



LATIN LITURGY ASSOCIATION

NEWSLETTER 63

DECEMBER 1996

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FROM THE CHAIRMAN

First it is my duty to announce the outcome of the elections. It was unanimous.

What? No, not those elections. I am referring to the elections of officers of the Latin Liturgy Association. It is my responsibility to declare the incumbent officers re-elected for a term of four years. No other candidates were nominated. We thank you for this show of support, and ask the aid of your prayers during the quadrennium ahead.

Next, and far more important, I announce the arrangements for the Sixth National Convention of the Latin Liturgy Association.

The convention is to be held in St. Paul, Minnesota, on Saturday, May 31, and on Sunday, June 1, 1997. All those who support the more frequent celebration of the Mass in the Latin language are invited to attend.

A block of rooms has been booked at a special convention rate at the Radisson Hotel St. Paul, overlooking the Mississippi in downtown St. Paul, near the cathedral and the state capitol building.

The talks and liturgies will take place at St. Agnes Church, 548 Lafond Avenue, St. Paul MN 55103. There will be three celebrations of the Holy Sacrifice of the Mass, all of them in Latin: an opening Mass on Saturday morning, with Gregorian chant provided by the Schola Cantorum; an anticipated Mass of the feast on Saturday evening; and a Solemn Mass at 10 AM Sunday morning celebrated by Father Michael Creagan, who shall have been ordained to the holy priesthood on the previous day (the 31st).

I may be mistaken, but I believe that this parish is the only one in the United States which has had a Latin High Mass every Sunday morning since its foundation more than a century ago. Not surprisingly, the parish is the great vocational "powerhouse" of the Archdiocese of St. Paul and Minneapolis, providing the lion's share of its vocations to the priesthood and the religious life. The future Fr. Creagan is a native son of the parish, and it is an encouraging sign for the liturgical future of the Church in this country that he has chosen to offer his first Solemn Mass in the Latin language. The Mass will be a classical gem, sung by the Twin Cities Catholic Chorale under the direction of the pastor of the parish, Rev. Msgr. Richard J. Schuler, Ph.D. Msgr. Schuler has graciously offered to be our host at this convention, as he was in 1989.

In an article entitled "Coram Sacratissimo," published in the Sept./Oct. issue of *Catholic Dossier*, Fr. Kenneth Baker, S.J. (who is the editor of the *Homiletic and Pastoral Review*, as well as a member of this Association) asked the following pertinent question:

"How many Catholics in the United States have seen a procession with the Blessed Sacrament out in the streets of their town on the feast of Corpus Christi? How many Catholics in our secularized culture even know that there is such a thing as a Corpus Christi procession?"

Those who attend our convention, however, will not merely know about or see such a procession, but will take part in one. Sunday, June 1 is the commemoration of the Feast of Corpus Christi. To observe the feast, three temporary outdoor altars will have been constructed in various parts of the parish. After the Sunday Mass, the Blessed Sacrament will be carried through the streets of St. Paul as the faithful follow and pray, and will be publicly adored at each of these three altars. There could be few better ways of giving witness to our faith in the saving Presence of our Eucharistic Lord to an unbelieving world.

In addition to all of the above, Solemn Vespers for Corpus Christi will be chanted in the sanctuary of the church twice: at 4:30 PM on the Saturday and at 3:00 PM on the Sunday. The convention will adjourn at about 3:45 PM on Sunday, June 1st.

In addition to these magnificent liturgical actions, presented in a church of equal magnificence (which has its altar still oriented in accordance with the Church's ancient traditions), there will be several lectures delivered on subjects pertaining to the Church's liturgy. They will include the following:

- Msgr. Richard J. Schuler, Ph.D.: "The Sacred."
- Rev. Fr. Robert A. Skeris, Ph.D.: "Church Music" (Fr. Skeris is chairman of the Theology Department at Christendom College in Front Royal, VA).
- Rev. Fr. Timothy E. Svea: "The Institute of Christ the King, Sovereign Priest."
- Prof. Robert J. Edgeworth: "The Mass in Latin and in English."
- Rev. Fr. John-Peter Pham, S.T.L., J.C.Dipl.: "The Role of Latin in the Church Today."
- Mr. Scott Calta: To be announced.
- Prof. Thomas Bird, Queens College: To be announced.

Several other speakers have been invited; the final list will appear in the March issue of this Newsletter.

At least one of the Saturday liturgies will be celebrated by a member of the U.S. hierarchy, as has been the case at every convention of the Latin Liturgy Association. And one of the Saturday Masses will be celebrated according to the old ("Tridentine") edition of the Roman Missal.

Please help us prepare properly for the convention by registering NOW as a convention participant. The registration fee is \$30 per person. This is extremely modest, since it includes two meals as well as bus transportation from the hotel to the church. Register by sending your check in the amount of \$30 per person to the Secretary-Treasurer of this Association, Mr. Scott Calta, at P.O. Box 831150, Miami FL 33283. Registration may be higher at the door. Write "CONVENTION REGISTRATION" on your check.

We ask that you please make your hotel reservations on your own. Of course, you are free to stay wherever you wish; but you may find that you enjoy sharing the company of other like-minded Catholics who will be staying at the Radisson. The special convention rate is \$89 per night plus tax; that applies both to a single room and to a double room. Rooms are also available on the "Executive Floor" for \$99/night Single, \$109/night Double. Please make your reservation by contacting:

Radisson Hotel St. Paul
11 East Kellogg Boulevard
St. Paul MN 55101
Tel. (612) 292-1900
Fax. (612) 224-8999

Please be sure to ask for the Latin Liturgy Convention rate.

There is one exception to the request that you make your own hotel reservations. If you will be traveling alone to the convention but would like to share a room with another registrant (same gender, we promise), thereby reducing your cost to \$44.50 per night, send your request (along with a check for \$44.50 made out to "Latin Liturgy Association") directly to: Chairman, LLA, 740 Carriage Way, Baton Rouge LA 70808. I repeat: this is only for those who wish us to pair them in a double room with another convention participant.

This promises to be an experience both sublime in its spiritual dimensions and enriching in its intellectual ones. Please come.

One more matter, then on to the news. As promised in the last issue, your Chairman was one of the participants in a Symposium on Translation sponsored by the Fellowship of Catholic Scholars at their 19th annual convention, held in St. Louis MO on Sept. 21st. My remarks were entitled "Translation of Liturgical Texts," and they were well received.

The other participants in the Symposium were Fr. Joseph Fessio, S.J., and Fr. Francis Martin. The Symposium may be ordered on audio cassette tape from the Fellowship. Tape Six contains the Symposium itself; Tape Seven contains the discussion and questions which followed the remarks. Each tape is \$4.25.

Among the other talks delivered at the meeting were two noteworthy ones by members of the L.L.A.: "The Language of Contemporary Church Music," by Fr. Robert Skeris; and "Inclusive Language: Is It Necessary?" by the Hon. Kenneth D. Whitehead. These are on Tapes One and Five, respectively; again, the price is \$4.25 each. (No, none of this goes to the L.L.A.)

If you wish to place an order, your check should be made out to "ALU" and should include \$2.50 postage and handling (or \$4 if ordering the complete tapes of the convention), and should be sent to:

ALU
504 Antioch Lane
Ballwin MO 63011.

Every time I attend a meeting such as this, I find that our cause has much "hidden" support from persons who are not members of the L.L.A. but are in sympathy with our goals. This gives us grounds to hope for a considerable improvement in the liturgical picture in the years ahead, by God's favor and mercy. Thank you for sticking with us. Please keep the Association in your prayers during the joys of Christmastide.

ADDITIONS AND REVISIONS TO THE LISTING OF LATIN MASSES

ALASKA

Diocese of Fairbanks

Chapel of St. Therese of Lisieux
Fairbanks AK

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

CALIFORNIA

Archdiocese of Los Angeles

Thomas Aquinas College
Santa Paula CA

The 11:30 AM Mass on the 2nd
Sunday is now sometimes 1962,
sometimes Old Dominican.

Celebrant: Fr. Bartholomew de la
Torre, O.P.

COLORADO

Archdiocese of Denver

Please add the following location
to your Directory:

11180 West 44th Avenue
Wheat Ridge CO 80033

Sun at 8 AM and 10:30 AM
Mon, Tue, Wed & Fri at 7:15 PM
Thu at 10 AM (Holy Hour at 7
PM)

Sat at 8 AM

Holy Days and 1st Fri at 7 AM
and 7 PM
1962

Celebrant: Fr. José M. Salgado,
F.S.S.P.

DELAWARE

Diocese of Wilmington

St. Patrick 's Church
Wilmington DE

Celebrant is now Fr. Roberto
Balducelli, O.S.F.S.

DISTRICT OF COLUMBIA

Archdiocese of Washington

Old St. Mary's
Washington. DC

The 7:30 PM Mass on the first
Sunday of the month is now in
English. The Latin Mass on the
evening of the 2nd Sunday of the
month is now celebrated at 5:30
PM.

FLORIDA

Archdiocese of Miami

St. Thomas University Chapel
Miami FL

This Mass has been discontinued.
Please add the following location
to your Directory:

St. Robert Bellarmine Church
3405 N.W. 27th Avenue
Miami FL 33142

Sun at 8 AM (sung)
1962

Celebrant: Fr. Joseph Fishwick
(LLA)

LOUISIANA

Diocese of Lake Charles

St. Mary of the Lake Church
Big Lake LA 70605

This Mass is now celebrated on
the 1st, 2nd, and 5th Sundays of
the month.

Holy Trinity Mission Church
Holly Beach LA

This Mass is now celebrated at
7:30 AM on the 3rd and 4th
Sundays of the month.

MARYLAND

Archdiocese of Washington

Sacred Heart Chapel
Bowie MD

This Mass has been discontinued.

