

As this newsletter was about to be printed, the Holy Father passed away. Catholics everywhere will always be grateful for the pontificate of this saintly Shepherd. We would be selfish if we merely remembered his support for traditional liturgy in so many ways: through his writings, through his actions, but mostly through his example. Let's remember all the blessings received through the leadership of Pope John Paul II and pray with thanksgiving as we resolve to live in the Church as he has taught us.

IN MEMORIAM: ROBERT EDGEWORTH

This past autumn, former LLA Chairman Robert Edgeworth passed away. Under his leadership over the years, the LLA expanded and found new support among clergy and laity. New leaders emerged in local chapters to promote the cause of Latin in the Liturgy. He also established relationships with overseas groups that aspire to similar goals regarding the use of Latin in the Church's worship. Along with the rest of the LLA, I personally owe much to his leadership. His excellence as a scholar was matched by his fervent practice of the Catholic Faith. His extensive talents as a scholar of Latin and Greek found their highest purpose in his service to the LLA and the Church. His compassion for humanity was manifest in his gentleness. Thoughtful and soft-spoken, his kindness was evident even when he decried the wayward directions taken by many in the Church he loved. At a time when voices were often strident and self-righteous, Bob chose a restrained posture, but he didn't shrink from the task of criticizing those who had forsaken common sense. On a sunny afternoon last October, Bob was buried

from his home parish, St. Thomas More, in a south-west Chicago neighborhood. Family and friends attended his solemn high Requiem Mass (1962) and drove their cars in a long procession that wound its way through residential streets to the cemetery where he was laid to rest in the family plot. His academic career had found him a new home in Louisiana, but he joined generations of his family who had participated in the civic development of Chicago. As I stood graveside, I reflected that it was fitting that gentle sunny weather favored the mourners. Bob's qualities of unflinching dedication tempered by a gentle disposition are what shall always inspire those of us who were privileged to work with him in the LLA.

FROM THE PRESIDENT



LLA member Fran Griffin has contributed a brief biography of Bob which follows this column. Masses for the repose of his soul have been offered in many places. As we in the LLA pray for his soul's repose, let us also resolve to continue his work with the gentle purposefulness that marked his leadership.

Robert J. Edgeworth, T.O.P., Ph.D. by Fran Griffin

If it were not for Robert Edgeworth, the Latin Liturgy Association may not exist today. Bob Edgeworth, who died at age 57 in October, was instrumental in helping to keep the LLA going after founder James Hitchcock stepped down in the early 1980s. Anthony LoBello served as chairman of the LLA during this time and

Bob served as vice-Chairman. In 1987, he organized the first national meeting of the LLA which was held in Washington, D.C. He was LLA chairman from 1994-99.

Born in Chicago on January 2, 1947, Bob attended Quigley South, a Catholic high school seminary, from which he was graduated in 1964. Even at this young age, he was already known as an intellect. After



THE LATIN LITURGY ASSOCIATION

*Founded in 1975 to promote the more frequent celebration of the Mass in the Latin language.
38 U.S. bishops serve as the Association's Advisory Board.*

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This newsletter is mailed four times a year to the members of the Association. To become a member, send annual dues to the Treasurer according to the following schedule:

\$5	Seminarian
\$15	Regular
\$20	Couple, Family, Group
\$20	Regular, outside U.S.
\$25	Couple, Family, Group, outside U.S.

SEND US YOUR NEWS!

Please send us news about developments in your parish or Latin Mass community. Perhaps there's a newly scheduled Latin Mass, another activity, or a special event such as a parish anniversary celebration that includes a Latin liturgical celebration. We'd like to hear from you. Please send announcements and reports to the editor as listed above.

Quigley, he went to Loyola University of Chicago from which he was graduated *magna cum laude* with a B.A. in 1967. He received his M.A. from the University of Michigan the following year, and a Ph.D. in classics in 1974.

Australian National University of Canberra offered him a faculty position to teach classics and he went "Down Under" where he taught for nearly seven years. In Australia, he was active in the pro-life movement and also became a member of the Third Order of St. Dominic. He and his wife, Kathy, and two daughters (both born in Australia) returned to the U.S. in 1981 when he was offered a position at Louisiana State University in Baton Rouge, Louisiana.

At LSU, he was instrumental in expanding the classics curriculum during his 23 years at the university. He was head of the Classics Section for many years. In addition to Latin and Greek, he also taught Greek and Roman literature and ancient philosophy. The fact that LSU now has the largest Latin department in the country with 17 Latin language instructors and over 1,000 students, is in large measure due to Bob's tireless efforts to promote the ancient language.

