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FROM THE CHAIRMAN

As the saying goes, we have good news and we have bad news. First, the good news.

In late July the Latin Liturgy Association wrote to all the bishops in the United States, inviting them to become Episcopal Advisers of the Latin Liturgy Association. We do this about every ten years: first in 1975 after the founding conference, then again in the winter of 1984-85. The response to these early invitations was modest: all told, a total of twenty-seven bishops replied in the affirmative to these first two mailings. And as the years passed, deaths gradually reduced the ranks of our Episcopal Advisers to fourteen.

But this time, what a world of difference! No fewer than twenty-eight additional members of the American hierarchy responded affirmatively to our invitations. This brings the number of U.S. bishops who publicly support the Latin Liturgy Association to forty-two, including the first two members of the Sacred College of Cardinals ever to support us in this capacity.

The names of all of our Episcopal Advisers (continuing, new, and deceased) are listed below. But first let me mention some of the characteristics of the responses to this mailing which confirm the conclusion that the attitude among members of the hierarchy toward us, and toward the Latin Mass, is much different now from what it was in the Seventies and Eighties.

When we wrote to the hierarchy in 1984-85, only a bare majority of the bishops replied, even in the negative. This year, nearly all of the ordinaries and a near majority of the auxiliaries replied. Few of the retired bishops replied, except those who saw fit to accept our invitation.

Unlike the response to earlier invitations, this year even most of those bishops who declined our invitation still went out of their way to praise our Association and its work-- a far cry from the laconic negatives of past years. Several excerpts from such letters appear below. This signals a change in the wind.

Only three bishops expressed the view that the work of the Association is of no value to the Church: two with remarkable candor, and one with such great tact that one can only hope he will soon be drafted into the papal diplomatic corps.

Two bishops joined our cause subject to the reservation that they wish to see only Latin Masses of the new form promoted and not the old. We respect their opinion; it is the prerogative of every member of this Association to decide which form or forms of the Latin Mass he shall promote or not promote.

This latest influx was particularly strong in Texas and the adjacent Gulf Coast. (We now have episcopal support in no fewer than twenty-one states.) In Texas, five of the six largest dioceses are headed by L.L.A. supporters: Austin, Amarillo, Corpus Christi, Galveston-Houston, and Fort Worth. Nearby Louisiana can boast of three ordinaries (New Orleans, Shreveport, Baton Rouge) as well as a retired missionary bishop. In addition, Louisiana was home to four of our deceased Advisors; and Archbishop Favalora of Miami is a Louisianian by birth.

Of the new Episcopal Advisers, many L.L.A. members will remember bishop Jakubowski as the principal celebrant of our 1993 national convention on Chicago. He and Bishop Pevco are both former Latin teachers.

Of special note is Bishop Howze of Biloxi, who celebrates the Latin Mass personally once a month, thereby setting a fine example for his brethren.

Your prayers are earnestly requested for Bishop D'Antonio, who is gravely ill.

Here is the list of Episcopal Advisers of the L.L. A. An asterisk indicates a bishop who is a new Episcopal Adviser.

*Anthony Cardinal Bevilacqua, Archbishop of Philadelphia
 *John Cardinal Carberry, Retired Archbishop of St. Louis
 *Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis
 *Elden F. Curtiss, Archbishop of Omaha
 *John F. Donoghue, Archbishop of Atlanta
 *John C. Favalora, Archbishop of Miami
 *Daniel E. Pilarczyk, Archbishop of Cincinnati
 John R. Quinn, Archbishop San Francisco
 Francis B. Schulte, Archbishop of New Orleans
 *J. Francis Stafford, Archbishop of Denver
 *Charles A. Salatka, Retired Archbishop of Oklahoma City
 *John S. Cummins, Bishop of Oakland
 *Joseph P. Delaney, Bishop of Fort Worth
 *R. Pierre DuMaine, Bishop of San Jose
 *Edward M. Egan, Bishop of Bridgeport
 *John A. Fiorenza, Bishop of Galveston-Houston
 William B. Friend, Bishop of Shreveport
 *Rene H. Gracida, Bishop of Corpus Christi
 *Joseph Lawson Howze, Bishop of Biloxi
 *Alfred C. Hughes, Bishop of Baton Rouge
 Raymond M. Lessard, Bishop of Savannah
 *John E. McCarthy, Bishop of Austin
 Leroy T. Matthiesen, Bishop of Amarillo
 James C. Timlin, Bishop of Scranton
 Juan Fremiot Torres Oliver, Bishop of Ponce
 *Thomas J. Welsh, Bishop of Allentown
 William G. Connare, Retired Bishop of Greensburg
 *Nicholas D'Antonio, O.F.M., Retired Bishop of Olancho (Honduras)
 *Bernard J. Flanagan, Retired Bishop of Worcester
 *Glennon P. Flavin, Retired Bishop of Lincoln
 W. Thomas Larkin, Retired Bishop of St. Petersburg
 *John L. Paschang, Retired Bishop of Grand Island
 Leo A. Pursley, Retired Bishop of Fort Wayne - South Bend
 John J. Scanlan, Retired Bishop of Honolulu
 *Loras J. Watters, Retired Bishop of Winona
 *Stephen E. Blaire, Auxiliary Bishop of Los Angeles
 Thomas J. Gumbleton, Auxiliary Bishop of Detroit
 *Thad Jakubowski, Auxiliary Bishop of Chicago
 *A. Edward Pevec, Auxiliary Bishop of Cleveland
 *Ricardo Surinach, Auxiliary Bishop of Ponce
 *Lawrence H. Welsh, Auxiliary Bishop of St. Paul-Minneapolis
 George E. Lynch, Retired Auxiliary Bishop of Raleigh

We salute each of the above prelates in a profound spirit of gratitude and appreciation.

For the benefit of the newer members of the Association, I list here the names of those deceased bishops who were Episcopal Advisers of the L.L.A. during their lifetimes.

James P. Lyke, O.F.M., Archbishop of Atlanta
 John F. Whealon, Archbishop of Hartford
 Richard H. Ackerman, C.S.Sp., Bishop of Covington
 Romeo R. Blanchette, Bishop of Joliet
 Thomas J. Durry, Bishop of Corpus Christi
 Lawrence P. Graves, Bishop of Alexandria-Shreveport
 Charles P. Greco, Bishop of Alexandria-Shreveport
 Hilary B. Hacker, Bishop of Bismarck

George L. Leech, Bishop of Harrisburg
Vincent M. Leonard, Bishop of Pittsburgh
Stanely J. Ott, Bishop of Baton Rouge
L. Abel Caillouet, Auxiliary Bishop of New Orleans
Thomas W. Lyons, Auxiliary Bishop of Washington

Requiescant in pace!

And now for the bad news. On August 2nd I suffered a recurrence of congestive heart failure, much worse than the episode in March; I was in the hospital three weeks (half of that on a respirator in Intensive Care), and have taken a year off from teaching in order to convalesce. All of this has greatly slowed my speed in responding to correspondence, so I beg your kind indulgence. The prayers of many are appreciated, and I am grateful to God Who has given me back to the world and more importantly to my family.

This leads to an explanation for the unprecedented number of typographical errors found in the September issue of this Newsletter. The manuscript had been prepared by our faithful volunteers and was ready to go to the printers when I fell ill. I was far too sick to correct proof, and, rather than delay the issue until I recovered, I asked that it be sent to the printers right away. I also asked that a box be added to the front page explaining the reason for the many errors, but due to some confusion this was not done. And so, I apologize for all the errata and am happy to assure our readers that I do indeed know how to spell such works as "canon" and "abbey."

Now for some announcements, all of them good.

First, an interim recruitment brochure has been printed (supplies of the old one were almost out and we needed to indicate the new officers). I am happy to send 100 copies of the brochure to any chapter which requests it, at no charge. Chapters planning major membership drives may order additional copies of the brochure at 10¢ a copy.

Bear in mind that there will be a major revision of the brochure early in the New Year. We need to update the list of bishops, and it will also be advantageous to reflect some of the events of recent years. So, when placing your order, specify whether it is for the interim brochure or for the new one, and, if it is for the new one, do not expect the order to be filled immediately.