OHIO

Archdiocese of Cincinnati

Holy Family Church
Dayton OH

Sunday schedule unchanged.
Mass is offered at 9 AM on
Christmas and New Year's Day,
and at 7 PM on all other Holy
Days

OREGON

Archdiocese of Portland

Holy Rosary Church
Portland OR

The time of the Latin Mass on the
1st Saturday is 10 AM.

PENNSYLVANIA

Diocese of Scranton

Our Lady of Guadalupe Seminary
Elmhurst PA

Add Fr. Dennis Duvelius, F.S.S.P.
(LLA); delete Fr. Devillers.

St. Gregory's Priory
Scranton PA

Celebrant is now Fr. Arnaud J.
Devillers, F.S.S.P. (LLA)

St. Michael's Church in Scranton,
and Holy Rosary Church in
Wilkes-Barre, and Oblates of St.
Joseph Seminary Chapel in
Yatesville:

in all three cases, celebrant is now
Fr. Louis Campbell, F.S.S.P.
(pastor of St. Michael's).

VIRGINIA

Diocese of Arlington

Please add the following location to your Directory:

St. Lawrence the Martyr Church
6222 Franconia Road
Alexandria VA 22310
Sun at 10:30 AM
Hybrid

WASHINGTON

Archdiocese of Seattle

Blessed Sacrament Church
Seattle WA
The weekday Latin Mass has been discontinued. The Sunday Latin Mass is now of the 1970 type.

WISCONSIN

Diocese of Green Bay

St. Joseph's Chapel
Green Bay WI
Sunday schedule unchanged.
Mass on Holy Days is now at 9 AM and 7 PM.
Celebrant is now Fr. Paul Kwasny.

Archdiocese of Milwaukee

St. Therese Church
Kenosha WI
This Mass has been discontinued.

St. Anthony's Church
Milwaukee WI
This Mass has been discontinued

CANADA

ONTARIO

Archdiocese of Toronto

Shrine of St. Therese the Little Flower
Scarborough
This Mass is now celebrated at 1 PM.

St. Patrick Church
Schomberg
This Mass is now offered every Sunday.

BOOK REVIEW

E. Michael Jones. *John Cardinal Krol and the Cultural Revolution*. South Bend, IN: Fidelity Press, 1995. Pp. 550. Hardback \$35. ISBN 0-929891-02-03.

With his incisive style and often combative stance, author and *Fidelity* magazine publisher E. Michael Jones has established himself among the foremost ranks of the critics of the modern cultural scene. For some time now, his interests and editorial attention have been divided between the malaise of contemporary culture and civil society and the concomitant self-destruction of large segments of the Church. With the recent publication of the voluminous first of a proposed two-volume biography of the late John Cardinal Krol of Philadelphia, Jones has managed to bring those two areas of interest together in a monumental *tour de force*.

Rather than limiting himself to recounting the life story of one of the last true Princes of the Church, Jones undertook a thorough study of the late Cardinal's times as well as his life. His goal, as he noted in the preface, was no less than to "dig down beneath the current ideological configuration in the Church and come up with a description of how things happened." Armed with the unprecedented *carte blanche* of the Cardinal to access the mass of documents -- some 200 cubic feet's worth -- in the archives of the Archdiocese of Philadelphia which chronicle his quarter of a century

reign over that see, Jones proceeded to pen a massive tome which records the story of this incredible prelate from his humble origins as the son of Polish immigrants in Cleveland through his steady rise in the Church to the pinnacle of the cardinalial red and subsequent election as president of the National Conference of Catholic Bishops in 1971.

Rather than write a conventional biography -- much less an official one -- which concentrates on his subject and describes the world through that lens, Jones opts to paint the panorama of the intellectual and cultural milieu of the times and to situate his chosen subject within that context. Focusing by and large on the United States, Jones weaves his narrative around the struggle between the Church and the forces of secularism, both within and without the earthly Spouse of Christ. Drawing perhaps from his considerable journalistic experience at *Fidelity*, Jones most notably tracks successfully the ongoing cultural battles over Hollywood and entertainment, birth control, and education. Perhaps somewhat less successfully -- certainly less succinctly -- he also chronicles the self-wrought theological decline in the years leading to and following the Second Vatican Council as well as the racial/political struggles in Philadelphia.

While at times the tapestry he weaves becomes so complex as to obscure its presumptive object, Cardinal Krol, by the end of the volume, Jones has

succeeded, by and large, in eloquently outlining the issues at hand. The tapestry, complete as it is, is not necessarily a pretty sight, but then again neither were the upheavals of the 1960s. Throughout this chronicle of the Church's *via dolorosa*, Cardinal Krol comes across as the hero of an epic struggle. This does not mean that he didn't make mistakes -- Jones is quick to point out -- but that he did more than many of his peers to stave off forces that were often well beyond his control. All throughout, one constant characteristic was the Cardinal's intense ecclesial sense and his absolute certainty of both the justness of his cause and its eventual vindication. As Cardinal Krol himself noted in 1986 on the occasion of the twenty-fifth anniversary of his arrival in Philadelphia: "The Church is like the moon. It waxes and wanes. There was a bit of turbulence following the Council, but change is a rule of life. Unlike some of our ecumenical friends in the various denominations who tend to split and separate, the Catholic Church has the capacity of self renewal. And every time you change there's a bit of dust, a bit of turbulence, a bit of turmoil."

While scholars will, no doubt, regret Jones' rather annoying lack of any consistent system or even

practice of referencing his sources -- there are neither footnotes, endnotes, nor even parenthetical notations, in the course of over five hundred pages -- the average reader will find, all in all, that this first major history of the life and times of the late Cardinal is a most informative and enlightening read. And whether they agree or disagree with his analyses of people, events, and trends in the Church, they will not be able to ignore Jones any more than they were able to ignore John Joseph Krol, himself the consummate *vir ecclesiasticus*.

Reviewed by Fr. John-Peter Pham. Fr. Pham, a priest of the Diocese of Peoria, holds advanced degrees in economics, theology, and canon law. He is the author of several books, including the best-selling *Primer for the Catechism of the Catholic Church*, and the editor of the recently published anthology, *The Sacrament of Penance in the Teachings of the Last Five Popes*, prefaced by His Eminence, William Cardinal Baum. Fr. Pham is currently assistant pastor of St. Matthew Church, Champaign, Illinois, and an Adjunct Scholar of the Acton Institute for the Study of Religion and Liberty.

LETTERS TO THE EDITOR

September 21, 1996

When I was first asked to join LLA I hesitated because I felt--and still feel--that we were not effectively going about our project--the promotion everywhere in the Church of the use of liturgical Latin. It has long been my conviction that confining ourselves to such a limited program can actually slow us in the progress we want to make. There is an obvious difficulty which, it seems to me, we have not solved. Look at the situation from the standpoint of the average Catholic. He knows little or no Latin yet we invite him to attend a Latin Mass and assure him there will be no problem because he will be handed a leaflet or booklet with both the Latin and English texts. How would we feel if we were invited to attend a Mass in Polish and were told we would be given an English translation along with the Polish text? Many Catholics would say, "No, thank you," because they feel it doesn't make sense.

What, then, do I propose? First, we should reconsider the current title of our newsletter: Latin Liturgy Association. In my view it should be changed to: Church Latin Association. This would indicate that we realize that, however important liturgical Latin is, it is part of a much broader and more fundamental need in the Catholic Church. The most effective way, at least in the long run, of

promoting liturgical Latin is to promote the study and knowledge of the Church Latin as such. Now, I know of no other association better qualified towards that end than our present LLA.

Here are a few ideas I consider both sound and practical. The key to success lies in the Listing of Masses given in our Newsletter. The number of Catholics attending these Latin Masses no doubt varies greatly, but there will always be at least some in each parish who would be willing to come together once a week to study Church Latin. They would need a suitable textbook and Providence has seen to it that such an all-important aid would be available. I refer to the two-volume course published by Tan Books, Box 424, Rockford, IL 61105. The first and most important book for the average Catholic is entitled *Latin Grammar* and was composed by a brother-and-sister team of Cora and Charles Scanlon in preparation for the Latin Mass. I have used it in my classes and both volumes are excellent.

There, I have said my piece and would be interested in knowing the reactions of my fellow-members of LLA.

Father James O'Reilly, M.S.
Missionaries of La Salette
St. Louis MO

9 October 1996

Dear Dr. Edgeworth,

With the 1997 LLA national biennial meeting coming up at the Church of Saint Agnes in Saint Paul next June, I thought it timely to write you. One hopes that many will be able to come to Minnesota for the Corpus Christi weekend in June, but some will not be able to travel here at that time. I write to remind such LLA members that there are two other splendid times to find the Latin Liturgy in all its splendour at Saint Agnes.

The first is during the octave of Christmas. Beginning on 24 December at 4:30 PM the plain chant schola will chant first vespers of Christmas in Latin from the *Liber Usualis*. Immediately thereafter follows a Latin solemn Mass with Gregorian chant and later that evening follows Lauds and Matins also chanted in Latin. Midnight Mass is also a solemn Latin Mass and during it, members of the Minnesota Orchestra will play Mozart's *Coronation Mass*. There is a sacred concert immediately before the Mass beginning at 11:15 PM. On Christmas Day the 10:00 AM Mass will be a solemn one in Latin with Gregorian chant and at 2:00 PM in the afternoon will follow second vespers of Christmas chanted in Latin. Indeed, each day during the octave of Christmas the vespers schola will chant vespers in Latin at 4:30 PM and a solemn Latin Mass with Gregorian chant will follow immediately. Thus, anyone who is able to be in Saint Paul 24 December–1 January can hear 10 Latin Masses and Latin vespers 9 times.

