(at Griffith Park Avenue in the Los Feliz
district)
Los Angeles, CA 90027
Monday through Saturday at 7 AM and 8
AM

St. John Vianney Chapel
241 South Detroit Street
Los Angeles, CA 90036
Third Sunday of the month at 9 AM
1962 Missal
Celebrant: Fr. Mark Finan, S. J.

St. Timothy's Church
10425 West Pico Boulevard
Los Angeles, CA 90064
Sunday at 11 AM (sung)
Celebrant: Most. Rev. Bishop John J. Ward
(usually)

San Fernando Rey Mission
15151 San Fernando Mission Boulevard
Mission Hills, CA 91345
1st Sunday of the month and 5th Sunday
(when it occurs) at noon
1962 Missal
Celebrant: Msgr. Francis J. Weber

Retreat House Chapel
Jeanne Jugan Residence
(Little Sisters of the Poor)
2100 South Western Avenue
San Pedro, CA 90732
3rd Sunday of the month at 10:30 AM
1962 Missal
Celebrant: Fr. Andrew Pisano

Poor Clares Convent Chapel
(Cloistered Contemplative Franciscan Nuns)
215 East Los Olivos Street
Santa Barbara, CA 93105
3rd Sunday of the month at 9 AM
1962 Missal
Celebrant: Fr. Gerard Steckler

St. Monica's Church
715 California Avenue
Santa Monica, CA 90403
Sunday at 7 AM

St. Thomas Aquinas College Chapel
10,000 North Ojai Road
Santa Paula, CA 93060
Sunday at 9 AM (1970 Missal) and on the
Second Sunday at 11:30 AM
(1962 Missal)
Celebrant: Fr. Gerard Steckler

Mater Dolorosa Passionist Monastery
700 North Sunnyside
Sierra Madre, CA 91024
Every fourth Sunday of the month at 12 Noon.

Nativity Catholic Church
1447 Ebracia Avenue
Torrance, CA 90501
Second and fourth Sundays of the month at
1:15 PM
Wednesday, Friday, and Saturday mornings
at 5:45 AM
1962 Missal
Celebrant: Fr. Alexander Hoefler, S.V.D.

Diocese of Oakland

St. Margaret Mary Church
1219 Excelsior Avenue
Oakland, CA 94610
Sundays at 10:30 AM (Sung Mass, new rite)
and at 12:30 PM (1962 Missal)
Celebrant: Fr. Vladimir Kozina

Diocese of Orange

St. Pius V Church
7691 Orangethorpe Avenue
Buena Park, CA 90621
Sunday at 7:15 AM
Celebrants: Augustinian Fathers

St. Mary's by the Sea
321 10th Street
Huntington Beach, CA 92648
Sunday at noon (sung)
1962 Missal
Celebrant: Fr. Daniel Johnson (LLA)

St. Michael's Abbey
1042 Star Route
Orange, CA 92667

Sunday at 11 AM (sung)
Monday, Wednesday, and Saturday at
6:45 AM
Celebrants: Norbertine Fathers including Rt.
Rev. Abbot Ladislav K. Parker, O. Praem.
(LLA)

Mission San Juan Capistrano
31414 El Camino Real
San Juan Capistrano, CA 92693
Sunday at 7 AM and 10:15 AM
(Revised Missal)
Sunday at 8 AM (1962 Missal)
Celebrant of the 8 AM Mass: Fr. Marchosky

Diocese of Sacramento

St. Rose Church
5960 Franklin Boulevard
Sacramento, CA 95817
Sunday at 1 PM
1962 Missal

Holy Family Church
1051 North Davis Avenue
P.O.B. 248
Weed, California 96094
Sunday at 11 AM
1962 Missal

Diocese of San Bernardino

San Secondo d'Asti Church
250 North Turner Avenue
Guasti, CA 91743
1st Sunday of the month at noon
1962 Missal

Our Lady of Solitude Church
151 West Alejo Road
Palm Springs, CA 92262
4th and 5th Sundays of the month at 2 PM
Celebrant: Msgr. George M. Rice (LLA)

St. Francis de Sales Church
4268 Lime Street
Riverside, CA 92501
Second Sunday of the month at 1:15 PM
1962 Missal
Celebrant: Fr. Louis Marx (LLA)

St. Francis Cabrini Church
12687 California Street
Yucaipa, CA 92399
First Friday of the Month at 7:30 AM
Celebrant: Fr. John M. Tahany

Diocese of San Diego

Holy Cross Chapel
4470 Hilltop Drive (at 45th Street)
San Diego, CA 92102-0367
Every Sunday at 9 AM (High Mass on the 2nd
Sunday)
Holy Days at 12 Noon.
Confessions at 8 AM; rosary at 8:30 AM.
Benediction on the 1st Sunday. Scapular
investiture on the 3rd Sunday.
1962 Missal
Celebrants: Frs. Harry Neely, O.S.A., Burt
Boudoin (LLA), James Moffo

Archdiocese of San Francisco

Our Lady of Mercy Church
1 Elmwood Drive
Daly City, CA 94015
Telephone 1-415-755-2727
3rd Sunday of the month at 12:15 PM
Celebrants: Fr. John J. Ryan, Pastor
Music by the *Schola Gregoriana*
Hybrid: Some parts in English

St. Francis of Assisi Church
610 Vallejo Street
San Francisco, CA 94133
1st Sunday of the month (sung) at 11 AM
The *Schola Gregoriana* sings.

St. Patrick's Church
756 Mission Street
San Francisco, CA 94103
Sunday at 11 AM
Hybrid: Some parts in English
The *Schola Sine Nomine* sings.

Diocese of San Jose

St. Ann's Chapel and Newman Center
Stanford University
1247 Cowper Street (Melville St. at Tasso St.)
Palo Alto, CA 94301
Sunday at 11:30 AM (sung)
Sometimes HY
Solemn Latin Vespers at 6:15 PM Sundays

Diocese of Santa Rosa

Holy Family Church
Rutherford, CA 94599
Second Sunday of the month at 2:30 PM
1962 Missal
Celebrant: Fr. John Van Snellenberg

Diocese of Stockton

Chapel of Central Catholic High School
200 South Carpenter Road
Modesto, CA 95350
First Sunday of the month at noon
1962 Missal
Celebrant: Fr. John E. Fitzgerald

COLORADO

Archdiocese of Denver

St. Joan of Arc Church
12705 West 58th Street
Arvada, CO 80002
1st Sunday of the month at 10:30 AM (except
summer)
Celebrants: Fr. Michael A. Walsh,
Fr. J. Anthony McDaid

Church of the Good Shepherd
2626 East Seventh Avenue Parkway
Denver, CO 80206
Sunday at 11:45 AM (High Mass)
Holy Days at different times
Every 4th Wednesday of the month-7:30 PM
1962 Missal
Celebrants: Fr. Anderson (LLA), Msgr.
Chamberlain, Fr. Hoffmann

Church of the Risen Christ
3090 South Monaco Parkway
Denver, CO 80222

Twice a year, once in March and once in the Fall, at 9:30 AM on a Sunday

Holy Ghost Church
1900 California Street
Denver, CO 80202
Sundays at 10 AM (sung)

CONNECTICUT

Diocese of Bridgeport

Holy Name of Jesus Church
4 Pulaski Street
Stamford, CT 06902
First Sunday of the month at 10 AM
1962 Missal
Celebrants: Fathers Sherman Gray (pastor) and John Piluski

Archdiocese of Hartford

Abbey of Regina Laudis
Flanders Road
Bethlehem, CT 06751
(Cloistered Benedictine Nuns)
Sundays and Holy Days at 8:15 AM (sung)
Weekdays at 8 AM (sung)
Celebrant: Fr. Francis A. Prokes, S.J.

St. Ann's Church
930 Dixwell Avenue
Hamden, CT 06514
3rd Sunday of the month at 11 AM (sung)
Celebrant: Fr. Kenneth P. Bonadies

Our Lady of Sorrows Church
71 New Park Avenue
Hartford, CT 06106
4th Sunday of the month at 4 PM
1962 Missal
Celebrant: Fr. Jeffrey L'Arche, M.S. (LLA)

Sacred Heart Church
74 Liberty Street
New Haven, CT 06519
Sundays at 2 PM
1962 Missal
Celebrant: Fr. Robert W. Ladish (LLA)

Diocese of Norwich

St. Joseph Church
Main Street
North Grosvenordale, CT 06255
Sunday at 9:15 AM
1962 Missal
Celebrant: Fr. Gregory J. Fluet

DELAWARE

Diocese of Wilmington

Holy Cross Church
631 S. State Street
Dover, DE 19901
Third Sunday of the month at 3 PM (High Mass)
1962 Missal
Celebrant: Fr. Patrick Schaules, S.J.

St. Joseph's Church
1014 French Street
Wilmington, DE 19801
Sundays, Christmas Morning, and New Year's at 10:30 AM

Christmas Eve at 10 PM
Other Holy Days at 10:30 AM (if a Saturday) or 7:30 PM (if a weekday)

This is usually a Low Mass, but it is sung on the last Sunday of the month except in May, when it is sung eight days before Memorial Day, and in June, July, and August, when there is no sung Mass.

On the 2nd, 4th, and 5th Sundays of the month, on Holy Thursday, on Easter Sunday, and on all Holy Days except Christmas morning, the 1962 Missal is used; otherwise, the Revised Missal is used.

Because of the Christmas Eve, Christmas, and Easter sung Masses, the Masses on the last Sunday of March, April, and December may not be sung, but just read.

Celebrant: Fr. John Heckel, O.S.F.S.

DISTRICT OF COLUMBIA

Archdiocese of Washington

Church of the Epiphany
2712 Dumbarton Avenue, N.W.
Washington, D.C. 20007
2nd Sunday of the month at 9:30 AM (sung)
Saturday evening before the 4th Sunday of the month at 5 PM (sung)
Midnight Mass of Christmas Eve and principal Mass on Easter (sung)

National Shrine of the Immaculate Conception
4th Street and Michigan Avenue, N.E.
Washington, D.C. 20017
(in the crypt church, lower level)
Sunday at 1:30 PM (sung)

St. Anselm's Abbey
4501 South Dakota Avenue, N.E.
Washington, D.C. 20017
(Benedictine Fathers)
3rd Sunday of the month at 4 PM

St. Mary Mother of God ("Old St. Mary's")
727 Fifth Street, N.W.
Washington, D.C. 20001
1st Sunday of the month at 7:30 PM (Revised Missal)

Sundays at 9 AM (1962 Missal: This rotates from a quiet Low Mass, to a Low Mass with choir, to a Dialogue Mass, to a High Mass.) On the second Sunday of the month, there is a High Mass (1962 Missal) at 7:30 PM. On all Holy Days of Obligation, there is a Latin Low Mass (1962 Missal) at 7:30 PM. On the first Saturday of the month, there is a Latin Mass (1962 Missal) in honor of the Blessed Virgin Mary, followed by the Rosary and Benediction.

St. Matthew's Cathedral
1725 Rhode Island Avenue, N.W.
(between 17th Avenue and Connecticut Avenue)
Washington, D.C. 20035
Sunday at 10 AM (sung)

FLORIDA

Archdiocese of Miami

St Paul the Apostle Church
2700 Northeast 36th Street
Lighthouse Point, FL 33064

Third Sunday of the month at 1:30 PM
1962 Missal
Celebrant: Fr. Frederick Brice

St. Thomas University Chapel
16400 N. W. 32 Avenue
Opa Locka, FL 33054
Sunday at 9 AM
1962 Missal
Celebrant: Msgr. Bryan Walsh

Gesu Church
118 N.E. 2nd Street
Miami, FL 33132
(Jesuits)
Sunday at 10 AM

Diocese of Palm Beach

St. Martin De Porres Church
2555 NE Savannah Road
Jensen Beach, FL 34958
Sunday at 6 PM
1962 Missal
Celebrant: Fr. Thomas J. Rynne

Diocese of St. Augustine

Immaculate Conception Church
121 East Duval Street
Jacksonville, FL 32201
Sunday at 7:30 AM (1962 Missal)
First Sunday of the month at 10:30 AM (Revised Missal, High Mass)
Benediction of the Most Holy in Latin every First Friday
Celebrant: Fr. Antonio Leon

Diocese of St. Petersburg

Cathedral of St. Jude the Apostle
(Lady Chapel)
5815 5th Avenue North
St. Petersburg, FL 33743
1st Sunday of the month at 12:30 PM
1962 Missal

St. Theresa's Church
1107 Commercial Way at 6100 U.S. 19 South
Spring Hill, FL 33526
Sunday at 8:00 AM
1962 Missal
Celebrant: Fr. John T. Tracy, O.M.I.

GEORGIA

Archdiocese of Atlanta

Holy Spirit Church
4465 Northside Drive, N.W.
Atlanta, GA 30327
Thursday at 6:30 PM
1962 Missal
Celebrant: Fr. Michael Hogan

HAWAII

Diocese of Honolulu

St. James Mission of St. Patrick Church
2117 Palolo Avenue
Palolo Valley
Honolulu, Hawaii
Sunday at 10:30 AM
1962 Missal
Celebrant: Fr. Gerard J. Leicht, SS. CC.
(1-808-247-7643)

IDAHO**Diocese of Boise**

Cathedral of St. John the Evangelist
804 North 9th Street
Boise, ID 83702
Every other Thursday at 7:30 PM in the chapel.
1962 Missal

Holy Rosary Church
145 Ninth Street
Idaho Falls, ID 83405
One Sunday a month at 5:30 PM
(call 1-208-522-4366)
1962 Missal
Celebrant: Fr. John O'Sullivan

ILLINOIS**Diocese of Belleville**

Immaculate Conception Church
15th and Baugh Avenue
East St. Louis, IL 62205
Sunday at 11:30 AM, Low Mass

St. Henry Church
5315 West Main Street
Belleville, IL 62223
First Saturday of the month at 9 AM
1962 Missal
Celebrant: Msgr. Leonard A. Bauer

Archdiocese of Chicago

St. Peter Church
557 West Lake Street
Antioch, IL 60002
Sunday at 12:15 PM (Holy Days at different times)
1962 Missal

Church of St. Thomas the Apostle
5472 South Kimbark Avenue
Chicago, IL 60615
Saturday at 11 AM except in June, July, & August
Celebrants: Fr. Mark B. Sorvillo,
Fr. Osvaldo Cavallar, SVD,
Fr. Peter Armenio, (LLA),
Fr. Richard Schendt

St. Thomas More Church
2825 West 81st Street
Chicago, IL 60652
Sunday at 12:30 PM
1962 Missal
Celebrants: Fathers Austin Graff, Edward Phelan, John Frawley, and Lambert Kempkes

St. John Cantius
825 Carpenter Street (8 blocks north of Madison St., near Milwaukee Avenue)
Chicago, IL 60622
Sunday at 7:30 AM (1962 Missal), 11 AM (Revised Missal, Gregorian Chant) and 12:30 PM (1962 Missal)
Celebrants include Fathers Frank Phillips, C.R., pastor, and Monsignors Harry C. Koenig and Charles Meter, all members of the LLA.

Monastery of Discalced Carmelites (Nuns)
River Road and Central

Des Plaines, IL 60016
First Saturday of the month at 8:30 AM
1962 Missal

Marytown
1600 West Park Avenue
Libertyville, IL 60048
(Knights of the Immaculata)
2nd Saturday of the month at 9 AM
Celebrant: Msgr. Harry C. Koenig (LLA)
1962 Missal

Tolentine Center
20300 Governors Highway
Olympia Fields, IL 60461
Every other 2nd or 3rd Saturday of the month
1962 Missal
Celebrant: Fr. Rodell (798-0757)

St. Mary's Chapel
Divine Word Monastery
1901 Waukegan Road
Techy, IL 60082
(Divine Word Fathers)
3rd Saturday of the month at 10 AM
1962 Missal
Celebrant: Msgr. Charles M. Meter (LLA)

Diocese of Joliet

Church of St. Anthony
100 Scott Street
Joliet, IL 60431-1210
Usually on the second Sunday of the month
High Mass with music by The Ecclesiastical Chorale

Holy Cross Church
901 Elizabeth Street
Joliet, IL 60435
First Sunday of the month at 12:30 PM
1962 Missal
Celebrant: Fr. Richard M. Ruffalo, O.S.B., pastor

Diocese of Peoria

Sacred Heart Church
506 North Main Street
Abingdon, IL 61410
Last Friday of the month at 6 PM
Celebrant: Fr. Joseph O'C. Hunt, I.C. (LLA)

St. Augustine's Church
(mailing address: 506 N. Main St., Abingdon, IL 61410)
St. Augustine, IL 61474
2nd Friday of the month at 8:30 AM
Celebrant: Fr. Joseph O'C. Hunt, I.C. (LLA)

Diocese of Rockford

Church of St. Mary of the Assumption
1401 North Richmond Road
McHenry, IL 60050
Once a year (sung), for details call 1-815-385-0024
Celebrant: Fr. James G. Gaynor

St. Mary's Church
517 Elm Street
Rockford, IL 61102
Saturday at 7:30 PM
Celebrant: Augustinian Fathers

INDIANA**Diocese of Fort Wayne and South Bend**

Sacred Heart Church
1020 Capitol Avenue
Fort Wayne, IN 46806
Sundays at 7 AM (June through October)
12:30 PM (November through May)
High Mass: 1st and 3rd Sundays
Low Mass: Otherwise
Holy Days: 8:30 AM
1962 Missal
Celebrant: Fr. James F. Seculoff

Our Lady of Hungary Church
829 West Calvert Street
South Bend, IN 46613
First and second Sundays of every month at 1 PM
1962 Missal
Celebrant: Fr. Thaddeus Kwak

Diocese of Gary

Chapel of the Carmelite Monastery
1625 Ridge Road
Munster, Indiana 46321
Saturday at 5 PM
1962 Missal

Archdiocese of Indianapolis

St. John Church
126 West Georgia Street
Indianapolis, Indiana 46225
Once every other month on a Sunday at 11 AM (sung)
The 1962 Missal and the Revised Missal are used alternately.
Celebrant: Fr. William F. Stineman

St. Mary's Church
317 North New Jersey Street
Indianapolis, Indiana 46204
High Mass on the 1st Sunday of March, June, September, and December at 10 AM and on Christmas Eve at midnight.

IOWA**Diocese of Davenport**

The Father Jean House
2430 North 2nd Street
Clinton, IA 52732
Saturday at 6 PM
Holy Hour and Benediction every Sunday at 6 PM (in Latin)
1962 Missal
Celebrant: Fr. Richard von Ah

St. Mary's Church
402 North Third Street
P.O.B. 903
Fairfield, IA 52556
Second and fourth Sundays of the month at 12:30 PM
Usually a High Mass on the fourth Sunday
1962 Missal
Celebrant: Fr. James Grubb

Sacred Heart Church
1101 East 2nd Street

Ottumwa, Iowa 52501
 First and third Sundays
 of the month at 11:30 AM
 1962 Missal
 Celebrant: Fr. James Grubb

Diocese of Des Moines

St. Anthony's Church
 15 Indianola Avenue
 Des Moines, IA 50315
 Sunday at 8 AM (sung)
 Celebrants: Fr. Gerald Ryan,
 Fr. John W. Acrea

KANSAS

Archdiocese of Kansas City

Church of St. Mary and St. Anthony
 615 North 7th Street (near City Hall)
 Kansas City, Kansas 66101
 First & third Sundays of the month at 9:15 AM
 1962 Missal

Most Pure Heart of Mary Church
 3601 West 17th Street
 Topeka, KS 66604
 Second & fourth Sundays of the month
 1962 Missal

Diocese of Wichita

St. Anthony's Church
 256 North Ohio Avenue
 Wichita, KS 67214
 First, third and fifth Sundays of the month at
 9:30 AM
 1962 Missal

St. Mary's Cathedral
 307 East Central Avenue
 Wichita, KS 67202
 Second and fourth Sundays of the month
 at 8 AM
 1962 Missal

KENTUCKY

Diocese of Lexington

St. Peter Claver Church
 410 W. Jefferson Street
 Lexington, KY 40508
 1st Sunday at 5 PM (sung), 3rd Sunday at 5 PM
 (dialogue Low Mass), occasionally on Holy
 Days or their eves at 7 PM (sung)
 Celebrants include Fr. William G. Poole (LLA)
 1962 Missal

Archdiocese of Louisville

St. Martin of Tours Church
 109 South Shelby Street
 Louisville, KY 40202
 Sunday at 12:30 PM
 Missa Cantata
 1962 Missal
 Celebrant: Fr. Vernon Robertson (usually)

LOUISIANA

Diocese of Alexandria

St. Joseph's Church
 303 South Washington
 Marksville, LA 71351
 (for details: 1-318-253-7561)

Diocese of Baton Rouge

St. Agnes Church
 749 East Boulevard
 Baton Rouge, LA 70802
 Sundays at 9:30 AM, Holy Days at variable
 times
 1962 Missal
 High Mass
 Celebrants: Fr. John Spriggs, C.S. Sp., pastor,
 Fr. Dermot Moloney, C.S. Sp.

