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FROM THE CHAIRMAN

I write this column in the afterglow of a wonderful event in the life of my diocese. On Sunday, July 10th, the Most Reverend Alfred C. Hughes, Bishop of Baton Rouge, celebrated the Holy Sacrifice of the Mass at St. Agnes Church in Latin, using the Missal of 1962. (Details are given below under "From the Local Chapters") A glowing account, complete with color photographs of the event, was published the following weekend in Saturday, the local secular newspaper published by the Baton Rouge, Morning Advocate.

About one thousand persons attended this Mass, and many more read the newspaper account.

I mention it here because of its implications for our efforts on the national scene.

First, nothing that is stable and of lasting value to our movement can be achieved without the involvement of the bishops. It is no secret that a number of American bishops are indifferent to the fate of the Latin Mass. In our opinion, there is no better way to change indifference into support than by persuading your bishop to celebrate the Latin Mass. A good many priests and bishops have remarked privately that they felt no interest in the Latin Mass until they celebrated it at the request of some local group: then they felt the growth of an affection for it which still persists.

Second, our movement will be only minimally effective unless it grows. Pontifical Masses are an excellent opportunity to attract Catholics to attend the Latin Mass. Many of those whose attention is caught by a special Mass will come back frequently, and such persons may

be courteously invited to take part in the movement for the more widespread celebration of the Mass in Latin.

Bishop Hughes was invited to celebrate this Mass by the Latin Liturgy Association. It was the third Mass in recent months to be celebrated by the head of a diocese precisely because the local Latin Liturgy Association had issued the invitation. (The others were at St. John Cantius in Chicago on September 19, 1993 by Cardinal Bernardin, and in San Francisco at St. Mary's Cathedral on April 9, 1994, by Archbishop Quinn.)

My advice to all of our local chapters in this: don't assume that your local archbishop or bishop is adverse to the Latin Mass. Invite him to be your celebrant at such a special Mass as those mentioned above. You may be able to accomplish much good for the Church by such a request. If you were turned down a few years ago, try again: opinions have been known to change.

We will pray for the success of your efforts, and we ask, as always, that you remember us in your own prayers and Masses.



"Hail! Bread of Angels, broken, for us pilgrims food . . ."

ADDITIONS AND REVISIONS TO THE DIRECTORY OF LATIN MASSES

ALABAMA

Diocese of Birmingham

St. Theresa's Church
Leeds, AL
The correct Zip code is
35094

CALIFORNIA

Archdiocese of Los Angeles

St. John Vianney Chapel
Los Angeles, CA
Although the discontinuation of this Mass had been announced, reliable sources report that it continues to be said at 9AM on the 4th Sunday of the month. (1962 missal)

St. Thomas Aquinas
College Chapel
Los Angeles, CA
The celebrant of this Mass is no longer Fr. Gerard Steckler.

Diocese of San Jose

Our Lady of Peace Church
Santa Clara, CA
The time of this Mass has been moved to 7:30PM on Saturdays (anticipated Sunday Mass). 1962 Missal on the 1st Saturday of the month: otherwise 1970 Missal.

CONNECTICUT

Archdiocese of Hartford

Sacred Heart Church
New Haven, CT
Fr. Robert W. Ladish no longer celebrates this Mass. Celebrants include Revs. Robert V. Newman, S.C., James Richardson, S.C., and Donald J. French.

FLORIDA

Diocese of Orlando

St. Thomas More Church
This listing was erroneous; delete it.

ILLINOIS

Diocese of Peoria

Sacred Heart Church
Albington, IL
This Mass is no longer being celebrated.

Please add the following to your directory.

St. Philomena
3300 N. Twelve Oaks Drive
Peoria, IL 61604
Sundays at 1:30PM
1962 Missal
Celebrants include Rev. Msgr. Steven Rohlfs.

St. Augustine's Church
St. Augustine, IL
This mass is no longer being celebrated.

MASSACHUSETTS

Archdiocese of Boston

Holy Trinity Church
Boston, MA
Present arrangements are these:
1st, 2nd, 3rd and 4th
Sundays at 12 noon (1962 Missal);
5th Sunday at 10 AM (1970 Missal)
Holy Days and Ash
Wednesday : time varies, usually 7PM, except on Christmas (12 Midnight and 12 Noon) and Jan.1 (12 Noon): 1962 Missal.
High Mass with Gregorian chant on the 3rd Sunday; otherwise, either a Low Mass with choir or a Dialogue Mass with organ.
Celebrants include: Rev. Msgr. Dennis Sheehan, Fr. Frederick Murphy, occasionally Fr. David

Mullen (LLA).
Sung Vespers and Benediction in Latin on last Sunday of the month, September through May, at 5:30 PM.