Holy Week is another copious opportunity for the Latin liturgy. On Palm Sunday at the 10:00 AM Latin Mass the Passion is always chanted in Latin by three men and most people who bring their old Saint Andrew Missal will have no trouble following. The simple language and the drama of the music make it fairly easy to understand. Those who have never heard the Passion chanted in Latin will marvel at the religious depth and feeling of the chanted work. The propers and the ordinaries that day will be Gregorian chant. Vespers--as on each Sunday of the year--are chanted in Latin at 3:00 PM. On Holy Thursday at 9:30 AM Tenebrae (Matins and Lauds) is chanted. Likewise on Good Friday and Holy Saturday. The 7:30 PM Mass on Holy Thursday is likewise in Latin and when the organ sounds and the bells ring as the Gloria is intoned the deep solemnity of the sacred triduum is powerfully underscored. The principal service on Good Friday is also in Latin as is the 7:30 PM Mass on Holy Saturday, when the propers and *Exultet* (last year we had a young deacon chant it beautifully) will be in Gregorian chant and the

ordinaries from Josquin des Pres's *Missa Pange Lingua*. The 10:00 AM Mass on Easter Sunday, March 30, 1997, will be, of course, in Latin and most solemn. The Twin Cities Catholic Chorale will sing Beethoven's *Mass in C*. The propers, the *Vidi Aquam*, and the *Victimae Paschale* will be in Gregorian chant. Latin vespers--as usual--at 3:00 PM.

It is a rich fare of Latin liturgy celebrated in a beautiful South German Baroque church which with its enormous Carrara marble altar *ad orientem*, sumptuous marble pilasters with gilded capitals, splendid array of vestments of silk damask, cut velvet and cloth of gold along with great clouds of *sacrum fumum* from Prinknash incense provides the *mise en scène* for what is perhaps the most reverent, moving and devout Latin Mass this side of Vienna. Those LLA members able to be in Saint Paul either during Christmas or Easter week will not want to miss this worship of the Divine Majesty celebrated so reverently and devoutly and with such careful attention to liturgical law.

Cordially,

Duane L.C.M. Galles, JD, JCL
Past MN Branch LLA President
Minneapolis MN

October 17, 1996

Dear Dr. Edgeworth,

I hope this letter finds you in very good health and fully recovered from your difficulties of (I believe) last winter.

In the 9/96 *Newsletter*, "News from Overseas" item #10 reports that several parishes in Belgium use recordings of Chant to substitute for a choir. The remark is made that this practice will not meet enthusiasm from liturgical purists.

The conclusion is correct. Purists in this case are joined by Pope Pius XII, who specifically outlawed any recorded music from being used during the Holy Sacrifice of the Mass.

Although I am not certain of the Pope's motivation for this, it is very well to recall that praise of God can only be rendered by living things (ontologically). Further, the use of *pneumos* (wind) to support the voice (and the pipe organ) has theological implications. This is why amplification was treated with great suspicion (and still should be); similarly, use of non-wind-supported instruments was not consistently supported by Roman authority through the ages. Perhaps only specific reference to David's lyre has confirmed the appropriate use of stringed instruments.

As an aside, it seems to be an insult to God (even though well-intentioned). An inverse analogy would have a mother playing tape recorded lullabies to her sleepless baby. Really!!

With all the best wishes for the Association and its most urgent work, I remain

Respectfully,
Lawrence A. Stich
Brookfield WI

October 18, 1996

Dear Editor:

I never write fan-letters! I take everything for granted! But this issue of the newsletter bounced me into action! It's true I almost read it immediately from cover to cover somehow over the day I get it, but this time I was so riveted, I didn't put it down til I consumed it all!

It's such a treasure: Thank You! I don't know if it's because of your fine editorship or if it's just because so much newsie "stuff" is all happening at this particular juncture! But what a jolly, chock-full edition it is. I can't wait for the next one. Please keep up the wonderful work!

And heartfelt thanks for carrying my ad for Latin Music. God Bless,

Dan Pross
Jersey City NJ

22 October 1996

Dear Dr. Edgeworth:

LLA Newsletter #62 arrived while I was away over the last weekend and it raises certain points which I should like to lay before you, chiefly the matter of the Dominican liturgy. It seems to me that this distinctive rite is founded in centenary custom, guaranteed by the 1570 bull *Quod a nobis*, and probably re-enforced more recent apostolic indults. Under canon law it is thus given collectively to the Order and under canon 80(3) would be available to all Dominicans by way of personal privilege which no individual Dominican can surrender. It appears that the Order has never formally renounced the privilege; there has merely

been nearly unanimous non-use. There should thus be no need to ask permission to use this privilege, but it might be possible by precept to forbid its use outside of private Masses though here the priest could have recourse under cc. 1732-39.

Father X, J.C.D., formerly with the nunciature in Washington and now with the Military Archdiocese told me a couple of years ago he needed to put new life into the liturgy for his parish and so he restored the Dominican rite Latin Mass in his military parish, which he as a Dominican priest is privileged to do. He indicated that he did this by his own mere motion and without any permission--knowing as a canonist (a distinguished one I would add) that he was entitled to do this.

It might be worth establishing this point, for this would have the effect of making Latin Masses--at least those without Psalm 42--more readily available.

Cordially,
Duane L.C.M. Galles
Minneapolis MN

October 29, 1996

Dear Dr. Edgeworth:

Twenty pages of celebration and encouragement in the September issue of the Latin Liturgy Association Newsletter! Bravo! For all your efforts in giving us your brilliant reporting and insights!

It is brimful of hurrahs for what's happening and also a glow is felt from thankful hearts for all your extraordinary interest and hard work!

That relief is needed, is indeed appreciated and hearty thanks are offered for your years of dedication.

This issue will remain a tribute to you and a high spot--twenty years of the Newsletter and these twenty pages--your crowning glory!

Que Dieu vous bénisse!
Cum bona gratia!
Josephine Colville
Bronxville NY

FROM THE LOCAL CHAPTERS

BATON ROUGE

The Baton Rouge chapter held its regular meeting on Sunday morning, October 13th, at St. Agnes Church in Baton Rouge. Plans were made for providing congregational rubric cards for the High Mass as well as for securing an external sign or board which will list the times of the Masses, noting

that the 9:30 AM is in Latin. At this meeting five new members joined the chapter.

Please remember that one of the tasks of the local chapter is the recruitment of new members.

On Saturday, November 2nd, Msgr, Robert Berggreen offered the Mass of All Souls Day at 9 AM at St. Agnes Church. The 1962 Missal was used. The propers were sung by the Gregorian choir

trained by Mr. William Doran, Vice Chairman of the chapter. Unfortunately Mr. Doran missed seeing (and hearing) the fruits of his labors: he was taken into Our Lady of the Lake Hospital that very morning. He has since been released and is doing well, for which God be thanked.

PITTSBURGH

On Sunday, September 8th the choir from St. Boniface Church in Pittsburgh traveled to Saegertown PA in the Diocese of Erie, where they sang a choral Mass offered by Fr. David L. Poulson. Also in attendance were Mr. Ralph Ruggiero, a seminarian of the Institute of Christ the King, who served as Master of Ceremonies, and Fr. Canice Crawford, T.O.R., who offered Benediction after the Mass; both are members of our Pittsburgh chapter. After the services, the worshippers joined in a picnic on nearby French Creek.

Two days earlier, Holy Communion had been distributed by candlelight in a darkened St. Boniface Church, which had lost its electrical power due to Tropical Storm Fran. But the worshipers were there, storm or no.

Several members of the chapter attended the Auriesville Pilgrimage on Oct. 19th, traveling by bus. For details on the event, see below: Noteworthy Items #14.

Fr. Baker's accurate comments on the rarity of outdoor Eucharistic processions have been quoted above. St. Boniface, however, held such a procession after the Solemn High Mass celebrated on October 27th.

A few months ago our member, Fr. Eugene Dougherty, along with Mass server Christopher Paris, prepared an audio tape for the teaching of the Latin Mass responses (old form) to new altar servers. The tape was prepared at the studios of WDUQ radio at Duquesne University, and is available for \$5 by telephoning (412) 826-1818.

You have to hand it to this group: they are outstanding in their promotional efforts. Recently they produced two brilliant and eye-catching bumper stickers. One says, "Mass like it was before they improved it," while the other simply reads, "Introibo ad altare Dei." Both give the time and place of the Latin Mass as the final line.

Although the Latin Mass is usually offered at 7:30 PM on Holy Days at this parish, Christmas will be different: there will be a Latin Mass at 9 PM on Christmas Even and another at 10 AM on Christmas Day.

SAN FRANCISCO BAY

The chairman of this chapter, Professor William Mahrt, continues to present a superb series of sung Latin Masses at St. Ann's Chapel on the campus of Stanford University, as well as sung Vespers every Sunday night. Recent events of note have included the offering of the Latin Mass by Fr. Patrick LaBelle, O.P., at Stanford Memorial Church on October 17th; the choir sang Josquin's *Missa L'ami baudichon*. Special Masses were also sung for the Holy Days, for All Souls, and for St. Cecilia's Day (Nov. 22: she is the patroness of Church music).

Anticipated in the weeks ahead are: Byrd's Mass for Four Voices on Christmas Eve (at midnight), Christmas Day, Epiphany, the Baptism of Our Lord, and Candlemas (these last four at 11:30 AM at St. Ann's). The Candlemas observance will include a public procession (possible in a California February!). The choir will also sing for the Feast of St. Thomas Aquinas (at Stanford Memorial Church, 8 PM on Jan. 27) and for Ash Wednesday (at St. Ann's at 8 PM). For our members in the Bay area, a trip to Palo Alto on one or more of these occasions will prove well worth the trouble.