St. Anthony of Padua Church
 37311 Highway 22
 Darrow, LA 70725
 Sunday through Friday at 6 AM,
 Saturday at 6 PM
 1962 Missal
 Celebrant: Fr. George D. Gensler (LLA)

Diocese of Lake Charles

Holy Trinity Mission Church
 Holly Beach, LA
 Third & fifth Sundays of the month at 7:30 AM
 1962 Missal
 Celebrant: Fr. Roland G. Vaughn

St. Patrick Hospital Chapel
 524 South Ryan Street
 Lake Charles, LA 70601
 First Sunday of the month at 3 PM (usually a
 High Mass)
 1962 Missal
 Celebrant: Fr. Roland G. Vaughn

Archdiocese of New Orleans

St. Jude's Church
 Post Office Box 36
 Diamond, LA 70083
 1-504-564-3773/2182
 Every Sunday (The Latin Mass rotates over the
 three regularly scheduled Masses, the 7:30 PM
 Saturday evening Vigil, 7 AM Sunday, and 10
 AM Sunday.)
 1962 Missal
 Celebrants: Fr. Alvin Deem, OFM (pastor),
 Fr. Denzil Perera (LLA)

St. Rose of Lima Church
 2545 Bayou Road
 New Orleans, LA 70119
 On the evenings of six First Fridays during the
 year
 Celebrants: Rev. Msgr. Harrison A. Martin
 (LLA), Fathers Richard Miles (LLA), Denzil
 Perera (LLA), and H. William Reed
 1962 Missal
 This Mass is occasionally transferred to:
 St. Frances X. Cabrini Chapel
 3400 Esplanade Avenue
 New Orleans, LA 70119

St. Patrick's Church
 724 Camp Street
 New Orleans, LA 70130
 Sunday at 9:30 AM
 1962 Missal
 Celebrant: Msgr. John P. Reynolds (LLA)
 Benediction in Latin on the first
 Sunday of the month

MAINE

Diocese of Portland

Chapel of the Cathedral of the Immaculate
 Conception
 307 Congress Street
 Portland, ME 04101
 Third Sunday of the month at 11:30 AM
 1962 Missal

MARYLAND

Archdiocese of Baltimore

Basilica of the Assumption
 408 North Charles Street
 (Cathedral Street at Mulberry Street)
 Baltimore, MD 21201
 Sunday at 9 AM

St. Alphonsus Church
 Park Avenue and Saratoga Street
 Baltimore, MD 21212
 Sunday at 12:30 PM
 1962 Missal
 Celebrant: Fr. John Bowen, S.S.

St. Joseph Church
 47 DePaul Street
 Emmitsburg, MD 21727
 First Saturday of the month at 8:30 PM
 1962 Missal
 Celebrant: Fr. Alfred Pehrsson

Archdiocese of Washington

St. Francis de Sales Church
 P.O.B. 306, Charles County
 Benedict, Maryland 20612
 Sunday at 10:30 AM
 1962 Missal
 Celebrant: Fr. Vincent J. Rigdon (LLA), pastor

St. Mary of the Mills Church
 114 Eighth Street
 Laurel, MD 20707
 Sunday at 7:30 AM
 Celebrant: Fr. Robert L. Keesler (LLA)

MASSACHUSETTS

Archdiocese of Boston

Holy Trinity Church
 140 Shawmut Avenue
 Boston, MA 02118
 Sunday at Noon, Holy Days of Obligation at
 times to be announced
 Music by the Holy Trinity Latin Schola, George
 F. Krim, Organist and Director, usually on the
 first Sunday (Information: 1-617-767-3573). On
 the third Sunday of the month, there is usually a
 High Mass with Gregorian Chant by the *Schola
 Amicorum*, Michael Ferry, Director (1-617-
 825-4690).
 1962 Missal
 Celebrants: Several priests coordinated by
 Msgr. Dennis Sheehan of the Archdiocesan
 Office of Worship

Our Lady of the Assumption Church
 40 Canal Street

Green Harbor, MA 02041 (near Plymouth)
Saturday morning at 8 AM
Celebrant: Fr. Philip G. McConville (LLA)
1-617-834-6252

Diocese of Worcester

Saint Ann's House
Saint Benedict's Center
Route 110
Still River, MA 01467
7:30 AM on Monday, Tuesday, Wednesday,
and Thursday
8:30 AM on Friday during the school year, 7:30
AM on Friday in the summer, 9:30 and 11 AM
on Sunday
1962 Missal
The House is just west of the Priory; its
driveway leads off Route 110 at a sales stand
maintained by the nuns, where they sell eggs,
flowers and vegetables.

St. Benedict Priory (Benedictine Fathers)
State Route 110 (six miles south of US 2)
Still River (near Harvard), MA 01467
Lauds-8:15 AM Sunday & 5:25 AM Weekdays
Mass 7:00 AM Sunday & Weekdays
Conventual Mass 11:00 AM Sunday &
9:00 AM Weekdays
Vespers - 6:15 PM Sunday (with Benediction)
& 6:15 PM Weekdays
The ceremonies are celebrated in the Immaculate
Heart of Mary Priory; the Revised Roman
Missal of 1970 is used.

St. Mary's Monastery (Benedictine Monks)
St. Scholastica Priory (Benedictine Nuns)
State Route 32
P.O.B. 345
Paetersham, MA 01366
1-508-724-3350
Vigils and Lauds-5:15 AM every day
Terce and Mass-10:20 AM Sunday and 9:30
AM on weekdays
Sext-after Mass on Sunday and 12:25 PM on
weekdays
None-1:15 PM on Sunday and 2:30 PM on
weekdays
Vespers-5:30 PM on Sunday and 6:00 PM on
weekdays
Compline-8:10 PM every day
All the Offices are in Latin except Vigils. On
Thursday, the Mass is sung entirely in Latin; on
the other days, the choral parts are chanted in
Latin. On Sunday, Vespers are followed by
Benediction.

MICHIGAN

Archdiocese of Detroit

Assumption Grotto Church
13770 Gratiot Avenue
Detroit, MI 48205
1st Sunday of the month at 10 AM
Celebrants: Msgr. Clifford F. Sawher (LLA)
and Fr. Eduard Perone (LLA)

Holy Family Church
641 Walter P. Chrysler Expressway
Detroit, MI 48226
(Benedictine Fathers)

Sunday at 9 AM and 11 AM (The latter is sung,
and is at 10:30 AM during July and August.)
Celebrants: Fr. Noel Pattacconi, O.S.B. and Fr.
Joseph Muzzin, O.S.B.

Old St. Mary's Church
646 Monroe Avenue
Detroit, MI 48226
(Holy Ghost Fathers)
1st Sunday at 9:00 AM
Celebrant: Fr. John E. Nader, C.S.Sp. (LLA)

Our Lady of Mount Carmel Church
555 Oakwood Boulevard
Detroit, MI 48217
1-313-841-8478
First Friday of the month at 8 PM
Celebrant: Fr. Bart Ferrero

St. Hyacinth Church
3151 Farnsworth Avenue
Detroit, MI 48211
Last Sunday of the month at 10 AM

St. Joseph's Church
1828 Jay Street
Detroit, MI 48207
Sunday at noon (sung)
Celebrant: Fr. Thomas J. Bresnahan (LLA)

Diocese of Grand Rapids

Monastery of Our Lady of Guadalupe
1036 Valley Avenue, N.W.
Grand Rapids, MI 49504
(Disclaled Carmelite Nuns)
Sundays & Holy Days at 6:30 AM or 7:30 AM
Celebrant: Fr. Thaddeus Bryl
HY

Our Lady of Sorrows Church
101 Hall Street SE
Grand Rapids, MI 49507
Third Sunday of the month at 1 PM (High
Mass), other Sundays at 8:30 AM (Low Mass)
1962 Missal
Celebrant: Fr. Dennis Morrow

Diocese of Lansing

All Saints Church
4063 W. Pierson Road
Flint, Michigan 48504
Sunday at 5:30 PM
1962 Missal
Celebrant: Fr. Joseph Papes

MINNESOTA

Diocese of St. Cloud

St. Mary's Cathedral (crypt chapel)
25 South Eighth Street
St. Cloud, MN 56301
Sunday at 9:30 AM
Celebrant: Fr. William Furlan
1962 Missal

Immaculate Conception Church
Sedan, MN
Priest's Residence: 3392 County Rd. 18, Sauk
Center, MN 56378 (1-612-352-2521)
Sundays at 11:30 AM
1962 Missal
Celebrant: Fr. Frank J. Poncelet (LLA)

Archdiocese of St. Paul-Minneapolis

St. Agnes Church
548 Lafond Avenue
St. Paul, MN 55103
Sunday at 10 AM (sung)
Saturday at 8 AM
Celebrants include Msgr. Richard J. Schuler
(LLA)
Solemn Latin Vespers and Benediction at 3 PM
Sundays, Benediction in Latin Saturdays at 5
PM.

St. Augustine Church
302 5th Avenue North
South St. Paul, MN 55075
Sunday morning at 11:30 AM (10 AM during
the summer) and every 1st Friday at 7:30 PM
High Mass
1962 Missal
Celebrant: Fr. Raymond J. Zweber

St. Vincent de Paul Church
651 Virginia Street
St. Paul, MN 55103
Sunday at 8 AM
Celebrant: Fr. Bernard C. Klein, pastor
1962 Missal

Diocese of Winona

Holy Redeemer Church
Eyota, MN 55934
First Saturday of the month at 10 AM
1962 Missal
Celebrant: Fr. Vernon Schaefer

MISSISSIPPI

Diocese of Biloxi

Cathedral of the Nativity of the BVM
612 W. Howard Avenue
Biloxi, MS 39533
1st Sunday of the month at 3 PM
1962 Missal

Sacred Heart Church
313 Walnut Street
Hattiesburg, MS 39401
2nd Sunday of the month at 3 PM
1962 Missal

MISSOURI

Diocese of Kansas City-St. Joseph

Old St. Patrick's Church
8th and Cherry Street
Kansas City, MO 64105
Sunday at 9 AM

Our Lady of Sorrows Church
2552 Gillham Road
Kansas City, MO 64108
Sundays at 9:15 AM
1962 Missal

Archdiocese of St. Louis

St. Agatha's Church
3239 South 9th Street
St. Louis, MO 63118
Every Sunday at 10 AM; High Mass on the first
and third Sundays.

Polyphonic Music by the *Crux Ave* Singers on the third Sunday

1962 Missal

Celebrant: Fr. James Rodis

St. John Nepomuk Church

1625 South 11th Street (at Lafayette)

St. Louis, MO 63104

3rd Sunday of the month at 8 AM (sung)

Celebrant: Fr. John J. Portucheck

NEBRASKA

Diocese of Lincoln

Chapel of St. Elizabeth Community Hospital

555 South 70th Street

Lincoln, NE 68510

Sunday at 9 AM

1962 Missal

Celebrant: Fr. Timothy Cloutier

Archdiocese of Omaha

St. Patrick's Church

1404 Castelar Street

Omaha, NE 68108

Sundays at 8 AM

1962 Missal

Celebrant: Fr. Lucian S. Astuto (LLA)

NEVADA

Diocese of Reno and Las Vegas

Chapel of Our Lady of the Blessed Sacrament

U.S. Highway 50 (30 miles southeast of Reno)

Silver Springs, NV

Saturday at 4 PM

1962 Missal

Celebrant: Fr. Harold Vieges (1-702-463-2882)

NEW HAMPSHIRE

Diocese of Manchester

Magdalen College

Tory Hill Road

R.F.D. #2, Box 375

Warner, NH 03278-9206

The Mass is entirely in Latin on two Sundays a month and partly in Latin on the two other Sundays. It is celebrated at 9 AM throughout the school year. The Rosary is said in Latin every Saturday evening.

The Mass is sometimes offered in the summer too; call 1-603-456-2656 for information. To reach the College, take exit 8 from I-89 and follow the signs for Rollins State Park and the Indian Museum.

NEW JERSEY

Diocese of Camden

Cathedral of the Immaculate Conception

642 Market Street

Camden, NJ 08102

First Sunday of the month at 9 AM

Diocese of Metuchen

Shrine Chapel of the Blessed Sacrament

(formerly, St. Bernard's Church)

52 West Somerset Street

Raritan, NJ 08869

Second and fourth Sundays of the month

at 11 AM

1962 Missal

Blue Army Shrine

Mountain View Road

P.O. Box 976

Washington, NJ 07882

1-201-689-1700

First Sunday of the Month from June to October

Celebrant: Fr. Frederick L. Miller, Executive Director

Archdiocese of Newark

Sacred Heart Cathedral

89 Ridge Street

Newark, NJ 07104

1st Saturday of the month at 5:30 PM (anticipated Sunday Mass)

High Mass

St. Patrick's Pro-Cathedral

91 Washington Street

Newark, NJ 07102

Last Saturday of the month at 4 PM

1962 Missal

Diocese of Paterson

Holy Face of Jesus Monastery

1697 State Highway 3

Clifton, NJ 07012

(Sylvestrine Benedictine Fathers)

Sunday at 11:15 AM (Sung Mass, Revised Missal)

First and third Saturdays of the month at 5:30 PM (1962 Missal)

Diocese of Trenton

All Saints Church

502 High Street

Burlington, NJ 08016

Last Sunday of the month at 4 PM

1962 Missal

Our Lady of Perpetual Help Church

141 Navesink Avenue

Highlands, NJ 07732

Sunday at 12:15 PM

1962 Missal

Celebrant: Fr. David Delzell (LLA)

St. Michael's Church

800 Ocean Avenue

Long Branch, NJ 07740

First Sunday of the month at 10 AM

Sung Mass

NEW YORK

Diocese of Albany

St. Mary's Church

10 Lodge Street

Albany, NY 12207

Sunday at noon (sung)

Celebrant: Msgr. Edward L. O'Malley

Immaculate Heart of Mary Church

11 Wall Street

Hudson Falls, NY 12839

First Sunday of the month at 2 PM

1962 Missal

Celebrants: Fr. Paul P. Tartaglia,

Msgr. James G. Hart

St. Mary's Church

828 Eastern Avenue

Schenectady, NY 12308

Third Sunday of the month at 2 PM

1962 Missal

Celebrants: Fr. Paul P. Tartaglia,

Msgr. James G. Hart

Diocese of Brooklyn

Annunciation Church

259 N. 5th Street

Brooklyn, NY 11211

(Take B.Q.E. to Metropolitan Avenue Exit; the church is one block away.)

One Sunday a month at 11 AM

Fr. Daniel Staniskis, celebrant

Church of Our Lady of Peace

522 Carroll Street

Brooklyn, NY 11215

Sunday at 12:30 PM

1962 Missal

This replaces the Masses at Precious Blood Monastery and Christ the King High School.

Diocese of Buffalo

St. Joseph Cathedral

50 Franklin Street

Buffalo, NY 14202

Sunday at 9:30 AM

1962 Missal

Archdiocese of New York

Holy Name of Jesus Church

11 Fitch Street

Kingston, NY 12401

Sunday at 12:15 PM

1962 Missal

Celebrant: Fr. John Smith

St. Ann's Armenian Rite Cathedral

110 East 12th Street (off 4th Avenue)

Manhattan, NY 10003

Saturdays at 3:30 PM

1962 Missal

Celebrant: Fr. Kenneth Baker, S.J., Editor, *The Homiletic and Pastoral Review*

Shrine Church of Our Lady of Mount Carmel

448 East 116 Street

New York City, NY 10029

Sundays at 10 AM (High Mass)

1962 Missal

By decree of Cardinal O'Connor, any priest may use the 1962 Missal when celebrating in this church.

Chapel of St. Agnes Church

East 44th Street

New York City, NY 10017

Sunday at 10:30 AM

1962 Missal

Chapel of Manhattanville College

Purchase, NY 10577

Sunday at 9:30 AM

1962 Missal

Celebrants: Bishop Lynch and Fr. Barreiro (both LLA)

Holy Family Church (Chapel)
366 Watchogue Road
Staten Island, NY 10314
Second Sunday of the month at 8 AM
1962 Missal

Diocese of Ogdensburg

St. Mary's Church
Brushton, NY 12916
1-518-529-7433
Sundays at 9:30 AM (High Mass on the first
Sunday of the month)
1962 Missal
Celebrant: Fr. Albert G. Salmon

Diocese of Rochester

Holy Rosary Church
420 Lexington Avenue
Rochester, NY 14613
First Sunday of the month at 11 AM

St. Stanislaus Church
34 St. Stanislaus Street
Rochester, NY 14621
Sundays at 1:30 PM
1962 Missal
Celebrant: Fr. Dennis Bonsignore

St. Thomas the Apostle Church
4536 St. Paul Boulevard
Rochester, NY 14617
Fourth Sunday of the month at 10:30 AM

Diocese of Rockville Centre

Sacred Heart Church
Main Road (Route 25)
Cutchogue, NY 11935
Third Sunday of the month at noon
1962 Missal

St. Pius X Residence Chapel
1220 Front Street
Uniondale, NY 11553
First Sunday of the month at 11 AM
1962 Missal
"Coordinator": Msgr. Alfred Soave

Diocese of Syracuse

St. Joseph Church
1 Judson Avenue
Binghamton, NY 13905
Sunday at 7:30 AM
1962 Missal
Celebrant: Fr. John Mikalajunas, Pastor

St. Joseph Church
178 West 2nd Street
Oswego, NY 13126
Sunday at 5:30 PM
1962 Missal
Celebrant: Fr. Joseph Wirkes

Church of St. Stephen
305 North Gedes Street
Syracuse, NY 13204
Sunday at 12:30 PM
1962 Missal
Celebrant: Fr. James Nicholson

St. Vincent's Mission House
10475 Cosby Manor Road
Utica, NY 13502
Sunday at 10 AM
1962 Missal
Celebrant: Fr. Wilhelm Golli

OHIO

Archdiocese of Cincinnati

Old St. Mary's Church
123 East 13th Street
Cincinnati, OH 45210
Sunday, Christmas, and New Year's Day at
9:30 AM (sung), other Holy Days at 7:30 PM
1st Fridays at 8 PM
Celebrants: Fr. Dohrman W. Byers, Fr.
Maurice DeLange, & Fr. John N. Felten, S.J.

St. Monica's Church
238 West McMillan Street
Cincinnati, OH 45219
Sundays at 1 PM
1962 Missal
Celebrant: Fr. Herbert J. Raterman, S.J. (LLA)

Holy Family Church
140 South Findlay Street (at East Fifth Street)
Dayton, OH 45403
1-513-253-1109
Sunday at 9 AM
Usually a High Mass
1962 Missal
Celebrant: Fr. Benedict Wolf

Diocese of Cleveland

St. Mary's Church
750 South Main Street
Akron, OH 44311
First and Third Sundays of the month at 1 PM
1962 Missal

Cathedral of St. John the Evangelist
1007 Superior Avenue, N.E.
Cleveland, OH 44114
Last Sunday of the month at 10:30 AM

Immaculate Conception Church
4129 Superior Avenue
Cleveland, OH 44103
Every Sunday at 12 Noon
This is a High Mass on the 1st and 3rd Sundays
of the month, when the polyphonic and Grego-
rian schola under the direction of Fr. John
Hayes sings; on the 2nd and 4th Sundays, it is a
Low Mass. There are also occasional evening
Latin High Masses (e.g. Immaculate Concep-
tion, Christmas Eve).
1962 Missal
Celebrants: Frs. Bede Kotlinski, O.S.B. (1st &
3rd Sundays), and John J. Kilcoyne (2nd & 4th
Sundays), both LLA.

Diocese of Columbus

St. John the Baptist Church
720 Hamlet Street
Columbus, OH 43215
2nd and last Sunday of the month at 10 AM
(sung)
HY (The *Gloria* and everything from the Pre-
face to the *Agnus Dei* is in Latin.)

Celebrant: Fr. Castro Marrapese, P.I.M.E.
Latin Benediction of the Most Holy often
follows this Mass.

St. Teresa Shrine Center
2777 East Broad Street
Columbus, OH 43215
First Saturday of the month at noon
1962 Missal

Diocese of Toledo

Good Shepherd Catholic Church
550 Clark Street
Toledo, OH 43605
Second Sunday of the month at 1 PM
1962 Missal

St. Joseph Church
626 Locust Street
Toledo, OH 43604
Last Sunday of the month at 11 AM
Celebrant: Fr. Ralph Reichert

OKLAHOMA

Archdiocese of Oklahoma City

Archdiocesan Pastoral Center
7501 N.W. Expressway
Oklahoma City, OK 73123
Sunday at 8 AM
1962 Missal
Celebrant: Fr. Jerome Talloen

Diocese of Tulsa

St. Ann Church
301 South Ninth Street
Broken Arrow, Oklahoma 74012
1-918-251-4000
Weekly at 6:20 PM (no regular evening as yet)
Every other First Friday (February, April,
June, etc.) at 9 PM in conjunction with a prayer
vigil
Celebrant: Fr. Norbert Karava,
O.F.M. Cap.
Mass according to the 1962 Missal on the 2nd
and 4th Sundays of the month at 4 PM.