Our Lady of the Assumption Church
Green Harbor MA
This Mass is no longer being celebrated.

MICHIGAN

Diocese of Lansing

All Saints Church
Flint, MI
The celebrant of this Mass is now Rev. Fr. Anthony S. Spinosa.

Diocese Of Marquette

Please add the following listing to your Directory:

Church of St. Mary
Rockland, MI 49960
Masses begin in August, 1994, schedule not yet ascertained.
1962 Missal
Celebrant: Rev. Ronald K. Timock (LLA)

NEW JERSEY

Diocese of Metuchen

Blue Army Shrine
Washington, NJ
The area code is now 908.

NEW MEXICO

Archdiocese of Santa Fe

San Ignacio Church
1300 Walter, N.E.
Albuquerque, NM 87102
Is now celebrated on both the 2nd and the 4th Sundays of the month and is a High Mass. Rev. John Fitzgerald and Rev. Valentine Young, OFM (LLA), celebrants.

NEW YORK

Diocese of Buffalo

Our Lady of Lourdes
Church
Correct the spelling of
the town to "Bemus Point"

Archdiocese of New York

Please add the following
listing to your
Directory:

Our Lady of Mount Carmel
Church
11 Mount Carmel Place
Poughkeepsie, NY
1st Sunday of the month
at 3:30PM
Music by the Mid-Hudson
Catholic Choir
1970 Missal

Diocese of Syracuse

St. Vincent's Mission
House
Utica, NY
The Celebrant is no
longer Fr. Wilhelm Golli
(now deceased).

PENNSYLVANIA

Diocese of Pittsburgh

St. Boniface Church
Pittsburgh
(Part of Holy Wisdom
Parish).
Current schedule:
Sundays at 8AM (Low) and
11AM (High);
Also 1st Fridays at 7:30
PM, 1st Saturdays at 9:00
AM, and Holy Days at 7:30
PM.
1962 Missal

Diocese of Scranton

St. Gregory's Priory
Scranton, PA
Current schedule: Mon.
thru Thurs. 7:45 AM,
preceded by Lauds at 7
AM, Fri. at 5:15 PM
followed by Exposition,
Rosary, and Benediction.
Sat. at 9 AM, preceded by
Rosary at 8:35 AM.

St. John the Baptist Church Scranton

The celebrant of this
Mass is now Fr. Daniel
Oppenheimer, F.S.S.P.

Holy Rosary Church
Wilkes-Barre, PA
This Mass (ordinarily a
Low Mass) is celebrated
according to the 1962
Missal.

Oblates of St. Joseph
Seminary
Yatesville, PA
The celebrant of this
Mass (which is ordinarily
sung) is now Fr. Daniel
Oppenheimer, F.S.S.P.

TEXAS

Diocese of Corpus Christi

Blessed Sacrament Chapel
Corpus Christi TX
This Mass is no longer
being celebrated.

WASHINGTON

Archdiocese of Seattle

Immaculate Conception
Church
Seattle WA
This Mass is now
celebrated according to
the 1962 Missal.
Celebrants include
the Rev. Fr. John
F. Sheehan, S.J.

Abbey of Our Lady of the
Rock
Shaw Island WA
The present celebrant is
Rev. Fr. Gerard G.
Steckler, S.J.



CANADA

ONTARIO

Diocese of St. Catharines

The correct spelling of
this diocese and city is
"St. Catharines." The
area code is now 905.

Archdiocese of Toronto

Please add the following
locations to your
Directory:

St. Patrick Church
91 Church Street
Schonberg, Ontario
Sundays at 9 AM
1962 Missal

St. Cecilia Church
161 Annette Street
Toronto, Ontario
Fridays at 7:45 PM
Also Easter Sunday
morning.
1962 Missal
Celebrant: Rev. Francis
Tuck

St. Edward the Confessor
Church
Willowdale, Ontario
The time of this Mass is
now 1:30 PM. Benediction
still follows.



FROM THE LOCAL CHAPTERS

BATON ROUGE

As mentioned on page one of this issue, Bishop Alfred C. Hughes of Baton Rouge celebrated the Latin Mass at St. Agnes Church on East Boulevard in Baton Rouge at 11:00 AM on Sunday, July 10th. Despite a driving rainstorm, nearly every seat in the church was taken (seating capacity is 1,100 persons). The choir outdid itself, adding to its usual repertoire the singing of "Ecce Sacerdos Magnus" as the entrance hymn and other impressive works. After Mass, the Blessed Sacrament was removed to the side altar and the national Chairman of the LLA, Professor Edgeworth, was invited to enter the sanctuary to express the thanks of the congregation to the Bishop.