Second, we have reprinted the prayer card which contains the text (in Latin and in English) of the Prayer for the Celebration of the Mass in Latin. Bishop Hughes has granted his licentia for the printing and distribution of the card. It is recommended that this prayer be used for the opening or the closing of the meetings of local chapters of the L.L.A., and also for private devotions.

I will send 25 copies of the prayer card, at no charge, to any chapter which requests it. Additional copies are available at 25¢ each. (The extra high quality card stock and the two-color inking process led to moderately high printing costs.)

Third, the annual revision of the Directory of Latin Masses has been completed and is now going off to the printer. We expect that copies will be available about Christmas. Because of the great increase in the number of Latin Masses (hurray!), it is no longer feasible to print the full Directory as a part of the L.L.A. Newsletter. It will be published as a booklet, as was done in the mid-eighties. Because of the increased size of the volume, the cost of the Directory must be increased to \$10 a copy. You may send your order in as soon as you wish. Bear in mind that this is the only Latin Mass Directory which includes both the Masses celebrated according to the old edition (1962) of the Roman Missal and Masses celebrated in Latin according to the new edition. Of course, we will continue to publish an update in each issue of the Newsletter.

Last, due to the generosity of our Pittsburgh chapter, I have on hand a number of copies of their newsletter, a quasi-parish bulletin for the Latin Mass community in Pittsburgh. It is remarkably good, and I shall be happy to supply one free copy to any chapter which request it.

I mentioned above that even those bishops who declined our invitation had for the most part rather flattering things to say about the Association and its work. I quote a few of these here.

"I agree that...it is also important to keep alive our Latin tradition. For this reason, I am supportive of your Association."--J.B.

"I agree with the need you expressed to preserve the Latin language. There are many reasons for doing so, one of which is that it serves as a sign of the universality of the Church. Please be assured of my prayerful

best wishes for you and the members of the Latin Liturgy Association." --E.S.

"I appreciate the work that you do."--T.E.M.

"Perhaps in a couple of years when I get more settled here I would be able to respond more positively to you."--H.F.

"I am grateful for your request and appreciate the goals of the Latin Liturgy Association. It is important that we retain the richness of our tradition." --T.J.M.

"In my private celebration of Mass, I often celebrate in Latin in the new rite." --J.F.

"...I support the goals of the Association wholeheartedly..."--J.K.

"Know that I will keep the worthy aims and purposes of the Latin Liturgy Association in my prayers." -
-D.F.

"...I consider the Latin Mass worthy of my attention, and...I do give permission for the celebration of the Latin Mass in the Diocese of X., and...I strongly promote the presentation of the great treasury of chant and classical church music..." --D.T.

"I still retain the custom of celebrating Holy Mass in Latin, as the mother tongue of the Church. I highly commend you for all that you do on behalf of this treasure of our faith in the Latin Rite of the Church." --W.C.

"I would appreciate it if you were able to send me any major publication of the Association, even though I am not an Advisor, as I do have an interest in the Latin Mass." --J.S.

"I am pleased that you consider me a person who might appreciate the Latin Liturgy. I appreciate it very much. This is the liturgy in which I was ordained and consecrated a Bishop." --J.H.

"...I am flattered to receive your invitation, and want to thank you for your kind consideration..."--A.M.

"It <your invitation> is tempting, especially since my very dear friend, Bishop Romeo Blanchette, was an Episcopal Adviser of the Latin Liturgy Association...He died a saint's death."--R.K.

"I appreciate the offer and the work of the Association...I, too, believe that Latin must continue to have a very special place in our Liturgy and in our lives."--E.H.

"..I admire the members of your association..."--T.G.

"I am in complete agreement with your desire to preserve and foster the Latin tongue at the celebration of Mass....Please be assured of my prayers and best wishes for you and all who collaborate with you in this apostolate."--J.M.

"I support the expressed purpose of the Latin Liturgy Association."--T.H.

"As a former organist and choir director with the Latin Liturgy, I am appreciative of the intent of your Association."--F.M.

"I am in full and earnest agreement with your principles and purposes..."--J.Q.

"I appreciate your efforts and I shall support them in prayer...I encourage you in your good works." --

L.D.

"I appreciate the solemnity and beauty of the chant when well done...I esteem highly the value of Latin to foster the understanding of the working of language and words."--E.W.

"As pastor here in the X Archdiocese I regularly scheduled a Mass of the Novus Ordo in Latin with Gregorian chant and the people enjoyed it...the names of the people involved give me great confidence in your work...I hope that the Latin Liturgy Association can further the good of souls that might be achieved by keeping...the Latin Mass available but avoiding the division and friction that other people bring to this discussion."--E.O.

"...I agree in principle with the points that you list regarding the importance of the Latin Mass and support the general purposes of your organization..."--C.S.

"I do not have any objection, ideological or otherwise, to what you are doing...[but] I will politely and respectfully decline at this time."--T.D.

"I certainly like your broad approach to preserving the Latin Liturgy as a heritage I very much appreciate."--W.B.

And remember, these are the comments of those who declined to serve as Advisers! I quote them to show that the Latin Mass movement has gained much respect in the eyes of the hierarchy over the last twenty years. The next time someone tries to tell you that promoting the Mass in Latin is contrary to "the mind of the Church," show him these quotations.

Till next issue, may God be with you. Ora et labora!

ADDITIONS AND REVISIONS TO THE DIRECTORY OF LATIN MASSES

ALABAMA

Diocese of Birmingham

St. Theresa's Church
Leeds AL
The street address of this church is:
320 Third Ave., S.E.

Archdiocese of Mobile

St. Joseph's Church
Mobile AL
The celebrant of this Mass is now Fr. Ernest J. Jacques, S.J. (Fr. Hortsman has passed away and Fr. Tonsmeire has been reassigned).

ALASKA

Archdiocese of Anchorage

Pioneer Home
Anchorage AK
The celebrant's name is Fr. George Endal, S.J.

Diocese of Fairbanks

Chapel of St. Therese of Lisieux
Fairbanks AK
Fr. Pepin's first name is Normand.

ARIZONA

Diocese of Tucson

St. Ann's Convent
Tucson AZ
The correct spelling is Ann, not Anne.

ARKANSAS

Diocese of Little Rock

Cathedral of St. Andrew
Little Rock AR
The schedule of Latin Masses is now:
Sunday at 10 AM;
Monday at 5 PM;
Tuesday through Saturday at 8:15 AM;
also Holy Days (time varies).

Church of St. Peter the Fisherman
Mountain Home AR
The Tuesday Mass has been discontinued.
Mass continues on Sunday and Monday.

CALIFORNIA

Diocese of Fresno

St Anne's Chapel
Fresno CA
Bishop Madera is no longer the celebrant of this Mass. The zip code of the chapel is 93706.

Archdiocese of Los Angeles

St. Joseph Chapel of Santa Teresita Hospital
Duarte CA
Celebrants of this Mass include: Rev. Fr. Robert Bishop, C.M.F. (LLA) and Rev. Msgr. Joseph W. Herres.

St. Thomas Aquinas College is located in Santa Paula CA; zip is 93060.

Diocese of Oakland

St. Margaret Mary Church
Oakland CA
Mass is celebrated on Holy Days here (time varies) as well as on Sundays.

Diocese of Orange

St. Mary's by the Sea
Huntington Beach CA
Mass is celebrated on Holy Days here (time varies) as well as on Sundays.

Mission San Juan Capistrano
San Juan Capistrano CA
Mass is celebrated on Holy Days here (time varies) as well as on Sundays.

St. Michael's Abbey
Silverado CA
The street address of the abbey is: 19292 El Toro Road, Silverado CA 92676-9801.

Diocese of Sacramento

St. Rose Church

Scaramento CA
Mass is celebrated on Holy Days here (time varies)
as well as on Sundays.

Diocese of San Bernardino

St. Frances Cabrini Church
Yucaipa CA
We apologize for misspelling the good saint's name:
it is Frances, not Francis.

Archdiocese of San Francisco

St. Francis of Assisi Church
San Francisco CA
This church closed permanently on June 30, 1994.

St. Patrick's Church
San Francisco CA
The time of this Mass is now 10:30 AM every
Sunday. It is now a full Latin Mass according to
the 1970 Missal (not hybrid).
The Schola Sine Nomine sings.