Chapel of Peace
Holy Family Cathedral
122 West Eighth Street
Tulsa, OK 74101
Sundays and Holy days at 9 AM
Celebrant: Msgr. Mark Maszkiewicz
1962 Missal

OREGON

Archdiocese of Portland

St. Birgitta's Church
11820 N.W. St. Helens Road
Portland, OR 97231
Sunday at 8 AM (*coram populo*), (1st Friday at
7:30 PM, First Saturday at 8 AM)
1962 Missal
Celebrant: Fr. Milan Mikulich, O.F.M.

St. Patrick's Church
1623 N.W. 19th Avenue
Portland, OR 97209
Saturday at 7:30 PM (sung), This is an antici-
pated Sunday Mass.

On the second Saturday of the month at 10 AM and the third Saturday of the month, the Mass follows the 1962 Missal.

Celebrant: Fr. Frank Knusel

St. Joseph Church
721 Chemetka Street
Salem, OR 97301

First Sunday of the month at 5:30 PM
1962 Missal

Celebrant: Fr. Carl Gimpl

PENNSYLVANIA

Diocese of Allentown

St. Mary's Cistercian Priory
R.D. 1

New Ringgold, PA 17960

(Cistercian Monks)

Sunday at 8 AM

Celebrants include Fr. Luke Anderson, O. Cist., Prior (LLA)

Diocese of Erie

St. Casimir Church

629 Hess Avenue

Erie, PA 16503

Sunday at 11 AM and Holy Days

1962 Missal

St. Bernadette's Church

222 Renner Alley

Saegertown, PA 16433

1-814-336-5250

Sunday at 11:30 AM and Holy Days

1962 Missal

Celebrants: Fathers Poulson and Levis

Diocese of Greensburg

Mt. Carmel Hermitage

Pineland R.D. 3, Box 36

New Florence, PA 15944

Daily at 6:45 AM

The Mass is alternately entirely in Latin or a mixture of English and Latin.

Celebrants: Fr. Bede Mulligan, O. Carm.

(LLA), Fr. Simeon Marro, O. Carm.

You must call in advance: 1-412-235-2157

Diocese of Harrisburg

Chapel of Trinity High School

3601 Simpson Ferry Road

Camp Hill, PA 17011

First Saturday of the month at 5:30 PM

1962 Missal

Archdiocese of Philadelphia

Cathedral of Saints Peter and Paul

18th Street and the Parkway

Philadelphia, PA 19103

1st and 3rd Sundays of the month at 11 AM

These masses are usually omitted during the summer months.

Old St. Joseph's

321 Willings Alley

Philadelphia, PA 19106

Latin High Mass on the vigils of all Holy Days of Obligation (except Christmas)

Music by the *Schola Caecilian*

Celebrant: James Casciotti, SJ

Our Lady of Consolation Church

7051 Tulip Street

Philadelphia, PA 19135 (the Tacony section)

Sunday at 2 PM

1962 Missal

Church of St. Louis

West Cobbs Creek Parkway & Parmley Avenue

Yeadon, PA 19050

First Sunday of the month at 2 PM

1962 Missal

Diocese of Pittsburgh

St. Agnes Church

3221 Fifth Avenue

Pittsburgh, PA 15213

Sunday at 8:30 AM (Low Mass) and 11 AM (High Mass)

First Friday of the month at 7:30 PM

First Saturday of the month at 9 AM

1962 Missal

Celebrants: Fr. Thomas R. Murphy and Fr. Thomas F. Carey

St. Boniface Church

2208 East Street

Pittsburgh, PA 15212

4th Sunday of the month (except July and August) at 11:45 AM (sung)

Diocese of Scranton

St. Gregory's Academy

Griffin Road

Elmhurst, PA 18416

Sunday at 9 AM (High Mass), Low Masses weekdays at 7:15 AM and 11:30 AM, Vespers and Benediction Sunday at 5 PM

1962 Missal

Celebrants: Fathers Jackson, Ashley, and Pikus, all F.S.S.P.

St. Gregory's Priory

829 North Webster Avenue

Scranton, PA 18510

Monday through Friday at 7:45 AM, preceded by Lauds at 7 AM; Saturday at 9 AM; Holy Hour and Benediction Friday at 7 PM.

1962 Missal

Celebrant: Fr. Daniel Oppenheimer, F.S.P.

St. John the Baptist Church

410 South Main Street

Scranton, PA 18504

Sunday at 12:15 PM (High Mass)

Oblates of St. Joseph Seminary

Scranton - Wilkes-Barre Highway

Route 315, R.D. No. 4

Yatesville, PA 18640 (near Pittston)

Sundays at 10 AM

1962 Missal

Celebrants include Fathers Anthony Noviello and Julio Serra.

Holy Rosary Church

363 Park Avenue

Wilkes-Barre, PA 18702

Sunday at 8 AM (1962 Missal)

Celebrant: Fr. Daniel Oppenheimer, F.S.P.

RHODE ISLAND

Diocese of Providence

Holy Name of Jesus Church

99 Camp Street

Providence, RI 02906

Sunday at 11 AM (sung from mid-September to mid-June, otherwise low)

Celebrant: Fr. Joseph T. Gallagher

SOUTH DAKOTA

Diocese of Rapid City

Cathedral of Our Lady of Perpetual Help

Fifth and Cathedral Drive

Rapid City, SD 57701

Monday through Saturday at 8:30 AM (except Wednesdays)

1962 Missal

Celebrant: Fr. Michael Irwin, F.S.P.

Immaculate Conception Church

("Old Cathedral")

Fifth and South

Rapid City, SD 57701

Sundays at 10 AM

1962 Missal

Celebrant: Fr. Michael Irwin, F.S.P.

Diocese of Sioux Falls

St. Mary's Church

340 North Idaho Street

Salem, SD 57058

Third Sunday of the month

1962 Missal

Celebrant: Fr. Joseph Ripp (1-605-425-2600)

TENNESSEE

Diocese of Memphis

St. Anne Church

706 South Highland Street

Memphis, TN 38111

Sunday at 12:30 PM

1962 Missal

Celebrant: Msgr. Edward O. Heymer

Diocese of Nashville

Church of St. Mary of the Seven Sorrows ("Old St. Mary's")

328 Fifth Avenue, North

Nashville, TN 37219

1st & 3rd Sundays at 9 AM

Celebrant: Fr. James Norman Miller, pastor (LLA)

TEXAS

Diocese of Austin

St. Joseph's Hall Chapel

St. Edward's University

3001 South Congress Avenue

Austin, TX 78704

Sundays and Holy Days at 12:30 PM

1962 Missal

Celebrant: Fr. Leon Boarman, C.S.C.

Diocese of Brownsville

St. Martin de Porres Church

901 North Boulevard

Weslaco, TX 78596

First Sunday of the month at 4 PM

Celebrant: Fr. Herman J. Delfer

Diocese of Corpus Christi

Blessed Sacrament Chapel
4105 Ocean Drive
Corpus Christi, TX 78411
(Sisters Servants of the Holy Spirit of
Perpetual Adoration)

Friday at 7 AM
Celebrant: Most Rev. Bishop
Thomas J. Drury (LLA)

Holy Cross Parish
1109 North Staples Street
Corpus Christi, TX 78401
Sundays at 11:30 AM
1962 Missal

Six or seven priests rotate as celebrants.

Diocese of Dallas

Chapel of the Carmelite Sisters
600 Flowers Avenue
Dallas, TX 75211
Sunday at 9:30 AM (High Mass) and, except on
the first Sunday of the month, at 11:15 AM
(Low Mass)

1962 Missal
Celebrant: Fr. James Buckley, F.S.S.P.

Christ the King Church
8017 Preston Road
Dallas, TX 75225
Every weekday at 7 AM
1962 Missal

Celebrant: Fr. James Buckley, F.S.S.P.

Abbey of Our Lady of Dallas
1 Cistercian Road
Irving, TX 75039
(Cistercian Monks)
Saturday at 9 AM (sung)
HY

Diocese of El Paso

Cristo Rey Monastery Chapel
145 North Cotton Street
El Paso, TX 79901
Every other Sunday at 11 AM
1962 Missal
Celebrants: Fr. Alfredo Olivas and
Fr. Felipe Maraya

Sacred Heart Church
602 South Oregon Street
El Paso, TX 79901
Sunday at 10:30 AM (sung)
Celebrants: Jesuit Fathers

St. Anthony's Seminary
Hastings Street at Crescent Drive
El Paso, TX 79903
Sunday at 11 AM (sung)
Celebrants: Franciscan Fathers

Diocese of Fort Worth

St. Mary of the Assumption Church
509 West Magnolia Avenue
Fort Worth, TX 76104
Sunday at 5:30 PM (High Mass on the second
and fourth Sundays)
1962 Missal

Diocese of Galveston - Houston

Annunciation Church
1618 Texas Avenue
Houston, TX 77003
Sunday at 11 AM (1970 Missal)
Sunday at 8 AM (1962 Missal)
Celebrant: Fr. James Golasinski

Holy Rosary Church
3600 Travis Street
Houston, TX 77002
(Dominican Fathers)
Sunday at 9:30 AM
Celebrants: Fr. Victor Brown, O.P. and Fr.
William Brenda, O.P.

Archdiocese of San Antonio

Our Lady of the Atonement Catholic Church
15415 Red Robin Road
San Antonio, TX 78255
About six times a year on certain feasts,
with orchestra
Telephone: 1-512-695-3971 or 1-512-695-2944

Diocese of Victoria

St. Mary's Church
Route 4, Box 369
(Off Highway 90A on Farm-Market Road 340)
Hallettsville, TX 77964
1st & 3rd Sundays of the month at 11:30 AM
1962 Missal

UTAH**Diocese of Salt Lake City**

St. Ann's Church
450 East 21st South Street
Salt Lake City, Utah 84105
First Sunday of the month at 1 PM
1962 Missal
Celebrant: Msgr. John J. Sullivan

VERMONT**Diocese of Burlington**

Charterhouse of the Transfiguration
Arlington, VT 05250
(Carthusian Monks)
Sundays and Holy Days at 9 AM
Weekdays at 7:45 AM
Laymen are not admitted to these Masses.

Monastery of the Immaculate Heart of Mary
Box 11, H.C.R. #13
Westfield, VT 05874
(Benedictine Nuns)
Daily at 10 AM (chanted), Vespers daily at 5
PM
Celebrant: Guy-Marie Oury, O.S.B., monk of
Solesmes
The Nuns run a guesthouse; the cost of room
and board is \$25 daily. For information, call
1-802-744-6525.

VIRGINIA**Diocese of Arlington**

Christendom College
2102 Shenandoah Shores Road
Front Royal, VA 22630
Mondays and Wednesdays at 4:45 PM, Fridays
at 7:30 PM, Sundays at either 9 or 10:30 AM

Missa in cantu with the regular participation of
the Christendom College *Schola Gregoriana*
during the school year
Celebrant: Fr. Robert A. Skeris (LLA)

Diocese of Richmond

St. Rose of Lima Church
2114 Bay Avenue
Hampton, VA 23661
1st Sunday of the month at 3 PM
1962 Missal

St. Benedict's Chapel
521 McCosh Drive
Princeton Halls Subdivision
Chesapeake, VA 23321
Sunday at 10 AM
1962 Missal
Celebrant: Fr. Damiano Abbaticchio, O.S.B.

St. Joseph Villa Church
8000 Brook Road
U.S. Route 1
Richmond, VA 23227
Sundays at 10 AM, Wednesdays and First
Fridays at 6:30 PM, First Saturdays at 10:30
AM, Holy Days at 7:30 PM
1962 Missal
Celebrant: Fr. Adrian Harmening

WASHINGTON**Archdiocese of Seattle**

Blessed Sacrament Church
5041 Ninth Avenue, N.E.
Seattle, WA 98105
(Dominican Fathers)
Sunday at 8 AM (sung)
Monday through Saturday at 6:30 AM
Celebrants include Fr. Robert Christian, O.P.
and Fr. Joseph Fulton, O.P.
Mass is celebrated in the Old Dominican Rite.

Immaculate Conception Church
820 18th Avenue
Seattle, WA 98122
Sunday at 8 AM
Old Dominican Rite

Abbey of Our Lady of the Rock
(Cloistered Benedictine Nuns)
Shaw Island, WA 98286

	Sundays	Weekdays
Mass:	10:30 AM	8:00 AM
Matins:	1:40 AM	1:40 AM
Lauds & Prime	8:00 AM	6:15 AM
Terce	8:45 AM	7:50 AM
Sext	11:45 AM	12:00 Noon
None	4:20 PM	12:10 PM
Benediction	4:30 PM	—
Vespers	4:40 PM	5:00 PM
Compline	7:00 PM	8:00 PM

Celebrant: Fr. Louis Aufiero

The altar is free-standing; the celebrant, when
facing the people, is also facing East. The 8 AM
Mass is preceded by the *Asperges* (or *Vidi
Aquam*). The chants follow the Dominican
Graduale.

WEST VIRGINIA

Diocese of Wheeling-Charleston

St. Peter's Church
141 Church Street
Harper's Ferry, WV 25425
First Sunday of the month at 11:30 AM
1962 Missal
Celebrant: Fr. Vincent L. Campi

St. Joseph Church
1304 Sixth Avenue
P.O. Box 369
Huntington, WV 25708
On the eve of each First Friday
of the month at 5:30 PM
1962 Missal

WISCONSIN**Diocese of Green Bay**

St. Joseph's Chapel
1825 Riverside Drive
Green Bay, WI 54301
Sundays and Holy Days at 10 AM (sung)
Weekdays at 9 AM
1962 Missal
Celebrant: Fathers Edward C. Bujarski (LLA),
Marx, Hinkes, and Werner

Diocese of La Crosse

St. Mary's Church
1811 Lynn Avenue
Altoona, WI 54720
Every Saturday at 5:30 PM (a High Mass on
alternate Sundays), and 7 PM on Holy Days
1962 Missal
Celebrant: Fr. Norbert Wilger

Abbey of Our Lady of Spring Bank
(Cistercians)
Route 3, Box 159 (Off US Hwy. 16, 5 miles east
of Sparta at 13th Drive)
Sparta, WI 54656

	Sundays	Weekdays
Vigils	—	4:00 AM
Lauds	—	5:30 AM
Prime	6:40 AM	—
Conventual		
High Mass	9:00 AM	6:40 AM
Terce	—	8:15 AM
Sext	—	11:50 AM
None	—	1:40 PM
Vespers	6:00 PM	6:10 PM
& Benediction		
Compline	—	7:45 PM

Abbot: Fr. Blaise Fuez (LLA)
Everything is in Latin except the readings of
the Mass. Everything is in Gregorian Chant
except the Vigils, the Lauds on Ferial Days,
and the Memorials.

Diocese of Madison

Valley of Our Lady Monastery
Route 1, Box 136
Prairie du Sac, WI 53578
(Cistercian Nuns)
Daily (Time varies)
HY
Call in advance: 1-608-643-3520

Archdiocese of Milwaukee

St. Therese Church
9005 22nd Avenue
Kenosha, WI 53140
Sundays at 9:30 AM (sung)
First Fridays at 7:30 PM (sung)
Celebrant: Fr. Russell G. Becker

St. Anthony's Church
1711 South 9th Street
Milwaukee, WI 53204
2nd and 4th Sundays of the month at 8 AM
(sung)
Celebrants: Fr. Thomas Wittliff, Fr. Lawrence
Dulek (LLA)

St. Mary Help of Christians
1204 South 61st Street
West Allis, WI 53214
High Mass Sundays at 11:30 AM
Low Mass in the summer
Holy Days at 7 PM
1962 Missal
Celebrant: Fr. Richard C. Breitbach

CANADA**ALBERTA****Diocese of Calgary**

St. Anne Church
830 21st Avenue SE
Calgary, Alberta
First & third Sunday of the month at 8:30 AM
1962 Missal

Archdiocese of Edmonton

Immaculate Heart of Mary Parish
7807 76th Avenue
Edmonton, Alberta
First and third Sundays of the month at 9 AM
1962 Missal

BRITISH COLUMBIA**Archdiocese of Vancouver**

St. Luke's Church
20285 Dewdney Trunk Road
Maple Ridge, British Columbia V2X 3C9
Sundays at 7:30 PM
Alternately a Low Mass and a High Mass
Celebrant: Fr. Donald W. Neumann, pastor
(LLA)

Holy Spirit Parish
244 Lawrence Street
New Westminster, British Columbia V3M
5L1
Sundays at 12:30 PM
1962 Missal
Celebrant: Fr. Joseph Favotto, C.S.

Church of St. Pius X
3810 Brockton Crescent
North Vancouver, B.C. V7G 1R6
Every Saturday Morning (Low Mass)
1st Sunday of the month at 11 AM
(High Mass)
Latin Vespers every Sunday
Hybrid Mass at 11 AM on the other Sundays

Diocese of Victoria

Queen of Peace Church

849 Old Esquimalt Road
Victoria, B.C. V9A 4W9
Sundays at 5 PM
1962 Missal
Celebrant: Fr. M. J. McNamara

MANITOBA**Archdiocese of Winnipeg**

St. Francis Friary Chapel
211 Edmonton Street
Winnipeg, Manitoba
2nd Thursday of the month at 7:30 PM
1962 Missal
Celebrant: Msgr. Norman Chartrand

NEWFOUNDLAND

Holy Rosary Parish
Portugal Cove (near St. John's), Newfoundland
Saturday at 10 AM
1962 Missal

NOVA SCOTIA**Archdiocese of Halifax**

Immaculate Conception Church
337 Pleasant Street
Dartmouth, Nova Scotia B2Y 3S4
(across from the Provincial Mental Hospital)
Sunday at 11:30 AM
1962 Missal

ONTARIO**Diocese of Hamilton**

St. Mary's Church
Park Street North
Hamilton, Ontario
1st Sunday of the month at 2:30 PM
High Mass
1962 Missal
Celebrant: Fr. Joseph A. Sach (LLA)

St. Clement's Church
27 King Street West
St. Clements, Ontario N0B 2M0
Sunday at noon
1962 Missal
Celebrant: Fr. W. L. Ryan

Diocese of London

Chapel of Assumption High School
1100 Huron Church Line Road
Windsor, Ontario N9C 2K7
Sunday at 10:30 AM
1962 Missal
Celebrant: Fr. Walter Skoczylas

Archdiocese of Ottawa

St. Clement's Church
87 Mann Avenue
Ottawa, Ontario K1N 6Y8
Sunday at 8:30 AM (Low Mass) and 10 AM
(High Mass), Weekdays at 9 AM, Friday at 7
PM as well
1962 Missal

Diocese of St. Catherines

The Carmelite Chapel
78 Yates Street (at Adam Street)
St. Catherines, Ontario

Sundays at 9:30 AM
1962 Missal
Celebrant: Fr. James Greer, S.J.
Information: John Muggerridge (416) 732-3017

Archdiocese of Toronto

St. Edward the Confessor Parish
75 Churchill Avenue
Willowdale, Ontario M2N 1Y8
Sunday at 3:30 PM (followed by Benediction of the Most Holy)
1962 Missal

Church of the Holy Family
1372 King Street West
Toronto, Ontario M6K 1J3
(Oratorian Fathers)
Sunday at 11 AM (sung), 10:30 AM on Palm Sunday, 6 PM on Holy Saturday, Assumption Day, All Souls Day, and the Feast of the Immaculate Conception, midnight on Christmas Eve. On Holy Thursday and Good Friday, the Mass is Hybrid.