The Mass also marked the anniversary of priestly ordination on the part of the three priests who either celebrate the Latin Mass at this church or assist in the distribution of Holy Communion. It was the 45th anniversary of the ordination of Fr. Dermot Molony, C.S.Sp., and of Father Peter Crifasi (a member of the LLA who was actually baptized at this parish), and the 40th anniversary of the pastor, Fr. John Spriggs, C.S.Sp.

The bishop and his clergy were feted afterwards at a reception hosted by the Baton Rouge LLA chapter and the ladies of the parish. The bishop remained for about two hours, clearly in high spirits, talking with the faithful, many of whom took this opportunity to discuss with the bishop the possibility of a daily Latin Mass at this parish.

The headline of the subsequent newspaper account of the event read: "Bishop Hughes Supports Latin Mass." Coverage was highly positive.

Among those present were a number of students from Louisiana State University who were attending their first Latin Mass. Perhaps some of their comments may be of interest to our members:

"I went to the Mass and enjoyed it very much. I am not Catholic, but my husband is. ... The Latin makes you feel as if you are linked to the people that have come centuries before you. ... I feel that when the priest is facing the tabernacle he is showing his devotion to God and when he turns to the congregation he is including them in his worship of God. ... My husband who is a Catholic has never attended a Latin Mass, and he said he would

like to have the opportunity; it is something that all Catholics should have the chance to enjoy." --A.L.

(Comment: The advantages of Latin are obvious even to persons outside the Church. How sad that some officials within the Church turn a blind eye to all this.)

"Many people were raised going to the Latin Mass (such as my father) and may feel a loss because this is rarely an option today." --L.D.

"I understand the reasons why some say the Tridentine rite distances God from the worshippers. However, I feel that in the past few years there has been too much informality, resulting in a loss of respect toward God. ... I think that the Church need to examine the 'new' ways that have developed and look back at the Tridentine rite for direction." --L.L.L.

A note of color was added to the event by the local council of the Knights of Columbus, who attended in full regalia. Also present were the local Missionaries of Charity (Mother Theresa's order), who appeared to be very pleased by the event.

The chapter hopes such an event can be repeated on future occasions.

CLEVELAND

Vespers were sung in Latin before the Blessed Sacrament on Passion Sunday, March 20th, at Immaculate Conception Church in Cleveland. The ritual was concluded by Benediction.

We offer our prayers and good wishes to our member Albert Casey, who received tonsure as a Benedictine at St. Andrew's Abby in Cleveland on May 2nd. Let us pray that he may receive the grace to discern and follow his true vocation.

ST. PAUL-MINNEAPOLIS

(Minnesota Chapter)

This chapter elected new officers on December 19, 1993. The new officers are: Chairman, Professor James M. May of St. Olaf's College (a noted classical scholar); Vice Chairman, Rev. Mr. Bernard A. G. Pedersen; Secretary-Treasurer, F. Carl Miller, Jr. The new officers intend to disseminate the Minnesota portion of the LLA's Directory of Latin Masses as a booklet, and to concentrate on publicizing these Masses. The Chapter is in sound

financial condition.

We offer our congratulations and good wishes to the new officers, and our profound thanks to their predecessors, particularly to the immediate past chairman, Mr. Harold Hughesdon, and to the founder of the chapter, Mr. Duane Galles, who is providing valuable services to the Church at the present time through his expertise as a canon lawyer.

SAN FRANCISCO BAY AREA

The success of the conference of Gregorian Chant sponsored by this chapter at St. Mary's Cathedral on Saturday, April 9th, continues to bring benefits to the Church and to our movement. An enthusiastic account of the event was given by Paul Likoudis in the June 9th issue of *The Wanderer*.

Participants in the conference included Father James Aylward, Pastor of St. Sylvester's Church in San Rafael; Christoph Tietze, Director of Music at St. Mary's Cathedral; Prof. William P. Mahrt, Professor of Early Music at Stanford and Chairman of our local chapter; and Dr. Mary Ann C. Eiler, an LLA member who is also president of the local chapter of Catholics United for the Faith. Eighty-five persons attended the conference.

No fewer than five hundred persons attended the Pontifical Latin High Mass in the Cathedral which followed (some members have sent me higher estimates than that). As Mr. Likoudis reports, "For the hundreds who packed the cathedral, it was the most beautiful Mass most had attended in decades."

Congratulations to Professor Mahrt and his chapter for putting on such a wonderful liturgical event! A full report on the event--including details of the careful planning which went into it--has been prepared by our member Mr. Lyle Settle, and is available on request from the Secretary-Treasurer of the Latin Liturgy Association, Mr. Scott Calta, at: P.O. Box 831150, Miami FL 33283.