ST. LOUIS

On Sunday, September 22, this chapter held a joint meeting with the members of the local Catholic organization named "Credo." The meeting was held at St. Agatha's Church immediately after the 10 AM Latin Mass. The speaker was Dr. Robert Edgeworth (this writer), on the topic of "Latin Liturgy and the Thirst for Beauty." The talk further developed certain points set forth in my remarks at the 1995 LLA convention.

Unexpectedly, due to microphone problems in the parish hall, the talk was delivered in the church itself. It is an imposing task to deliver a talk (as opposed to a sermon) in the presence of the Blessed Sacrament! The demands of sacred silence are so intense that I felt compelled to delete all jokes from the talk, as well as all lines which I had vainly imagined might invite applause. It is eerie to give a talk with minimal audience feedback -- priests may be used to this, but professors are not. About 80 persons attended the talk. Thanks are due to the chairman of the local chapter, Mr. Theodore L. Cover, who handled the arrangements with great success.

NOTEWORTHY ITEMS

1. In our last issue (page 9 #17) reference was made to the ordinations performed for the Priestly Fraternity of St. Peter last June 29th at the Abbey of Fontgombault. We have now learned additional details. The ordaining prelate was the Most Rev. Maurice Gaidon, Bishop of Cahors. The names of the six newly ordained priests are: Fathers Raphael d'Anselme, Alban Cras, Etienne Dumoulin, Laurent Guimon, Brice Meissonier, and Hughes de Montjoye. As noted, six others were ordained on the same day in Bavaria by Cardinal Groer. Their names are: Fathers Walter Huber, Albert Kuhlem, Eugen Mark, Martin Ramm, Stephan Zeis, and of course our own Fr. Dennis Duvelius.

2. In the month of September, Fr. Helio Buck, ordained on June 27 (see last issue, p. 11 #3), a priest of the Institute of Christ the King, Sovereign Priest, took up his assignment at the Priory of Our Lady of the Sacred Heart in Rockford IL, where he will join Fr. Brian Bovee (see last issue, p. 14 #5) in his apostolate there.

3. In some dioceses, diocesan directors of worship remain indifferent to the progress of the Latin Mass, or even hostile to it. Case in point: On Friday, September 6, Mr. Albert D. Huntz, President of the Buffalo chapter of Una Voce U.S.A. and also a member of this Association, met with Fr. David LiPuma, Director of the Office of Worship for the Diocese of Buffalo, for nearly an hour. Buffalo has a Latin Mass on Sundays and Holy Days. In the conversation, Fr. LiPuma took the position that the refusal to permit the old form of the Latin Mass on weekdays was quite compatible with the Holy Father's call for a "wide and generous" application of the provisions of the Tridentine indult. He also indicated that no permission would be granted for any baptisms to be performed according to the old sacramentary. Finally, after Mr. Huntz had referred to the establishment of separate parishes for worshippers at the Latin Mass in Scranton PA, Ottawa Ont., and prospectively in Atlanta, GA, Father declared that no such idea would be considered for Buffalo.

4. Mention has already been made above (see "From the Local Chapters -- Pittsburgh") of the special Mass celebrated at St. Bernadette's Church in Saegertown PA on Sunday, September 8. Here are some additional details.

The Mass was attended by the largest congregation ever assembled for a Latin Mass in the

Diocese of Erie since the indult; it was a "capacity audience." The choir from Pittsburgh was under the direction of Mr. Richard Valletta. The congregation sang the Salve Mater Misericordiae at the beginning of the service, and the Cantate Domino at the close. Various arrangements were used for the Propers and the Ordinary, including some by Rossini, Refice, Gounod, Carnevali, Rheinberger, Piel, and d'Indy.

5. Several recent events have called to mind the connections of Christendom College in Front Royal VA with the Latin Mass, as well as with this Association. (As mentioned above in "From the Chairman," Fr. Skeris, a member of the National Council of the L.L.A., serves as Chairman of the Theology Department here.)

The College sponsors a fine lecture series. Two of the three guest lecturers this semester are members of this Association: Mrs. Phyllis Schlafly (on Monday, Sept. 9) and Rev. Mr. Paul Weyrich (on Sunday, November 24). In addition, the chairman of the Chicago chapter of the L.L.A., Fr. Frank Phillips, C.R., donated a life-sized rood scene, with a crucifix and statues of Our Lady and St. John. It is now in place in the lobby of Regina Coeli Hall.

Finally, Christendom will again serve next year as the site of the Seventh Annual Liturgical Music Colloquium. These events are invariably of great worth to persons who value the Church's great musical heritage. The dates will be June 17th to 22nd.

6. We report with sadness the death, on Thursday, Sept. 26, of Fr. Noel Pataconi, O.S.B., Pastor of Holy Family Church in downtown Detroit MI. He was 87. Holy Family is one of the few parishes in the United States with a daily Latin Mass. So far as is known as we go to press, this Mass, which is said using the current Missal, is to continue. Your prayers are requested for the repose of his soul.

7. On the following evening, Friday, Sept. 27, the Schola Cantorum of the Pacific celebrated its 20th anniversary by offering a concert at Thomas Aquinas College in Santa Paula CA. The concert reprised the history of Church music from Koine Greek to today.

The choir, whose members come from a widely diverse range of backgrounds in Southern California, is at home in Gregorian chant as well as in the great Church composers from Palestrina to

Britten. It has been under the direction of Fr. Ted Vey, S.M., for its entire existence.

8. On October 4th through 6th Dr. Patrick Jacobson, a member of the L.L.A.'s Washington-Arlington chapter, delivered a three day seminar on Gregorian chant to the students at Our Lady of Guadalupe Seminary in Elmhurst PA. He returned on November 8-10 for a follow-up seminar.

9. From October 9th to 13th the Federation of Diocesan Liturgical Commissions (FDLC) met in Minneapolis MN. Several "position statements" were approved, including:

- a call for the development of an appropriate liturgical ritual for the permanent closing of a church (a sign of the times?);
- a call for "dialog" (*sic*) on televised liturgies;
- a call for the publication "bulletin inserts on the value of horizontal inclusive (i.e., genderless) language in the Church's liturgy";
- an expression of concern about the growth of Eucharistic adoration in parishes, which, it is asserted, is not "always in harmony with sound liturgical theology," and can create "tension" between those who favor "liturgical renewal" and those who favor "traditional devotions."

Of course, the innovations of the past thirty years have also created such tensions, but apparently that was a good tension.

10. Fr. Arnaud Devillers, F.S.S.P., North American head of the Priestly Fraternity of St. Peter (and a member of this Association), celebrated the Latin Mass in Washington, DC on Saturday, October 12, during the 29th annual National Wanderer Forum.

11. Some diocesan directors of liturgy appear to be under the impression that permission is not to be granted for the offering of a Mass for the Dead said according to the 1962 Missal. Such an impression is quite false, as a recent instance shows.

On Monday, Oct. 14th, Fr. Bede Kotlinski, O.S.B. (a member of this Association), offered a Requiem Mass according to the 1962 Missal at St. Stephen's Church in Cleveland OH for the soul of a parishioner. Permission for this was readily granted by the head of the diocese, the Most Rev. Anthony Pilla -- who happens to be the President of the National Conference of Catholic Bishops.

12. On October 14th through 18th, a parish mission was preached at Immaculate Conception Parish in Ajo AZ by Fr. William Ashley.

Father Ashley is the founder of the Opus Mariae Mediatrix. The pastor of this parish is Fr. Richard Rego, who travels to Tucson to offer the Latin Mass two days each week (including on Sunday). Both are in demand as directors of retreats and parish missions.

13. On Friday, October 18th, the peripatetic Fr. Devillers (see #10 above) celebrated the Latin Mass at St. Mary's Catholic Church in Eugene OR at 6 PM, followed at 7 PM by a talk at Veterans Memorial Building on our Latin Liturgical tradition and the other sacraments.

14. As announced in our last issue (p. 11 #29), a pilgrimage was held on Saturday, October 19, under the auspices of Una Voce USA and the National Coalition of Clergy and Laity.

In imitation of the Parish-to-Chartres pilgrimage held each year in France, this venture will probably become an annual event. Some 500 pilgrims attended on this initial occasion. They walked six miles from the Shrine of Blessed Kateri Tekakwitha across the Mohawk River to the Shrine of the North American Martyrs, built on the spot where St. Isaac Jogues and his companions gave their lives for Christ in 1646.

Upon arrival at the latter shrine, a Solemn High Latin Mass was celebrated according to the old Missal. Principal celebrant was Fr. Edmund Castronovo. Fr. Michel Berger brought several of the seminarians from Elmhurst PA to sing the Mass.

Although the outskirts of Hurricane Lili had drenched the state that day, the pilgrims saw only a touch of precipitation.

15. Sunday, October 20th, saw evidence of the increased involvement of the hierarchy in the celebration of the Latin Mass, with two special Masses in Midwestern dioceses.

At St. Agatha's Church in St. Louis MO, the Most Rev. Justin Rigali, Archbishop of that see, was celebrant of a Solemn High Latin Mass (old Missal) offered in honor of the 125th anniversary of the parish. Over 600 persons attended this Mass. Deacon for the Mass was Fr. Joseph E. Begue, C.M. Father James Rodis, pastor of the parish, served as Assistant Priest. Also in attendance were Fr. Timothy Svea of the Institute of Christ the King and Fr. William Ashley of Opus Mariae Mediatrix. The parish choir accompanied the Mass with a combination of Gregorian plain chant and polyphonic motets. The splendid "Ecce Sacerdos Magnus" was sung to accompany the entrance of the celebrants.