Please add the following location to your Directory:
Sts. Peter and Paul Church
666 Filbert Street
San Francisco CA 94133
11:30 AM on the 1st Sunday of the month
Hybrid: the celebrant's parts are said in Italian; the
propers of the day are sung in Latin by the Schola
Gregoriana; the people's parts (Kyrie, Gloria,
Credo, Sanctus, Agnus Dei) are sung in
Latin/Greek by the congregation.

Diocese of Santa Rosa

Holy Family Church
Rutherford CA
The correct zip code is 94573

COLORADO

Archdiocese of Denver

Church of the Good Shepherd
Denver CO
Celebrants include: Fr. Marcian T. O'Meara (LLA),
Fr. John V. Anderson (LLA), Msgr. Michael J.
Chamberlain, and Msgr. Robert F. Hoffman.

CONNECTICUT

Diocese of Bridgeport

Holy Name of Jesus Church
Stamford CT
The surname of the junior celebrant of this Mass is
Pikulski.

Archdiocese of Hartford

Sacred Heart Church
New Haven CT
Mass is celebrated on Holy Days here (time varies)
as well as on weekdays.
Fr. Donald J. French is no longer a celebrant of this
Mass (he has moved to Pennsylvania and joined
the Priestly Fraternity of St. Peter).

Diocese of Norwich

St. Joseph's Church
North Grosvenordale CT
The street address of this church is:
12 Main Street.
The celebrant's first name is Gregoire.

FLORIDA

Diocese of Palm Beach

St. Edward's Church
Palm Beach FL
The street address of this church is:
114 North County Road

Diocese of St. Petersburg

St. Theresa's Church
Spring Hill FL
Mass is celebrated on Holy days here (time varies)
as well as on Sundays.

ILLINOIS

Diocese of Belleville

St. Henry Church
Belleville IL
This Mass is no longer being offered.

Please add the following location to your Directory:

Holy Family Church (in "the Log Church")
116 Church Street
Cahokia IL 62206
Sunday at 10 AM (1962)

Archdiocese of Chicago

St. Thomas More Church
Chicago IL

Mass is celebrated on Holy Days here (time varies)
as well as on Sundays.

Diocese of Peoria

Sacred Heart Church is located in Abingdon IL.

IOWA

Diocese of Des Moines

Please add the following location to your Directory:

Basilica of St. John
1915 University Avenue
Des Moines IA 50314

4th Sunday at 4 PM (1962)

Celebrants: Fr. David Santoro, O.P. , and Fr.
Eugene Koch

Diocese of Sioux City

Please add the following location to your Directory:

Cathedral of the Epiphany
1011 Douglas Street

Sioux City IA 51105-1399

2nd and 4th Sunday at 8 AM (1962)

KANSAS

Archdiocese of Kansas City

Church of St. Mary and St. Anthony
Kansas City KS

The time of this Mass is now 9:30 AM.

St. Joseph Church
Topeka KS

The Latin Mass is celebrated here every day.

MAINE

Diocese of Portland

Chapel of the Cathedral of the Immaculate
Conception
Portland ME

This Mass is now celebrated on both the 1st and the
3rd Sundays of the month.

MARYLAND

Archdiocese of Washington

St. Francis de Sales Church
Benedict MD

The correct zip code is: 20612-0306

Please add the following location to your Directory:

Old Church of St. John the Evangelist

9700 Rosensteel Avenue

Silver Spring MD 20910

Sunday at 8 AM (1962)

Celebrant: Fr. Krzysztof Oska, S.Ch.

MASSACHUSETTS

Archdiocese of Boston

Holy Trinity Church

Boston MA

The Latin Vespers (sung) are now held on the 3rd
Sunday of each month at 4 PM.

Diocese of Worcester

St. Ann House

Still River MA

The correct postal address of this convent is:
Route 110, Box 22.

MICHIGAN

Archdiocese of Detroit

Assumption Grotto Church

Detroit MI

The time of this Mass is now 9:30 AM.

Diocese of Lansing

Please add the following location to your Directory:

Sacred Heart Chapel

1501 East Michigan Avenue

Jackson MI 49201

Every Sunday (1962)

Diocese of Marquette

The correct name of Fr. Timock's parish is : St.
Mary and Sts. Peter and Paul.

MINNESOTA

Diocese of St. Cloud

Immaculate Conception Church
Sedan MN
The time of Sunday Mass here is now 10 AM .
Mass is celebrated on Holy Days here (time varies)
as well as on Sundays.
Celebrant's residence:
St. John Nepomuk Church
Route 2, P.O. Box 31
Lowry MN 56349
Celebrant's mailing address:
P.O. Box 427
Booten MN 56316

Archdiocese of St. Paul-Minneapolis

St Augustine's Church
South St. Paul MN
The time of the Mass is now 11:30 AM throughout
the year.

MISSISSIPPI

Diocese of Biloxi

Cathedral of the Nativity of the Blessed Virgin
Mary
Biloxi MS
The celebrant of this Mass is the most Rev. Joseph
L. Howze (LLA).

MISSOURI

Diocese of Kansas City-St. Joseph

Old St. Patrick's Church
Kansas City MO
This Mass is no longer being offered.

Our Lady of Sorrows Church
Kansas City MO
The regular celebrant is Fr. Timothy Cloutier,
O.B.V.M. Daily Latin Masses are to be added to
the schedule soon.

NEBRASKA

Archdiocese of Omaha

St. Patrick Church
Omaha NE
The time of this Mass is now 8:30 AM

NEVADA

Diocese of Reno-Las Vegas

Chapel of Our Lady of the Blessed Sacrament
Silver Springs NV
The zip code is 89429. The celebrant's surname is
spelled Vieages.

NEW JERSEY

Diocese of Paterson

Our Lady of Fatima Chapel
Pequannock NJ
The address of this chapel is: 32 West Franklin (at
First Street). Time of Masses: Saturday 5:30 PM,
Sunday 9 AM and 11 AM
Celebrant: Fr. William Ashley, F.S.S.P.

Diocese of Trenton

All Saints Church
Burlington NJ
This Mass is now offered every Sunday.
Celebrant: Fr. David G. Delzell (LLA)

NEW MEXICO

Archdiocese of Santa Fe

Please add the following location to your Directory:
St. Thomas Aquinas Church
1502 Sara Road, S.E.
Rio Rancho NM 87124
Sunday at 2PM (sung) (1962)
Celebrant: Fr. Ronald Wolf

NEW YORK

Diocese of Buffalo

St. Joseph Cathedral
Buffalo NY
Mass is celebrated on Holy Days here (time varies)
as well as on Sundays.

Archdiocese of New York

Chapel of Monastery of St. Clare
New York NY (Bronx)
The time of this Mass is now 1PM

St. Agnes Church
New York NY (Manhattan)

The address of this church is :
143 East 43rd Street
New York NY 10017
Mass is celebrated on Holy Days here (time varies)
as well as on Sundays.

Please add the following location to your Directory:

The Church of the Magdalene
North Tarrytown NY 10591
Sunday at 12:45 PM (1962)
Celebrants include: Fr. John A. Perricone

Chapel of Manhattanville College
Purchase NY
This Mass is no longer being celebrated.

Diocese of Ogdensburg

St. Mary's Church
Brushton NY
This church is located on Route 11.

Diocese of Rochester

St. Stanislaus Church
Rochester NY
Mass is celebrated on Holy Days here (time varies)
as well as on Sundays.

Diocese of Syracuse

St. Joseph Church
Binghamton NY
Mass is celebrated on Holy Days here (time varies)
as well as on Sundays.

St. Joseph Church
Oswego NY
Mass is celebrated on Holy Days here (time varies)
as well as on Sundays.

Church of St. Stephen
Syracuse NY
Mass is celebrated on Holy Days here (time varies)
as well as on Sundays.

St. Vincent's Mission House
Utica NY
Mass is celebrated on Holy Days here (time varies)
as well as on Sunday.

NORTH CAROLINA

Diocese of Charlotte

Please add the following location to your Directory:
Basilica of St. Lawrence
97 Haywood Street
Asheville NC 28801
Every Sunday (1962)

OHIO

Archdiocese of Cincinnati

Sacred Heart Church
Cincinnati OH
Mass is celebrated on Holy Days here (time varies)
as well as on Sundays.