PITTSBURGH

The life of this local chapter has centered on the Latin Mass celebrated at Saint Agnes Church in Oakland. On June 5, 1994, the parish was closed and the Latin Masses were moved to Saint Boniface Church, which will no longer be an independent parish but will be part of the new Holy Wisdom Parish. It is good to see that, even amid major changes in the diocese, the needs of those who favor the Latin Mass were not forgotten.

Dr. Joseph Beierle (our local chapter chairman) and his fellow officers did an outstanding job in preparing worshippers for the transition by frequent mailings to all chapter members, as well as by an informational bulletin distributed at the Masses.

The chapter sponsored a visit to Pittsburgh on June 8th by Father Timothy Svea and two other representatives of the Institute of Christ the King, Sovereign Priest. (More on this group later in this issue.)

In addition, we understand that the Rev. Mr. Mark Fischer, who is studying for the priesthood at the Fraternity of St. Peter's seminary in Wigratzbad, was able to spend a month in Pittsburgh this summer with the aid and support of the local chapter.

We wish you every success in your new location!

WILMINGTON

Although not a chapter of the LLA, the Regina Coeli Society (founded 1975, just like the LLA) does an admirable job of promoting the Latin Mass in their diocese.

On June 3rd they celebrated the 50th anniversary of the ordination of their regular celebrant, Rev. Fr. John Heckel, O.S.F.S. The Latin Mass celebrated that day at St. Joseph's Church in Wilmington was the "Mass in F" by W.A. Leonard, sung by the Regina Coeli Choir under the direction of Joseph Kendra and accompanied by organist Diana George.

A luncheon was held afterwards at which the featured speaker was syndicated columnist Joseph Sobran.

NEWSWORTHY ITEMS

1. A major undertaking on the part of the Saint Joseph Foundation could result in a breakthrough for the legal rights of Catholics who favor the Latin Mass according to the old form.

It is well known that certain bishops in the United States and elsewhere have categorically denied every request for the celebration of the Mass according to the 1962 Missal. (However, some who at first refused eventually gave consent, e.g. the Archdiocese of Seattle and the Diocese of Rochester.) A clear cut case is found in the Archdiocese of Detroit, where Archbishop Maida has denied all such requests. (It should be remembered that no less than eight parishes in his archdiocese celebrate the Latin Mass according to the

1970 missal, often with great beauty.)

Some of the unsuccessful petitioners brought their cases before the Pontifical Commission Ecclesia Dei. In December 1993, in keeping with what appears to be the new policy of this Commission under Cardinal Innocenti, all such petitioners were told that there was nothing which the Commission could do, and the local bishops were to have the last word.

Mr. Thomas A. Marshall of the Archdiocese of Detroit decided to appeal this decision to the Apostolic Signatura, often described as the "Supreme Court" of the Church (an imperfect analogy). With the assistance of the St. Joseph Foundation, the appeal was officially lodged on January 18, 1994, by canon lawyer Carlo Tricerri; it is listed as Prot.N.24801/93 C.A. (Marshall et alii vs. Pont. Comm. Ecclesia Dei). Regrettably, Mr. Marshall died unexpectedly of a heart attack and stroke on April 18th: may he rest in peace! However, the case will go forward.

Although the Roman courts in recent years have seldom if ever denied to a local bishop a prerogative claimed by him, this case, if successful, will establish that the Catholic faithful have a right to the old form of the Mass which their ordinary may regulate but not gainsay. Keep your eyes on this one, and pray for a wise and just outcome.

2. In our last issue (item #3 on page 9) we made brief reference to the Institute of Christ the King, Sovereign Priest. We have now obtained much fuller information on this interesting new society of priests.

The institute received canonical approval in 1990. It consists of 20 priests and 35 seminarians; its seminary at Gricigliano (near Florence) is small and can hold no more students at present.

Like the better known Priestly Fraternity of St. Peter, the Institute has had much success in attracting the favorable interest of members of the College of Cardinals. Among those who have performed ordinations for them in the last two years or visited their headquarters for other official purposes are Cardinals Arinze, Palazzini, Stickler, and Piovanelli.

During 1993 the Institute saw the ordinations of five priests (one each from France, Italy, and Spain, and two from the United States: Fathers Patrick Perez--an L.L.A. member--and Timothy McDonnell), one deacon (from France), and three subdeacons. The early months of 1994 witnessed one priest ordained (Fr. Marc Fontelle, sent to labor, sent to labor in the African

missions) and three subdeacons (one each from Brazil, Ireland, and the U.S., the latter being Glen Gardner of New Orleans, also an L.L.A. member for some years.)

At present the Institute is exercising its apostolate in seven dioceses spread over four countries: France (Archdiocese of Sens, Diocese of Montpellier), Italy (Archdiocese of Florence, Diocese of Siena, and Rome itself), Spain (Archdiocese of Madrid, and Gabon (Diocese of Mouila).