In addition to Bob's passion for the Latin language, he also understood the value and necessity of political involvement. He was an accomplished debater, a superb organizer, and brilliant parliamentarian with expert knowledge in Roberts Rules of Order. I first encountered him in a Congressional campaign in Chicago in 1968, where he, along with his wife-to-be, were tireless volunteers. He rose to leadership in almost every endeavor he undertook. His talents eventually led to his being elected Chairman of the Midwest Young Republicans and Vice-Chairman of the National College Republicans. Later he was active in the Louisiana Republican Party as its parliamentarian and in leading two delegations to the Republican National Conventions. Last year, *The New Yorker* magazine had an article about Bob's race for national chair of the College Republicans against Karl Rove. Bob was also mentioned in the book (and DVD) *Bush's Brain*.

In 1992, Bob's excellent book, *The Colors of the Aeneid*, was published (by Peter Lang publishers). He began his research in this area when writing his Ph.D. dissertation on Virgil's use of color, which he expanded for this book. In the summer of 2004, he presented a paper on this theme at Glasgow, Scotland. He was working on a new interpretation of the end of the Aeneid at the time of his death.

He was also a television celebrity. He appeared on three TV game shows. On "Jeopardy," he came in second, winning a cruise. While on the cruise, he won yet another cruise playing bingo. He was on "Wheel of Fortune" for two days winning an Acura Legend and \$10,000. When he was on "Who Wants to be a Millionaire?" he became the first person on the syndicated show to correctly answer the \$250,000 question. However he missed the \$500,000 question, which brought him winnings of \$32,000.

But the life of Bob is not complete without mentioning his love for his Catholic faith. He was characteristically passionate about this as well. He told his wife that he wanted people to pray for the repose of his soul as he thought he would spend time in Purgatory. The holy cards at his funeral were all of St. Joseph, as he said that the saint often interceded for him.

During the sermon at his funeral in Chicago, his Quigley classmate, Fr. Charles Fanelli, said:

"Those who appreciate the Latin Mass enter into a world of mystery and beauty, a world that Bob traversed. It may be said that very Tridentine Mass that we celebrate today is due in some part to Bob's work with the Latin Liturgy Association- for Bob kept the faith - - he held the torch when others would give it up - - and today we are beneficiaries of his work."

He leaves his wife of 32 years, Kathy, daughters Julie and Antonia, brother Richard, and many friends, former students, and colleagues all of whom greatly benefited by Bob's life.

Michael Davies

Michael Davies, author and President of Una Voce International passed away this past September. Numerous tributes to him appeared in the December issue of Nota, the newsletter of Una Voce America. Here are some excerpts.

The last thing Mr. Davies would have wanted is for people to give him an early canonization, and while confident in the infinite mercy of God, and the years of devoted service he rendered to the cause of the Church, we urge all readers to remember Michael in your prayers and Mass offerings if possible.

Michael was essentially the founding father of the reconstituted Una Voce U.S. organization (known as Una Voce America in 1995) beginning with his visit to Rochester, NY for a Christ the King conference in 1995.

Dr. Jahn Rao, the current Chairman of Una Voce America, remembered Davies in these words, "Four things come immediately to my mind when attempting to summarize the life and work of Michael Davies. The first is his possession of the firmest Faith, simultaneously profound and simple, and stirred to action due to his horror over contemporary institutions' conscious and unconscious dedication to the destruction of belief. Secondly, our friend was supremely good humored. He understood the comedy of life, revealed by the wide gap between human thought, aspiration and achievement. Hence, he was aware of his own foibles and those which excused much of the wrong-headed thinking and behavior of his opponents. This contributed to a third important element in his make-up, his role as a man of peace. Michael was ever eager to dialogue with people outside our circles who were willing to speak with him, and never wanted to excommunicate anyone within the Traditional Movement who succumbed to the temptations of an uncharitable zealotry and condemned him."

In the summer of 1964, Dr Borghild Krane, an eminent psychologist in Oslo, sent out an appeal to concerned Catholics to group together in defence of the Church's liturgical heritage. As a result of that appeal a number of national associations came into being in 1964/65, starting with France, where, by a most happy

inspiration, it was named *UNA VOCE*. The official date of its foundation is 19th December 1964. Dr Krane, our foundress, died upon 14 October 1997. Realising the need for coordinating their efforts, delegates from six European associations met in Rome in early 1965 and agreed to create an appropriate supra-national structure. This was the beginning of the *FEDERATIO INTERNATIONALIS UNA VOCE* (FIUV). It was formally erected in Zurich on January 8th, 1967, when delegates from by then twenty associations approved the draft statutes and elected the first Council. At that meeting Dr. Eric de Saventem was unanimously elected as President. He was re-elected, again unanimously, at every subsequent General Assembly and would still be President today but for his decision to step down prematurely for personal reasons in January 1995. Michael Davies from Great Britain was elected to succeed him.