Diocese of Cleveland

Cathedral of St. John the Evangelist
Cleveland OH
This Mass is now a Hybrid Mass.

OREGON

Archdiocese of Portland

St. Patrick's Church
Portland OR
The Latin Mass according to the 1962 Missal is
celebrated at 10 AM on the 3rd Saturday of the
Month (not 3rd Sunday).

PENNSYLVANIA

Diocese of Scranton

St. Gregory's Academy and Our Lady of Guadalupe
Seminary
Elmhurst PA
The Academy and the Seminary occupy the same
building, located at :
Griffin Road, Box 196 (off Routes 435 and 590).
The mailing address is :
R.R. # 8, Box 8214
Moscow PA 18444
The celebrants are now: Fr. Arnaud Devillers
(Superior), Michel Berger, James C. Buckley,
Carlos S. Casavantes (LLA), Donald French,
Nathan Vail, and Vincent Young, all F.S.S.P.

St. Gregory's Priory
Scranton PA
The priory has moved to 819 North Webster.

St. John the Baptist Church
Scranton

Mass is celebrated on Holy Days here (time varies) as well as on Sundays.

SOUTH DAKOTA

Diocese of Rapid City

Cathedral of Perpetual Help
Rapid City SD
The address of the cathedral is 520 Cathedral Drive.
The Mass is celebrated in the chapel of the cathedral by Fr. Michael Irwin, F.S.S.P.

TENNESSEE

Diocese of Memphis

St. Anne Church
Memphis TN
Mass is celebrated on Holy Days here (time varies) as well as on Sundays.

TEXAS

Diocese of Dallas

Chapel of the Carmelite Sisters
Dallas TX
Mass is celebrated on Holy Days here (time varies) as well as on Sundays. The celebrant is now Fr. Robert Rakauskas, F.S.S.P.

Christ the King Church
Dallas TX 75225
The celebrant of this Mass is now Fr. Robert Rakauskas, F.S.S.P.

Diocese of Galveston-Houston

Annunciation Church
Houston TX
The correct zip code is 77001-0214.

Archdiocese of San Antonio

Chapel of the Covent of the Missionary Servants of St. Anthony
San Antonio TX
Mass is celebrated on Holy Days here (time varies) as well as on two Sundays per month.

Our Lady of the Atonement Church
San Antonio TX
This Mass is now celebrated at 6 PM every Sunday, and also on Holy days (time varies). There is

orchestral accompaniment about six times a year.

VIRGINIA

Diocese of Richmond

St. Benedict's Chapel
Chesapeake VA
Mass is celebrated on Holy Days here (time varies) as well as on Sundays.

St. Joseph's Villa Church
Richmond VA
Fr. Harmening is a member of the Benedictine Order.

WASHINGTON

Diocese of Yakima

Please add the following location to your Directory:

Church of St. Joseph
520 South Garfield
Kennewick WA 99336
1st and 3rd Sunday at 4 PM (1962)

CANADA

ONTARIO

Diocese of Hamilton

St. Mary's Church
Hamilton
This Church is located at 146 Park Street North.

REVIEWS

[Editor's note: The views expressed in our reviews are those of the individual reviewers, not necessarily those of the Latin Liturgy Association.]

Thomas Day, Where Have You Gone, Michelangelo? The Loss of Soul in Catholic Culture (Crossroad Publishing Co., 1993, \$19.95). Reviewed by Brian Morgan.

Thomas Day's book Why Catholics Can't Sing caused an unusual stir when it appeared in 1990. Despite its impudent title (which dissuaded many from considering it), its subtitle went to the crux of the matter: "The Culture of Catholicism and the Triumph of Bad Taste."

It was a study in how the same Church that inspired towering masterpieces of music has, since

the 1960's, descended to music all seemingly composed by the likes of Barry Manilow or Lionel Richie. (Today it is found in particular flower in the volumes of the popular Glory and Praise.)

In his new book, Where Have You Gone, Michelangelo? The Loss of Soul in Catholic Culture, Dr. Day enlarges his scope to include the other (liturgical) arts. Though the book's style seems rather cursory and casual, the author makes many startling points which go right to the problem: The Church has, in the last three decades, repudiated its artistic history and systematically attempted to eliminate its mysticism and beauty.

The result? Music stupefying in its banality, boring and/or grotesque visual art, liturgy made simpleminded or even vulgar by priestly improvising or exhibitionism. In short, the ethos of the "aging hippie," as Dr. Day succinctly writes: an incessant, ostentatious display of the aesthetic horrors of the late 1960's. Do prelates and priests truly believe the "Brady Bunch" tambourines and guitars edify the faithful in a superior fashion than Gregorian Chant and the centuries of sacred music developed from it? And do certain musicians believe this as well?

Though Dr. Day is sometimes dismissive of important figures (including Professor Alessandro Moreschi and that castrato's historic recordings), this book is necessary reading for priests, artists in the employ of the Church, and all who are interested in the Eternal Church of Rome.

The Church's aesthetic crisis can perhaps be alleviated by each individual pastor and Minister of Music taking a stand against the infiltration of "pop" culture. (Haven't we seen what it has done to society at large?) In a wider context, surely the restoration of the Sacred Language (in 1840, the Abbot Dom Prosper Gueranger, O.S.B., declared Latin "the most efficient weapon of the papacy"), the placing of the Tridentine Mass (with its invincible atmosphere of the sacred) on an equal footing with the Novus Ordo, and the utter elimination of "pop" music (even that with sacred texts) in ecclesiastical contexts, would begin the cure. Yes, a return to "art" music, both ancient and modern, from Plainsong and Palestrina to Olivier Messiaen and, say, Gerald Near.

As that aristocratic and saintly pontiff, Pius XII, proclaimed in 1952: "Souls ennobled, elevated and prepared by Art are thus better disposed to receive the religious truths and the grace of Jesus Christ..."

(Brian Morgan, opera producer and musician, is a graduate of Loyola University of the South's College of Music, and is Artistic Director of Opera Quotannis in New York City. He lives in New Orleans, where he is Minister of Music at St. Mark Church.)

Martin D. O'Keefe, S.J., Oremus: Speaking with God in the Words of the Roman Rite (The Institute of Jesuit Sources, 3700 West Pine Boulevard, St. Louis MO 63108-3386). Reviewed by Fr. Valentine Young, O.F.M.

In this book, Fr. O'Keefe has translated the prayers of the Roman Mass -- Collects, Sequences, Prefaces, and Canons -- into English. His work begs a comparison with the current ICEL "translations."

Perhaps the simplest verdict to give is to say there is no comparison. Fr. O'Keefe does attempt to present us with an English version of the Latin original. This can hardly be said for ICEL. On Judgment Day, I'll be anxious to find out who was responsible for ICEL's betrayal of the original text -- a betrayal which was then foisted on the English speaking part of the Catholic Church.

I realize that the principle "De gustibus non est disputandum" is applicable in making translations. But I also believe that certain terms such as misericordia, gratia, and others are part of our liturgical and theological heritage, and should be treated as such. If misericordia (mercy) is defined as "undeserved forgiveness," then I think we are watering down the concept by translating it as "love," "pity," "tenderness," or "kindness." Why should a translation have to substitute synonyms when the original text doesn't? O'Keefe does a much better job in adhering to the original text than does ICEL.

There are a few instances where it seems that O'Keefe is using the ICEL as a "pony." One example is his frequent use of "God our Father" to translate Deus. No Latin liturgical prayer that I know of ever uses the phrase "Deus, Pater noster." Why not just translate Deus as "God"? No wonder the feminists are so tired of hearing God referred to as "our Father"!

On a few occasions O'Keefe has so translated the original Latin as to necessitate a change in the conclusion of the prayer. It caused quite a jolt in me when I read the opening prayer for the first Sunday of Advent and found it concluding with "... the heavenly kingdom where He lives and reigns..." Needless to say, the Latin doesn't conclude with ubi vivit et regnat ... but with per Dominum ... We are subjected to this kind of interpolation quite frequently in ICEL's renditions. O'Keefe spares us the use of the phrase "in Jesus' name we pray" or "we ask this in Jesus' name." (A priest friend of mine was surprised to hear that the Latin Version of

such conclusions did not end with in nomine Iesu hoc petimus or something similar.) For some reason O'Keefe has changed even the qui Tecum vivit et regnat and the qui vivis et regnas conclusions to end in English with the equivalent of the per Dominum or per Christum Dominum nostrum conclusion, i.e. "We ask this..."