It has no presence in the United States at present. However, its U.S. representative, Father Timothy Svea, toured the U. S. and Canada from June 6th to 16th this year, visiting Toronto, Rochester, Pittsburgh (see above under "From the Local Chapters") Erie, Bemus Point NY, Washington DC and Cleveland.

To contact the Institute, write:
Institute of Christ the King,
Sovereign Priest
Gricigliano
50069 - Le Sieci (FI)
Italy

or write to:

Rev. Fr. Timothy Svea
P.O. Box 5417
McLean VA 22101-9998.

3. On Sunday, June 12, 1994, the Most Rev. Charles V. Grahmann, Bishop of Dallas, celebrated the Latin Mass according to the 1962 Missal for the Mater Dei Community in Dallas, a group which receives the benefit of the spiritual care of Father James Buckley, a member of the Fraternity of St. Peter. We hear that "the music was glorious."

4. On Friday, June 24th, the Most Rev. Maximilian Ziegelbauer, Auxiliary Bishop of Augsburg ordained to the priesthood nine members of the Priestly Fraternity of St. Peter. The ordinations took place at the major seminary in Wigratzbad, Bavaria. Seven of the nine newly ordained priests are from France, one is from Spain, and the ninth is an American, Father Nathan Vail.

Father Vail is a "late" vocation (he is 44), a native of California and a convert from the Episcopal Church in 1988 (the year of "Ecclesia Dei"). He studied the Classics at the graduate level at Columbia University before entering the seminary.

Father Vail will be assigned to the Fraternity's seminary in Elmhurst, PA, as will another one of the newly ordained priests, Father Michael Berger, whose special area of expertise is said to be the

liturgy.

On the day of the ordinations it was announced that the Fraternity's novitiate in Pennsylvania would be expanded into a major seminary! One year of classes will be added annually until a full seminary curriculum is completed. This development has the support of the local ordinary, the Most Rev. James Timlin, Bishop of Scranton.

This change is highly significant. It means that young men from the U.S. who wish to give their lives to Christ in His priesthood and who prefer to celebrate the Mass exclusively according to the old Missal need no longer go overseas to complete their studies. Until now, some seminarians found it difficult to attend lectures in French or German and pass examinations in theology or philosophy which were given in those languages.

On June 29th a Canadian member of the Fraternity was ordained deacon at Wigratzbad, the Rev. Mr. Charles Ryan. He will be spending most of the next six months working in the Diocese of Rapid City, South Dakota with his confrere Father Michael Irwin.

We extend our good wishes to all the newly ordained. May they win many souls for Christ!

5. At the present time the L.L.A. Chairman is teaching a course in Ecclesiastical Latin at Louisiana State University (in addition to one on the Utopia of St. Thomas More). Sixteen students started the course in June, and thirteen are still sticking with it. There is a certain irony in such a course being offered at a secular university, while nothing similar is offered at most Catholic universities and colleges.

Perhaps you would like to learn Ecclesiastical Latin but do not have a course like this available to you in your area? One solution is to order the book and audio tapes of the home study course in Church Latin entitled "Cursus Linguae Latinae Vivae." The author of the course is the well known Father Suitbert, O.C.D.; some of our members have participated in the *Feriae Latinae* conducted by Father Suitbert and organized in the U.S. by our member, Mr. Jan Halisky.

The course costs \$62.70; that includes postage and handling. To order, send your check to: Editiones Familiae Sancti Hieronymi, 507 South Prospect Avenue, Clearwater, FL 34616.

6. Another item of interest to our members is the book written by our member, Monsignor Tullio Andreatta, K.H.S., best known as the priest who brought the Latin Mass back to the San Diego Diocese. His

book is entitled *My Latin Tridentine Mass*, and is available for \$10 (that includes postage and handling) from: Msgr. T. Andreatta, P.O.Box 82615, San Diego CA 92138.

7. Recently the Association for Latin Liturgy (in Britain) issued a most interesting collection of essays on Catholic liturgy entitled *A Voice for All Time*. The editors are Christopher Francis and Martin Lynch of the A.L.L., and twenty-eight different topics are addressed. The book is available for 12 pounds sterling from: The Treasurer, Association for Latin Liturgy, 47 Western Park Road, Leicester LE3 6HQ, England.

The A.L.L. offers a wide variety of valuable publications at modest prices, ranging from an "Amo Missam Latinam" bumper sticker to the hefty New Latin English Sunday Missal. Anyone who wishes to receive a copy of their order form should request one from the L.L.A. Chairman, or else contact the A.L.L. Treasurer directly at the address given above.