Our Lady of Lebanon Church
1515 Queen Street West
Toronto, Ontario
Every Friday at 7:30 PM
1962 Missal

QUEBEC

Abbaye Sainte-Marie des Deux Montagnes
3803 Chemin d'Oka
Sainte-Marthe-sur-le-Lac, Quebec J0N 1P0
(Benedictine Nuns)
Daily at 9:45 AM

Abbaye St. Benoit
St. Benoit du Lac
Comte de Brome
Quebec J0B 2M0
(Benedictine Monks)
Daily at 11 AM (sung)
Holy Thursday at 5 PM, Holy Saturday in the evening, Christmas Eve Midnight Mass, Christmas Day at 11 AM
HY

Archdiocese of Montreal

Church of Ste. Cunegonde
2461 rue Sainte-Jacques ouest
Montreal, Quebec H3J 1H8
Sunday at 8:45 AM (High Mass, sermon in French)
Monday through Friday at 8:30 AM and 3 PM, Friday also at 8:45 PM, Saturday at 8:30 AM and 7 PM
1962 Missal
Celebrants: Fr. Yves Normandin (937-3812) and Real Bleu (374-2413)

St. Patrick's Church
460 Dorchester Boulevard West
Montreal, Quebec H2Z 1A7
3rd Sunday of the month at 11 AM (sung)
Celebrant: Msgr. Russell Breen

SASKATCHEWAN

Diocese of Saskatoon

Church of Our Lady of Lourdes

Saskatoon, Saskatchewan
Sundays at 8:30 AM
1962 Missal

Last Minute Addition

MICHIGAN

Diocese of Lansing

Sacred Heart Chapel
1501 East Michigan Avenue
Jackson, MI 49201
Sunday at 8:30 AM
1962 Missal
Celebrants: Fathers Joseph Rinaldo, S. C. and Fortunato Turati, S. C.

* * *

Notitiae

No. 320 (March, 1993): When the night office of Matins became the *Officium Lectionis*, it was originally intended that there be a two year cycle of readings. This would have made the four volume *Liturgy of the Hours* even more bulky and expensive, so only a one year cycle was included in the *editio typica*. Priests, though, were given the choice of using the two year cycle if they liked, and this two year cycle is now being prepared by the Congregation. This issue is given over to the readings for Holy Week for both years, and is provided with an introduction by Dom Martimort.

No. 321 (April, 1993): There is nothing of interest to us in this issue.

No. 322 (May, 1993): This number begins with an editorial, in Italian, replying to the recent fuss about whether the Mass should be celebrated eastwards or towards the people. The Congregation says that it is unlikely that the faithful turned their backs to the altar in order to face the rising sun. It declares that the eastward direction is not a fundamental tradition of the early Christian liturgy. The following further points are also made in the article: Liturgical reform is not based exclusively on a return to original forms; such "archaeologizing" was condemned by Pius XII in the encyclical *Mediator Dei*. It is desirable that Mass be celebrated towards the people, but it is not absolutely necessary if the sanctuary cannot be rearranged to make this possible. The expression "celebration towards the people" has no theological sense, only a topographical-positional sense; every Mass is a celebration "towards God" whether the priest faces the congregation or not.

From the Local Chapters

CAMDEN

Judge Philip A. Gruccio, the local Chairman, writes, "A group of dedicated laymen and priests continue to seek approval for the use of the Latin Mass on a regular basis in our parish churches. In January, the Bishop announced to his clergy that they could apply for the regular

use of the Latin Mass, but to date no approval has been given. A bright spot this year was a Mass celebrated at St. Augustine Preparatory School in Richland, New Jersey. The Mass was in Latin except for the prayers of the faithful. The students did the readings, and the celebrant delivered the sermon in Latin. All students at the preparatory school are required to study two years of Latin."

CLEVELAND

Chapter Chairman James F. Pauer is now publishing a quarterly news bulletin, *Tolle et Lege*, for his members. Dr. Lo Bello recommends that those who come to Cleveland for the Fifth National Convention in 1995 be sure to see the bust of Innocent X by Bernini in the Cleveland Museum of Art.

LOS ANGELES

Robert G. Kennedy, the local Chairman writes:

This is my report concerning the Los Angeles (*Regina Angelorum*) Chapter of the Latin Liturgy Association for your use at the upcoming L.L.A. convention in Chicago. In July of 1991, two months after we sponsored the 1991 convention, an earthquake severely damaged the chapel where we held our once a month Latin Mass. The epicenter of the earthquake was in fact just up the hill from the Passionist Monastery which ran the chapel. As a result, the chapel was condemned and has now been completely demolished. This is quite a pity as it was a very traditional chapel, and I shudder to think what they will replace it with.

I checked with all of the other retreat centers in the surrounding area and asked if we could use their chapel as a replacement. Unfortunately, all were too busy to allow us to use their chapel on Sundays. I also checked with several local parishes, but they are unfortunately not willing to have us use their facilities for a Latin Mass. There were a couple of possible locations in other parts of the Los Angeles area, but they are too far for the active members to travel to. Because of this problem, and because of a lack of interest of local members to be involved and support the local chapter (as was evidenced by the small turnout and little assistance by the local members at the last convention), the Los Angeles chapter is currently inactive. I remain hopeful that a suitable replacement location for our Mass will materialize and that I can try again to spark interest and restart the chapter.

I am sorry that I will not be able to be present at the upcoming convention, as I know I would enjoy it immensely, but I can not afford the travel expense. Please express my regards to Dr. Edgeworth,

and I hope to report on the reopening of the Los Angeles chapter at a later date.

MINNEAPOLIS-ST. PAUL

Duane L. C. M. Galles writes:

July 2, 1993

Dear Tony,

I am sorry I was unable to make it to Chicago for the meeting of the Latin Liturgy Association. Alas, *Corpus Christi* is a very solemn liturgical feast at Saint Agnes requiring a lot of effort to pull it off, and so I was unable to get away. I hope all went well.

I am enclosing a copy of the announcement of *Cum Angelis Canere: Studies in Honor of Monsignor Richard J. Schuler*, edited by Robert A. Skeris. About five hundred copies remain. The *Festschrift* includes Monsignor Meter's report of the 1989 meeting of the Latin Liturgy Association at Saint Agnes and my address at that meeting albeit robed in some Benedictine garb. Any publicity you can give it would be appreciated. [The price is \$12.45 postfree; the address is below.]

For some while I have wanted to provide a description of the Latin liturgy at Saint Agnes that might be of interest to your readers. Augmented by the schedule of Masses for last year at Saint Agnes (enclosed), it would run something like the following:

LLA members who wish to improve their Latin liturgical fluency may wish to plan a visit to the Church of Saint Agnes in Saint Paul, Minnesota, which purveys some of the most copious and correct quantities of Latin liturgy to be had in the United States outside a few monastic foundations. In its 106-year history there has never been a Sunday at Saint Agnes without a Latin Mass.

Visitors might come any time of the year and stay in Saint Paul for whatever length of time they prefer to enjoy the reverent and devout delights of the Latin liturgy celebrated *ad orientem* in a splendid baroque-styled church that was once popularly known as Saint Paul's "German cathedral". In this beautiful setting, using Prinknash incense, Roman vestments of cloth of gold, cut velvet, and silk damask, and Gregorian chant and sacred polyphony, the Latin liturgy truly aims to imitate the heavenly liturgy sung by the cherubim before the Throne of Grace. All of God's creation, human and material, join in singing, *Sanctus, sanctus, sanctus*.

Our address is: Church of Saint Agnes, 548 Lafond Avenue, Saint Paul, MN 55103. Monsignor Richard J. Schuler is pastor and can be reached at (612) 291-1710.

Those of you who can sing may be able

to join the Twin Cities Catholic Chorale, the Gregorian singers, and the Vespers schola. If you wish to sing vespers, bring your cassock and surplice. There would also be opportunities for practical instruction in the liturgy and its rubrics from the priests and deacons of Saint Agnes and from its *magister choralis*, Mr. Paul LeVoir. The best times to visit would be the most solemn times of the liturgical year, Christmas, Holy Week, and Pentecost-*Corpus Christi*.

The octave of Christmas is celebrated solemnly at Saint Agnes. There is a *novus ordo* Latin Mass preceded by Latin Vespers (both sung in Gregorian chant) each day of the octave from 24 December until New Year's. Midnight Mass on Christmas, the Mass on the Sunday within the octave, and the New Year's Mass are solemn Latin Masses with sacred polyphony.

Holy Week begins with the chanting of the Passion in Latin on Palm Sunday. The service of *Tenebrae* is chanted each day during the Sacred Triduum. The Maundy Thursday Mass is a solemn Latin Mass in plainchant, as is that of Holy Saturday, wherein the *Exultet* is chanted in Latin. On Easter there is a solemn Latin Mass with orchestra, and the week closes with Latin sung Vespers.

Pentecost to *Corpus Christi* is another solemn time at Saint Agnes. The Masses on Pentecost, Trinity Sunday and *Corpus Christi* are solemn Latin Masses with orchestra followed by Vespers, and on *Corpus Christi* there is a traditional solemn outdoor eucharistic procession to two portable altars. Often, one of these Masses is the Mass of Thanksgiving celebrated by a newly-ordained priest; many of the *Corpus Christi* Masses have been pontifical Masses.

If these are not convenient times for you, remember that at Saint Agnes there is a solemn Latin Mass every Sunday of the year, as well as Latin Vespers. There is also a Latin *missa in cantu* every Saturday morning. Thus, there are plenty of opportunities to travel to Saint Agnes to experience the liturgy celebrated according to the rubrics and using the great treasury of sacred music (as Vatican II intended). You will not find liturgical abuse and a few contemporary ballads at a Mass at Saint Agnes.

If you want an audio preview, Leaflet Missal Company, 976 West Minnehaha Avenue, Saint Paul, Minnesota 55104, has available for about \$30.00 cassette tapes of the Christmas, Easter and Pentecost Masses at Saint Agnes.

Yours cordially,

Duane L.C.M. Galles
2546 Cedar Avenue
Minneapolis, MN 55404-4032

[Note of the Chairman: The Vice Chairman, Dr. Edgeworth, has indicated his intention to review the Schuler *Festschrift* in the next issue of this Newsletter, the first of his reign; the Chairman will therefore limit himself to making just a few remarks. The title of the book, *Cum Angelis Canere* ("To Sing with the Angels"), is explained by the editor, Fr. Skeris, in his introduction, as inspired by the fact that the liturgy cannot be celebrated properly unless one realizes that one is united with the heavenly hosts in the worship of God, an edifying thought. The volume includes a reprint of an essay "The Latin Liturgy Association" by James Hitchcock, the Chairman's predecessor, which first appeared in *Sacred Music* in 1975; it has not been brought up to date, and deals only with the founding of the Association in that year. Most instructive is the following excerpt:

Without prejudice to the Tridentine Mass, members of the group agreed to commit themselves unequivocally to the *Novus Ordo* as the official rite of the Church. It was recognized as imperative to the success of the group that it make clear its complete loyalty to the Holy See and to the bishops and its readiness to work within the framework of the reformed liturgy (pp. 262-263).]

NEW YORK

The chapter sponsored a Gregorian Chant Workshop at St. Peter's Church on Staten Island on Saturday, October 16. The leaders of the Workshop were Dan Fannon, choirmaster of St. Paul's Episcopal Church on Staten Island, and Ed Morand, "minister of music" at Holy Family Parish on Staten Island. Registrants received free recordings of Gregorian Chant supplied by the National LLA Chairman.

PITTSBURGH

The Chapter has collected about \$1,000 to help finance a vacation home for Mark Fischer of the seminary in Wigratzbad, the son of one of its members. There were Latin Nuptial Masses on October 2 and 23; the old rite was used.

ROCKVILLE CENTRE

The local Chairman, Brother Joshua Di Mauro, O. S. F., reports:

My major work in promoting the Latin Liturgy has been through my high school choral program. This past year we prepared music for Latin Masses to use on our Concert Tour and Pilgrimage to Rome-Assisi-Padua-Venice. Of the 280 students in my high school chorus, 92 students and parents were able to travel on this momentous trip. Our Mass program included *Kyrie, Sanctus*, Memorial Acclamations, *Pater Noster* and *Agnus Dei* from the *Missa De Angelis* as well as the hymns *Ave Regina Caelorum*, *O*

Sanctissima, Jesu Dulcis Memoria, Adoro Te Devote, Pange Lingua and *Salve Regina*. We sang this Mass at St. John Lateran (Rome), the Tomb of St. Francis (Assisi), the Tomb of St. Anthony (Padua) and the Basilica of San Marco (Venice). Additionally, we sang a Concert of Sacred Music at the Chiesa di Sant'Ignazio in Rome. On Thursday, February 11, we attended the healing Mass of Our Lady of Lourdes in St. Peter's, and on Sunday, February 14, we had the privilege of a private meeting with the Holy Father at which we sang the Marian Antiphon *Ave Regina Caelorum*. After our chant, the Holy Father exclaimed that hearing American high school students singing Gregorian Chant was truly extraordinary. He was most gracious and appreciative in his warm congratulations. He honored us further by welcoming us from the balcony during his *Angelus* address that same afternoon.

I have not yet established a monthly Latin Mass; however I assure you that devotion to the Latin Mass and Gregorian Chant continues to be a part of our choral curriculum here at St. Anthony's. Whenever the Chorus sings a school Mass, we always include Chant within the program.

The Chorus members all have copies of the *Liber Cantualis*, from which we sing chants each day before practice as warmups. Besides the Chorus as a whole, I also have a select group of 30 students who constitute the Gregorian Schola who sing at special occasions (or funerals) throughout the year.

I hope to continue this work through the students and eventually see the way through to establishing a monthly Mass here at St. Anthony's.

ST. LOUIS

The following report is the result of a survey conducted by the local Chairman, Mr. Theodore L. Cover.

ST LOUIS PARISHES PRESERVE THE LATIN HERITAGE

According to a survey taken this summer by the St. Louis Chapter of the Latin Liturgy Association, about sixty percent of parishes in the Archdiocese of St. Louis responding to the survey use some Latin in parts of their parish liturgies. Of 233 parishes surveyed, 77 responded. Of these, 46, or sixty percent, incorporated some Latin in their Masses or other liturgical functions. Of the 46 parishes responding in the affirmative, two have regularly scheduled Latin Masses: St. Agatha, 9th and Utah, St. Louis, every Sunday at 10 AM (1962 Missal) and St. John Nepomuk, 11th and Lafayette, third Sunday of the month, 8 AM (1970 Missal). One parish has occasional Latin masses (1970 Missal). Eleven parishes employ all or some of the Latin Ordinary (*Kyrie, Gloria, Sanctus,*

Agnus Dei). Five parishes additionally use Latin for Benediction or other liturgical functions. A total of 28 parishes incorporate Latin hymns in their musical repertoire. The percentage of parishes offering some Latin in their liturgies is almost the same as in the Latin Liturgy Association's 1977 survey. The number of parishes offering regular Latin Masses has dropped from three to two, but the frequency has increased from one or two Sundays a month to weekly plus Holy Days of Obligation.

SAN DIEGO

Bernard J. Clavet writes:

The San Diego Chapter of the LLA is inactive as such. Our members now attend the Tridentine Latin Mass, every Sunday at 9:00 AM, at the Holy Cross Mausoleum Chapel. It is the only place in San Diego where Bishop Brom permits the public celebration of the TLM. And our LLA Chaplain, Fr. Burt J. Boudoin, is one of the two priests allowed to say it. I think I may have told you that I taught Fr. B. how to read Latin and how to say the TLM on the altar I built in my living room. What a rare privilege!

His St. Maurus Press is selling a 1994 Ordo for \$7 postfree. It is for use with the 1962 Missal. The address is 3442 Conrad Avenue, San Diego, CA 92117.

SAN FRANCISCO

The Bay Area Chapter of the LLA held its winter meeting on Sunday afternoon, March 28, at St. Ann's Chapel in Palo Alto. It consisted of an afternoon of recollection combined with a workshop in the singing of Latin Vespers in Gregorian Chant. Recollections on prayer and the Mass were given by Fr. William Fenton, O. C. D., Prior of Mt. St. Joseph, the Carmelite Novitiate in San Jose. Instruction and practice in the chanting of Latin Psalms, antiphons, and hymns for Vespers were given by Professor William Mahrt of the Department of Music at Stanford. The event concluded with the communal singing of Vespers followed by Benediction of the Most Blessed Sacrament. After Vespers, the participants were invited to supper at the home of Mr. and Mrs. John Altstatt, and the evening was completed by the singing of the Office of Compline.

WASHINGTON-ARLINGTON

The Chapter held meetings at St. Anselm's Abbey on September 19, October 17, November 21, and December 19, 1993 at 1:30 PM. The Latin Mass was then chanted in the Chapel at 4 PM.

* * *

The Seven Sacraments in Latin and in English

The publication in this newsletter of the Latin

text of the revised *Ordo Missae*, together with the Chairman's literal translation, completed the project upon which he embarked two years ago, to provide the Latin texts and accurate translations of the rites for all the seven sacraments as they are found in the *Missale, Rituale*, and *Pontificale* restored after the Second Vatican Council. The Chairman has prepared a booklet for the convenience of the members that brings all seven installments together. If you want a copy, send your request, with a check for \$5, to the Chairman. There are 47 pages.

Also available for \$5 each are the following three books translated or edited by the Chairman:

1. *With Latin in the Service of the Popes: The Memoirs of Antonio Cardinal Bacci (1885-1971)*, the English translation of *Con il Latino a Servizio di Quattro Papi*, published in 1964 by *Editrice Studium (Rome)*, translated by the Chairman with the permission of the late Cardinal's nephew (55 pages).

2. *At the Side of the Popes: The Memoirs of Mario Cardinal Nasalli Rocca di Corneliano (1903-1988)*, the Chairman's authorized English translation of *Accanto ai Papi*, published in 1976 by the *Libreria Editrice Vaticana* (60 pages). Cardinal Nasalli Rocca was Privy Chamberlain to Pius XI and Pius XII, and Head of the Papal Household under John XXIII and Paul VI.

3. *General Rubrics of the 1962 Missal*, the Latin text of the old Mass, together with a literal English translation of the *Ritus Servandus*, by Dennis M. Duvelius, arranged in such a manner that the flipping of pages is unnecessary (28 pages). Every priest who celebrates the "Tridentine Mass" should have this, if he wants to do it right.

The Washington Capella Antiqua

Service Schedule for 1993-1994

CAPELLA ANTIQVA VASHINGTONENSIS, viz. *THE WASHINGTON CAPELLA ANTIQVA*, is a small vocal ensemble dedicated to the integration of liturgical and musicological research and scholarship. Since its foundation in September, 1983, the *CAPELLA* has striven to offer authentic versions of Eastern and Western Chant, as well as of Early Polyphony, within the frame of carefully researched liturgies.

The services listed below are presented in complete conformity with current liturgical legislation and, unless otherwise specified, are entirely sung in Latin.

1993

Friday, September 24 8:00 PM
Caldwell Hall Chapel
Catholic University
Red Line Metrorail/Brookland-CUA Station:
CUA Exit
OUR LADY OF RANSOM viz. OF MERCY
Rite: Roman/Vatican II & Mercedarian Use

Service: HOLY EUCHARIST

Chant: Late Mediaeval & Mercedarian Propers

Polyphony: Mass *Salve, sancta Parens* [Anon. 15th Century English]; Offertory *Recordare, Virgo Mater* [Codex Las Huelgas]

Tuesday, November 2 7:30 PM

St. Catherine of Siena Church

1020 Springvale Road

Great Falls, VA 22066

ALL SOULS DAY

Rite: Roman/Vatican II Use

Service: HOLY EUCHARIST

Chant: Restored Franco-Germanic & Late Mediaeval

Polyphony: *Requiem* for Four Voices by Tomas Luis de Victoria (1540-1611) in its original version from 1583.

Sunday, November 21 7:00 PM

St. Lawrence's Church

6222 Franconia Road

Alexandria, VA 22310

CHRIST THE KING

Rite: Roman/Vatican II Use

Service: SOLEMN II VESPERS

Chant: Late Mediaeval

Polyphony: *Magnificat septimi toni*, for Seven Voices by Orlandus Lassus (1530-1594)

Saturday, November 27 6:30 PM

Our Lady of Victory Church

4835 MacArthur Blvd. NW

Washington, DC 20007

EVE OF ADVENT I

Rite: Roman/Vatican II Use

Service: SOLEMN I VESPERS

Chant: Restored Franco-Germanic & Late Mediaeval

Polyphony: Hymn *Conditore alme siderum* by Guillaume Dufay (1400-1474) and *Magnificat* for Four Voices by Thomas Tallis (1505-1585)

Sunday December 12 11:00 AM

St. Francis de Sales Church

Benedict, MD 20612

ADVENT III [GAUDETE SUNDAY]

Rite: Roman/Tridentine Use

Service: SOLEMN HOLY EUCHARIST

Chant: Restored Franco-Germanic

Polyphony: Mass for Three Voices by William Byrd (1543-1623)

1994

Thursday, January 6 12:00 Noon

Mary Pickford Theatre

Madison Building/Library of Congress

SPANISH MUSIC FOR THE CHRISTMAS SEASON

A Concert of Chant and Polyphony by Juan de Esquivel, Francisco Guerrero, Cristobal de Morales and Joan Cererols. [In Latin & Castilian]

Wednesday, February 16 7:30 PM

Our Lady of Victory Church

4835 MacArthur Blvd. NW

Washington, DC 20007

ASH WEDNESDAY

Rite: Roman/Vatican II Use [In Latin]

Service: HOLY EUCHARIST with BLESSING and IMPOSITION OF ASHES

Chant: Restored Franco-Germanic

Polyphony: Mass for Four Voices by William Byrd (1543-1623)

Sunday, February 27 4:00 PM

The Pohick Episcopal Church

9301 Richmond Highway

Lorton, VA 20079

LENT II

Rite: Anglican/First Book of Common Prayer 1549

Service: EVENSONG, viz. VESPERS & COMPLINE [In English]

Chant: Anglican Plainsong by John Marbeck from his Book of Common Prayer Noted (1550)

Polyphony: English *Magnificat & Nunc Dimittis* by Thomas Tallis (1550) in their original versions.