16. And on that same day, at 5 PM at All Saints Church in Flint MI the Most Rev. Carl F. Mengeling, Bishop of Lansing, was principal celebrant of a Solemn High Latin Mass (also of the old form). Also taking part in this Mass were: as Deacon, Fr. James Downey, O.S.B., of the Institute on Religious Life; as Subdeacon, Fr. Denis Meade, O.S.B., Professor of Theology at Benedictine College in Atchison KS; as Archpriest, Fr. Anthony Spinosa (who has the bi-ritual privilege), pastor of Our Lady of Lebanon Maronite Catholic Church. Frs. Downey and Spinosa are members of the L.L.A.

The choir was under the direction of Mr. Robert Verhaeghe. Refice's *Missa Choralis* was sung. The Mass marked the 7th anniversary of the return of the Latin Mass to this church. Bishop Mengeling was the speaker at the dinner which followed the Mass.

17. On the following Saturday, October 26, at 9 AM St. Peter's Cathedral in Scranton PA was the site of additional ordinations of members of the Priestly Fraternity of St. Peter. The Most Rev. James C. Timlin, Bishop of Scranton (and an Episcopal Adviser of this Association), celebrated a Pontifical High Mass according to the old Missal. During the course of the Mass he conferred priestly ordination upon the Rev. Fr. Joseph Poisson, F.S.S.P., and diaconal ordination upon the Rev. Dr. Chad Ripperger. About 300 persons attended.

Fr. Poisson is a native of rural Ontario with a degree in mathematics from the University of Waterloo. Dr. Ripperger holds a Ph.D. in philosophy.

The ordination brings the number of new priests ordained for the Priestly Fraternity this year to fourteen (see item #1 above, and also last issue, p. 9 #16).

18. The next day, Sunday, October 27, witnessed the transfer of the principal Latin Mass of the Miami archdiocese to its new home at St. Robert Bellarmine Parish. The occasion, which was the Feast of Christ the King in the old Missal, was marked by appropriate solemnity as well as festivity. Several local L.L.A. members played major roles, including Fr. Joseph Fishwick (who is Catholic chaplain at South Miami Hospital and at Baptist [yes!] Hospital) as celebrant, Mr. Scott Calta as Master of Ceremonies, Mr. William Howard as Cantor, and several others. The choir sang the *Missa de Angelis* along with Arcadelt's *Ave Maria* and Lambilotte's *Panis Angelicus*. Benediction of the Blessed Sacrament followed the Mass.

A magnificent booklet in commemoration of the event was prepared by Mr. and Mrs. Bruce Camacho and Mr. Peter Vega. Our best wishes and prayers go to this fine community of prayerful Catholics.

19. On Sunday, November 3rd, a Latin High Mass was celebrated according to the old Missal at St. Anthony's Church in Southern Pines NC (Diocese of Raleigh) in honor of the 95th birthday of Mrs. Nicola, mother of our member Fr. John J. Nicola. The Mass was followed by dinner and a musical program at the nearby Dunes Table Restaurant. We congratulate Mrs. Nicola for the gifts God has given her: not merely longevity, but a son to be proud of.

20. As indicated in our last issue (p. 10 #24), the recently ordained Fr. Michael Bowman, O.S.B., returned to his native Richmond VA for the celebration of his first Solemn Mass on American soil. This took place on Sunday, November 10th. Fr. Bowman, who is a graduate of Christendom College and a monk of Saine-Madeleine Le Barroux in France, was assisted by Fr. Timothy Svea. Another Mass followed one week later at St. Michael's Church in Scranton PA. We offer our sincere congratulations to the new Fr. Michael.

21. The National Conference of Catholic Bishops met at the Omni Shoreham Hotel in Washington DC on November 11-14. A major item on the agenda was the consideration of Segments Seven and Eight (the final segments) of the new ICEL proposed revision of the English translation of the Mass, as well as of the Proper for the Dioceses of the U.S.A.

Three of the Episcopal Advisors of this Association had submitted several amendments to these segments, seeking to correct deficiencies. These were Anthony Cardinal Bevilacqua of Philadelphia, the Most Rev. James S. Sullivan of Fargo, and the Most Rev. Alfred C. Hughes of Baton Rouge.

During the floor debate, Bishop Hughes (former chairman of the Doctrine Committee of the NCCB) argued strongly that in no less than 33 places, the proposed ICEL translations of the words *valere*, *mereor*, and *facere* fail "to capture the full force of the Latin" and thereby "considerably weaken the theology of grace which implies God's initiative in enabling us to be able to act." Although Bishop Hughes' arguments were well grounded both linguistically and theologically, the conference rejected his intervention by voice vote.

This new version of the Mass in English now goes to the Holy See for scrutiny. Some correction and improvement of the proposed text is entirely possible. Only time will tell.

22. On Wednesday, November 20, the Mass of Christian Burial was offered at Holy Name Cathedral in Chicago for the late Joseph Cardinal Bernardin. According to the account of the Mass published in the *Chicago Tribune* on the following day (p. 32), the Mass was of the hybrid type, including the Kyrie in Greek, some Gregorian chant, and even congregational responses in Latin. (The Director of Music at the cathedral, Richard Proulx, is one of the most accomplished in the country.) We pray for God's mercy on His Eminence's soul.

23. As we go to press, the Most Rev. Jude Speyrer, Bishop of Lake Charles, intends to be

the principal celebrant of a Solemn High Latin Mass celebrated according to the Old Missal at 3 PM on Sunday, December 22, 1996, at St. Mary of the Lake Church in Big Lake LA. This Mass is in commemoration of the 25th anniversary of the priestly ordination of Fr. Roland Vaughn, who was the first priest to be authorized to celebrate the Tridentine Mass in that diocese. A reception in the parish hall is to follow the Mass. *Ad multos annos*, Father.

24. Lastly, knowledgeable sources claim that the Priestly Fraternity of St. Peter is likely to become active in two additional dioceses in Canada during 1997: the Diocese of St. Catharines (in Ontario) and the Archdiocese of Sherbrooke (in Quebec). We have no confirmation of this.

NEWS FROM OVERSEAS

1. On January 6, 1996, the Sacred Congregation for the Oriental Churches issued a liturgical instruction which is only now being noticed in the Western Rite Catholic media. Among other points, it stresses that the Divine Liturgy is never to be celebrated facing the people. There is no tradition of this in any of the Eastern Rites. The reason for this (paraphrasing) is that the priest is leading the people on a pilgrimage of prayer in which all must face the same way since all are facing the same Lord.

This has implications for the Roman Rite as well. If we are not all facing the one Lord at our Mass, whom do we face? Each other? It seems a poor substitute.

2. In Spring of 1996 the Most Rev. Basil Meeking, Bishop of Dunedin in New Zealand, resigned his see, though not yet at the age at which this is expected. The reason? He has decided to enter the monastic life. The monastery which he has chosen is Ste. Madeleine Le Barroux (see Noteworthy Item #20 above), at which the entire liturgical life is in Latin.

Bishop Meeking remarked in his final homily to his flock that "the Benedictine monastery to which I am going is not a therapy center for people with burnout. It is on the front line of the struggle with forces of secular unbelief that are trying to choke religious faith today."

3. This year marked the 750th anniversary of the canonization of St. Edmund

[Rich] of Abingdon, who was Archbishop of Canterbury from 1233 to 1240. St. Edmund is buried at the Cistercian Abbey of Pontigny, located about 100 miles southeast of Paris.

In commemoration of the event, the Schola Gregoriana of Cambridge, under the direction of Dr. Mary Berry, organized a small pilgrimage to that site. The plan was for the choir to sing the new Mass in Latin at the abbey on Pentecost Sunday, May 26, to present a concert of church music and sing Compline there that evening, and to sing the old Mass in Latin at Sens Cathedral on the following day, the 27th. (This occurred simultaneously with the Chartres pilgrimage.) The choir of Ware College joined in the venture.

All did not go as planned. I quote from the account of Mr. Bernard Marriott, Chairman of the [English] Association for Latin Liturgy, and long a friend and member of this Association:

"The Mass [at Pontigny] was to have been in Latin apart from the readings, but this was obviously not to the liking of the French authorities who, at the last minute, insisted on providing their own celebrant who (without chasuble) said, and occasionally sang, his parts in French."

The next day, at Sens Cathedral: "Evidently the prospect of an old-rite Mass was also more than the authorities were prepared to contemplate, so it was swiftly altered to a new-rite Votive Mass of the Holy Spirit in Latin, complete with the Sequence. The concelebrants made an odd-looking group, the

English priests wearing chasubles and the French not doing so.”

Mr. Marriott's final comment: "From the Association's point of view, what struck me most forcibly was the authorities' distrust of the Church's liturgical traditions, and that in a diocese with an appallingly low Mass attendance (and, one learned, with priests whose numbers are small and who are overwhelmingly over the age of 65)." Point made.

4. In July the 28th Congress of the International *Pueri Cantores* Federation was held in Salzburg, Austria -- appropriately, since this year marks the centenary of the death of Salzburg's "other" famous composer, Anton Bruckner.

The principal Mass was offered by the Most Rev. Dr. Georg Eder, Archbishop of Salzburg, in his cathedral on the morning of Sunday, July 14th. The entire service was broadcast live across Europe by Austrian television.

The Mass was the *Missa Nova* "Laudate Pueri Domini," sung under the direction of Professor Siegfried Koesler of Würzburg. Hymns in Latin and in German by Franck, Mozart, Bruckner, and Michael Haydn, among others, were sung. Our Monsignor Schuler attended the celebration and his account of it may be found in the Summer 1996 issue (vol. 123 no. 2) of *Sacred Music*, pp. 3-4.