FROM THE PRESS

1. In its issue of December 24, 1993, the Texas Catholic Herald drew attention, in a nicely illustrated article, to the increased attendance at the Latin Mass long offered at Holy Rosary Parish, 3600 Travis Street, Houston, TX, due to the upgrading of the Gregorian Schola.

According to our member Father Victor Brown, O.P., Pastor of Holy Rosary, a parishioner who is devoted to the Latin Mass offered to help subsidize the hiring of several professional singers, principally from the graduate program in music at the University of Houston. This was done (with anomalous consequence that a majority of the schola was non-Catholic!), and the result was altogether satisfactory: sharply increased attendance at the Latin Mass (with increased donations likely to cover the entire cost of the venture), increased solemnity (due in part to the purchase of proper choir robes and the inclusion of the singers in the opening procession), and "a corresponding appreciation of the Latin liturgy."

Our members might wish to consider whether such a venture might be beneficial in their own parishes. If you try it successfully, be sure to follow Father Brown's lead and seek appropriate publicity in diocesan and secular media. (This goes under the heading of "The Wisdom of Father Brown," with apologies to G.K. Chesterton.)

The names of all the singers are

listed, and I confess the being especially taken by that of Mr. Rodney Doremire, whose surname is a melody in itself.

2. In the "Viewpoint" column of Our Sunday Visitor on March 27, 1994, Mrs. Ann Carey of South Bend, IN very pertinently asked: "No chants happening in today's Church: Why have our churches given Gregorian chant a bum rap?" In the tradition of Dr. Thomas Day, quasi-official gadfly of the American church music establishment, she observes:

"What has happened in the churches I frequent is that the liturgists have virtually abandoned all of the music that has been part of the Catholic tradition for hundreds of years. In its place they have introduced some music that is quite prayerful and lovely, and some that is almost worse than the stuff my sons listen to on their CD players. . . . What's wrong with including traditional music in our liturgies regularly? It would be so nice to hear a Gregorian chant again in our churches -- not just on CDs."

May I suggest to our members that they should think about making points as sound as these, writing them down briefly and plainly, and sending them in to the Visitor or a similar paper for publication as a "Viewpoint" column? At the very minimum, our members should send in a letter to the editor whenever an item such as this appears, saying, "How right Mrs. Carey is!"

3. The New Yorker of June 6, 1994, contains a profile by Francine du Plessix Gray of one of the most cultured women in America: Adele Chatfield-Taylor, President of the American Academy in Rome. The piece is entitled "Rebuilding Rome."

One passage caught my eye and brought sorrow to me. It was this: "On Sundays she spends four hours singing in her church's choir and rehearsing for the following week. A Catholic church? No, she became disillusioned with Roman Catholicism when 'they revamped the liturgy and threw out the Latin and all the other good stuff.' Instead, she attends an Episcopal Church." This, despite her training at the Convent of the Sacred Heart in Connecticut and at Manhattanville College!

How many fine and noble souls have been lost to the Church by the thoughtless expulsion of Latin from the sanctuaries? Let me ask a very blunt question: are our shepherds so indifferent to the loss of souls such as this (loss of Catholics, at least) that not one of them will move beyond the stage of tolerating the Latin Mass and begin to actively promote it? The

good shepherd leaves the ninety-nine and goes in search of the one who is lost. We will not bring her back with the sound of guitars in the sanctuary.

4. The Wanderer of June 9th contains a full page article by Paul Likoudis, "Will Catholic Churches Be the Last Holdouts Against the Invasion of Chant?" (Mentioned above: San Francisco Bay chapter, under "From the Local Chapters.") In it the author provides an answer both to his own question and to the similar one posed by Mrs. Carey (see item #2 above) by quoting one of the founding members of the L.L.A., Monsignor Richard Schuler, as follows:

"It was the liturgists who deprived the Catholic people of chant. What happened is that the church music industry fell into the hands of charlatans. The Church always gets what she wants, even if it takes 100 years, but unless the charlatans think they can make some money on chant, you're not going to see it in too many parishes."

I have known for years that our Association contains many remarkable persons, but few of them can surpass Monsignor Schuler for wit, charm, and candor. He has hit the nail on the head, as usual.

5. The Miami Herald of June 24th contained an excellent article on the Latin Masses celebrated in the Miami Archdiocese. The writer, Peggy Landers (no relation to Ann), was careful to get her facts straight, and tells her readers exactly when and where to find these Masses. A photo shows Monsignor Bryan Walsh celebrating the Holy Sacrifice at the chapel of St. Thomas University. She interviewed three of our members and prints their comments on the Mass. The comments are all very much to the point, but the best of all are the words from our Secretary-Treasurer Mr. Calta: "I think the Latin Mass speaks of the historical continuity of the Church and our faith. It makes a statement in a very secular world about what is truly sacred and what is truly beyond any culture and society. The reverence, the music, the Gregorian chant, all of the elements of the Latin liturgy have been the Church's spiritual treasury since almost its earliest days. It would be a shame to abandon it now!"