Wednesday, March 30 7:30 PM

Caldwell Hall Chapel

Catholic University

Red Line Metrorail: Brookland Station/ CUA Exit

EVE OF HOLY (MAUNDY) THURSDAY

Rite: Benedictine Monastic/1977 Revision

Service: VIGILIAS [TENEBRAE] [In Latin]

Chant: Restored Franco-Germanic Monastic

Polyphony: *Lamentatio Ieremiae Prophetiae* by Thomas Tallis (1505-1585)

* * *

Open Forum

PRIESTLY FRATERNITY OF ST. PETER

829 N. Webster Ave

Scranton, PA 18510

Telephone: (717) 342-3091

Fax: (717) 941-9798

May 28, 1993

Dear Dr. Lo Bello,

I enjoy reading your newsletter, which is certainly full of interesting information although I do not always agree with your conclusions.

I was surprised to find in the issue No. 49 of June 1993 the following information on page 14, #21: "In the January, 1993 issue of the *Informationsblatt der Priesterbruderschaft St. Petrus* from Wigratzbad, it is reported that Fr. Franz Proisinger, a priest of the Fraternity, has been awarded a licentiate from the Pontifical Institute of Biblical Studies for a dissertation which attempts to show that 'for all' is a better translation of *pro multis* in the Mass than 'for many'."

I have read Fr. Proisinger's dissertation, and I cannot see how you can describe it that way. First of all, the subject of the work is "The translation and interpretation of "Hyper pollon" in Mk 14:24" (*Zur Uebersetzung und Inter-*

pretation des "Hyper Pollon" in Mk 14,24). A few modern exegetes have argued that, since Christ was certainly speaking Hebrew or Aramaic at the Last Supper. The Greek word "pollon", they say, translates an Hebraic or Aramaic original meaning "all" rather than "many". They argue that it is the case in other passages of the Bible. Thus, this thesis is not directly about the *pro multis* of the Mass although modern liturgists have used this modern interpretation of that passage and its parallel in Matthew (26:28) by those exegetes to argue it should be translated "for all" instead of "for many", which lead to the current translation in the New Mass.

Secondly and most important, Fr. Proisinger demonstrates that the arguments given by those exegetes and mostly by the Lutheran exegete J. Jeremias, the main authority invoked by our modern liturgists in favor of the "for all" translation, do not stand a thorough analysis. In other words, the whole object of his work is to show that the words that Christ used meant "for many" rather than "for all" during the Last Supper. All the arguments exposed by those exegetes are thoroughly examined. The fact that this paper has been accepted as his licentiate thesis by one of the most prestigious Biblical schools in the world speaks a lot about the scholarship of the work. One cannot graduate from the *Biblicum* without mastering Biblical Greek and Hebrew as well as two other ancient languages.

This work is purely exegetical and is important because it refutes what we have been told on that subject by some exegetes for many years. It does not concern directly the liturgical question. I hope you will make a correction in your next issue as some of our foes will be too happy to use that bit of (false) news against us.

In Caritate Christi,

Fr. Arnaud Devillers
Regional Superior

* * *

GARY WALTERSCHEID
St. Thomas Aquinas Seminary
Rural Route 1, Box 97A-1
Winona, MN 55987
(507) 454-8000



September 3, 1993

The Chairman
Professor Doctor Anthony Lo Bello
Office of the Chairman
Latin Liturgy Association
Box 29, Department of Mathematics
Allegheny College
Meadville, Pennsylvania 16335

Dear Chairman Professor Doctor Lo Bello:

I just finished reading your latest newsletter (No. 50) cover to cover. What a shock! I never imagined that someone could use the word

"obscurantism" so many times in one tract! I counted no less than eleven! Isn't there any other word to describe the belief that truth is immutable? What about "integralism"? That's the Vatican's favorite pejorative, defined as an inordinate tendency to have the Faith form a complete whole. As a mathematician, using this word would suit you quite well. And not only would it liven up your vocabulary, but you might score some points with Rome!

My dear Chairman Professor Doctor Lo Bello, you're sorely mistaken if you think you're doing the Church some big favor through your pathetic "Latin Liturgy Association". You seem to have a fetish for "Latin" *per se*. It doesn't matter what is being said -- as long as it's said in Latin, you become delirious. Very strange.

You're also a prime example of those who fall into the SIN of blind obedience. And before you start calling me a "Protestant" or (need I say it?) an "obscurantist", allow me to quote a recognized authority on Divine Truth who gave us our justification for objecting to the "New Theology" of Vatican II:

"If we or an angel from heaven should preach a gospel to you other than that which we have preached to you, let him be anathema! As we have said before, so now I say again: If anyone preach a gospel to you other than that which you have received, let him be anathema! For am I now seeking the favor of men, or of God? Or am I seeking to please men? If I were still trying to please men, I should not be a servant of Christ."

St. Paul to the Galatians,
Chapter 1, verses 8-10

What do you suppose St. Paul was referring to here? Could he have meant that no one -- not even the "living" Pope or "the most recent" Council -- has the right to teach something different from what the Church has always taught?

No one denies that Vatican II introduced radically new teachings on many important points, chief among them "religious liberty." I'll assume for the moment that you've actually read Michael Davies' book, *The Second Vatican Council and Religious Liberty*, instead of simply reading reviews. But I was particularly disturbed by your comment on page 20 of your newsletter where you said, "Now I do not hesitate for one moment to tell you that if I must choose between religious liberty and the Latin Mass, I immediately choose religious liberty." Yikes! Do you realize what you're saying!!!! Why on earth would you put religious liberty (which gives people a supposed "right" to insult God) above the Holy Sacrifice of the Mass (man's chief form of worshipping God)? Who is more important, man or God? Since when do we put the First Amendment above the First Commandment? Please!

You complain that people call you a "modernist." Well, sir, your very words convict you, such as this statement on page 13: "It is very difficult indeed to deal with people like Davies and Harrison, who perform acrobatics with words like truth and error; both behave as if they knew the absolute truth, something which is available to no man on earth." I beg your pardon! What do you think the Holy Catholic Faith is -- a system of guesswork??? We know with certainty what the divinely revealed truths are. Have you never heard of the Nicene Creed, let alone the Apostles' Creed? Or are these now open to "modification" as human knowledge "advances" through your beloved science? Your statement smacks of agnosticism, which is a primary hallmark of modernism.

Your modernist/rationalist tendencies are also betrayed by this statement on page 10: "The LLA Chairman is quoted as pointing out that the only problem is not with the old Mass itself, but with some of its most visible promoters, obscurantists [5th time] who refuse to recognize any knowledge discovered after 1570."

Page 12 carries this revealing modernist snipe: "The method of Davies is the literal and ahistorical interpretation of the Bible and of papal encyclicals. Such a method sets the Catholic religion in opposition to the established results of modern science, thereby reducing it to a superstition." Tyrrell and Loisy couldn't have said it better!

On Page 13 you speak approvingly of Anne Burns' letter that spoke approvingly of your letter that spoke disapprovingly of Paul Hallett's review of Michael Davies' book. (%!#@!) Ms. Burns writes (wrongly), "An earthly government cannot be trusted by its citizens to recognize 'the one fundamental truth' revealed by God."

In fine (hey, that's Latin!), I can only conclude that you must have read Pope Pius IX's *Syllabus of Errors* the wrong way. He lists condemned propositions, not what we're supposed to believe. If you have a copy, you might want to go through it again and revise your positions on these serious matters.

And while you're at it, you should read Pope St. Pius X's encyclical *Pascendi* on Modernism. And Pope Gregory XVI's *Mirari Vos* on liberalism. And Pope Pius XI's *Mortalium Animos* on ecumenism. (Read them in Latin if you'd like!) But of course, these are all "dead Popes", as you disparagingly refer to them on page 20 of your newsletter, implying that the truth of their teachings died with them. On page 13 you reveal your contempt for the consistency of the truth when you criticize Father Harrison for thinking "that everything that the Popes have taught must be harmonized."

You are clearly a modernist, sir, and yet you think you're a traditionalist! You're also a liberal, as is evident from this statement on page 13: "Furthermore, he [Father Harrison] seems

to believe that the practice of a non-Catholic religion is equivalent to the promotion of error." And you don't???? Then I highly recommend reading *Liberalism Is a Sin* by Father Felix Sarda Y Salvany (available from TAN Books). Hopefully it will cure you.

There is much more that I could attack, but frankly I'm getting tired. Your inflated ego as a mathematician has caused you to place science above divine Revelation (a grave error), and your fetish for Latin has caused you to confuse the accidents of the Mass with its essence. Your sprained logic makes you think that as long as you have your precious "Latin", the truth is unimportant. You sow much confusion among the faithful, who are already confused enough as it is.

In your newsletter you repeatedly complained that "obscurantists" such as myself often lack "manners" when taking you to task on your errors. There's a good reason for that: You are a danger to people's souls, and those of us who take the work of salvation seriously get very irritated when someone throws a monkey wrench in the works. Pardon my irascibility, but it's the best I can do in cases like this.

In Veritate Nostri Domini,
(In the Truth of Our Lord)
Gary Walterscheid, SSPX

* * *

The University of Chicago Library
1100 East 57th Street
Chicago, IL 60637-1502
(312) 702-8740

September 1, 1993

Dear Dr. Lo Bello:

I am writing to thank you for the calm, reasoned, and moderate leadership you have given the Latin Liturgy Association during your terms as Chairman. The LLA Newsletter has always been an excellent voice of reason in the cacophony of craziness which, unfortunately, often characterizes the publications of those who love the Latin liturgy. I agree with the positions you have taken 1000% and so often have felt that the articles you wrote and especially the excellent address you presented to the LLA meeting at St. John Cantius in June literally took the words out of my mouth! The LLA has been richly blessed by your leadership, and it is your good leadership that has kept us from veering off into the dangerous minefields of anti-semitism, anti-hierachalism, and even anti-papalism that seem to cloud so much of the Latin Mass "movement." You have kept us loyal to the Church and the magisterium while so many of the so-called traditionalists became "congregationalist Catholics" rejecting any and all authority outside of themselves. I, for one thank God for what you have done for the Latin liturgy cause.

I hope you enjoy your well-earned and

deserved "retirement" from the LLA chairmanship and pray God will continue to richly bless you in all you do. *AD MULTOS ANNOS!*

Sincerely,
Raymond E. Gadke

* * *

7944 Ridgeway Street
Philadelphia, PA 19111

Saturday, May 15, 1993

Dear Professor Lo Bello,

Concerning your review of Michael Davies' book, *The Second Vatican Council and Religious Liberty*, it seems to me that your review could more properly be called a tirade. I have some thoughts concerning your review, but I first would like to say that I am not qualified to comment on Mr. Davies' scholarship, nor can I defend him or his book since I am sure he in time will do both.

You never cease to surprise me, given your accomplishment, how small a man you are. For instance, it's rather disingenuous of you to omit the fact that the introduction of this book was written by Paul Hallett, perhaps the foremost American Catholic journalist of the last fifty years. Mr. Hallett writes, "I have read and reread all 350 pages of the book with the full expectation that I would find something in them with which I would disagree. But I have found no crack in the author's logic. . . ." Is it possible that had you mentioned the Hallett introduction, it would have discredited your review? It would seem that the omission does anyway. Did you know that Mr. Hallett "has translated a number of classic theological books from Latin to English"? If you read the book, you know this since it is in a note immediately following the introduction.

You don't want to call Mr. Davies a schismatic, so you resort to the stratagem that Mr. Davies' views are ". . . those of the Society of Archbishop Marcel Lefebvre". It's the Society of St. Pius X, but never mind. Pope St. Pius X isn't a "schismatic". We can also ignore the fact that Mr. Davies' views are those of Pope Pius IX. I believe Davies thinks for himself.

"Mr. Davies challenges Cardinal Ratzinger . . . to show him how to reconcile the two documents;" so you state. Perhaps I missed it, but I don't recall any challenge to Cardinal Ratzinger.

Then we stoop to name-calling. Mr. Davies gives aid and comfort to "trouble makers". If there are any trouble-making, it came from the Innovators. Believe me, they won't find comfort in Mr. Davies' works. If it takes ages to settle apparent contradictions, it doesn't necessarily follow that the questions must be suppressed for ages. What's the point?

"Mr. Davies accepts as 'entirely reasonable' the doctrine of the double standard . . ." What

double standard? Error has no rights! Period!

"Authoresses" in *The Remnant* argue that the earth is fixed in space. That's just plain silly; what has this to do with the book? Besides, they, the authoresses, argue that heliocentrism is a theory, not scientific fact, and can't be proved one way or another. But scripture says that the sun moves. So did the miracle at Fatima.

Mr. Davies is a *laudator temporis acti*. So what? There have been better times in the Church. You speculate that a Nero or Caligula would have done worse than what the monsters of our day have done. Really? Let's see, in the U. S., 1.5 million unborn babies murdered annually. 55 million worldwide. Millions dead W. W. I, many more millions W. W. II. The Holocaust, millions of Poles and Jews dead. Hitler, Stalin, Mussolini, Mao Tse-Tung, Tojo! The persecutions, Mexico in the '20's for instance. A mere tip of an iceberg.

Your book review is no review at all. From various offerings made by the Chairman at different (*sic*) times I've come to the conclusion that he is a modernist, an elitist, an intellectual (*sic*) snob, and that persons like me are beneath him. He stoops to name calling. And there is much more.

Finally, the Chairman pontificates regarding scriptural interpretation and places "modern science" above the word of God. Hail Science! Praise Science! All fall down on your knees and worship Science! Oh, well, what can one expect from today's academic world? I'm glad I'm "unencumbered" with any great knowledge" (page 18, No. 1 of the Chairman's Reply).

Sorry! One more thing. On page 10, "From the Press, No. 4, you laud Thomas Case. Well, you should. You're cut from the same cloth. Mr. Case uses exactly your same tactics. A friend of mine was in the company of Thomas Case and Michael Jones. My friend told me that Mr. Case was at one time a member of the Oregon Guru's Cult. Mr. Case is more remarkable than his story.

There are so many more things with which I am in disagreement with the Chairman that I could write three more pages. I won't. It seems to me that the LLA Newsletter has become the Chairman's personal organ for his polemics. I joined LLA (*sic*) for one purpose, to get Latin back into the liturgy. Latin was one of the chief characteristics which marked the Church, in a purely physical sense.

If you reject Mr. Davies' thesis, that's fine. I'm sure he would welcome your critique of the entire book. I too would welcome it. Why don't you sit down and refute it point by point? Otherwise just stop the personal attacks. Has the Chairman ever considered resigning?

Sincerely,
Pasquale Varallo

P.S. In *Calistus (sic)*, Newman writes of the Traditional Mass that "it is virtually unchanged" since the third century. Ages of contradictions?

* * *

September 27, 1993

Dear Prof. Lo Bello

I suppose that it is somehow proper for you to give up the chairmanship of the LLA, and I trust your judgment in asking Dr. Edgeworth to succeed you. But I want you to know that, for my part, you could have continued as chairman indefinitely. Although we have never met, your many virtues are known to me, and I shall miss them all. I don't know whether to cite first your vast learning or great faith, devotion, and loyalty to the Church. I shall certainly miss the good sense and the delightful sense of humor that have informed the newsletters you wrote.

Your faith, Professor Lo Bello, inspires faith in me; the Holy Spirit would not have led you to the chairmanship of the LLA - would not have given us you as a champion of sound liturgy - for naught. I even believe that I will have my choice of sound and beautiful liturgies in my lifetime. Thanks for all that you have done.

Joseph Capobianco

* * *

December 30, 1992

Dear Mr. Chairman:

. . . However, it is the Chairman's fiery comments regarding the Old Testament animal sacrifices that are the most troubling to me. Attacking Davies's critique of the Paul VI missal, "the Chairman assures [his readers]" that it is patently absurd for Davies to take the position that the Old Testament sacrifices were ever the will of God, citing the prophet Amos as controlling authority. Indeed, according to the Chairman, these sacrifices of helpless animals were from their inception directly contrary to the express will of God.

The Chairman should peruse the Pentateuch, particularly Leviticus, wherein God Himself, through Moses, prescribes, in gruesome detail, precisely how to perform the butchering that supposedly He, along with Doris Day, so much despises. Read the entire Old Testament and find more of the same. Unless one is willing to forego the inerrancy of Scripture, or to maintain the complete irrelevance of the Old Testament, the Chairman is out of bounds on this point, and clearly so. Indeed, the Chairman's thesis, followed to its logical conclusion, becomes silly: Was the original paschal sacrifice against the express will of God? Was it the devil or Baal, and not Yahweh, who by fire from heaven consumed the holocaust as prepared by Elijah on Mount Carmel?

According to the Old Testament, those animal sacrifices were prescribed for Moses by God. According to the New, those sacrifices

were important prophecies of Jesus Christ's own sacrifice and its perpetuation in the Mass, in some instances, in striking detail. The prophets indict the motive of the Israelites in making the sacrifices in Israel's later history, not the practice in and of itself; they also foresee the end of animal sacrifice, but only with the coming of the Messiah. The chairman's quotation of Amos is selectively misleading in this regard.

This point is an important one because those animal sacrifices point directly to the New Testament and, more specifically, to the Sacrifice of the Mass itself. Thus, to the extent the Mass draws parallels to the Old Testament sacrifices in the Temple, it only does what Christianity has done from the very beginning. While the animal sacrifices did not truly atone for any of the sins of men beginning with Adam, neither were they, in and of themselves, in contravention of the will of God, or even completely useless if offered with a contrite spirit. The discussion of Abel's holocaust offering is just one of many examples in this regard. The Israelites, and God, were therefore correct: blood atonement was necessary. And God was no more bloodthirsty in prescribing these sacrifices of brute animals in anticipation, than He was in willing the crucifixion of His only Son in expiation.

Thus, Michael Davies, in measuring the value of Catholic worship in the Mass by reference to Old Testament sacrificial symbolism, is right on point. He only does what the author of the Epistle to the Hebrews did. These sacrificial parallels, combined with the doctrine of the real presence, are the reasons why the early Christians were accused of being cannibals. Indeed, one of the great apologetical tools of the Church has always been to show the continuity between Catholic worship in the Mass and the worship of the Israelites, right down to the *Agnus Dei*, whose blood was poured out for us on Good Friday, and whom we literally consume in each communion sacrifice. Where Davies errs is in finding discontinuity in the essences of the two current versions of the Latin Rite on this very point, although Davies does concede the validity of the Paul VI Mass.

The way to truly defend the Pope Paul VI Missal is by demonstrating its essential continuity with the Pope Pius V Missal, especially in a correct and complete translation of the Latin original where it is celebrated in the vernacular. That goes for continuity in the Old Testament sacrificial symbolism as well. Indeed, that symbolism is not mere embellishment but, rather, it is what safeguards the doctrine of the real presence, *mysterium fidei*, and distinguishes the true Sacrifice of the Mass (of whatever Rite) from the protestant "worship service" which lacks precisely this sacrificial aspect. Sometimes I get the impression that the Chairman is so intent on intellectually battering Mr. Davies,

that he will slip into any error on the other side, including the error that Vatican II "changed" all kinds of basic teachings which had been "disproved" by modern science and enlightened culture, simply to have the opportunity of referring to Davies as a dangerous, out of date, reactionary. Please do not throw out the pre-Vatican II Church with the bath water.