5. That same issue of *Sacred Music* contains, on pp. 24-26, a detailed account by Mr. Steven G. Rothmeier of the way in which the Feast of Corpus Christi was observed in Munich this year (Thursday, June 6, 1996). An outdoor Mass was offered in Latin and in German in the Marienplatz (an open square near the cathedral) at 8 AM, celebrated by Cardinal Wetter along with six other bishops. Dozens of priests and seminarians were present, and the square was filled with the faithful.

After Mass, the Blessed Sacrament was carried through the streets of Munich. The Cardinal and the other bishops took turns holding up the monstrance. Thurifers and bell ringers preceded the vast procession. Contingents of immigrants from Slovakia, Ukraine, and Vietnam marched in their colorful traditional garb. The event dominated the front page of *München Mercur* the following day.

Contrast this with Fr. Baker's comments on Corpus Christi in America, quoted above on page 1. What effect does such a public demonstration have

on the *esprit de corps* of the Catholic faithful? Could we use some of that *esprit* here and now?

6. This has been the year of the pilgrimage in France. We have already noted the pilgrimages to Chartres (last issue, p. 12 #6) and to Pontigny (above, #3) at Pentecost. Later, in honor of the Feast of the Assumption, 4,000 pilgrims walked to Rheims, some of them for up to three weeks, from every Marian shrine in France.

Mary's presence was also felt on September 22 when an immense crowd of 200,000 pilgrims assembled to greet the Holy Father, who was visiting the city to commemorate the 1500th anniversary of the baptism of Clovis. On that occasion some 108 Pilgrim Virgin statues had been brought from every corner of the land.

7. On October 19, the Association for Latin Liturgy held its annual meeting. This year the site was Nottingham Cathedral. Of course, the meeting culminated in the Latin Mass followed by Exposition of the Blessed Sacrament.

8. Across the Channel some eight days later, the Association Pro Liturgia held its 8th General Assembly at Paris (Oct 27th). This year, a surprising change: the Mass was not celebrated in Latin, but rather in Old Slavonic (preceded by Terce). This took place at the Russian Catholic Church of the Holy Trinity in rue Fr. Gérard.

9. On Friday, November 1, Bishop Muskens of Breda in the Netherlands conferred priestly ordination upon Fr. Jean-Marie Audenaert, who is a member of our sister society, the Vereniging voor Latijnse Liturgie.

10. On August 16, 1996, the Most Rev. George Pell was installed as Archbishop of Melbourne (in Australia) in succession to the Most Rev. Sir Frank Little. The appointment brought cheer to many Catholics, including Right to Lifers (Bishop Pell, when auxiliary of Melbourne, used to greet their marchers every year at the end of their trek to the capitol) and supporters of the Latin Mass (again, Bishop Pell was the one who had arranged, and personally celebrated, the Tridentine Mass once a year at Melbourne Cathedral).

But it did not bring cheer to all. On November 12, while the new Archbishop was visiting Corpus Christi Seminary (Australia's largest), he was presented with the resignations of six members of the faculty: the rector, four other

priests, and one nun. According to published reports, these persons would not accept the new archbishop's plans for reform the seminary by introducing stricter discipline, more time for meditation and daily devotions, more retreats, and more attention to the Church's public worship.

Will this have repercussions on the liturgical future of the State of Victoria? Too right, mate.

11. The Cambridge Schola Gregoriana (see #3 above) presented a charity concert at Brompton Oratory in London on Wednesday evening, November 13th. The title of the program (better make that "programme") was "Let the Trumpet Sound," and all of the music was in some way related to the theme of the Last Judgment. This included (of course) the *Dies Irae*, Palestrina's *Jesu, Rex Admirabilis*, and a new arrangement of the *Te Deum* for Organ and Choir.

12. Planning ahead, the Dutch V.L.L. has scheduled three retreats during 1997 at which the liturgical services will be in Latin: April 4-6, August 22-24, and October 10-12. All will take place at the Abbey of St. Oetiliënberg, which has retained the Latin liturgy.

13. In adjacent Belgium, a Gregorian Festival is scheduled to be held at Watou on May 8-11, 1997.

14. The pilgrims will return to Chartres again next year. In connection with this, our member Fr. Arnaud Devillers, F.S.S.P., will be conducting a guided tour of Catholic France, with special emphasis on the glories of its liturgy, from May 14 to 24, 1997. Cot will be \$1,429 per person.

If interested, you should phone promptly to make arrangements for your deposit: (800) 893-6702.

15. During the Chartres event, the Dutch V.L.L. will hold its annual general meeting on Saturday, May 17th. The Most Rev. F.J.M. Wiertz, Bishop of Roermond, will celebrate the Latin Mass for the occasion.

16. In Paris, M. Christian Marquant has established a new organization called "Oremus," the purpose of which is to promote the celebration of the Mass in Latin according to the old form. The organization has published a Directory of Latin Masses in France (but only the Tridentine ones) as well as a 50 page brochure setting forth the case for the old Mass.

We have no wish to criticize such efforts; may they bring benefit to the Church. But it seems regrettable that, when such lists are made, Masses which are celebrated entirely in Latin and with great devotion, but according to the Missal of Paul VI, are omitted. I am thinking, for example, of the Church of St. Vincent at Blois (in the department of Loir-et-Cher), where Vespers are chanted every Sunday night at 5:00 PM followed by the Latin Mass at 5:25 PM.

The Latin Mass Directory of the L.L.A., of course (still available @ \$10 from the Chairman or the Secretary), lists the Latin Masses of both types in the U.S. and Canada.

17. Speaking of France, much effort is expended there in the promotion and perpetuation of the Gregorian chant. In the last six months of this year alone, three such institutes have been held: one on July 3-7 at Laus (near Gap, in the French Alps), one at the Abbey of Ste. Anne de Kergonan (in Brittany) on August 21-25, and one at the Abbey of Rosheim (which, if I am not mistaken, is in Lorraine) on December 7 and 8. The students at the one in August consisted of five seminarians and two priests -- a modest number, but not inconsiderable in view of the total numbers of seminarians and priests in France. Much of this work is done by the French Benedictines, and is also promoted by the Association Pro Liturgia.

18. An L.L.A. member writes from Rome: "It might interest you to know that the Liturgical Institute has stiffened its Latin entrance requirements. Alas, many students come without sufficient preparation: not a personal fault of theirs, to be sure, but certainly a fault of the system. At least the license and doctoral students are recognizing their need for Latin -- perhaps that means that the next generation will be better trained."

19. Finally, in recent issues we have been listing locations at which the Latin Mass is celebrated in Europe. Since space has permitted only slow progress, it is probably best simply to mention that the complete list of (old style) Latin Masses in France is available for 150 francs (approximately \$30) from: Tu Es Petrus, Maison St. Dominique Savio, 14 rue des Moines, 78000 Versailles, France.

But, since we have mentioned the Monastery of Ste. Madeleine at LeBarroux more than once in this issue, I shall mention that Mass is offered there on Sundays at 6:45 AM, 8:30 AM, 10 AM (High), and (in the crypt) at 11:45 AM. On weekdays the times are 6:30 (Low) and 9:30 (High).

And, in fairness to those across the channel, here is the schedule for Westminster Cathedral in

London: Hybrid every Sunday at 10:30 AM; Latin every Saturday at 10:30 AM; every weekday (except Holy Days) at 10:30 AM and 5:30 PM (all these are according to the new Missal); Solemn Vespers and Benediction, Sundays at 3:30 PM. Tridentine Mass in the Crypt Chapel, on the First Saturday of each month at 4:30 PM (anticipated).

FROM THE PRESS

1. In the May 1996 issue of *Inside the Vatican* two letters appear bearing on the liturgy. The first (p. 50) is from Mr. Gary Scarrabelotti, editor of the journal of the Australian Ecclesia Dei Society (and a life-long friend of the Edgeworths). He presents a strong indictment of the human leaders of the Church (singling out Archbishop Bathesby of Brisbane as a case in point), but concludes with the point that the *aggiornamento* is now clearly understood to be merely a work of human hands, and therefore subject to responsible criticism -- not a revelation from the Holy Spirit.

The next page presents the opinions of Msgr. M. Francis Mannion, Rector of the Cathedral in Salt Lake City. Although eager to defend critics of contemporary liturgy from any charge of being "against the Council," he points out that liturgical changes are not mere benign and harmless elements of the Church's life: "Orthodoxy means 'right worship' before it means 'right doctrine'."

2. The June/July issue of *Inside the Vatican* has as its lead story one by Antonio Gaspari and Robert Moynihan entitled "The Liturgy: Where Are We Now?" (pages 8-17). The piece reproduces the complete text of our Holy Father's address on the liturgy delivered on May 3 of this year (see our last issue, p. 11 #4); an interview with noted liturgist Fr. Cassian Folsom, O.S.B. (professor of liturgy at the Pontifical University Sant' Anselmo, and a member of the L.L.A.); and the first part of a revealing interview with Augustin Cardinal Mayer, first president of the Ecclesia Dei Commission. Foremost among many quotable sentences from this issue are two by Father Folsom (on p. 13): "When liturgical celebrations 'tame' God, or ignore Him because the assembly is more interested in itself, then the truth about God is in jeopardy." And: "When the intuitive hunger for holiness and beauty is neglected, and replaced with a kind of garrulous rationalism, then the truth about man

is in jeopardy." He goes on to add that the "absolutizing" of the use of the vernacular, at least as it was done in the United States, was never intended by the Vatican Council.

3. In the July 6 issue of *The Tablet* (published in Britain), Eamon Duffy of Cambridge compares the translations of the Latin collects made by Cranmer with those made by the ICEL. Even though Cranmer was translating from the Sarum Missal and ICEL from the revised Roman Missal, some of the collects are similar or even identical in the Latin, as in the case of what is now called the 11th Sunday in Ordinary Time.