In an interview with *Sursum Corda* magazine in the summer of 1996, Mr. Davies spoke about the lay-driven motivation for founding the Federation: The original purpose of the Federation was to preserve the use of Latin in the liturgy of the Roman Rite in obedience to Vatican II, which had commanded that Latin should remain the norm. Our founders were particularly concerned at the evident threat to the Church's musical heritage, which was almost entirely Latin and was described in the Council's Liturgy Constitution as a treasure of immeasurable value, one that was to be preserved and fostered with great care. The subsequent alterations of the Mass in the early 1960s, however, made clear to discerning Catholics that much more was at stake than simply the use of Latin. ... The primary goal of Una Voce thus emerged: "to ensure that the traditional Roman Mass is retained and honored in universal liturgical life."

Davies wrote in his book *I Am With You Always* that "the smoke of Satan" had entered the traditionalist movement. "One can paraphrase Pope Paul VI and lament the fact that the smoke of Satan has penetrated the traditionalist movement to strangle its defence of orthodoxy. When we recollect that we are dealing with a supernatural foe of enormous cunning and intelligence we must take it for granted that he would do all in his power to fragment and destroy those groups who had been most effective in opposing his destruc-

tion of the Church. What more effective means could he employ than by tempting them into schism? Outside the Church their defence of Tradition would be rendered ineffective. Once such people have abandoned the Church, although like all heretics and schismatics they claim to constitute the true Church, it appears that only a miracle can bring them to a realization of their true situation."

In 2001, in a debate with a writer in the pages of *The Remnant*, Mr. Davies pointed out that that particular author was essentially holding a Protestant position - as an untrained layman, calling into question the orthodoxy of doctrinal decisions of the Congregation of the Doctrine of the Faith, and that his erroneous approach was bringing the "traditionalist movement into disrepute". To state that the Magisterium of the Immaculate Bride of Christ could publish documents giving free rein to depravity in the Church displays complete ignorance of the nature of the Church is more than sufficient to give cause for concern to all those faithful who, like the Martyrs of Devon and Cornwall, possess a true *sensus Catholicus* ... The Mass of St. Pius V epitomizes the faith of our fathers; **it** is the liturgy celebrated in secret by the Martyr priests of England and Wales, **it** is the liturgy that was celebrated at the Mass rocks of Ireland, **it** is the liturgy celebrated by the North American Martyrs who died deaths that are too horrific to describe, **it** is the Mass described by the great English Oratorian Father Frederick Faber, as "the most beautiful thing this side of Heaven." We will have the Mass—the Mass of St. Pius V; and if we take our faith seriously we must resolve to kindle a fire upon the earth, a purifying fire that will make this insistence a reality.

Next LLA Convention in St. Louis July 14-16, 2006

Plan now to attend the next National Convention of the Latin Liturgy Association. It will take place July 14, 15, and 16 in St. Louis. Preliminary plans include Mass at the Cathedral Basilica. Upcoming newsletters will detail further plans as they are made. Mark your calendars now and plan to attend. Those who have attended our conventions in the past know they are worthwhile and spiritually uplifting. If you haven't yet had the opportunity to attend, make 2006 your year to join fellow LLA members at our National Convention.

Juventutem Festival 2005

From Una Voce, we have the following announcement of a special festival in connection with World Youth Day this coming summer:

A *Juventutem Festival 2005* will be part of World Youth Day 2005 (WYD) August 10-21 in Cologne, Germany. In response to the invitation of His Holiness, Pope John Paul II, youth attached to the traditional Latin liturgy (Mass of St. Pius V) will organize a festival. The *Juventutem Festival* will consist of a delegation of youth led by Msgr. Fernando Rifan, Apostolic Administrator of the Union of St. John Vianney and Bishop of Campos, Brazil. Young people from more than 20 countries are expected to join the bishop. Chaplains to the delegation will be provided by the Priestly Fraternity of St. Peter, the Institute of Christ the King, Sovereign Priest, the Fraternity of St. Vincent Ferrer, and the Regular Canons of the Mother of God. According to an announcement by Julien Bodereau, a director for *Juventutem*, activities will begin on August 10 with a 80 km pilgrimage around Lake Constance, from a point near Neuschwanstein Castle in Bavaria. Plans call for the pilgrimage to conclude on August 14. At 9:00 August 15, the Assumption of the Blessed Virgin Mary, the delegation will assist at a Pontifical Solemn High Mass in a nearby church. The delegation will then board buses for Cologne, site of WYD 2005. While in Cologne, the delegation will be based at a church, where it will organize a project. The schedule for the group will include Lauds, talks by Bishop Rifan and other speakers, Holy Mass, lunch, free time for entertainment or missionary activities, Vespers, and dinner. There will be ample time to speak with priests and for the Sacrament of Penance. According to Bodereau, "We are searching for musical talent among our young traditionalists, especially those who participate in good choirs or play instruments." A full schedule of WYD activities is viewable on the World Wide Web at <http://www.wyd2005.org>. *Juventutem* has its own website at <http://www.juventutem.com>. Registration cost for the event is 169 Euros for WYD; 90 Euros additional for the *Juventutem* festival; and approximately 25 Euros for bus fare to Cologne. Travelers will be responsible for their own airfare costs from America to Germany. Fred Haehnel, treasurer of Una Voce America, emphasized that *Juventutem* had received a strong endorsement from Ralf Siebenburger, president of the International Una Voce Federation.