Bravo Scott! May I suggest to other members that it is often profitable to telephone the writers for the religion page(s) of your local secular paper and suggest a story of your local Latin Mass? Make the effort; our Lord will give the increase in His good time.

6. Finally, the June 1994 issue of Catholic World Report contains not merely one but three items of interest to our members.

A. First (page 16): the Catholic media widely reported the ordination to the Catholic priesthood on April 23, 1994, of the former Anglican Bishop of London, Father Graham Leonard. What was not so widely reported was the fact that the ordination ceremony was conducted in Latin, including the key phrase "si non es iam valide ordinatus" ("if you are not already validly ordained"). Father Leonard had wished the phrase to be included in the ceremony, much as Cardinal Newman wanted Blessed Dominic Barberi to include the phrase "si non es valide baptizatus" ("if you are not yet validly baptized") in the ceremony of his admission to the Catholic Church, a ceremony which also took place in Latin. Cardinal Hume performed the ordination.

B. Second (page 41): the newly released English translation of the Catechism of the Catholic Church contains a number of passages in which the prayers of the Mass are quoted verbatim. In the draft version, the translators simply plugged in the ICEL English version of the passages. In the course of the revision, however, Rome struck out the ICEL language, which was usually so distant from the Latin original as to completely obscure the point being made, and replaced it with an accurate English translation.

What does this imply? If the ICEL "translations" are not good enough for Rome, ought they to be considered good enough for the Catholic faithful?

C. Finally (page 62) the issue includes a merry interview by the pseudonymous "Trixie Bonvivante" of an imaginary (?) Catholic pastor who does a marvelous job of defending his conservative pastoral practices in the language of the Catholic left. A key example:

"Bonvivante: I understand you say Mass in Latin, not English. Why is this?

Fr. Smiley: The most repressive regimes in history have been English-speaking. Look at the conduct of the United States over the last 45 years. We need a more pastoral and politically sensitive language with which to celebrate liturgy. I mean, Romans haven't oppressed nations in over 1600 years. I feel we must recognize the sinfulness of English-speaking peoples by refusing to use the language of oppression, persecution, and blood. It's a social-justice thing."

I hope our members will not think me unduly frivolous for including this piece. I pray the day never comes when the Latin

Mass movement forgets how to smile and how to laugh.

MISCELLANY

1. On February 28, 1994, Mr. William R. Opelle, President of the Traditional Mass Society (the U.S. affiliate of Una Voce), presented our Holy Father the Pope with petitions bearing some 40,000 signatures seeking the establishment of a "Traditional Vicariate" which would have jurisdiction over those Catholics who identify themselves with the old form of the Mass. Such a Vicariate would operate in a way somewhat similar to that of the Military Vicariate which has been established in the U.S. since 1939: in particular, it would be non-geographical.

This is an interesting proposal which may face tough sledding at the Vatican, since it is certain to be opposed by the major hierarchies (and not merely that of the U.S.) who will see it as a threat to their legitimate authority. The present pontiff is usually deferential to the wishes of the major hierarchies (cf. altar girls), but has sometimes been known to defy them, for example by establishing Opus Dei as a Personal Prelature in 1982.

Let us watch and pray. Most of us feel in our hearts that our Lord intends to open up the horizons for the Latin Mass someday, but not one of us knows the means which He will choose to effect it.

2. A kindly member has sent us directions for finding St. Timothy's Church in Los Angeles. Our L.L.A. Latin Mass Directory lists over a dozen sites in Los Angeles and vicinity where the Latin Mass is offered, but most of these have it only once or twice a month, which can be confusing to the Catholic visitor. St. Timothy's has it every Sunday at 11:00 AM; very often the celebrant is Bishop Ward, whom those members who attended our 1991 national convention will remember with pleasure. The Missal used is the current one.

The directions are: Get on Interstate 405; head toward the Santa Monica Freeway (which is Interstate 10). Exit at National (which is the exit just before the Santa Monica Freeway exit, if you are coming from Los Angeles International Airport). At the first stoplight, turn right; at the next stoplight (only a few yards after your turn), turn left. You are now on Sepulveda Boulevard. Continue down Sepulveda a short distance to Pico Boulevard; turn right. St. Timothy's is two miles ahead of you, at 10425 West Pico Boulevard.

Clear? Well, that's as clear as

street directions get in L.A.

3. In May 1994 the Saint Augustine Center Association launched a petition drive, urging Catholics to petition their pastors and bishops to retain the use of altar boys (exclusively) in their parish or diocese.