When it comes to the Prefaces, I have always been unhappy with ICEL's translation of the Preface of St. Joseph, which reads in part "with a husband's love he cherished Mary." And so this was the first one that I turned to. O'Keefe is much more faithful to the original Latin text. The same can be said for his translation of the Preface for the Feast of the Most Holy Trinity, which is used on most Sundays of the year. O'Keefe still explicitly mentions the different Choirs of Angels mentioned in the Preface. ICEL doesn't seem to like them. In this regard, I think the 1966 Sacramentary translations of the Prefaces are far superior to those done by ICEL. Perhaps the crew that translated them should be resurrected to re-translate what ICEL has done.

Father O'Keefe says he has attempted a poetic translation of the five sequences found in the Missal. Therefore he has taken much greater liberties with the Latin text here than in any other part of his work. I find this part of his work the least valuable. In my opinion the "poetic" translations presented by ICEL are superior to O'Keefe's (probably because ICEL did not do them!). Perhaps the following samples consisting of the first two stanzas of the Stabat Mater will illustrate the point.

Latin original text: Stabat Mater dolorosa, / juxta crucem lacrimosa, / dum pendebat Filius. / Cujus animam gementem, / contristatam et dolentem, / pertransivit gladius.

O'Keefe: She stayed standing there, the Mother, in sorrow rent; next to the cross, lo, with bitter tears o'ercome, sadness-bent, while on that rood there hung her Son.* In her grieving spirit, sore afflicted and vast empained, has a slashing, sadding sword of sorrow been soul-blood stained.

ICEL "poetic" text:

At the cross her station keeping,
Stood the mournful Mother weeping,
Close to Jesus to the last.
Through her heart, his sorrow sharing,
All his bitter anguish bearing,
Now at length the sword had passed.

ICEL prose text: The sorrowful mother was standing in tears beside the cross on which her Son was hanging. Her soul was full of grief and anguish and sorrow, for the sword of prophecy pierced it.

Finally Father O'Keefe gives us a translation of the Four Eucharistic Prayers of the Roman Missal. My main interest was to see how he would translate the Consecration of the Precious Blood: Accipite et bibite ex eo omnes: hic et enim calix Sanguinis mei, novi et aeterni testamenti, qui pro vobis et pro multis effundetur in remissionem peccatorum. Hoc facite in meam commemorationem. O'Keefe's words: "Take and drink of this, all of you: for this is the cup of my Blood, of the new and everlasting covenant, which will be poured out for you and for countless others so that sins may be forgiven. This must you do as a remembrance of me."

Translating pro multis as "for countless others" is more literal than ICEL's "for all." One can question why he even thought it desirable to deviate this much from the Latin, in view of the words of the original Greek (inspired!) text which has peri pollôn in Matt. 26:28, huper pollôn in Mark 14:24. I realize that much ink has been used in debating how to translate the Latin pro multis in this context. The translations produced by CREDO and by Father Peter Stravinskis both translated the phrase as "for the many." It is strange indeed that modern man would want to tamper with the words of Christ, as presented to us in the inspired Greek text. Another observation: if translating pro multis as "for all" or "por todos los hombres" or "per tutti" or "for alle" is sound, why wasn't the Latin text changed to pro omnibus during the extensive revision of the Missal in the late 1960's? The French version, by the way, has "pour le multitude."

In the Eucharistic prayers O'Keefe continues to translate Domine quite needlessly as "Father and Lord."

Fortunately Father O'Keefe does give the Latin text with all of his translations. I personally think that it was a mistake when the Holy See retracted the requirement that the Latin text be printed next to the vernacular translations. Maybe ICEL would not have ventured so far from the originals if the Latin text would have also been included.

One of the unsolved questions in my mind is: who approved ICEL's work? Who allowed ICEL to write or impose introductory clauses to the opening prayers of the Mass, or to write alternative opening prayers? Most priests do not have the Latin official texts, and so therefore never make any comparisons. Hopefully Fr. O'Keefe's work will help to clear up the abuse of mistranslation and abuse of authority that the Christifideles have endured for well over twenty years now at the hands of ICEL.

I realize that one can hardly appreciate the merits or demerits of any translation unless one also understands the original Latin. A comparison of the Latin texts with the O'Keefe version and the ICEL version will show that ICEL assumed more than the role of a translating agency. Hopefully the day will soon come when its original interpolations at the beginning of the orations, and its "alternative" opening prayers will be expunged from our liturgical books. I can't help but think when I see them, "Who on earth gave ICEL the right to do this?"

(Father Young labors at St. John Church - Tekakwitha Mission in Houck AZ, where he has his congregation use the Gloria, Credo, Sanctus, and Agnus Dei in Latin from the booklet Jubilate Deo, published at the order of Pope Paul VI.)

(Editor's note: The following is a review of a game, not a book. Although it has no direct connection with the liturgy, such games are an excellent way to encourage an interest in antiquity among the young -- especially teenage boys -- and to motivate them to learn Latin.)

Imperium Romanum II, published by West End Games, Inc., 251 West 30th Street, New York NY 10001. Reviewed by Mr. Jason Juneau.

Romans killed Romans more than they killed anyone else. That is the main theme to be found in Imperium Romanum II: The Rise and Fall of the Roman Empire, West End Games' attempt to recreate some 600 years of Roman history, from Sulla to Justinian. The attempt is successful.

Drawing from an exhaustive list of sources, both ancient and modern, designer Albert A. Nofi has produced a wonderful game in which out of thirty-five scenarios, only seven do not involve some civil war between rival Roman factions. This means that students will probably end up knowing more about the strife-ridden third and fourth centuries A.D. than any other period of Roman history.

Despite this historical focus, the game is well done. A quotation from an ancient author such as Cicero, Frontinus, or Procopius is used as an epigraph to many of the sections in the rule book. The counters are done in a variety of colors, and are imprinted with a silhouette to denote troop types. For example, an eagle silhouette is used to represent a Roman leader, while an ax and horned helmet is used for a barbarian leader.

Finally, the map is truly outstanding. Not only is it very colorful, but all the different provinces are listed in their Latin names, making it a useful atlas as well.

In this game's role-playing, students learn to be tacticians, historians, and geographers -- to live and die as Romans.

(Mr. Juneau is an Instructor in Latin at Loyola University of the South in New Orleans.)

And in our next issue: a review of the recently published anthology, A Voice for All Time, edited by Christopher Francis and Martin Lynch. If you are already sure you'd like a copy, one may be ordered from: Association for Latin Liturgy, 47 Western Park Road, Leicester LE3 6HQ, England. Price is \$30; that includes postage and handling.

FROM THE LOCAL CHAPTERS

CHICAGO

Father Frank Phillips, C.R., chairman of the Chicago chapter, sponsored a one-day "Summer Latin Experience in Chicago" with Fr. Reginald T. Foster, O.Carm., on August 11, 1994. Fr. Foster teaches Latin at the Pontifical Gregorian University in Rome, and is attached to the Papal Secretariat of State. He is the man who prepares the official Latin text of the papal encyclicals.

Due to the generosity of the parishioners of Fr. Phillips the experience was offered free of charge. The event was promoted by Father Thomas Paprocki, Chancellor of the Archdiocese of Chicago (and a former student of Fr. Foster's, as well as a speaker at the 1993 L.L.A. convention); it was by all accounts a considerable success.

Other chapters might wish to consider whether they could sponsor a similar event. Fr. Foster is known to be generous with his time in the service of Latin.

CLEVELAND

The Nuptial Mass of Collin Callahan and Ellen Leaf was celebrated in Latin at Immaculate Conception Church in Cleveland on July 16. The propers were sung in Latin by the members of the Schola in Gregorian chant. Other music for this event included: the Salve Regina attributed to Byrd, Orbis Factor (Mass XI), the Agnus Dei from Tallis' Mass for Four Voices, a Domine Non Sum Dignus by de Victoria, and the Mozart Ave Verum.

The Catholic Universe Bulletin in its issue of September 9, 1994, devoted an entire page to the four Latin Masses now celebrated regularly within the diocese. Local chapter members are to be complimented for supplying information for the piece, and are not responsible for the journal's errors (including the usual misconception that all Latin Masses are Tridentine).