Here is Cranmer's version: "O God, the strength of all them that put their trust in Thee, mercifully accept our prayers; and because through the weakness of our mortal nature, we can do no good thing without Thee, grant us the help of Thy grace, that in keeping Thy commandments we may please Thee, both in will and deed: through Jesus Christ, Our Lord."

The ICEL version: "Almighty God, our hope and strength, without You we falter. Help us to follow Christ and live according to Your will."

This really will not do.

4. Father Max Thurian passed away on August 15 at 75. Born a Calvinist, he established the ecumenical monastery of Taizé in 1942. He was converted to the Faith in 1987 and ordained a priest. One of his last published articles was devoted to the liturgy; an English translation appeared in the weekly edition of *L'Osservatore Romano* on July 24, and has been reprinted in a number of places, including the Summer 1996 issue of *Sacred Music* (pp. 7-10) and the September issue of the *Adoremus Bulletin*. Although the piece contains the assertion that the work of the Vatican Council and of the Consilium which followed it "today is bearing wondrous fruit," most of the piece is devoted to a critique of errors in contemporary worship, including errors in architecture and in the

arrangement of the sanctuary. He zeroes in on the location of the “president’s chair” (an ugly neologism), which should not be placed behind the altar, “which creates a face-to-face between the celebrants and the faithful throughout the celebration, thus turning the assembly in on itself and preventing the contemplative orientation of the whole community in adoration towards this symbolic place of the Lord’s presence in eschatological expectation of His return.” A sound point! He points out that , in the Pope’s chapel, the chair is in front of the congregation, with its back to the worshipers so as to permit a unanimous focus on the Eucharistic presence.

The essay is entitled “The Liturgy and Contemplation.”

5. Speaking of the *Adoremus Bulletin*, its July/August issue contains two articles of the greatest interest: one by editor Helen Hull Hitchcock, providing a detailed analysis of the dynamics of the liturgical considerations at the June 20-22 meeting of the National Conference of Catholic Bishops in Portland OR; the other, by Fr. Jerry Pokorsky, is entitled “The Roman Canon: The Homestead of the Family of God.” And so it is -- yet we very rarely hear it at English Masses, even though it is still in the Missal.

Both Mrs. Hitchcock and Fr. Pokorsky are members of the L.L.A.

6. Writing in the August 1996 issue of *The Chesterton Review*, Dr. Thomas Fleming (see our last issue, p. 17 #26) pens a thoughtful piece on the role of Latin in Christian culture, and the consequences of its impending loss: “The Road from Rome,” pp. 337-347. Our members certainly appreciate the dire consequences of the loss of Latin in the liturgy, but this piece concentrates on the profound and far reaching consequences for the culture as a whole. If classical Roman culture, at least in its more humane respects, is no longer regarded as normative, then one can differentiate it from such child-sacrificing cultures as Carthage and Canaan only on the basis of personal taste. Look around you!

7. It was a wonderful summer for our cause in the Catholic media. In addition to the lead story in *Inside the Vatican* (#2 above), we also received the cover story of the August/September issue of *Catholic World Report* devoted to “The Rediscovery of the Latin Liturgy”(1). The cover illustration, appropriately, showed a light shining from beneath a bushel.

The story ran from pages 40 to 53, and comprised: (a) a piece by editor Philip F. Lawler, “A Reform of the Reform?”, accurately reporting the surge in dissatisfaction with the liturgical *status quo*; (b) “Wide and Generous?”, by Tracy Moran, on the fortunes of the Tridentine indult; (c) “In the Footsteps of Saints,” by Kathleen Howley, on the Chartres pilgrimage; (d) “Criticism? Impossible!” by Susan Benofy, tracing the pattern whereby the ICEL has consistently refused to acknowledge the existence of criticism of its work; and (e) “The Birth of Liturgical Reform,” by Robert Hutchinson, an interview with former Consilium member Abbot Boniface Luykx (see our last issue, p. 13, “Publication Announcements” #1).

Now this is Catholic journalism at its best. *Deo (et diurnalisticis) gratias!*

8. The August/September issue of the *Homiletic and Pastoral Review* contains a vigorous polemic by Canadian Fr. John W. Mole, O.M.I., entitled “Assault on the Roman Rite” (pp. 18-24), which ends in the conclusion that excessive “improvement” of the Roman Rite has caused it to cease to exist. It wasn’t broken, but we fixed it.

The same issue has a short piece (“Legends and the Chester-Belloc” pp. 71-74) by our member Fr. William C. Van Breda, O.S.A., which comments unfavorably upon the wholesale deletion of feasts and memorials from the calendar of the saints by the Consilium.

9. In addition to the piece by Fr. Thurian (above #4), the September issue of the *Adoremus Bulletin* also contains the first in a series of illuminating articles by Fr. Cassian Folsom, O.S.B. (see above, #2) on the replacement of the single Canon by an ever-growing multiplicity of Eucharistic prayers, and the consequences of this for the prayer life of the Church.

10. In early September the *Indianapolis Star* published a news article by Judith Cebula entitled “Latin Mass finds home, following at St. Pat.” Without any fulsome exaggeration, the article presents the positive dimension of the relocation of Indianapolis’ principal Latin Mass to this historic, 131-year-old church in Fountain Square.

11. On the other hand, the September 30 issue of Western Pennsylvania’s *Tribune-Review* carried a front page article by Connie Gore entitled “Latin Mass Returning? Don’t Wait.” The article fairly recounts the efforts of Mr. Gino F. Paluzzi (a member of L.L.A.) to bring back the traditional Latin Mass to

the area, as well as the cold shoulder which he has received from the Diocese of Greensburg. Bishop Bosco will not approve such a Mass without the consent of his Council of Priests, and they have repeatedly rejected it. His Excellency is quoted as dismissing the Latin Mass movement as mere "nostalgia" which "becomes divisive."

We're not home free just yet.

12. The Fall 1996 issue of *The Latin Mass* magazine is bigger than ever (60 pages). Articles of interest include:

- an article on the celebrants of the old Mass in Southern California (pp. 24-27: even the schismatics get a mention);
- a first-person narrative by a young British priest, Fr. Stephen Shield, of how he came to celebrate the old Mass with reluctance and trepidation but has grown to love it (pp. 37-39);
- a most interesting short article by our scholarly member, Mr. Paul Berry, on what may be the oldest document of the Latin rite still extant: a Marian proper dating from the third or fourth century (Rylands Latin papyrus #472, described on pp. 47-48); and
- a listing (on p. 56) of Masses currently celebrated in Europe by the members of the Priestly Fraternity of St. Peter. They are active in France, Germany, Austria, and Switzerland.

13. The Fall issue of *Sursum Corda* magazine contains a profile of Dr. Alice von Hildebrand, long a leader of *Una Voce* ("The Convert Maker," by John Barger, pp. 30-36) as well as a first-person narrative by Mr. Thomas E. Woods, Jr., a graduate of Harvard who is now a graduate student at Columbia and a recent convert to the Faith from Lutheranism. In discussing his conversion, he remarks that attending Benediction made a great impression on him, despite the overwhelmingly banal architecture of the church building. He adds: "The use of Latin, moreover, dismissed by progressives as a lingering archaism or as an obstacle for newcomers to the Church, in fact reinforced my belief that something truly extraordinary was taking place."

14. The October issue of the *Homiletic and Pastoral Review* contains interesting articles by two L.L.A. members: "Church Authority: No Longer Authoritative?" by Hon. K.D. Whitehead (pp. 6-19), and "Homilies for the month of November" by Fr. Joseph W. Koterski, S.J., of Fordham. But of

particular note is a piece by Sister Mary Paula Hayes, O.C.D.: "Praying with the Church" (pp. 59-65). She asks why the expectation that the recitation of the Divine Office, even by the laity, would become more widespread after it was translated into the vernacular, has not been fulfilled. She contends that much (though not all) of the fault lies with the ICEL translation of the Divine Office, which she describes as "a new kind of liturgy" more like a "perpetual novena service" than the Church's traditional prayer.

The balance of praise, thanksgiving, adoration, and petition became heavily tilted in the direction of petition. Problems of banality and of the obfuscation of Scriptural allusions are further defects. Tellingly, she contrasts the oration for Morning Prayer on Saturdays of Week Two with the ICEL version. The actual content of the prayer is: "May our mouths praise Thee, O Lord, may our soul and life praise Thee, and since everything that we are is Your gift, may all that we are be Thine." ICEL version: "Lord, we praise you with our lips and with our lives and hearts. Our very existence is a gift from You; to You we offer all that we have and are." She justly observes that the translators have turned a humble petition into a self-congratulatory brag which sounds all too much like "I fast twice a week; I pay tithes on all I possess..."

15. The October issue of *Crisis* magazine contains an interesting letter (pp. 4-5) from our member Fr. Edward C. Petty of Dyersville IA. He writes: "My parish has had a weekly Tridentine Mass for the past six months on an experimental basis. Many of my 3800 regular Mass-attending parishioners have tried it once or twice, but have not returned. The common complaint is not the Latin -- it's the silence. They don't know what to do during those long periods of quiet anymore."

Three decades ago novelist Evelyn Waugh predicted that the liturgical reform would exterminate the practice of private, interior prayer on the part of those numerous souls who were accustomed to pray only during Mass. For such persons, prayer now has no interior dimension.

What we need as a curative was foretold in T.S. Eliot's famous prayer: "Teach us to care and not to care, / Teach us to sit still."

In the same issue the bellatricious Helen Hull Hitchcock takes up the cudgels (on p. 57) against the recent proposals of Archbishop Emeritus John Quinn for the restructuring of the Church.

16. In its issue of October 3, *The Wanderer* reported on the meeting of the Fellowship of Catholic Scholars in St. Louis and commented on each of the talks presented.