Course in Church Music in Philadelphia

"A Practical Course in the Music of the Church" was taught by Dr. Timothy S. McDonnell for the International Institute of Culture (IIC), March 1 through April 5, 2005 in Philadelphia. Dr. Tim McDonnell, a member of the Philadelphia LLA and the Music Director of IIC's Schola Nova, directed a course emphasizing Gregorian Chant at the IIC's Ivy Hall in Philadelphia. This six week program combined an historical survey of Catholic sacred music with the opportunity to learn to sing basic examples from the Gregorian chant repertoire.

Gregorian Chant Workshops

St. Michael's Institute of Sacred Art at Enders Island in Connecticut offers workshops in a variety of sacred arts, including Gregorian Chant. The Institute's web site is: www.endersisland.com.



The Annual Summer Music Colloquium will once again be held under the sponsorship of the Ward Center, directed by our member Fr. Robert Skeris. Other LLA members will be speakers and presenters. Here is the official announcement.

If you'd like to know more about the CMAA, please go to:

<http://summer.cua.edu/liturgical05.pdf>

<http://summer.cua.edu/ward05.pdf>

<http://www.musicasacra.com/>

Summer Music Colloquium 2005

LITURGICAL MUSIC AND THE RESTORATION OF THE SACRED

The Fifteenth Annual Summer Music Colloquium

Tuesday, 21 June 2005 - Sunday, 26 June 2005

The Catholic University of America

Washington, D.C.

Sponsored by the Center for Ward Method Studies of the Benjamin T. Rome School of Music in collaboration with the Church Music Association of America

WORKING SESSIONS & GUEST FACULTY

Gregorian Schola: Basic

Scott Turkington, Organist & Choirmaster,
St. John the Evangelist Roman Catholic Church,
Stamford, Connecticut

Gregorian Schola: Advanced (by audition)

Gisbert Brandt, Archdiocesan Choir School,
Cologne, Germany

Pastoral Liturgy

Kurt Poterack, Christendom College

Theology of Worship and of its Music

Rev. Robert A. Skeris, Director, Ward Center,
The Catholic University of America
President, Church Music Association of America

Choral Arts: Basic

Horst Buchholz, Cathedral Choirmaster,
Denver, Colorado

Choral Arts: Advanced

Wilko Brouwers, Conductor, Moteverdi Choir,
Holland
Director, Ward Center, Netherlands

Private organ lessons available on request.
Inquiries welcome.

DAILY LITURGICAL SERVICES

Services available to colloquium participants in the Basilica of the National Shrine of the Immaculate Conception will range from simple sung Mass in Latin and English to morning and evening prayer, from Benediction hymns to a parish high Mass (*Missa Cantata*) at the Franciscan Monastery of Mt. St. Sepulchre.

EVENING PROGRAMS

These will include a membership meeting of the Church Music Association of America, a public lecture by Professor William Mahrt of Stanford University, and pipe organ recitals by Peter Latona (National Shrine, Washington, D.C.) and B. Andrew Mills (St. Agnes, New York City).

THE COLLOQUIUM

The colloquium concludes with a *Missa Cantata* (Gregorian chant and sacred polyphony) on Sunday, 26 June 2005, at the Franciscan Monastery.

LODGING

Lodging will be in air-conditioned, suite-style student rooms on the university campus. If have special requirements, please e-mail cua-summer@cua.edu.

COST

\$475 — includes room and board, registration, and materials. Special day rates available: \$50 — includes sessions, materials, and lunch.

FOR FURTHER DETAILS

Contact the Ward Center at The Catholic University of America. Call 202-319-5420, FAX 202-319-6280, or e-mail the director at skeris@cua.edu.

Longtime LLA members Drs. Joseph J. and Patricia Bentivegna are pleased to announce the marriage of their son Nicholas to Teresa Fragelli in Hazleton, PA, on January 7, 2005. The Mass of the Blessed Virgin (1962) was celebrated by the Reverend Anthony Noviello. The bride's brother led the Gregorian chant singing of the Propers of the Mass and the groom's father was one of the soloists.

Anniversary in Sarasota

On Saturday, Jan. 22, 2005, St. Martha Church in Downtown Sarasota celebrated the tenth anniversary of the celebration of the Latin Mass according to the 1962 Missal. A low Mass in Latin was followed by a Day of Recollection and Latin Benediction. The theme was the Blessed Sacrament and the Year of the Eucharist. This was followed by a buffet dinner in the church hall. Fr. George Gabet, Superior of the North American District of the Priestly Fraternity of St. Peter, celebrated the Mass and conducted the Day of Recollection. Our member Ted Cover served the Benediction. The parish community presented Fr. Gabet a check for nearly \$30,000 toward construction of the new chapel at Our Lady of Guadalupe Seminary in Denton, Nebraska. Fr. Gabet got a tour of the area, and was presented some of the history of St. Martha's and the Sarasota area (including the relationship of Sarasota, St. Martha's, and Ringling Bros. Circus).