Sincerely yours,
Lance C. Malina

* * *

From the Press

1. The June, 1993 issue of *The Catholic World Report* has an article by Robert Moynihan with a chronicle of the negotiations between Cardinal Ratzinger and Archbishop Marcel Lefebvre during the spring of 1988. There is also a review by Peter Stravinskias of the English translation of Archbishop Annibale Bugnini's memoirs, *The Reform of the Liturgy, 1948-1975*; from the title of the review, "The Liturgical Machiavelli", one may deduce what is to be found therein.
2. "No Enemies to the Right" is the title of a commentary by E. Michael Jones in the June, 1993 issue of *Fidelity*; the title is said to be a quotation from a telephone conversation with Dr. William A. Marra, who was explaining to Jones the policy of *The Latin Mass* magazine, not to criticize other groups and personalities promoting the Latin liturgy. In his article, Jones says that *The Latin Mass*, like most magazines, not only refrains from publishing the very things its readers most ought to hear, but publishes instead those things they least need to hear; he calls this "Jones' Law of Catholic Journalism". In particular, he criticizes the views presented by Michael Davies and Count Neri Capponi in *The Latin Mass* magazine, that Archbishop Lefebvre was not really excommunicated and his society is not really in schism. Finally, there are in this issue several letters to the editor devoted to the question of the Latin Mass; in one of them, Professor Ingeborg Bluemel, the head of Austrian *Una Voce*, protests against the title given to her letter to the editor in the April issue ("*Novus Ordo* Irreconcilable with the Faith of the Church"). She really means, she says, that it "conveys a new concept of Church and priest, which is irreconcilable with the faith of the Church".
3. Fr. Marc van Es is the author of an article "The Attendance at Today's Sunday Masses" in the June, 1993 number of *The Angelus*, publication of The Society of St. Pius X. The author says that "traditional" Catholics should not attend the old Latin Mass celebrated under the Papal *motu proprio* because such Masses are a trap to catch true believers; the priests who celebrate such "Indult Masses" and the congregations that attend them have compromised their Catholicism with heresy. The Society has also just republished the essay *Duties of the Catholic State in Regard to Religion*, an address given by Alfredo Cardinal Ottaviani on March 2, 1953; their purpose is to discredit the declaration *Dignitatis Humanae* of the Second Vatican Council, but in this they fail, as the decree was signed not only by Cardinal Ottaviani, but also by Cardinal Pizzardo and Cardinal Seper, his predecessor and successor respectively at the Holy Office. The Society wishes to interpret the motto of Ottaviani - *semper idem* always the same - more literally than facts allow.
4. *The Tablet* (London), on May 29, 1993, reported that the Oratorian Fathers have restored the Solemn Latin Mass to Oxford. They have taken over the former Jesuit Church of St. Aloysius and sing the Latin Mass there at 11 AM every Sunday.
5. The Rochester *Catholic Courier* published the article "1962 Mass permitted in diocese" in the May 20, 1993 issue. Bishop Clark granted the permission after learning that there were no significant problems in other dioceses where the Old Mass was allowed. Mr. Dominic Aquila, leader of the drive that led to the permission's being granted, told the newspaper that he had already been contacted by several individuals who had joined schismatic groups and who were now interested in coming back to the Roman Catholic Church.
6. In his *Letter to Benefactors and Friends* of June 1, 1993, Fr. Peter R. Scott, District Superior of the Society of St. Pius X in the United States, reports the confession of Fr. Brian Harrison mentioned on page 14 (item #27) of the September, 1993 issue of the LLA Newsletter.
7. The No. 5, 1993 issue of *30 Days* has a long interview with the retired Primate of Spain, Vicente Enrique y Tarancon, who has the following to say about the Latin liturgy:

The very use of the Latin language, the mark of Church unity, risked distancing the faithful from the rite because it was a language people were no longer familiar with. The faithful were thus reduced to the level of spectators. So it was said that we would have to introduce the vulgate (sic) to Masses for the people (note well: only to Masses for the people). But when a breach is forged, this later tends to widen.

There is also an interview with Cardinal Ratzinger about the proper orientation of the priest when celebrating the Mass. Ratzinger agrees with the late Msgr. Gamber that it is theologically preferable

for the Mass to be celebrated towards the East. He says, however, that he does not favor stopping the current practice of celebrating Mass towards the people lest there be more commotion. However, as James Mill, the father of John Stuart Mill, used to say, if a principle is correct, it should always be applied.

8. The Fraternity of St. Peter has taken out an advertisement for its "St. Gregory's Academy" in the June 30, 1993 issue of *The Remnant*. In the same number there is an article by one Edward Faust criticizing the Pope; one of the sections has the headline: *Ubi Petrus, Ibi Confusio* (Where Peter Is, There Is Confusion). There is also an advertisement for an unauthorized Tridentine Mass in San Francisco. Most noteworthy, there is an article by Solange Hertz in which she writes, "Jews would not be the only men to reject Christ, but first, last, and always they would be the Devil's weapons of choice in his war against the divine Redeemer." Ideas like this have justified all the pogroms and holocausts of history. Why does the Fraternity of St. Peter advertise in such a paper?
9. The February 12, 1993 issue of *The Pilot* (Boston) has an article, on page 26, about a reception held in Cambridge to commemorate the 30th anniversary of the founding of the choir school at St. Paul's Church and the 80th birthday of its founder, our member Dr. Theodore Marier. *Ad multos annos!*
10. *The Times*, a weekly newspaper in Lafayette, Louisiana, published an article by editor Richard Baudouin in June, 1993, entitled "Latin Recalls Catholic Traditions". The author calls for some Latin to be reintroduced, "in some small way", into the Church's worship, as a sign of Catholic tradition. He rejects traditionalist obscurantism, reaction, and schism.
11. In the June, 1993 issue of the *Informationsblatt der Priesterbruderschaft St. Petrus*, there is reported, as "highly interesting", news of an address made by the head of *Una Voce*, Eric de Saventem, at a convention in Duesseldorf. In the speech, de Saventem dealt with the issue of whether the old rite of Mass had ever been legally suppressed. The report says (the Chairman translates from the German):

Saventem refers to a special commission of cardinals, ten years ago, in an internal Vatican investigation, having come to the conclusion that the old rite of Mass had never been validly suppressed. "With this vote, the legal suppression of the old rite of Mass, which is again and again maintained, is shown to be, at least within the Vatican, a great fiction!" concludes de Saventem.

But even if there was such a special commission, and even if such a special commission issued such a report, things which the Chairman is not sure about, so what? A special commission advised Paul

VI to allow artificial birth control, but he issued *Humanae Vitae* instead. Commissions can also have their findings rejected, and we all know to what conclusions quibbling lawyers can come to when they get together in a room. No, the Fraternity of St. Peter should not touch this type of argument with a ten foot pole. The same people are saying that Lefebvre was not legally excommunicated, and if that is so, then what is the purpose of the Fraternity? That really puts the cat among the pigeons.

Those who disobey and contest the Second Vatican Council and the Holy Fathers Paul VI and John Paul II claim that the items they reject are not infallible, just as those who rejected *Humanae Vitae* said that it was not infallible. Anyone can play the infallibility game. Lefebvre and the traditionalists act as if Paul VI and John Paul II are not orthodox enough for them, but remember that there can always be someone more orthodox than you. The most orthodox of all, it seems, are those who have orthodoxed themselves out of the Catholic Church.

12. Fr. Kenneth Baker, editor of *The Homiletic and Pastoral Review*, is the author of a disappointing review of Michael Davies' book *The Second Vatican Council and Religious Liberty*, which appeared in the July, 1993 issue of his magazine. Baker appears to sympathize with Davies; indeed, he once published Davies' accusation that Archbishop Bugnini was a Freemason, an incident that called forth a letter of denial from the indignant prelate.

Fr. Baker writes, "It is my hope that, at some point, the Magisterium will answer Mr. Davies' respectful query about how the religious liberty of *Dignitatis Humanae* can be reconciled with the teaching of Pius IX, Leo XIII, Pius XI, and Pius XII." But there is no safe deposit box in Cardinal Ratzinger's office with a document inside marked "Reconciliation of *Dignitatis Humanae* and the *Syllabus of Errors*", which the Holy See can open at the request of Davies and Baker and show to the world, and both of them must know that. Jesus Christ said that his kingdom was not of this world; he left no blueprint on the nitty gritty of how to run a state where the believers are a majority, nor are any such particulars found in the Bible. The teachings of past Popes like Gregory XVI and Pius IX on this matter are dated; indeed, both ran a police state where Jews were kept in Ghettos and a Jewish child, secretly baptized by his Christian nurse, could be kidnapped from his parents by the Inquisition and brought up as a Christian, despite the protests of President Buchanan and the Emperor Louis Napoleon. Even as Popes, they are scarcely to be looked at for

the latest, reliable word on how to run a country at the end of the twentieth century. The whole matter is a comedy except among the traditionalists. It is no surprise that *Quanta Cura* could not have come from the Second Vatican Council, nor *Dignitatis Humanae* from the pen of Pius IX; religious liberty, as a principle, had no application to any state of things anterior to the time when men have become capable of being improved by free and equal discussion, and until then, there was nothing for them but implicit obedience to an Akbar or a Charlemagne, if they were so fortunate as to find one. The encyclicals on liberty by Gregory XVI, Pius IX, and Leo XIII are old-fashioned and were in need of an up-dating, just like the encyclicals of the seventeenth century Popes against science, and the decrees of the Pontifical Biblical Commission during the anti-modernist campaign under Pius X. Any theory of inspiration which would be consistent with the facts must find a place for these suppositions. The distinctive feature of Catholicism as a divine revelation and of the Church of Rome as a divine institution does not exempt them from the ordinary laws of progress, and to ascribe finality and infallibility to certain antiquated decrees is a very careless, inane, and unworthy thing to do. The arguments of Davies crumble into dust before our eyes, when the light of facts is admitted to shine upon them.

Those who would like to censor and persecute say that no one has the right to propagate religious errors and in a Catholic state (whatever that is) may be prevented from doing so. But how do they know that something is an error? Organs of the Church persecuted Galileo, but he was right, and one may go so far as to suspect that the present day clergy would have acted like Caiaphas in his time and place. People believe to be true many things which they cannot prove and do not know to be true. Religion is not like mathematics. The Chairman can present a proof of the Pythagorean Theorem that is acknowledged as correct by every student of mathematics in the world, and he would therefore be acting within reason to fire from his department any crank who should teach that the theorem is false. Where are the proofs of Davies, acknowledged as correct by every student of religion in the world, that the things he believes are true? After he has presented his proofs, then let the persecutions begin!

We are still somewhat surrounded by the Middle Ages. The Chairman votes against witch trials and rejects arguments that justify the *auto-da-fe*.

13. Fr. John W. Mole is the author of an

article "Whither the Mass?" in the July, 1993 issue of *The Homiletic and Pastoral Review*; the essay shows the influence of the Lefebvre movement. The author incorrectly says twice that the vote at the Synod of Bishops in 1967 was against the "normative Mass", but in fact the vote was:

In favour (<i>Placet</i>)	71
In favour with reservations (<i>Placet iuxta modum</i>)	62
Opposed (<i>Non placet</i>)	43
Abstained	4

He writes that "the Pauline reform was misdirected into becoming an exercise in ecumenism", "Paul VI had to send Bugnini away in disgrace . . . into exile", and that the statement "The vast majority . . . have accepted the liturgical reform . . . with fervent joy (*Vicesimus Quintus Annus*, §12)" is nonsense, which means that the Pope is not above putting his name to stupidities.

14. The July-August, 1993 issue of *The Latin Mass* magazine contains, on pages 9-10, statements by Michael Davies and Jeffrey Rubin in reaction to the letter of the Chairman published in the April 4, 1993 number of *The National Catholic Register*; Davies and Rubin had sent the statements to the newspaper, but the editors refused to print them.

The Latin Mass first reprints the Chairman's letter, which readers of this Newsletter will have read in the September issue (page 12, #19). Then there appears the "Response" of Davies. The Chairman made seven points, of which the first three dealt with the fact that Davies writes on a regular basis for magazines which promote, in the Chairman's humble opinion, schism, anti-semitism, and obscurantism. Davies replies that "the fact that one writes for a journal does not imply that one agrees with everything that appears in it." However, if someone had written for the Nazi newspapers *Der Stuermer* and *Der Voelkische Beobachter* on a regular basis, one would have been justified in concluding that he was an admirer of Hitler. One cannot wallow in a pigsty or jump into a barrel of dead fish without coming out stinking. Davies then makes himself ridiculous by using four Latin words, two of which he gets wrong in mistakes too learned to be typographical. He says that the Chairman's letter uses the *ad hominum* (*sic*) approach (he means *ad hominem*) and that a theology professor has written to him, Davies, to tell him that he ought to receive a doctorate *honoris causae* (*sic*) for his book (he means *honoris causa*). Davies next protests against the Chairman's charge that fundamentalists, bigots, anti-semites, and schismatics delight in his writings, and he mentions certain of his admirers, some of whom are anonymous, who, he says, do not fall into this category. However, every issue of the LLA Newsletter, the one you now hold in your hands included, has, for

years, been full of news items that illustrate what sort of people are closing ranks behind Davies; the Chairman never said that everyone who praises Davies falls into one of the aforementioned categories, but he feels that they are blameworthy who congratulate a declared critic of the Holy Fathers Paul VI and John Paul II. Davies then mentions five of his admirers, two, Paul Hallett and Brian Harrison, by name, and three, a European Professor of Theology, an American Professor of Philosophy, and a "rather young" diocesan bishop, anonymously. The American professor, Davies says, wrote to tell him "that he could find only one word he would want changed in the entire book", but then that Professor must not have read the book carefully, for he would certainly want to correct the errors in Latin, at least, which are too learned to be typographical. (For example, *veritatis* on page 130 should be *veritas*, *Ait* on page 131 should be erased, and *apostolicae* on page 264 should be *apostolica*.) The Professor engaged in useless adulation. The unnamed diocesan bishop is said to have read all of Davies' books and is quoted as having written to Davies as follows:

I pray that you will be given the grace and the courage to speak and lecture and write as you have been doing. You are discharging an invaluable - if unpopular - apostolate. We are all in your debt. May the Holy Spirit use you as His instrument to lead the rest of us further towards the whole truth.

Well may that bishop remain anonymous, who eggs on a man who has written that the Pope's behaviour is scandalous and that he has abandoned Christ's lambs to the wolves! It is no good listing anonymous supporters; such people, if they indeed exist, are open to accusations of cowardice, and their endorsements carry little weight. As for Hallett and Harrison, one may read their writings on this matter and decide for oneself what authority to attach to their views on this subject. Finally, one fellow, who was confused upon hearing the claim made that Davies was "in good standing" with his diocesan bishop, wrote to that bishop and received the following reply:

27 August, 1993

Dear Mr. Bodart,

Thank you for your letter of 23rd August. To my knowledge I have never made any comment about Michael Davies' Catholicity or standing in the Church. If he is, as you say, dismissive of the Holy Father and of the Church's authentic revisions in the Roman Missal, these actions speak for themselves.

With best wishes,

+ Michael Bowen
Archbishop of Southwark

Rubin's letter, much longer than that of Davies, says that yes, indeed, Davies does say that the New Mass is an inferior exposition of the Catholic religion than the Old Mass, yes, indeed, the Pope is weak, subjects the faithful to modernist Bishops, and errs in promoting ecumenism and religious liberty, yes, indeed, the Second Vatican Council contradicted the Catholic religion in promulgating *Dignitatis Humanae*, and he throws in some other names, no doubt without their permissions, as holding some of these views (Ratzinger, Hitchcock), although the Chairman is not so sure about that; he is content to let those people speak for themselves. Ruben challenges the Chairman to produce a single example of where Davies has used the literal and ahistorical method of interpreting the Bible and papal encyclicals. (Reply: see his treatment of animal sacrifices in the July-August, 1992 issue of *The Latin Mass*.) Rubin dismisses the results of modern science contemptuously, but a good dose of science would work wonders for the traditionalists. Rubin says that nothing that came from Vatican II is infallible that did not repeat former infallible teachings, but there is nothing in the Chairman's geometry books that has been declared infallible, and the contents are all true. He says that Davies has qualified his arguments by noting that prudence may permit or even require that restrictions on non-Catholic religions not be enacted, but this is just the sugar coating on the bitter pill; the fact remains that Davies provides the intellectual underpinnings for religious persecution. Finally, Rubin says that the Chairman intended to wound Davies' wife by referring to Sarajevo (she is a Croat, evidently), but here he goes too far and becomes hysterical. Other points by Rubin are similar to those addressed in #12 above.

The problem with Davies, Rubin, and the traditionalists in general is this, that they have a false view of revelation, inspiration, and infallibility which has brought them into the dead-end of obscurantism. Like the specimens who condemned Galileo, they refuse to look into the telescope.

Among the other contents of this issue, we may note the following. Jeffrey Rubin is the author of an article "Reviving Christendom" about a retired Professor John Senior, who says, "I think that the new Mass was written with the intention of destroying the Catholic faith." A tragic figure who once brought students into the Catholic Church, he now attends Mass in a chapel of the Society of St. Pius X. Then there is an article "Changing the Mass" by John Henry Newman, but Newman wrote no such article; what is really presented is an essay concerning proposed

changes in the Anglican *Book of Common Prayer*. The *Latin Mass* magazine asks, "What would Cardinal Newman have said about changing the Roman rite?" The Chairman can tell you; he would have supported the Popes, as he always did, and would have condemned the line taken by the McCaffrey publication. Newman was not what would be called, in today's terminology, a "traditionalist"; indeed, when Pius X issued *Lamentabili* and *Pascendi*, many people thought, as Newman's biographer Wilfrid Ward pointed out (see the biography of him by his daughter), that Rome was condemning some of Newman's doctrines. Finally, in his editorial on the last page, the Publisher, Roger McCaffrey, tilts toward prurieny by repeating gossip from "a noted psychologist" and "a respected Catholic scholar" that two of the seven bishops in Los Angeles are homosexuals, and that one-sixth of the American Bishops (50) are gay. The fact that this publication has subscribers escapes me.

15. The Spring, 1993 number of *Communio, International Catholic Review*, has an article "The catechetical role of the liturgy and the quality of liturgical texts: The current ICEL translation" by Erasmo Leiva-Merikakis. The author writes, "Part of the extraordinary achievement of the *Novus Ordo* Missal, so scorned by the traditionalists, is its inclusion of very ancient texts (far more ancient than the sixteenth century!), drawn from the total liturgical repertoire of the West - that is, not only the Roman Rite, but other venerable Latin rites such as the Ambrosian, the Mozarabic, the Gallican, and so on. The 1969 *Apostolic Constitution on the Roman Missal* states that." This accomplishment, though, he says, has been cancelled by ICEL's levelling of the richness of this heritage.
16. Stephano Paci is the author of the article "Turned to the Lord" in the issue of *30 Days* eccentrically dated "Number 6"; the title is taken from that of a recently published French translation of a book by the late Msgr. Gamber, in which it is argued that in the early centuries of the Christian era, the celebrants of the Lord's Supper faced east and did not intend to celebrate the Mass "towards the people". High authorities are cited both for and against the Gamber thesis, so, as they say in Latin, *adhuc sub iudice lis est*. One partisan of Gamber, a Professor Metzger, makes a double error when he says that the *Didache of the Apostles* is of the third century and says that one should pray towards the east; the *Didache* was written around 100 A. D., as Bishop Lightfoot showed over one hundred years ago, and there is no mention in it of facing to the east when one prays. He probably means the *Didascalia Apostolorum*, an entirely different work. In a related interview, the architect Portoghesi, who is sympathetic to the views of Gamber, shows how silly even intelligent people are when religion is concerned, when he says that God himself, in the Old Testament, dictated the precise

measurements of the temple in Jerusalem; it is amazing how mediaevalish one can be, even as we approach the twenty-first century. He evidently takes the Pentateuch as a Watergate tape. A good dose of higher criticism should wake him up. Finally, there are constant reminders, as one reads *30 Days*, that the translators do not always know what they are doing. In a letter to the editor, in which a priest calls Cardinal Lercaro a dabbler, the writer is made to speak of "the vulgate in liturgy", where he obviously meant "the vernacular in liturgy". Similarly, Cardinal Poletti is made to refer to an "eventual second session" of the Vatican Council, whereas he meant to refer to a "possible second session", since *eventuale* in Italian means *possible* in English, not *eventual*; what is *eventuale* is not inevitable. The word is a shibboleth to test whether translators from Italian are competent.