17. Also on October 3, Roger Cardinal Mahony sent a letter to one of his flock in Glendale CA in which he declared that it was the Holy Father's intention that "only those people who were alive and actively attending the Tridentine Mass up to the year 1965" be allowed to attend Masses celebrated under the Indult of 1984, and that "as this age group continues to age and to enter eternal life, the numbers of that age group are diminishing...thus lessening the need for such Masses."

His Eminence continued: "Our Holy Father is appalled that some people are bringing children and young people to the Tridentine Mass in strict contradiction to what he intended and to what he has permitted."

The letter served the useful purpose of making clear Cardinal Mahony's own interpretation of the Tridentine Indult. However, he fell into no small imbroglio by attempting to attribute his view to the Pope himself. A detailed refutation of this claim by Mrs. Mary Kraychy, Executive Secretary of the Coalition in support of Ecclesia Dei, appeared in *The Wanderer* on November 7.

If the Cardinal's understanding is correct, what are we to make of the actions of Archbishop Rigali, Bishop Mengeling, , Bishop Speyrer (see above, Noteworthy items #15, 16, 23) and many others before them who have celebrated Tridentine Masses to which person of all ages were readily admitted? Could it be that many American bishops are actually defying the wishes of the Holy Father?

No. Surely such a thing is inconceivable.

18. Attempting as ever to remain *au courant*, the *New York Times* published an article on October 28 (page C4) by Steve Coates entitled "Et Tu, Cybernetica Machina Participe?" The piece describes the Internet talk group "Grex Latine Loquentium," in which all discussion is carried on in Latin. Participants include Jeffrey Wills, Associate Professor at the University of Wisconsin (Madison), as well as graduate students Akihiko Watanabe (Yale), Konrad Kokoszkiwicz (Warsaw), and Titus Bicknell (York). Sounds like fun, and shows the continuing utility of Latin as a means of communication between educated persons of different languages.

A follow-up letter from Mr. Harold Fowler of Walnut Creek CA was published on November 5h. He got into the Grex and quickly found his electronic mailbox overflowing with Latin messages from all over the world.

19. Speaking of the *New York Times*, on November 3rd that journal published a page-one article entitled "Shift to Right Looms at top for U.S. Catholics." (Note the favorite cue word of Timespeak, "Looms.") The article points out that the sees of New York, Washington, Philadelphia, and Chicago are all likely or certain to receive new ordinaries within the next four years. The piece, authored by Peter Steinfelds and Gustav Niebuhr, is largely groundless speculation, but contains very down to earth quotations from Professor James Hitchcock, founder of the L.L.A., and his spouse the formidable Helen. James Hitchcock observe that what the Holy See really wants is to appoint prelates who will "turn things around" without arousing any waves of protest or discontent. He may well be right; but such a tall order is virtually impossible to fill at this late date, save by the wondrous grace of God.

20. As Autumn drew to a close, the *Atlantic Monthly* surprised many of its readers by devoting its cover to Our Lord. The occasion was the publication of an excerpt from a forthcoming book by Charlotte Allen (who is a member of the L.L.A.). Mrs. Allen points out that "modern criticism" of the Bible rests entirely upon a large number of unproven and indeed unprovable assumptions. Scripture scholars have realized this all along, but that is not how the matter is presented to Catholic undergraduates taking the introductory course in Scripture at a typical Catholic college, for whom the existence of "Q" is an article of the Faith. The consequences of resting your understanding of Scripture on a multitude of unprovable assumptions is that you can make Scripture say whatever you want it to say. This has certainly been the case with the almost comical "Jesus Seminar." Well done, Mrs. Allen.

21. Mention has already been made (#7(c) above) of a piece by Kathleen Howley on the Chartres pilgrimage. A longer and even better article by the same author on the same subject appears under the heading of "A Pilgrim's Diary" in the Winter 19997 issue of *Sursum Corda* magazine (on pp. 39-45). She describes gathering in the famous cathedral of Notre Dame de Paris (now celebrated even by the Disney

Empire) and being at a loss, since the liturgy was taking place in French. Finally she heard the congregation take up the grand Latin hymn *Veni Creator Spiritus* -- "And suddenly I feel at home."

That same issue contains a sketch of Father Daniel Johnson, pastor of St. Mary's by the Sea in Huntington Beach CA in the Diocese of Orange. Father has had great success in winning fallen away Catholics back to the practice of the Faith. (Incidentally, the accompanying photos show that he bears a striking resemblance to millionaire novelist Tom Clancy.)

In an interview, journalist Lesley Payne asked him:

"Why have these people fallen away?"

Father Johnson: For many different reasons, of course. A lot of it is because of the liturgy these days. It turns out that's why a lot of people stop going -- because they didn't like all this Modernism that's come into the Church. So, for instance, when I'm writing the 12-o'clock Mass down, I say, "This happens to be in Latin." Sometimes that will start a conversation. They say, "I really Miss that."

No comment is needed.

PUBLICATION ANNOUNCEMENTS

1. Many valuable works are available from the Leaflet Missal Company, but we mention two in particular.

A comprehensive, up-to-date *Latin-English Sunday Missal* is available (item #03438) for \$59.95. And, for those who attend the old Mass, there is a deluxe reprint of Father Lasance's *New Roman Missal* (for both Sundays and weekdays, item #04990) for \$39.95. The address: The Leaflet Missal Co., 976 West Minnehaha Avenue, St. Paul MN 55104-1556.

2. The American Bible Society, a non-denominational but largely Protestant endeavor, offers several scholarly editions of the Holy Scriptures in Latin (and also in Greek and in Hebrew) for those who wish to experience the word of God as our forebears did. Of note: *Novum Testamentum Latine*, 1984 edition (#AGP104213), \$34.95; *Novum Testamentum Graece et Latine*, 1994 edition (#AP105522), \$35.95; and *Biblia Sacra* (the Vulgate), 1994 edition (#AGP104209), \$65.95. The address: American Bible Society, 1865 Broadway, New York NY 10023. One may order by telephone (800) 322-4253, or by fax, (212) 408-8765.

3. The Latin Breviary (1961 edition, \$150) and the Roman Missal (1962 edition, \$310) may both be ordered through: Priestly Fraternity of St. Peter, Griffin Road, Box 196, Elmhurst PA 18416.

4. Editiones Familiae Sancti Hieronymi is a good source for obtaining many works of interest, including the bilingual Latin-English edition of the current *Code of Canon Law* (a mere \$15 in hardcover), the complete 5-volume Latin *Summa Theologica* of St. Thomas Aquinas, (a steal at \$95), and many different Latin dictionaries, reference grammars, and teaching books (such as John Collins' valuable *A Primer of Ecclesiastical Latin* @ \$18). Contact: Familiae Sancti Hieronymi, 507 South Prospect Avenue, Chelarwater FL 34616.

5. Advertisements have offered "a simple course in Church Latin" based on the Mass, the Vulgate, familiar prayers, and so on. Cost is \$27. We have not yet seen the item itself. The address: L.P.H. Resource Center, 1 High Street, Malvern PA 19355.

6. It's too late for this year, but why not plan ahead for Christmas 1997? Three unusually beautiful Christmas cards have been produced by the Benedictine nuns of St. Cecilia's Abbey on the Isle of Wight. Two of them show an illuminated Gregorian text from the Christmas day breviary ("Puer natus est nobis" and "Christe, Redemptor Omnium"); the third offers the "Illuminare Jerusalem" text from Isaiah, done in Latin and in English in beautiful calligraphy. One may order any four cards of the same type for 1.40 pounds, plus 2.30 pounds for shipping and handling if ordering fewer than 30 cards. The address: St. Cecilia's Abbey, Ryde, Isle of Wight, PO33 ILH, United Kingdom.

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MISCELLANY

1. A new religious community of Franciscans has been formed and formally established in the Diocese of Fargo with the blessing of the Most Rev. James Sullivan (an Episcopal Adviser of this Association). They are called the Franciscan Friars of Mary Immaculate. The founder is Father David Przedwiecki, O.F.M.I. Father has seven followers who all seek priestly ordination in due course. Their immediate plan is to open a boarding school for boys in Pisek ND.

Father David is well disposed toward the Latin liturgy and has often celebrated it himself. The foundation announcement makes no mention of what role, if any, Latin liturgy will play in the life of this new community. The address: St. Francis Friary, RR 1, Box 1, Pisek ND 58372.

2. A new movement has been established in Canada the goal of which is to re-popularize kneeling as the normal posture in receiving the Holy Eucharist. Appropriately, the name assumed by this movement is "Omne Genu Flectatur." The address: P. O. Box 489, Station U, Toronto Ontario M8Z 5Y8, Canada.

3. Latin comes to public television! Beginning in November 1996, a series of 27 weekly

broadcasts of "the news" will be presented on television station WNVT in northern Virginia. Each program is to be entirely in Latin. The news presented, however, will not be that of today's headlines. The opening program, for example, reported the eruption of Mount Vesuvius (79 AD) as actually in progress. The format will, then, be an imitation of Walter Cronkite's "You Are There" series from the 1950's -- but in Latin. The series is to be made available nationally to all PBS stations by the Virginia Satellite Education Network, so ask your local public television station to carry it.

4. The last item this time comes from a syndicated column by George F. Will published in mid-October. This is part of our ongoing "Latin Is Everywhere, Except in Our Churches" series.

Mr. Will describes a promotional advertisement running on the ESPN cable television channel: "The screen is blank except for this: '4:21 AM.' The background music sounds like monks doing Gregorian chants. A hushed, earnest voice says: 'In the middle of the night many of us search for answers to life's questions. Is there a God? Am I loved? Why was I created? Did the Yankees beat the Twins?'"

Happy New Year to all.



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