50th Jubilee

On Wednesday, February 2nd (Feast of the Purification of the Blessed Virgin Mary), there was a Solemn High Mass offered on the occasion of the 50th year of vows as a Carmelite of Mother Teresa of Jesus, who is the Superior of the Carmel of Jesus, Mary and Joseph in Agnew, Nebraska (Diocese of Lincoln). In the liturgy was the Rev. Msgr. Timothy Thorburn (Vicar General of the Diocese of Lincoln and chaplain to the Carmelite nuns) as celebrant, the Very Rev. James W. Jackson, FSSP (Rector of Our Lady of Guadalupe Seminary) as deacon, and the Rev. Mr. Gregory Pendergraft as subdeacon. The faithful came from far and wide, including Our Lady of Guadalupe Seminary. One of Mother Teresa's contributions during her fifty

sent from the Christo Rey Monastery for the purpose of establishing a daughterhouse for that community, Mother Teresa came to the Diocese of Lincoln where she was well received by the bishop, the Most Rev. Fabian W. Bruskewitz. In 2002 the Carmel was formally instituted and is now home to a nascent community of sixteen sisters. The Old Roman Rite is offered there daily by their chaplain, Msgr. Thorburn.

Changes in Mass Times and Locations

The Tridentine Latin Mass at St. Francis Assisi in Norristown, PA on Sunday afternoons is being relocated to Our Lady of Mt. Carmel Church, at 406 Fairfield Road just off Ridge Pike, in Plymouth Township, PA as of Sunday, January 9, 2005. The Mass at the new location will be on Sundays at 11:30 AM. As many as five priests will rotate in its celebration rather than two as at Norristown.

Fr. Kilcoyne

Fr. John Kilcoyne, longtime celebrant of the Tridentine Latin Mass at Immaculate Conception Church in Cleveland, Ohio, and former LLA member, died this past November. He was the first priest to celebrate according to the 1962 Missal when its use was resumed in the Cleveland Diocese in 1987. He will be warmly remembered by many friends and parishioners for his dedication, wit, and charm. Although technically retired, he celebrated Mass publicly as long as it was possible for him to do so. A few years ago he celebrated his 50th anniversary of ordination. He was buried from St. Ignatius of Antioch Church, his home parish, where he had served for many years. A "month's mind" Mass was celebrated at Immaculate Conception Church as a Solemn High Requiem.



pointments, discouragements, or failures. His role as Everypriest becomes all

Fr. John R. McCarthy, Ph.D., a retired priest of the Diocese of Cleveland, wrote a comprehensive study of Adrian Fortescue as disclosed through his letters. Portions were prepared in partial fulfillment of the requirements for his doctoral degree at Case Western Reserve University, Cleveland. Its title is *Adrian Fortescue, Cleric of the Roman Rite: A Biography*. The book was privately printed and is not generally available. Apparently it was a major source for Michael Davies when he wrote his biography of this celebrated liturgical authority. With the kind permission of Fr. McCarthy, we here present the first of several installments from the book. The preface describes sources consulted. The following sections give a remarkable insight into the family background that produced Fortescue the liturgist.

Adrian Fortescue, Cleric of the Roman Rite: A Biography

Dedicated to The Right Reverend Monsignor William O'Donnell of Cleveland, Ohio
and The Very Reverend Canon Herbert Haines of London, England.

The generosity and hospitality of those dedicated priests made this book possible.

PREFACE

This is the story of a priest written by himself albeit unwittingly. Conventional autobiography always suffers from what the title to Cardinal Heenan's book declares, "Not the Whole Story." The same is true of conventional biography because a third person can never know, like Paul Harvey, "the rest of the story." The present account is neither autobiography nor biography but rather a series of letters written by a priest to different persons over the span of his life from the seminary to the hospital where he died. Because they were not intended for publication they give a more accurate picture of a priest's life and thoughts than a conscious effort or an artist's skill might produce.

Although this priest might be considered different because of his heritage or linguistic and artistic talents, it will be seen that these things do not interfere with his difficulties with bishops, pastors, curates, nuns, choirs, and housekeepers, nor do they free him from disap-

the more evident to the contemporary reader by the parallels in the aftermath of two Vatican Councils and two World Wars.

There are no footnotes or *sics* in this book because sources are indicated as they appear, and the letters are reproduced as accurately as possible. There are a few omissions in the letters to Morison on the problems of printing (and probably in the minds of many, more could have been omitted). There is a mixture of British and American spelling that confuses the computer's Spellcheck and upsets the proofreaders, but not enough to upset the intelligent reader. Because it was not typeset, many last minute typos were not able to be corrected.