17. Fr. Charles E. Pope is the author of "Lost in translation: ICEL and the Roman Canon", which appears in the August-September, 1993 number of the *Homiletic and Pastoral Review*. He makes many good points, but he omits any discussion of the translation of *pro multis* by *for all*, saying that it is too complex a matter and would require an article of its own. However, it is the major issue in the translation of the Roman Canon. One may judge any translation on the basis of what it does with *pro multis*; those that say *for all* cannot be trusted.
18. The advertisement which the Fraternity of St. Peter took out in the June 30, 1993 issue of *The Remnant* (see #8 above) is repeated in the July 15 number, on the same page on which one reads that "the Pope's genius has yet to yield any great or noticeable benefit to the Church". On the previous page, there is an article by Patrick Henry Omlor, who has written treatises saying that the revised rite of Mass is invalid; the Chairman is amused that someone who bears the name of the great deist Patrick Henry should be such a luminary in the galaxy of Catholic traditionalism. The same issue also carries an article by the obscurantist Solange Hertz, who quotes I Thessalonians 2:15 and Padre Pio (she cites *The Calvary of Padre Pio* by Joseph Pagnossin, Padua, Italy, 1978, p. 91) to the effect that the Jews are the enemies of God and of the Catholic religion. The Chairman wishes to make two points here:

1. The Fraternity of St. Peter should be more discriminating about where it advertises. They should reflect that they owe everything to the Holy Father, who rescued them from the periphery of Catholicism, where they languished under Lefebvre, so they should think twice before becoming conspicuous in a newspaper that bashes him on a regular basis. They are starting a school by permission of Bishop Timlin of Scranton; why then do they advertise in a periodical that publishes the articles of Solange

Hertz, who is famous for writing that modern science, that is to say, the discoveries of Copernicus, Galileo, and Newton, contradict the Catholic religion? If they know that this is nonsense, why do they not keep their distance from it, and if they do not know, why does Bishop Timlin allow them to start a school with his blessing? The Fraternity must have read in books how the Germans and their allies murdered six million Jews; why then do they not put six million miles between themselves and anti-semitism? It would be an embarrassment if the people to whom they appeal most are those who hold some of the views condemned here. Neither can they say that merely by advertising in a journal they do not thereby indicate any measure of agreement with the articles that appear in it, which is a variation of the argument of Michael Davies, whereby he attempted to undo the damage caused by his manifestations in certain fringe publications. Would the Fraternity advertise in *Playboy* or *Penthouse*? They have an obligation not to scandalize decent people by the company their advertisements keep, otherwise one may wonder what they are really up to.

2. Catholics who said that the Jews were the enemies both of God and the Catholic Church made it easy for Hitler to exterminate them and shared in the guilt of the slaughter. Those who say these things now are not the types the Chairman would like to have living next door. The Chairman looked up the reference given by Hertz for the statement by Padre Pio, and he found that there is no such statement on the page cited. The work in question is an Italian *opus* in two volumes with a total of 1326 huge (12" x 8 1/2") pages; Pio has nothing to say about Jews on page 91 of either volume. The only library in the United States that seems to have it is that of St. John's Seminary in Brighton, MA. Has Hertz really read it? As for St. Paul, if indeed St. Paul wrote the passage in question, there is no religious value in that saying, and believers with a conscience must have the courage to say so; otherwise, all religion comes to an end. It is no more "inspired" or "revealed" than a laundry list, and insofar as it encouraged people of a later time to imagine that their mistreatment of Jews was divinely sanctioned, it may even be said to be deplorable. In religion, there is no verse, no saint, that overrules the law

- to love one's neighbor. Otherwise, one would have to say that Christianity is, by its very nature, anti-semitic.
19. In Newsletter #20 (Summer, 1993) of the Priestly Fraternity of St. Peter, it is reported, in the section "Seminary Chronicle", that a contingent of their American and Canadian seminarians, on pilgrimage to Chartres, linked up along the way with another English speaking group that included Michael Davies, Gary Potter (a *Remnant* and *Angelus* columnist), and several members of the Matt family (publishers of *The Remnant*). Fr. Jackson is the head of the Fraternity's new St. Gregory's Academy in the Diocese of Scranton.
 20. Fr. Leander Dosch, O. C. S. O., of Huntsville, Utah, is the author of the letter "No Masonic mole" published on page 63 of the August-September, 1993 number of *The Catholic World Report*. Dosch reprimands Fr. Peter Stravinskis who, in his "slanted review" of *The Reform of the Roman Liturgy* (see item #1 above) "could not resist the temptation to mention the 'alleged Masonic connections' of the author". Dosch is right; accusations of Masonic connections are second only to accusations of pederasty in the efficaciousness with which they assassinate characters. One should stay away from such gossip, which is usually left to the obscurantist circles.
 21. The September, 1993 issue of *Pro Liturgia*, the newsletter of our colleagues of the French LLA, has a report on the National Convention of the Dutch LLA, to which the French Association had sent a delegate. The Dutch Association has 3,000 members, of whom 225 attended the Convention. The Pontifical Latin Mass was sung by Bishop Bomers of The Hague, who, at the command of the Pope, announced that Mr. de la Porte, for many years Secretary of the Dutch LLA, has been made a Knight of the Order of St. Sylvester.
 22. The July 31, 1993 issue of *The Remnant* contains the latest installment of nonsense from the pen of Solange Hertz, who has for some time been directing her attention to the Jews. It is a measure not only of the stupidity, but also of the moral vacuity of the "traditionalists", that they support, whether openly or silently, this worthless publication. Amongst the absurdities to be found this time, we may note:
 1. She says that there was never such a thing as "the Church of the Gentiles", but anyone with an art book can look up the ancient (fifth century) mosaics in the Basilica of Santa Sabina in Rome, with the two famous figures marked *Ecclesia ex Circumcisione* (Church of the Circumcision) and *Ecclesia ex Gentibus* (Church of the Gentiles).
 2. She calls the descendants of the ten northern tribes Jews, but they were not Jews; the Jews are the descendants of the southern kingdom, the Kingdom of Judah.
 3. She says the *Gaul* and *Golan* are etymologically related, which is philological nonsense.
 4. She says that "through a daughter of Sedecias, Judah's last king, it [sc. the line of David] survived in the kings of Troy, who, after their defeat by the Greeks, removed themselves to France." However, even the most intellectually limited can see the anachronism here, Troy having fallen to the Greeks centuries before Jerusalem fell to the Babylonians. It is like saying that the line of Bill Clinton will survive by his daughter Chelsea marrying one of the pharaohs of Egypt.

Upon such a foundation of knowledge does the authoress base her article, wherein we read such statements as "only conversion can settle the Jewish question", "such is the traditional Catholic attitude to the Jews" (i.e., that they are *perfidii*, treacherous), "with all the satanic perversities of that stigmatized race" and "the deicide perpetrated by the apostate Jews of Jerusalem under Pontius Pilate". The learning upon which the Tridentine case is built is uniformly ludicrous, but what is worse is that they are people who are not troubled to associate themselves with anti-semitism and other idiocies. Where is their conscience? Is a traditionalist someone who makes a great fuss about "orthodoxy" but will not be inconvenienced if you burn 6,000,000 Jews in a gas chamber?
 23. The August-September, 1993 number of *Inside the Vatican* is in great part devoted to the Society of St. Pius X; the picture on page 14 is worth a thousand words. This magazine, like *30 Days* and *The Catholic World Report*, would benefit from a stricter proofreader. The most important article in this issue is the item on page 45 entitled "Animals and the Vatican", wherein we read the Leo XIII set nets in the Vatican Gardens to hunt birds. This was truly not an example for the faithful, and the Chairman was disappointed to learn about it.
 24. It is reported in the August 26, 1993 number of *The New York Times* (page A5) that the Catholic Croats of Medjugorje tried to block the highway and prevent the United Nations relief convoys from bringing food to the starving Moslems of Mostar down the road. So much for the net effect of all those apparitions!
 25. In the July-August issue of the French publication *Una Voce*, it is reported that the sumptuous red copes worn at the priestly ordinations for the Fraternity of St. Peter at the Church of St. George, Lyons, on the Feast Day of Saints Peter and Paul were from the treasury of the cathedral, to which they had been bequeathed by Cardinal Fesch, Archbishop of Lyons, the uncle of Napoleon.
 26. Michael J. Matt is the author of the article "Who Questions Our Loyalty to the Pope?" which appears in the August 15, 1993 issue of *The Remnant*. On page 6, Matt writes that Pope Leo X (1513-1521) used to visit whore houses. There is no truth at all to this, as one can see for oneself from the researches of the scientific biographers of Pope Leo, William Roscoe and Ludwig von Pastor. Later on, Solange Hertz continues with her ravings about the Jews and writes, "Throughout history, the Popes have been notorious protectors of the Jews." *Infandum, regina, iubes renovare dolorem!* The truth is quite different, alas. Read the several volumes of Papal documents on the Jews recently published by the Pontifical Institute of Mediaeval Studies in Toronto.
 27. The September-October, 1993 issue of *The Latin Mass* magazine reports that Cardinal Decourtray of Lyons, during his ordination sermon on June 29, 1993 (see #25 above), expressed the hope that he would concelebrate with Fraternity priests on Holy Thursday. The magazine reports that Fr. Bisig, the Superior, deflected the embarrassing invitation, but the Society of St. Pius X reports that he accepted it. (See #29 below.) On page 13, this issue has a full page advertisement in which Gary Potter argues that Jesus Christ must have spoken Latin; in particular, writes Potter, he must have conversed in that language with the centurion (*Matthew* VIII, 5-13) and with Pontius Pilate. This is truly a farfetched and unfounded speculation, and it is to be hoped that the case for Latin is not made ridiculous by being supported by such well-meant nonsense. It is not necessary to rebut this argument here, since people who hold such uncritical views are sufficiently punished by their own naivete. In the unsigned article on the "Priests' Page", Father X. complains that the word *transubstantiation* does not appear in the New Mass; he does not appear to realize that it does not appear in the "Tridentine Mass" either. Finally, in a reply to the criticisms of E. Michael Jones, Editor of *Fidelity* magazine, Jeffrey Rubin, editor of *The Latin Mass*, writes, among other things, that "Latin in the Mass is only a small part of the case for the traditional (a.k.a. 'Tridentine') Mass", and in this he is, alas, correct. The Traditionalists hold that Rome is changing the Catholic religion, which they alone preserve immaculate. The

traditionalists mistrust any attempt to interpret, develop, or modify the teaching of former ages by use of exegetical, historical, philosophical, or psychological progress in human intelligence, nor are they afraid, but rather glad, to arrive at conclusions in matters of the faith that are in open contradiction with all contemporary Catholic views.

28. In the August 12, 1993 issue of *The Wanderer*, a correspondent inquires of the newspaper's polymath, James J. Drummond, "Would you please tell me exactly what the official position of the Church was on the Galileo affair in the 17th century? We need to address this point since it has to do with the confidence we place in the Church's teaching (infallibility, the ordinary *Magisterium*, etc.)" Drummond, in his column "Catholic Replies", answers by quoting the Encyclopaedia of Fr. Peter Stravinskis, the apologist, whose treatment of the matter is unsatisfactory. We hear all too much nowadays about infallibility and magisterium and not enough about the facts. No theory of the inerrancy of the Church can be true which contradicts what has actually happened in history. Stravinskis says that all that actually happened in 1616 was that the Pope, Paul V, on the advice of some theological experts in the Holy Office, "simply told Cardinal Bellarmine to have Galileo agree to cease holding the opinion [sc. the Copernican theory] and supporting it". In fact, the Holy Office issued an injunction to Galileo, which was handed over in the presence of Bellarmine and of other witnesses, in which he was forbidden to hold, teach, or defend the Copernican theory, and the Congregation of the Index, on March 5, 1616, put the work of Copernicus on the list of proscribed books, because, as the Congregation decreed, the motion of the earth "is erroneous and wholly at variance with Sacred Scripture". Galileo accepted the decision of the Holy Office until 1632, when he published his book, the *Dialogo*, promoting the Copernican doctrine. For this he was brought to trial before the Holy Office, and, under threat of torture, forced to recant on his knees and his freedom of movement henceforth restricted. The Holy Office informed the nuncios of the verdict, and they in turn were to see to it that the professors of science and mathematics at the universities were made aware of the decision. When the new edition of the Index was published in 1664, it condemned all books that taught that the earth moved, and the wholesomeness of the Index was recommended to the faithful by Pope Alexander VII, whose bull of confirmation, *Speculatores Domus Israel*, was printed at the front of the volume. Stravinskis has the following to say about the trial of Galileo:

In 1632, Galileo was brought to the Inquisition court again by several private enemies for various personal

faults and for breaking his earlier agreement by publishing *Dialogue on the Two Great World Systems*. He was cleared of the charges concerning personal faults, but was found guilty of the same errors he repudiated years before. He renounced those errors as ordered, and the sale of his book was stopped.

In the 1632 court records, the 1616 opinion of the theological consultants was mentioned, the first public mention of the view that the heliocentric assertion of the sun's immobility was regarded as heretical by the consultants. Such hardly qualifies as a public announcement of what the Church considered the good news to the nations. Since neither the Pope nor any official promulgated the theological opinion as if it were official Church teaching, the credibility of the infallibility of the ordinary *Magisterium* cannot be undermined.

The Galileo controversy is fruitful of instruction to readers accustomed to consecutive thought. The proper answer to the correspondent's question is that Galileo was right, and the Holy Office, the Congregation of the Index, and the Holy Fathers Paul V, Urban VIII, and Alexander VII erred in their handling of the matter. It is a bitter pill to swallow for those who promote an exaggerated doctrine of infallibility. The answer of Stravinskis appears based upon a legal fiction, and in our state of society, legal fictions are out of date. The present Holy Father is quite correct and even daring in admitting that mistakes were made.

29. In the September, 1993 issue of the *Regina Coeli Report*, newsletter of the District Superior of the Society of St. Pius X in the United States, Fr. Cooper, the District Superior, urges the faithful to reject the Pope's ecumenism and to refuse to participate in non-Catholic ceremonies. He continues:

And let us be strong enough, lacking enough in human respect, to do the same with *Novus Ordo* ceremonies. For no longer being a pure expression of the Faith, but a compromise with modernism and protestantism, and consequently not being to the honor and glory of Almighty God, we ought not only to refuse to satisfy our Sunday obligation at such Masses, but we do not even have the right to actively participate at all.

In the "International News" section of the same issue, there is a report that several seminarians, who left Wigratzbad in disgust and have enrolled at the Society's seminaries in Flavigny and Winona, have written eleven

pages of commentary on their experiences, charging that the Fraternity of St. Peter has compromised with modernism. The Chairman wrote for a copy of this report from the District Office, but he never received it. This report has the following comment about the invitation of Cardinal Decourtray mentioned in item #27 above:

Replying to Cardinal Decourtray's invitation, Father Bisig says that he is ready to concelebrate with him "in the reformed rite of Paul VI."

30. The October, 1993 number of *The Homiletic and Pastoral Review* has an article "A Mass at Verdun" by William L. Boughton, which calls for the use of some Latin in every Mass; this is the way to demonstrate the unity of the believers throughout the world and through all time. In a book review, Msgr. Florence D. Cohalan refers to "that odd couple of English language Catholic journalism," *The National Catholic Reporter* (Kansas City) and *The Tablet* (London), but *The Tablet* is the best English language Catholic publication in the world. Cohalan rants against "the mirage of ecumenism" and speaks of the "noxious fumes of the Spirit of Vatican II"; indeed, he spends a whole page denouncing the "disaster" of the Second Vatican Council. On the practice of self-flagellation among the adherents of *Opus Dei*, he writes:

They have retained ascetical practices, including corporal punishment, that go back to the Fathers of the desert, which have been repudiated since the Council, the author tells us, because they are incompatible with the findings of contemporary psychology. A more probable reason for giving them up is that they are hard.

However, the human race has outgrown the sickening practice of self-flagellation, and it is nothing but stupidity to speak of it in terms of nostalgia. The Church has enough trouble with pedophilia without opening the doors to masochism as well. Finally, there is a touching tribute by the editor, Fr. Baker, to our member Thomas Looome, who runs the Looome Theological Booksellers business in Stillwater. The Chairman was pleased to read that Looome does not have his 200,000+ books on a computer system; instead, they are filed alphabetically by subject matter, author, and title. The Chairman has done business with Looome as long as he can remember and has never been disappointed; visiting the bookstore in Stillwater was a highlight for him during the Second National Convention in 1989.

31. Fr. Peter Stravinskis, editor of *The Catholic Answer*, answers the question, "Can the Pope be Deposed?" in the September-October issue of his little magazine. He says yes, if

- the Pope teaches heresy; in that case, "the College of Cardinals would have to convene to deal with the crisis and elect a successor". However, the Pope, having supreme power, can never be deposed. The point is especially important because the followers of Archbishop Lefebvre will eventually declare the Holy See vacant on account of the heresy (as they see it) of the incumbent and elect their own Pontiff.
32. In the October, 1993 number of *The Catholic World Report*, the name of the Ukrainian primate, Cardinal Lubachivsky, is misspelled twice in the same paragraph (page 8). On page 10, Thomas Daily is incorrectly raised to the dignity of Archbishop of Brooklyn four times; in the last paragraph, he is given his correct office, plain bishop. Finally, on page 63, in compensation for having called the Ukrainian Bishop of Stamford Mr. Losten in the August-September issue, he is now wrongly referred to as an *Archbishop*, twice. This magazine badly needs a knowledgeable proof-reader.
33. The Chairman has come across a new and ugly expression, *to image Christ*, in the October, 1993 issue of *Crisis* (page 19) and the October, 1993 issue of *The Catholic World Report* (pages 21-23, several times); the illiterates who use such an expression should be decapitated.
34. Pasquale Varallo, in a letter to the editor of *Fidelity* published in the September, 1993 issue, takes the name of the LLA Chairman in vain. "You [sc. Dr. Jones, the editor] and people like T. Case and A. Lo Bello are typical know-it-alls," writes Mr. Varallo.
35. *The New York Times*, on September 26, 1993, reports that Nazi swastikas and Croatian fascist insignia are sold together with rosaries at the A. M. S. Gift Shop in Medjugorje.
36. *Umkehr*, the German-language journal of the Priestly Fraternity of St. Peter, is publishing the dissertation of Fr. Franz Proisinger on the expression *for many* in Mark XIV, 24. The first and second parts appeared in the first and second issues of the new publication respectively. It is comical that in the Catholic Church today, if one celebrates Mass in Latin in the morning, one must say "for many" (*pro multis*), but when one celebrates it in English in the afternoon, one must say "for all"; this is, as the Germans say, *zum Lachen*.
37. A. J. Matt, Jr., editor of *The Wanderer*, in an editorial of September 9, 1993, attacks his uncle, Walter Matt, and his cousin, Michael J. Matt, of the rival publication, *The Remnant*, for their many excesses in the traditionalist cause. One is reminded of Tertullianus, "See the Christians, how they love one another!"
38. During the last three months, the mail has brought articles by clergymen who have made more than the usual number of mistakes with the Latin words they introduce into their compositions. In his article in the September, 1993 issue of *The Angelus*, magazine of the movement of Archbishop Marcel Lefebvre, Fr. Carlos Urrutigoity speaks of *homo universale (sic)*, thereby modifying a masculine noun with a neuter adjective. In his column "Catholic Replies" in the September 16, 1993 issue of *The Wanderer*, polymath James J. Drumme quotes a decree of Bishop Ferrario of Honolulu, wherein we read that a local woman has been excommunicated for "procuring the services of an excommunicated Lefebvre bishop, Richard Williamson, who performed *contra iure (sic)* illicit confirmation in your chapel"; *contra* takes the *accusative*, not the *ablative* case. Those readers who listened to the Jones-Davies debate on the tapes will recall that Davies read the sentence in question, without, apparently, realizing that the Latin was ungrammatical. Most instructive of all is the error of Fr. Peter Stravinskis in an article on the New Catechism which appeared in the October 17, 1993 number of *The National Catholic Register*; Stravinskis constructs a theological argument on the basis of his mistake. Having noticed that in the Nicene Creed, the Latin has *Credo in unum Deum . . . et in unum Dominum . . . et in Spiritum Sanctum* but just *unam sanctam Catholicam et apostolicam ecclesiam* without the preposition *in*, Stravinskis says that this is because we must *believe in* the Trinity before we can *believe* the Church. "What's the significance?" he writes. "Very simply, that one does not believe *in* the Church in the same way as one believes *in* the Trinity." But this is all nonsense. The omission of the preposition *in* before "the one, holy, Catholic, and apostolic Church" is simply a matter of what the grammarians call *ellipsis* and has no theological meaning. Just as in English, instead of saying, "I voted for Clinton and for Gore," we may omit the second *for* and say, "I voted for Clinton and Gore" without change of meaning, so in Latin they omitted the last *in*. In any case, if one wanted to say "Believe the Church" in Latin, *Church* would have to be in the dative case, not the accusative case; the motto of Archbishop Lefebvre, for example, was *Credidi caritati*, not *Credidi caritatem*, which would have been illiteracy.
39. The October, 1993 issue of *Fidelity* magazine has the opening address of the editor, Dr. Jones, in his debate of last August with Michael Davies over the resolution, "The Society of St. Pius X is in schism." Jones says, "Mr. Davies is a schismatic," and that the Society of St. Pius X is descending "into the fever swamps of neo-Nazism and cult-like behavior". In the same number, a long article by John Beaumont and John Walsh, "Schism, Obedience, and the Society of St. Pius X" repeats the major point made by Jones, that schismatics are those who refuse to obey the Pope and to communicate with the true believers of the Catholic Church; the Society cannot get itself off the hook merely by claiming that they have never denied that they are subject to the Roman Pontiff. Mention is also made of how Davies makes a big deal of the Pope Liberius case; it is not pointed out, however, that this case has no application to the situation of Archbishop Lefebvre, because the bishops who condemned Athanasius did so under compulsion by the Roman Emperor, who favored the Arian party. Neither Pope Paul, nor Pope John Paul, nor anyone else who proceeded against Archbishop Lefebvre did so because of fear of life and limb. Indeed, Archbishop Lefebvre profited from the religious liberty he so sternly condemned; in the times of Pius V, a prelate who said what Lefebvre had to say about the Supreme Pontiff would have ended up in a dungeon or tied to a stake in the *Campo de' Fiori*.
40. Our member A. Marius Soci has sent the Chairman a cutting from the September, 1993 issue of the Italian language magazine *Focus*, which has the article, "Latin is dead, or is it?" Only 16% of Italian school children study Latin today, the obligatory study of that language having been ended by decree in 1978. The article says that 30% of the English vocabulary comes from Latin, but the Chairman believes that it is much higher. Mention is made of the network of Latin penpals administered by Herr Robert Maier of Langen, Germany, and of the Latin Speakers Clubs with chapters in all the major Italian cities.
41. In a special column on page 9 of the August 31, 1993 issue of *The Remnant*, the obscurantist Solange Hertz shows how much Latin she knows by quoting the words *unus es Deus vivus et verus* (thou art one living and true God) addressed to God the Father in the Fourth Canon and insisting that they mean, "Father, you alone are God." "No other translation is possible," she insists. In a letter to the Editor, a correspondent quotes Dr. William Marra, who is reported to have said on E. W. T. N. that *The Remnant* is "one of the top three"; the Chairman agrees that *The Remnant* is one of the top three obscurantist publications. What does Marra think of the anti-semitic articles in this publication? In a book review of yet another work by Solange Hertz, fellow obscurantist

Paula Haigh writes that Catholicism and Judaism cannot coexist. She also says that God favors monarchy as a form of government; no doubt he told her so. Finally, there is an article reporting that Cardinal Stickler has ordained two American priests at the Tridentine Seminary of Christ the King in Gricigliano, Italy. "We are determined to defend Catholic tradition," the two priests tell *The Remnant* in an interview; "We will never say the New Mass." Most telling is their reply to the question, "Do you expect that your apostolate will attract more Catholics to the true faith?", which seems to imply that Tridentinism, and not Catholicism, is the true religion. The two priests answer *yes*. It is amazing that an old Cardinal would want to end his days by getting mixed up with a group like this; *The Remnant* writes, "We found ourselves in happy agreement with the philosophy and policy of the Institute . . ."