If your diocese has one or more thriving Latin Masses, why not ask the diocesan newspaper to do a feature story on them?

LOS ANGELES

The chapter held its regular monthly Latin Mass on Sunday July 24 and Sunday August 28 in the Chapel of Santa Teresita Hospital in Duarte. Monsignor Joseph Herris was the celebrant on both occasions.

If you live in Southern California and would like to be in touch with this chapter, please contact the local chairman, Robert Kennedy, at (818) 919-1686.

NEW YORK CITY

This chapter sponsored a Day of Recollection on Saturday, November 5, 1994, at St. Peter's Church on Staten Island. (The Latin Mass is celebrated at St. Peter's monthly.) The day included recitation of the rosary, a Latin High Mass celebrated according to the old edition of the Missal, Benediction of the Blessed Sacrament, and the chanting of the Litany of Loretto in Latin.

Talks were given by three notable speakers: Fr. Daniel Oppenheimer, F.S.S.P., Msgr. Charles McManus, and Fr. John Perricone. Fr. Oppenheimer is the head of St. Gregory's Priory in Scranton PA. Msgr. McManus is a member of the faculty of St. Joseph's Seminary in Dunwoodie, N.Y., and teaches courses in liturgy. Fr. Perricone is a professor of philosophy who celebrates the Latin Mass at a number of locations in the New York archdiocese, including the Bronx and the Hudson Valley.

The Day of Recollection was well advertised in advance, both locally and in selected national Catholic media.

Again, this is an activity well worthy of imitation by other chapters. It would provide spiritual and intellectual benefits for your members, and would also be a means of making contact with other Catholics who are interested in spirituality of the traditional variety.

PITTSBURGH

On Sunday, September 11, 1994, several members of this chapter attended the Latin Mass and Benediction at St. Bernadette's Church in Saegertown PA (in the Diocese of Erie) and stayed for the annual picnic which followed. The picnic, which was organized by Dr. Piroch (the guiding spirit of the local Latin Mass group), was held on the banks of French Creek in Grotto Park.

The chapter recently lost one of its most distinguished members. The Most Rev. Vincent M. Leonard, Retired Bishop of Pittsburgh, passed away in early September.

SAINT LOUIS

In late Spring this chapter held its elections, and the incumbent officers were handily re-elected. Our congratulations go to Theodore L. Cover (Chairman), Regina F. Morris (Vice Chairman), and Paul C. Smith (Secretary-Treasurer).

On Sunday, June 5th, St. Agatha's Parish celebrated the Feast of Corpus Christi by adding an outdoor procession and Benediction to its usual Latin Mass.

The chapter held its annual general meeting on Sunday, June 5th at the La Salelle Fathers Residence.

An extended discussion led to the decision to offer the chapter's services to the new archbishop of St. Louis, the Most Rev. Justin Rigali. This was done by a letter from the chapter chairman, offering assistance to any parish or liturgical committee wishing to add Latin to its parish liturgy.

The Our Lady of Fatima Choir from Kansas City (some of whose members belong to the L.L.A.) was in St. Louis on September 4 and 5 to sing two Masses, one a Pontifical High Mass and the other the regular Sunday Latin Mass at St. Agatha's Church.

SAN FRANCISCO BAY AREA

The chapter succeeded in securing favorable publicity for the cause of Latin when our member Michael Collins was profiled in the Marin Independent Journal on May 9, 1994. A photo shows Mr. Collins teaching Gregorian chant to students at Redwood High School. Comment: Redwood is a public high school. In how many Catholic high schools is the chant completely neglected?

In its May issue, the San Francisco Catholic featured an article by Jean E. Graham, who describes herself as a convert, entitled "Amen to Our Musical Heritage" (pages 12-13). The article summarizes the Gregorian Chant workshop sponsored by this chapter on April 9th, as well as the Pontifical Latin High Mass which followed.

On Sunday, June 12th, the members of the Schola Gregoriana (several of whom belong to our ranks) showed up at Tower Records to deliver a brief talk and demonstration of Gregorian Chant in connection with the best selling compact disk entitled "Chant."

This Schola, which sang at our 1987 national convention and does not permit the grass to grow beneath its feet, embarked on an ambitious singing tour of Mexico in August, which was apparently a good success.

The choir at St. Ann's Chapel at Stanford university continues its wonderful employment of Gregorian chant and Renaissance polyphony every Sunday as well as on certain special occasions. Recent ones have included the Mass Laudate Dominum by Lasso on July 26th (Feast of St. Ann), the Mass Benedicta Es Regina Caelorum by Morales on Assumption Day, Sunday Vespers on October 9th in honor of the 20th anniversary of Sunday Latin Vespers at the chapel. Special Latin Masses were also sung for the Feasts of All Saints (Morales again), All Souls, and Christ the King (Claudio Monteverdi).

Eleven tapes are available which will enable you to hear the work of this choir in selected performances from 1989 to 1994. They are available for a mere \$2 each. For a list of the tapes available, write to the L.L. A. chairman or contact: Miss Marguerite Manor, 210 Thompson Square, Mount View CA 94043.

WILMINGTON

The Regina Coeli Society is not a chapter of the L.L.A. but is an excellent facsimile of one. Their home base is St. Joseph's Parish in Wilmington, where their members sing the Latin Mass.

In October 1994 the parish changed hands: the parish has been in the care of Josephite Father for a hundred years, but due to declining vocations the Josephites are departing and are being succeeded by members of the Franciscan Order.

The Regina Coeli Society sponsored a farewell reception for the pastor, Fr. John McBrearty, S.S.J., on Sunday Sept. 11th. It is not clear whether the new Franciscans will wish the Latin Mass to continue.

NOTEWORTHY ITEMS

1. In the last two issues we have mentioned Latin Masses celebrated by Bishops Grahmann, Hughes, and Speyrer. We should also have mentioned the Latin Mass celebrated according to the 1962 Missal by the Most Rev. Herome Hanus, O.S.B., Bishop of St. Cloud, last May. The Mass was said in his own cathedral in St. Cloud MN.

2. Also in May, our Adviser Bishop Timlin of Scranton administered the Sacrament of Confirmation in Latin at St. Gregory's Academy in his diocese using the old Sacramentary. The confirmati consisted of eight students at the academy, various members of their families, and one novice from the Priestly Fraternity of St. Peter, which operates the school.

3. On the feast of Corpus Christi the Most Rev. Fabian Bruskewitz, Bishop of Lincoln, celebrated a Pontifical High Mass in Lincoln for the apostolate of the Priestly Fraternity of St. Peter. Present for the occasion were Fr. Lucian S. Astuto of Omaha (a member of the LLA) and the choir from his parish, St. Patrick's, as well

as Fr. John Rizzo, a new member of the Fraternity based in Kansas, accompanied by some of his parishioners. His Excellency was assisted by a number of diocesan clergy and several diocesan seminarians. (Lincoln, thanks to the pastoral care of Bishop Bruskewitz and of his predecessor Bishop Flavin, is experiencing no shortage of vocations.)

4. In our March issue (page 5) we mentioned the Latin High Masses celebrated by Bishop George Bell, Auxiliary of Melbourne, Australia, in the cathedral of Melbourne in 1992 and 1993. On Saturday, June 25th of this year he celebrated the third in what has come to be an annual series of such Masses. The old Missal was used, and the members of Australia's Ecclesia Dei Society attended.

5. In our June issue (page 8, item 1) we drew attention to the emergence of "quasi-parishes" as a basis for the Latin Mass in certain areas. A new variation of this appeared in June when the Most Rev. Raymond J. Boland, Bishop of Kansas City - St. Joseph, announced the formation of a "Latin Mass Community" in his diocese under the direction of Father Timothy Cloutier. Father Cloutier is a member of the Oblates of the Blessed Virgin Mary who has served recently in the Diocese of Lincoln.

The new twist is that this Latin Mass Community will operate as a sub-unit of the existing Our Lady of Sorrows Parish. The pastor of that parish, Fr. Richard F. Carney (who is also Chancellor of the diocese) will remain in place; Fr. Cloutier has been appointed associate pastor. Masses will be celebrated daily at this parish both in Latin and in English.