The intelligence and Catholicity of the reader is also assumed in many places regarding the Roman Rite and its Latin. To have to explain and translate everything would make for heavy reading. In the matter of money, before 1971 Britain used Pounds (£) divided into 20 shillings (s). A Shilling was 12 pence (d=denarius). 2/6, the half crown, was two shillings, six pence. The guinea was 21s. It would be folly to attempt to determine comparative values over such a long period of time.

Thanks are due to so many it is a temptation to name none for fear of omitting some, but an effort will be made with apologies to anyone who may have been overlooked.

The first source is *Adrian Fortescue. A Memoir* by John 'G. Vance & J.W.Fortescue. Bums, Oates & Washbourne, Ltd. London, 1924. It is attractive in format and inspiring to read but for all that disappointing. At Adrian's death his sister was alive as well as a number of family members. His diaries and letters were available. Except for some use of this material in the chronology and list of works at the back of the book, this account is little more than an oral history and personal ruminations provided by Vance and Fortescue. Only considering the local newspaper coverage of Adrian's life and funeral, it is difficult to understand the vagaries and even distortions of Vance.

The *Clergy Review* only began in 1931 but its pages

have been invaluable as a resource for this book. In England I had the privilege of meeting with Adrian's niece, Miss Gertrude Squire who became Foster Barham as part of a inheritance suit. She shared living memories plus all family memorabilia in her possession. The same was true for the Rev. Felix Watkins and his wife Peggy. Adrian's half-sister Mary was grandmother to Felix.

The archives of the Archdiocese of Westminster were opened to me, especially by the Rev. Ian Dickie, the present archivist who first showed me Adrian's materials while they were at St. Edmund's Ware when he was a student there.

Mrs. J.E.T. Cruse made copies of Adrian's letters to her mother. The Fathers at Farm Street gave me copies of Adrian's letters to Fr. Thurston. Copies of the letters to Stanley Morison were made for me by Nicholas Barker, the author of the biography of Morison. The history of Adrian's father was assembled for my Ph.D. thesis at Case Western Reserve University in Cleveland, Ohio (1972) under the direction of Professor Arvel Erickson (1905-1975). For that work the Roman Catholic and Scottish Episcopal clergy of Perth were most kind and generous along with Mr. Campbell of St. Ninian's. A special notice must be given to Peter Camp of Ware whose loving attention to the life of Fr. Macirone has yet to bear fruition. Institutions and their personnel must begin with The British Museum (now library) and its newspaper depository then at Colindale. The Catholic Library behind Westminster Cathedral and the Franciscans of the Atonement who managed it. They supplied The Tablet and The Catholic Directory and other Catholic papers. In addition there were the Routh papers at Magdalen College, Oxford, and the Muniment Room of Wadam College of the same University; the Tait Papers at Lambeth Palace; the University of London (home of the most valuable and much used Victoria County Histories) as well as the Cleveland Public Library, and the libraries of Case Western Reserve University, John Carroll University and Borromeo College.

John R. McCarthy
St. Philomena Parish
East Cleveland, Ohio, Christmas, 1999.

THE FAMILY

A History of the Family of Fortescue in All its Branches first saw the light of day in 1880. It was a mighty tome, measuring 14 x 11 inches and almost 3 inches thick. Its weight was 18 lbs. And it was altogether a tribute to the height. The leather of the binding, the thickness of the bookmaker's craft in an era when that craft was at its paper and the quality of the color prints were such as future generations would stand in awe of as pride of workmanship and availability of cheap labor gave way to high speed presses and the living wage.

The text begins, as it must in this case, with the legend of an ancestor whose brave action with his shield saved the life of William the Conqueror at the Battle of Hastings in 1066. In the language of the time "brave shield" came out as "fort escu" and hence the birth of a noble name. The event also provides the family motto, in Latin, "Forte Scutum, Salus Ducum" (Brave Shield the Safety of Leaders.) Thomas Fortescue Lord Cleremont, the compiler/author of the account admits the impossibility of documenting this event and while reproducing a pedigree beginning with the fabled hero and providing names for the succeeding generations, he acknowledges the first documented Fortescue as one Ralph who flourished in 1135. While it is possible that more recent research has altered the earlier stages of the account, the family tree very legitimately contains two famous Fortescues Sir John, Chancellor to King Henry VI, and the Blessed (now Saint) Adrian who was martyred in the time of Henry VIII. It also contains Edward Bowles Knottesford Fortescue acknowledged to be "the senior member of the senior branch" and his children, including Adrian Henry Knottesford Fortescue.

Edward's father was Francis Fortescue, born in 1772. In 1786, at age 14, on the eve of his going to Eton, Francis was set the task of writing his autobiography. He mentions visiting his godfather Mr. Knottesford, at Bridgetown and going to a Quaker school. "On the 19 of May, 1781," he wrote, "my papa Knottesford died. He left me his estate and I am to change my name when I am of age."