42. The Chairman has been asked how you can tell whether or not you are an obscurantist. There is an infallible method. First read this excerpt from the November-December, 1993 issue of *Biblical Archaeology Review* (page 79):

During a television interview in 1973, Carl Stern asked Dr. Abraham Joshua Heschel his view on proselytizing. When asked if it would be a better world with less strife if there were only one religion, Dr. Heschel said:

"No. As far as I can judge, and I try to judge God's will from history, it seems to be the will of God that there should be more than one religion.

I think it's a very marvelous thing to realize. You know, if I were to ask the question whether the Metropolitan Museum should try to introduce that all paintings should look alike, or I should like to suggest that all human faces should look alike, how would you respond?

As you may know, I've been very much involved with the Ecumenical Council in Rome. I was the major Jewish consultant to Cardinal Bea. And I had conversations with the present Pope, Pope Paul. And it's no secret any more, that one of the issues I fought for in the preparation of the schema about the Jews was to eliminate once and for all the idea of mission to the Jews. One of the biggest scandals in the history of the Church was to try to make Christians out of Jews. Now Christianity is a **religion** for which I have very great **respect**. I have great reverence for **many** Christians. But I also have to **remind them** that my being Jewish is

so sacred to me that I am ready to die for it.

And when a statement came out from the Ecumenical Council expressing the hope that the Jews would eventually join the Church, I came out with a very strong rebuke. I said, 'I'd rather go to Auschwitz than give up my religion.'

And I succeeded in persuading even the Pope, the head of the Church, who personally crossed out a paragraph in which there was a reference to conversion or mission to the Jews. The Pope himself. And in the declaration published by the Ecumenical Council, if you study it carefully, you will notice the impact of my efforts. There isn't the slightest reference to a mission to the Jews.

This great, old, wise Church in Rome realizes that the existence of the Jews *as Jews* is so holy and so precious that the Church would collapse if the Jewish people would cease to exist. If there are some Protestant sects who still cling to this silly hope of proselytizing, I would say they are blind and deaf and dumb."

If your reaction after reading this is "How disgusting! How horrible! What modernism! What heresy!", then you are an obscurantist of the first class.

43. The November-December, 1993 number of *The Latin Mass* magazine prints the texts of the opening addresses of E. Michael Jones and Michael Davies in the debate mentioned in #39 above; Davies presented his "state of emergency" theory about why Archbishop Lefebvre was not really excommunicated. The Jones statement, 4 pages long, already had appeared in the October issue of *Fidelity* magazine. The issue of *The Latin Mass* takes up 7 more full pages to reprint an article from a recent issue of Moynihan's new magazine *Inside the Vatican*. There is also a reprint, on 6 full pages, of excerpts from the encyclical *Mystici Corporis* of Pope Pius XII. Eleven and a half other pages are advertisements, table of contents, and lists of Tridentine Masses, so out of the magazine's total of 44 pages, only 15½ contain something new. The price has been increased to \$30 per annum (six issues), an increase of \$5 over the former price.
44. The October 15, 1993 issue of *The Remnant* contains an anti-semitic article by Robert Dahl comically claiming that the Vatican and Israel have agreed that jurisdiction over

a part of Jerusalem is to be transferred to the Holy See. Dahl says that the Palestinian Arabs are led by the Masons.

45. The October, 1993 issue of *Inside the Vatican* has so many silly typographical errors that the magazine risks being taken as a laughing-stock. On page 17, *too* appears where *to* is required, *dies* for *died*, and *you* is twice divided between two lines with *y-* on one line and the continuation *ou* on the next. In the article on Cardinal Siri, Pius XII is said to have died in 1953, and the new word *ascinating* appears. On page 35, we read of a Pope that the Chairman has never heard of, Paul VII. If one counts the covers, there are only three and one-third pages of advertising (out of 58), and one of those is by the printers. A full page ad hawks videos about a pretended visionary in Syria for ignoramuses credulous and wealthy enough to purchase them. Publications like the *National Catholic Register*, the *Wanderer*, and *Inside the Vatican*, which print advertisements and inserts touting such absurdities, assume that their readers are buffoons. In some cases, they might be right. Finally, there is a tempest in a tea pot about whether the title of the Pope's latest encyclical ought to have been *Splendor Veritatis* instead of *Veritatis Splendor*; no mention is made of the obvious reason why the latter option was selected (both are possible), namely, that *truth* is the emphatic word, not *splendor*.
46. Fr. Joseph Fessio, S. J., publisher of *The Catholic World Report*, the best of the monthly news magazines, is the author of the article "One Bad Translation Begets Another" in the November, 1993 issue of his journal. Fessio shows that the English text of the *Instruction on Translation of Liturgical Texts* of 25 January, 1969 is not a reliable translation of the French text of the same document issued by the *Consilium* for the Implementation of the Constitution on the Sacred Liturgy, which Fessio says was the official version. Fessio argues that the English translators falsified the French text in order to produce something more favorable to the ICEL method. Paragraph §12 of the *Instruction* has the phrase "he or she", and paragraph 20 "himself or herself"; the Chairman wonders what the French had in these spots.
47. The Chairman has viewed the video tapes of the Jones-Davies debate (see items #39 and #43 above), which he bought from *Keep the Faith, Inc.* for \$50; the sound on both tapes was excellent, but the video portion was often of poor quality, and the Chairman got a headache from watching. The discipline customary in debates was not adhered to; Dr. Jones, in his opening statement, talked much longer than the allotted time, and so an equal extension was given to Mr. Davies. When the time came for questions from the

panel of three, one of the *troika*, Mr. Thomas W. Case, did not seem to have been informed of the format, and had come prepared with a statement rather than a question. The audience was on the side of Davies and made frequent demonstrations of its feelings; even the moderator, Dr. William Marra, intervened unnecessarily two or three times in a manner not favorable to Jones. The disarray was such that a contemplated session of questions from the audience had to be cancelled. Jones, by relying only on a dated article in the eighty year old *Catholic Encyclopaedia*, all but collapsed when the case of Pope Liberius was brought up for discussion and gave the impression that he was grasping at straws. His insistence that the Pope is above the law did not reassure the listener that Dr. Jones is sufficiently critical to appear credible to those who have not already adopted his position. Davies, who began incoherently, as if he had not bothered to prepare, improved as the debate progressed and may be said to have bested his opponent.

The weakness of Davies, which was not exposed by Dr. Jones, is that he interprets the Bible in a way that the advancement of knowledge no longer allows. He calls his errors *Catholicism*, and the truths he denies, *modernism*. Since many of his "conservative" opponents are committed to the same interpretation, they can never defeat him in controversy but must ever be confounded at his hands. The movement he champions is closer in spirit to the Ayatollah Khomeini than to Jesus Christ.

48. In the November, 1993 number of the newsletter of the Latin Mass Society of England and Wales (No. 98), it is reported, on page 5, that priests taking part in the procession of the Blessed Sacrament at Lourdes often wear baseball caps to shield themselves from the sun.
49. The November 4, 1993 issue of *The Wanderer* reports on page 11, in an article by Mary M. Kraychy, that Cardinal Bernardin sang a Pontifical High Mass in Latin at St. John Cantius Church, Chicago, on Sunday, September 19, in celebration of the centennial of the parish. The choir sang Schubert's Mass No. 3 in B-flat, D. 324, and the Gradual *Locus Iste* by Bruckner. At the end, the altar was incensed during the singing of Mozart's *Te Deum Laudamus*. The same issue of *The Wanderer* has an article based on a long interview with Dr. Page, the Executive Secretary of ICEL. He contradicts the argument of Fr. Joseph Fessio (see item #46 above) that the English "translation" of the *Instruction on Translation of Liturgical Texts* is less authoritative than the official French text. He says:

[The translations of the French document] were not meant to be word for word translations of the French because it was felt that each language had its own properties. . . . So the English version of that document is as much an official version as the French.

49. "Everyday Mass" is the title of Ann Wroe's *Viewpoint* in the 30 October, 1993 number of *The Tablet* (London). Wroe says that she attended an old rite Low Mass in London celebrated under the Indult and that the priest, with his back to the people as if they did not matter, raced through the whole thing at top speed. In the English Mass, she says, at least the congregation counts, and "the modern Mass, ordinary if you like, banal if you like, is also as clear and unadorned as a pane of glass, and through that glass we may sometimes glimpse God."
50. The November, 1993 number of the *Informationsblatt der Priesterbruderschaft St. Petrus*, German language newsletter of the Priestly Fraternity of St. Peter, reports that in their autumn general meeting, the German Bishops decided not to admit the priests of the Fraternity into their dioceses unless they agreed to celebrate Mass according to the new books as well as the old.

* * *

Newsorthy Items

1. Richard Chonak writes that Fr. Frederick Murphy, rector of the Cathedral of the Holy Cross, Boston, celebrated the Old Latin Mass at the ecumenical outdoor Cathedral of the Pines in Ridge, New Hampshire, on June 12, 1993. Organist George Krim and the Latin choir of Holy Trinity Parish in Boston provided the music. Attendance at the weekly Latin Mass as Holy Trinity has recently passed the 200 mark. Latin Vespers according to the old Breviary were sung on a trial basis during the spring; the music was provided by a polyphonic schola called *In Illo Tempore*, a group organized by Dr. Robert Hill.
2. The following Church Music was sung at the Solemn Latin Mass at St. Patrick's Church, Portland, Oregon, by the *Cantores in Ecclesia*.

- June 19 — *Messe Cum Iubilo* (Durufle)
 June 26 — *Iesu nostra redemptio* (Byrd)
 July 3 — Mass for Three Voices (Lotti), *Ecce nunc benedicite* (Palestrina)
 July 10 — *Adoramus te, Christe* (Lassus), *Iesu rex admirabilis* (Palestrina)
 July 17 — *Messe Basse, Ave verum*

corpus (Faure)

- July 24 — *Missa Simile est Regnum* (Victoria), *Exaltabo te, Domine* (Croce)
 July 31 — *Ego sum panis vivus* (Palestrina), *Oculi omnium* (Byrd)
 Aug. 7 — Gregorian Proper/Ordinary
 Aug. 14 — *Missa Assumpta est Maria* (Palestrina), *Ave Maria* (Parsons)
 Aug. 21 — *Bonum est confiteri Domino* (Palestrina), *Expectans expectavi* (Lassus)
 Aug. 28 — *Missa La la maestra Pierre* (Lassus), *Intemerata Dei mater* (Ockeghem)
 Sept. 4 — Gregorian Proper/Ordinary
 Sept. 11 — *Ubi caritas* (Durufle), *Ave verum corpus* Peeters)
 Sept. 18 — *O salutaris hostia* (Langlais)
 Sept. 25 — *Christus factus est* (Giles), *Super flumina Babylonis* (Palestrina)
 Oct. 2 — Gregorian Proper/Ordinary
 Oct. 9 — *Ave verum corpus* (Faure), *Panis angelicus* (Franck)
 Oct. 16 — *Missa Aeterna Christi munera* (Palestrina), *Iehova, quam multi sunt hostes* (Purcell)
 Oct. 23 — *Audivi media nocte* (Tallis), *Vigilate, nescitis enim* (Byrd)
 Oct. 30 — *Missa pro Defunctis* (Anerio), *Iustorum animae* (Byrd)
 Nov. 6 — Gregorian Proper/Ordinary
 Nov. 13 — Gregorian Proper/Ordinary
 Nov. 20 — *Omnes gentes, plaudite manibus* (Tye)
 Nov. 25 — *Bonum est confiteri Domino* (Palestrina), *Expectans expectavi* (Lassus)
3. Msgr. Steven Otellini sang the Latin Mass at St. Ann Chapel of Stanford University on the Saint's feast day, July 26; the Choir of St Ann's Chapel sang Ockeghem's *Missa Mi Mi*. On August 14, the Choir sang Victoria's *Missa simile est regnum caelorum*.
 4. Our Dutch colleagues of the *Vereniging voor Latijnse Liturgie* held their General Assembly on May 22 in Hilversum. Dr. P. J. A. Nissen gave an address on "The History of the Renewal of the Liturgy among th

PREPARE YOUR HEART FOR CHRISTMAS

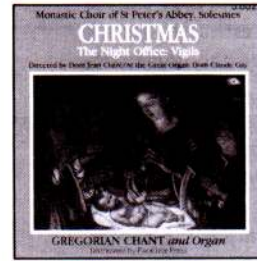
with Gregorian Chant — a never-ending circle of praise

Share the peaceful joy of Gregorian Chant with everyone on your Christmas list this season.



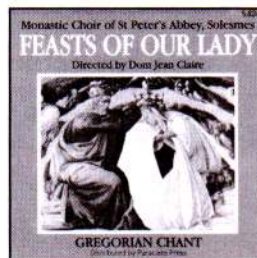
Christmas

With joyful praise, the sacred chants of this recording prophesy the coming of the Messiah and celebrate the birth of the newborn child. Chanted by the monks of the Monastery of St. Peter in Solesmes, France, these chants include the Introits, Graduals, Alleluias, Offertories, Communions, Responses, Hymns and Tropes from the *Midnight Mass* and the *Mass of the Day*. Available in cassette and CD.



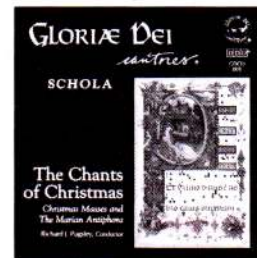
Christmas: The Night Office

Commemorating the very hour of the birth of the Messiah, these chants take the listener to Bethlehem to share in the praise and worship of the holiest of nights. These chants are taken from the new Roman Office according to the *Liturgia Horarum of Paul VI* and the *Antiphonale Romanum of John-Paul II*. Chanted by the monks of the Monastery of St. Peter in Solesmes, France. Available in cassette and CD.



Feasts of Our Lady

Breathtakingly beautiful, the graceful chants on this recording include two Masses of Our Lady, plus the four antiphons to the Holy Virgin: *Alma*, *Regina Caeli*, *Ave Regina Caelorum*, *Salve Regina* in the Solemn Tone and the four Antiphons in the Simple Tone. Chanted by the monks of the Monastery of St. Peter in Solesmes, France. Available in cassette and CD.



The Chants of Christmas

The unique celebration of Christmas in the Gregorian chant tradition lies in the fact that it includes *four masses*. Included in this Christmas album are the Gregorian chant Propers for: the Vigils Mass, Midnight Mass, Mass at Dawn and the Mass of the Day, as well as the Marian Antiphons. Chanted by the Women's and Men's Schola of the **Gloriae Dei Cantores**.* Available in cassette and CD.

About the choir: *Gloriae Dei Cantores*, Latin for "Singers to the Glory of God," is a 44-voice choir under the direction of Mrs. Elizabeth Patterson. They are critically acclaimed as one of America's finest choral ensembles. Most of the men and women in it are resident members of an ecumenical religious community on Cape Cod, Massachusetts. Latin chanting is a daily part of worship in their lives as they chant the Monastic Offices every three hours.

All cassettes are \$9.98 All CDs are \$15.98

Order Today Call Paraclete Press

1-800-451-5006 P.O. Box 1568, Orleans, MA 02653

Share the joy of Christmas through Gregorian Chant.

28 Carthusians". The following observations on the speech are by Mr. Fierens, the representative of the French LLA, and are translated from their bulletin *Pro Liturgia* (September, 1993, pp. 12-13):

The Carthusians, who decided to retain the use of Latin in the liturgy of their monasteries in its entirety, have, in effect, had very few changes to make in it to adapt it to the new post-conciliar *Ordo*. It is the case that most of the reforms made in the Roman Missal by Vatican II already existed in some way in the Carthusian liturgy, which had preserved the noble simplicity of the Roman Rite of the earliest times, in conformity with the Rule of St. Bruno, *numquam reformata quia numquam deformata* (never reformed because never deformed). One can cite, by way of example, the paucity of gestures, the extreme simplicity of the beginning and end of the Mass (the Carthusians never recited the psalm *Judica me* at the foot of the altar), the existence of the Universal Prayer (Prayer of the Faithful), or, even more, the very pronounced sobriety of the liturgical calendar.

5. The September, 1993 issue of the LLA Newsletter cost \$1406.09 to print and \$343.67 to mail out, for a total expenditure of \$1749.76. It was sent to the 1280 members of

the Association on Tuesday afternoon, August 17.

6. Our member Fr. Mark G. Mazza, pastor of Saints Cyril and Methodius Church in North Judson, Indiana, has sent the Chairman the *Daily Roman Missal* and the *Handbook of Prayers*, volumes which were reviewed by Alan Robinson in the December, 1990 issue of this Newsletter (pp. 5-6). Our member Sr. M. Priscilla Simmons, O. S. F., has asked that the members be informed that the Missal, which is as close to a daily Latin-English Missal as we are ever likely to have, is available for \$65 postfree from Scepter Publishers, P. O. B. 1270, Princeton, NJ 08542; the handbook is sold separately, and I am not sure of the price. The following excerpt is from Fr. Mazza's letter:

I hope that you will be able to use the copies of the *Roman Missal* and the *Handbook of Prayers*, which I mailed to you under separate cover. These are my gift to you. One of the most impressive sights that I have witnessed at the Shellbourne Conference Center in Valparaiso, Indiana, is the praying of the Mass in Latin by the members of *Opus Dei*. Everyone uses the missal I sent you, and they participate fully in all the parts that belong to the laity *completely in Latin*. All of the members of *Opus Dei* must study Latin thoroughly.

The priests celebrate their private Masses in Latin as well as pray the Divine Office in Latin. All of this is amazing since *Opus Dei* is primarily a lay movement and apostolate. What I like especially about their approach to Latin is that it is all matter of fact. There is no fanatical abuse of the church's language. The *Opus Dei* is fully committed to the Vatican II liturgical books.

Loomer Theological Booksellers

320 North Fourth Street

Stillwater, Minnesota 55082

612-430-1092

♫ The largest stock of out-of-print Catholic books in North America

♫ Specialists in scholarly titles in all languages

♫ Written want lists welcome; catalogues issued

♫ Libraries appraised & purchased anywhere in North America



**Office of the Chairman
Prof. Dr. Anthony Lo Bello
Box 29, Department of Mathematics
Allegheny College
Meadeville, PA 16335**

**BULK RATE
U.S. POSTAGE**

PAID

**PERMIT # 103
MEADVILLE,
PA 16335**