The inaugural Mass for the Latin Mass Community of Kansas City was celebrated at 7 PM on Wednesday, June 29th. Father Cloutier was celebrant, Fr. John Rizzo (see above, item 3) served as deacon, and Fr. Carney was subdeacon and homilist at this Solemn High Mass. The Our Lady of Fatima Choir (see above under "St. Louis") sang the Mass of the Shepherds by Pietro Yon. This choir will continue to sing at this Mass most Sundays, except during the summer months and occasions when the choir is "on tour" elsewhere. Between 300 and 350 people attended this Mass. Details had been announced on June 25th in articles in the Kansas City Star and the Catholic Key.

6. In late summer the Schola Gregoriana of San Francisco (see above under "San Francisco Bay") began to sing once a month at a Mass which is, so far as we know, unique in the United States. It is a Hybrid Mass celebrated at Sts. Peter and Paul Church in San Francisco (see the "Directory Additions and Revisions" section for address and time). The "priestly" parts of the Mass are celebrated in Italian; the propers are chanted in Latin by the schola, and the ordinary is sung by the congregation in Latin with the assistance of the booklet from the Leaflet Missal Company, Ordo Missae cum Populo.

7. For the last several years the French members of the Priestly Fraternity of St. Peter have had the principal responsibility for organizing the pilgrimage from Paris to Chartres (on foot) on Pentecost Sunday every year.

This year some of these priests also took part in the pilgrimage to Lourdes held on Assumption Day. They celebrated the Latin Mass in the sanctuary of the cathedral, no doubt to the delight of many of the pilgrims, and also heard confessions.

8. In the late Summer Archbishop John P. Foley, an American assigned to the papal curia, reported that on his recent trip to Senegal he encountered three separate congregations who were able to sing the principal parts of the ordinary -- especially the Gloria and the Credo -- in Latin, entirely from memory, using the chant melodies.

Contrary to what one reads, not all Third World Catholics are eager to jettison the chant altogether.

9. The Most Rev. Francis E. George, O.M.I., Bishop of Yakima, personally celebrated the first Tridentine Mass said in his diocese for many years. The Mass was celebrated on Sunday, September 18th, at the Church of St. Joseph in Kennewick WA. This Mass will continue to be said at this church twice a month (see above, Directory Revisions section).

10. The Association for Latin Liturgy, our British counterpart, held their annual general meeting on Saturday, October 15th at the Church of the Holy Name in Manchester. The meeting opened with a Solemn Latin Mass celebrated by the Rector of this church, Father Raymond Matus. The principal address, entitled "Defects of the English Liturgy," was delivered by Father Bruce Harbert, a member of the faculty at Oscott College (the seminary of the Birmingham Archdiocese). At the business meeting it was decided that the A.L.L. would send Fr. Harbert to our L.L.A. convention in Cleveland in June, 1995, where he will repeat his address

on this subject. This marks the fifth in an unbroken series of participation in our meetings by members of the A.L.L.

11. On Sunday, December 4, the television program "Sixty Minutes" aired a segment on the Latin Mass,

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Postponed.

which included footage of the Latin Mass being celebrated at St. Thomas More Church in Chicago (the former parish of your present Chairman). Celebrant of the Mass was Father J. Austin Graff, a veteran member of the L.L.A.; I had the good fortune to study German and History under his direction many years ago.

12. On Saturday, November 12th, our French counterpart, the Association Pro Liturgia, held its annual meeting at the abbey of Saint-Pierre de Solesmes, fountainhead of the revival of Gregorian chant in recent centuries. Those present all assembled after the changing of Vespers to spend some moments of quiet prayer at the tomb of Dom Gueranger, the father of the true liturgical reform movement.

13. On the Feast of Christ the King Father Suitbert, O.C.D., whose energetic efforts in behalf of Latin have often been noted in these pages, celebrated the Tridentine Mass in the Lady Chapel of the Cathedral of Saint Jude the Apostle in St. Petersburg, FL. This was a Mass of first Holy Communion for many of those Catholic children in the area who are being home schooled, including the daughter of our long time member Mr. Jan Halisky. Congratulations to the communicants!

14. At 7 PM on Tuesday, November 22nd, the Parish of St. Francis Xavier in Carbondale IL observed the Feast of St. Cecilia by a special Latin Mass. The revised edition of the Missal was used. The chant was provided by the Academy of St. Cecilia, a regional Catholic choir directed by our member Roger Petrich, who is Director of Liturgy and Music at this parish. The ordinary was sung by the congregation and the choir.

15. The Coalition in Support of Ecclesia Dei has published a Latin-English Booklet Missal for praying the Requiem Mass according to the old edition of the Missal. This booklet is available for \$4 per copy (with discounts for volume orders) from: P.O. Box 2071, Glenview, IL 60025-6071.

16. LLA members may be interested to know of the existence of a group named the Society for the Preservation of Roman Catholic Heritage. Organized last year, this group has as its stated purpose the preservation of religious art, church furnishings, books, altar vessels, sacred relics, and the like. This Society may be contacted at : P.O. Box 495, Dayton, OH 45401; telephone 800-930-7677 (access 37).

FROM THE PRESS

1. In the New Orleans Times-Picayune of July 16, 1994, a report was published describing a course in Gregorian Chant offered as a special evening course at Tulane University in New Orleans by Thais St. Julien. No less than fifty-three persons enrolled! The chant is cheerfully described by reporter Christopher Rose as "Mass music for the masses," and this view is confirmed by Miss St. Julien, who reports that she was asked to provide Latin music for three recent New Orleans weddings. Please note: Tulane is not a Catholic university. The chant is not without honor, save in its own home.

2. The July 17th issue of the National Catholic Register contains a forceful and persuasive letter by our member Fr. James O'Reilly, M.S., who points out (p.4) that canon law is being widely violated in priestly formation today. Canon 249 requires all seminarians to be well versed in Latin. How many are?

The same issue reports (p.3) that Roger McCaffrey, Publisher of The Latin Mass magazine, is "working with a group of young, Latin-minded diocesan priests who want to create their own Latin Mass-based religious communities." This is encouraging news, and we shall hope to hear more of it.

3. In a column entitled "Sacred Music" in the July 20th issue of The Catholic Commentator, Bishop Alfred C. Hughes of Baton Rouge reported on aspects of the discussion of liturgical translations which took place at the June meeting of the American hierarchy. The Bishop writes:

"The most important issue that emerged in the deliberations of the bishops was the need to make sure that the vernacular translation preserved as much as possible the content of our faith and tradition. The Latin language, like the liturgical languages of the other rites in the Church, uses a special vocabulary to convey deeper meaning...In particular, concern has been expressed that the vernacular has not sufficiently expressed a sense of awe before God, the humble posture of the worshipping community, the spousal nature of the Church in its relationship to Christ and the deeper meaning and fully accurate understanding of the relationship between grace and human effort in pursuit of salvation."

His Excellency's comments are quite fair. In my opinion, they point to the fruits of the unholy rush with which the vernacular translations were pushed through in the late 1960's.

4. The July-August issue of the magazine Tradition, Family and Property contains an article entitled "Gregorian Chant" (pp. 13-15). Although the article is fairly elementary, it is bedecked with two well chosen quotations from great liturgists. The first is from St. John Chrysostom: "Our chant is nothing but an echo, an imitation of the angelic chant. Music was invented in Heaven. Around and above us the angels sing." The second is from the Spanish composer de Victoria: "Having dedicated myself through education and natural disposition to this line of work [liturgical music], I work, thanks be to God, solely to attain that the modulation

of the voices be directed to the end and object for which this art was created; that is, Deo optimo clarissimo and His praises."

5. The August 28th issue of Our Sunday Visitor contained a prominent piece entitled "Chants Encounters" by Bill Dodds (pp. 10-11), commenting on the popularity of the Gregorian chant album released by the monks of Silos. The article contains many perceptive remarks made by our member Dr. Thomas Day. Space permits me to quote no more than one: "You would expect an institution with a culture and history almost 2000 years old would have some affection for chant. But it is mercilessly suppressed."