Francis Fortescue went to Eton and on to Queens College, Oxford and became Fortescue Knottesford on April 4, 1793. That the Knottesford inheritance made

him a rich man is indicated by the fact that when he took his M.A. in 1789, it was as a "Grand Compounder." This was a distinction reserved for candidates who had an income of £300 a year on their own. It entitled the possessor to wear a red gown and to have a special procession on the day he took the degree. It also required the payment of higher fees than those required of poorer graduates. Originally almost an exclusive prerogative of the aristocracy, its occurrence increased with the increased spread of money at the end of the eighteenth century. It fell into disuse by 1817 and was officially abolished in 1855.

Francis Fortescue Knottesford took Holy Orders in the Church of England and went as curate at Hadleigh in Suffolk. His parish church was St. Mary the Virgin, a Gothic structure of the latter half of the fourteenth century made famous in a painting by the artist Constable. There was a chapel in the parish at Nayland where Knottesford was listed as curate in 1813. Graduation, ordination and a curacy were three important steps in the life of a young man of that time, place and class. All that was needed was marriage, and that, too, was soon to come about. The young lady in question was Maria, daughter of the Rev. George Downing. The Downing family has left some permanent traces on the face of England: The London street made famous by the residence of the Prime Minister is one, Downing College at Cambridge is another.

The young couple settled at Stoke-by-Nayland and produced five children, the youngest being Edward Bowles Adrian Fortescue's father, Edward Bowles Knottesford Fortescue, was born on April 26, 1816 at Stoke-by-Nyland in Suffolk where his father, Francis, was curate at the local church. He was seven years old when he moved with his parents, brother and two sisters, to the family estate in County Warwick. His father had inherited the Warwick property in 1793 and there seems no explanation for the delay in this move.

The house to which Edward moved with his family in 1823 was a large mansion just across the Clopton bridge from Stratford-on-Avon. At that time it was in the parish of Alveston but for all practical purposes was a part of Stratford-on-Avon and in time would be incorporated into that borough. In 1823, however, the shrines of the Bard of Avon had not yet become the chief local indus-

try. Stratford-on-Avon was just another small market town entering the modern age with the construction of the Stratford-on-Avon Canal and the coach service which ran three times a week to London.

As soon as the family was establish at Alveston Francis took on the care of the parish of Billesley, an isolated place about five miles from his home. It had once been a thriving village, but that was in the Middle Ages. For some reason, possibly the Black Death, it depopulated, and by the time Francis Knottesford began his ministry it consisted of five houses and about thirty persons. William Hutton in his book Highways and Byways in Shakespeare's Country (1914) has preserved a colorful description of a typical Knottesford Sunday.

On Sundays at Alveston the family coach came across to the front door. The clergy and the whole household found places in it or outside, and drove six miles to Billesley, where morning service took place at 11 o'clock. After morning service Francis and his family retired to one of the pews for dinner. The footman laid the cloth on a seat—the pew contained a firegrate—and the cold dinner, brought over in the coach, was set out. The rector, with the noble English tradition of observing the Sunday rest for his servants so far as possible, for a long time refused hospitality on Sunday. He would give no, or at least the minimum of, trouble to any servants on Sunday. He subsequently yielded so far as to accept the use of a parlor from a friend leading to an adjacent garden. After dinner children retired to the churchyard to play, the rector rested in the pew, the servants elsewhere finished the dinner. At 3 o'clock came evening prayers and sermon, after which the whole family mounted the coach and drove six miles home. ...

All was not joy and tranquillity at Alveston Manor House. Three years after the move from Suffolk the family was saddened by the death of the second son, twelve-year old George Downing. Little is known of the lad's death except that he was buried in the churchyard at Billesley. Whether or not he died while away at school, as did his older brother, is not certain. What is certain is that Francis determined that his youngest and only remaining son, Edward, already sickly, would be tutored at home. The tutor was the Rev. William Meade, who took his B.A. at Wadham College, Oxford in 1829. When Edward was registered at Wadham College it was

noted that he was “preparing with Mr. Meade of Alveston.” In view of his father’s views on religious practice as well as his own subsequent history, it can only be the influence of Meade that led to Edward’s matriculation at Wadham (June 5, 1834) for the college was then at the height of its reputation as the Evangelical enclave of the University with its Warden, “Big Ben” Symons, the “prop and pillar” of that school of thought. It was in that spirit at that time that evening service was transferred to the afternoon, supposedly to prevent the students from going to hear John Henry Newman whose sermons were attracting increasingly large crowds of the University’s young men. Newman himself was later to write that when Edward Fortescue was at Wadham, “people could not make him out, he lived by himself.”