In human terms, one sees little prospect for the success of such efforts, since the U.S. hierarchy was the most insistent of all in pressing for the creation of altar girls. On the other hand, the Latin Mass itself seemed a lost cause in 1975, so it would be foolish to predict the future with certainty, even on this point. And it is noteworthy that our sister society, the Latin Liturgy Association of France, has taken up the cudgels vigorously on this very point.

The address of the St. Augustine Center is 2101 Crystal Plaza Arcade, Suite 199, Arlington, VA 22202. Their Executive Director is Mr. Edward T. Snyder, a long standing member of the L.L.A.

CHANT WORKSHOP REPORT

On Saturday evening, April 9, 1994, several hundred people attended a Gregorian Mass sung in Latin at San Francisco's St. Mary Cathedral. Celebrated by the Most Rev. John R. Quinn, Archbishop of San Francisco, the Mass was the climax of a conference on Latin in the Liturgy and Gregorian Chant, held at the cathedral under the auspices of St. Mary Cathedral and the Latin Liturgy Association. The Mass had been preceded by an afternoon workshop and a concert of sacred polyphony. The Mass was followed by a reception in the cathedral hall.

This report summarized the conference and the preparations leading to it. The report also includes a collection of documents developed during the preparation. These are offered, not as paradigms, but as suggestive aids to those involved in similar projects.

The Latin Liturgy Association Newsletter will include portions of this report in upcoming issues, beginning with this one, or members may order complete copies. Contact Mr. Scott Calta (whose address is given on page one) to order a complete copy.

THE WORKSHOP

Eighty-five people attended the afternoon workshop, conducted by: Rev. James Aylward (Pastor of St. Sylvester Church, San Raphael), Christoph Tietze (Music Director and Organist of St. Mary Cathedral, San Francisco), William Mahrt (Professor of Early Music at Stanford University and Director of the Choir of St. Ann Chapel, Palo Alto), and Mary Ann Eiler (local chapter President, Catholics United for the Faith.)

CHANT A MIRROR OF CATHOLICISM

Fr. Aylward spoke on "Gregorian Chant as a Mirror of Catholicism," showing how Gregorian Chant provides a harmony to the themes of Vatican II about the Church--reflecting what the Church believes, doing what the Church does. Both the pre- and post-Vatican II Church have clung to Gregorian Chant because the chant closely reflects the nature and mission of the Church--that is, what the Church is and what it does. Eight characteristics common to Church and chant are:

1. Sacramentality--which means the wedding of the divine (words) and human (music) to produce a beneficial *tertium quid*. The divine element has the power; the human element communicates that power. The words with music have a limited effect; the music without words is meaningless. People rarely hum the chant, they sing the words.

2. Unity within Diversity--Just as there are many personalities in the Church, so there are many personalities among the various chant compositions. Contrast for instance the *Rorate Caeli*, *Domine Jesu Christe*, *Te Deum*, *Creator Alme*, *Adoro Te*, *Ubi Caritas*, *Quitiescumeque*, *Ad Regias Agoi*--all based on the different chant modes or scales--which of course, give the chant its distinct personalities.

3. Universality--Just like the Church, the chant has a musical breadth that supersedes the music and culture of particular times and places--that stands for something bigger than we are. This perhaps explains the recent popularity of the chant CD by the monks of Santa Domingo de Silos.

4. Inculturation--Just as the Church has incorporated bits and pieces of many cultures into its life, so the chant has borrowed

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various strains from Jewish, Greek, Roman, Byzantine, and pagan music and woven them into the unified *corpus* of Gregorian Chant.

5. Evangelization--Once the Church and chant "baptize" the various elements they import from various cultures, they export the finished product to the world at large, thus evangelizing it. The chant has heavily influenced the music of the western world, not only by its melodies and formal elements, but by its individual compositions.

6. Distinction of Roles--The Church's hierarchical and liturgical structure both presuppose a variety of roles. The various textures and forms of chant (syllabic, neumatic, melismatic) also presuppose various roles (cantor, choir, celebrant, congregation, deacon, etc.)

7. Orthodoxy--Just as the Church has a certain predictability and order in all its variety, so the chant rhythm and modes--with all

their creativity and freedom--follow patterns and limits which give the body of chant coherence and order.

8. Anamnesis--The Catholic Church moves into the future with a keen memory of its past. The chant has a knack of bringing back memories of community life to those who grew up with the chant. You might say that the chant, to some extent, has the power to build community through memory.

Thus, the Church treasures the chant as a precious heritage with great potential.

This concludes the first excerpt of the report on Latin Liturgy and Gregorian Chant, which was prepared by our member Lyle Settle. We are grateful to him for taking the time to prepare this excellent report to help our members who could not attend the workshop themselves.



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