6. In a surprising source, the September issue of Gentleman's Quarterly (GQ) contains a piece by Tony Hendra entitled "A Rant against Chant". The title is misleading. After a casual swipe at traditional Catholic ethical teaching (required for publication in one of the "slicks," I imagine), the author continues:

Of the 400 hymns in the hymnal used in a particular chapel in New Jersey, "roughly 80% of them were copyrighted between the late Sixties and the early Eighties. They're uniformly ghastly: horrific bastardizations of some of the most sonorous prayers in the Judeo-Christian canon, put together by talentless nonentities whose musical gods are Melanie and John Denver. Sure, there's a new spirit afoot in the Catholic Church. It's called Seventies folk rock."

7. The September issue of the Newsletter of the Fellowship of Catholic Scholars contained the following comment from Fr. James V. Schall, S.J. (p.25):

"Recently I have begun saying Mass in Latin more frequently. I confess I had not paid much attention to the English text over the years, thinking that the translation was all right. After saying Mass in Latin, I began to understand that I was saying a rather different Mass, with a different mood, different teaching even. I became more curious about this difference when I would compare the Latin text with the English translations in the Missal. The latter were somehow vague, insipid sometimes. Something was left out. This seemed suddenly no small matter."

A comment: if every priest in the world were required to celebrate Mass in Latin once a month, the clamor against the ICEL "translation" would be irresistible.

This same issue contains a scholarly piece by Dr. Joseph Pope entitled "Missale Romanum" (pp.27-31), which demonstrates that there was no sweeping revision of the Missal in the wake of the Council of Trent, but simply an adaptation of the medieval prayers of the Mass, of which increasing evidence has come to light.

8. The September Newsletter of the Coalition in Support of Ecclesia Dei reprinted a piece by Dr. Alice von Hildebrand which had earlier appeared in The Latin Mass magazine. One paragraph in particular expresses very ably one of the major reasons why we are in this struggle for the continuation of Latin liturgy:

"Religion calls for a sacred language which is not exposed to the fluctuations of everyday parlance. The Hindus have Sanskrit, the Jews, Hebrew. Not only is it right and proper that the language addressed to God should be sacred; but only a "dead" language can remain impervious to changes in meaning or usage, and therefore always faithful to the divine content of Revelation."

9. A good anthology of hymns, compiled by the celebrated Fr. Adrian Fortescue (a major liturgical scholar of the early 20th century) and published in 1913 has now been reprinted. It is available in a hardcover edition for \$19.95 plus \$2.75 shipping and handling from: Roman Catholic Books, Box 2286, Fort Collins CO 80522-2286.

10. Spanish monks are not the only ones expert in the chant. Several recordings by the monks of St. Pierre de Solesmes, thought by many to be the finest Gregorian choir in the world, are available in the United States for \$10.98 cassette and \$15.98 compact disk. For details, contact: The Leaflet Missal Company, 976 West Minnehaha Avenue, St. Paul MN 55104-1556; telephone 800-328-9582; fax 612-487-0286.

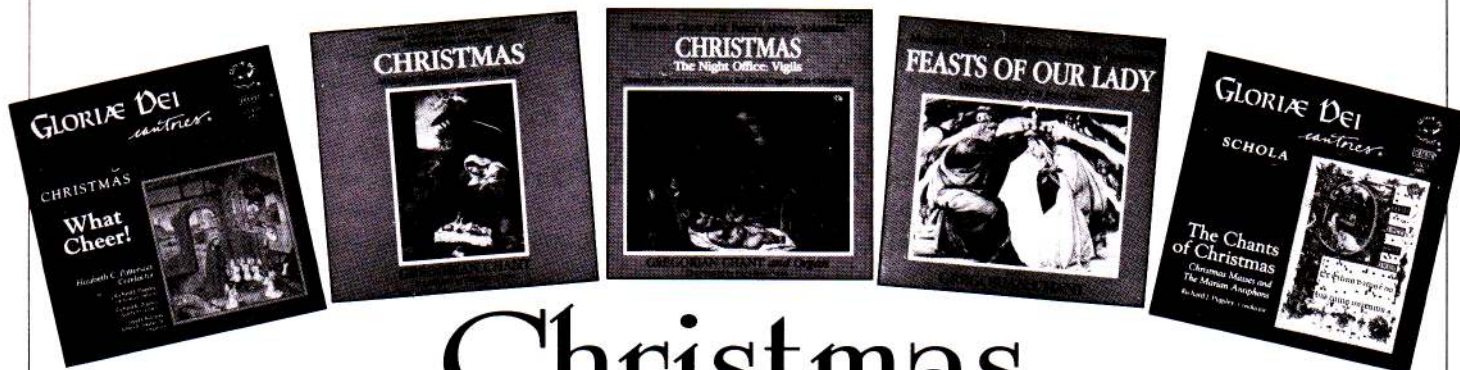
MISCELLANY

1. I thank our member Carl Moore, who recently provided us with copies of the news articles about the introduction of the part-Latin part-English Mass in November 1964. The clippings are from the New York Times, the Wilmington Morning News, and the Wilmington Evening Journal. The quotations gleaned by the reporters of thirty years ago indicate that the introduction of the vernacular was regarded with hesitancy or even distaste by no small number of the laity. All the most positive comments come from clergy and religious.

2. A beautiful full-color print of the Mass being celebrated versus Deum is available for \$5 from our member, Mrs. Kathleen Graeve. Her address is: Route #2, Box 609, Neola IA 51559.

3. On several occasions this Newsletter has pointed out the multitude of places in which the music of

"Glory to God in the highest! . . . and on earth, peace . . ."



Christmas Recordings

P a r a c l e t e P r e s s

What Cheer!**

With joy-filled selections from today and yesterday, this new recording from *Gloriæ Dei Cantores* contains traditional Christmas favorites such as "Away in a Manger" and "The Holly and the Ivy," as well as lesser known Early American Colonial carols and compositions from the English tradition—"Three Carols of Christmas," "Ding Dong Merrily on High," and others. The featured highlight of this collection is "Cum Novo Cantico," commissioned from Gerald Near by *Gloriæ Dei Cantores*.

Available in cassette and CD.

Christmas

The mysterious wonder of the night of our Savior's birth and the joyous celebration of Christmas Day are captured in this collection of Gregorian chant from the Monks of Solesmes. Included are the Introits, Graduals, Alleluias, Offertories, Communion, Responses, and Hymns from both the *Midnight Mass* and the *Mass of the Day*. Available in cassette and CD.

Christmas: The Night Office

From the rich tradition of Gregorian chant, these selections, chanted by the Monks of the Monastery of St. Peter in Solesmes, France, transport the listener to the very hour of our Savior's birth. They are taken from the latest Roman Office and offer to those unfamiliar with chant a unique opportunity to enter the peace of the first Christmas.

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 *Gloriæ Dei Cantores*.

Available in cassette and CD.

****About the choir:** *Gloriæ Dei Cantores*, (Singers to the Glory of God) is a 44-voice choir from Cape Cod, Massachusetts, with a vision to promote peace and understanding among peoples of different nations and cultures. Under the direction of Elizabeth C. Patterson, *Gloriæ Dei Cantores* has toured 22 countries in Europe and North America, with a particular mission to Eastern Europe. The choir is equally skilled in sacred choral music of all historical periods and styles and has been critically acclaimed as masters of the Gregorian chant.

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the Dies Irae has been drawn upon by modern composers. Our member Larry Stich of Brookfield WI has reported an instance of this which really "takes the cake." He informs me that the opening notes of the great sequence are heard at two menacing moments in the animated film The Lion King, a recent release from Walt Disney.

4. Last, I close with an anecdote told by our member, Fr. Denzil Perera of Diamond, LA. Fr. Perera visited England recently and noticed that many Anglicans are now joining the Catholic Church in the wake of several disastrous decisions by the Anglican Synod. At one parish, the pastor was all aflutter when he learned that a prominent member of the House of Lords was to attend his first Mass as a Catholic at that parish. He did his best to make the liturgy memorable and impressive. After Mass he exchanged a few words with the new convert and apparently fished for a compliment on the liturgy. The reply: "Oh yes, Father", Mass was wonderful. Very impressive, very inspiring. But you know, it would have been even more impressive had it been in Latin." Out of the mouths of neophytes!

IN OUR NEXT ISSUE: Full details on the Fifth National Convention of the Latin Liturgy Association, to be held in Cleveland, Ohio, at the Cathedral of St. John the Evangelist on June 10th and 11th, 1995. Plan to be there!

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