In 1838 Edward took his B.A. and returned home to prepare for the two events that were the touchstones in the life of a young man of his station: his marriage and his ordination to the priesthood of the Church of England. There is no surviving record, if indeed it was ever recorded, how Edward met Frances Ann Spooner. Fanny, as she was known in her family, was one of ten children, the fourth of five daughters, of William Spooner and Anna Maria Sidney O’Brian of Elmdon, a Warwickshire village outside of Birmingham. William Spooner was ordained in 1801 and was immediately nominated to the family living as rector of Elmdon. In 1827 he was appointed Archdeacon.

Francis Fortescue Knottesford performed the marriage ceremony of his son and the Archdeacon’s daughter in the family parish church at Elmdon, 15 Nov. 1838. This marriage not only brought Edward seven children but a host of connections to the ecclesiastical and political life of England in the 19th century. Fanny’s aunt Barbara was the wife of William Wilberforce, MP, the eminent abolitionist. Fanny’s sister Catherine was to marry Archibald Tait (1811-1882) who became Archbishop of Canterbury. Fanny’s cousin Samuel Wilberforce, later bishop of Oxford and Winchester, was married to Emily Sargent whose sister Caroline was the wife of the future Cardinal Manning. And not to be overlooked is the brother-in-law, the Rev. William Archibald Spooner, Warden of New College, Oxford whose habit of transposing the letters or sounds of words (“crushing blow” became “blushing crow”) popularized the word “Metathesis” as “Spoonerism.” Marital bliss and social

conviviality were in abundance at Alveston Manor, but never so much as to interfere with the religious obligations of the family. Edward was ordained deacon by the Lord Bishop of Worcester on June 9, 1838 and priested in the following year. His title was as curate at Billesley, a position provided for by his father.

WILMCOTE

Not far from Billesley is a place called Wilmcote, a place of ancient lineage, as its name implies (“cote of Wilmund’s people”). While never important enough to be a parish, a record of 1228 says there was a chapel of Aston Cantlow there. In 1481 its advowson (the right to name the holder of a church benefice) was given to the Guild of the Holy Cross at Stratford. In 1638 a cottage lease referred to “the chapel” and a field nearby was known as “chapel close.” There is a later listing referring to Wilmcote as a demolished chapel attached to Aston Cantlow with its dedication to St. Mary Magdalen.

After lying fallow for so long, Wilmcot began to come alive in the early nineteenth century because of its rock quarries and the railroad and canal building that was taking place around it. ...

Edward built his church at Wilmcote in the Tractarian spirit and is credited with introducing Eucharistic vestments (the chasuble) and retreats for priests. That all this could go on under the eye of his father is best understood from a letter written in August, 1844. Sometime earlier that year Edward became seriously ill, prompting Newman to write to Anne Mozley:

We have been made very sad by the suddenly hopeless state of a person probably you never heard of—Mr. Fortescue, a clergyman who married William Spooner’s sister, and a great friend of Henry Wilberforce. He is of a nonjuring family, and was taught secretly Catholic doctrine and practice from a child. From a child, I have heard, he has gone to confession. When at Wadham people could not make him out, he lived by himself. After a while, to his surprise, he found the things he had been taught to keep secret as by a disciplina arcani common talk. He had had most wonderful influence in his neighbourhood, more than anyone in the Church, I suppose. He is suddenly found to be dying of consumption, his left lung being almost gone. They speak as if a few weeks would bring matters to a close.

Edward recovered and was back at work at Wilmcote in the late summer or early fall of 1845 and seems immediately to have immersed himself in the project of building a schoolhouse. Certainly one of the reasons for building the school was to keep Edward busy, a goal undoubtedly emanating from Francis Knottesford who must have been deeply concerned about his son's joining the Roman Church. Edward may have tried to make some decisions in the matter during his illness and now the possibility grew daily in the wake of Newman's "going over to Rome" on October 9, 1845. A long letter from Edward's mother-in-law to her daughter Catherine, now Mrs. Tait, written sometime in September or October, 1846, conveys the family concern for the matter.

But dear, I have deep anxiety as respects Fanny and Edward. May God grant our fear may not be realized, but I do fear Edward is on the very brink of going as so many have done. I found him in a state of much anxiety and suspense as the time is now come when he must make up his mind to join those who have left our church or to make some final announcement to remain at Wilmcot. He says he could not take the living and he could only remain at Wilmcote by the living being given to some one who would let him remain as curate. His friends are doing all they can to influence him to remain, Archdeacon Manning most strongly. I think he will go next week to Archdeacon Manning. He did not speak either to Papa or me on the subject, but seemed in good spirits and showed us all his new school is most complete and the spot for the house. Fan and all his friends are in prayer for him this week and she is sure he will be guided aright. You may suppose with what anxiety we shall wait the result but I think it better, except by yourself and Archy, not to speak of it, as this cloud may again pass away. In writing to Fan do not say I have mentioned it. It has come so unexpectedly on me that I cannot contemplate it at present.

Somehow the news of what was happening reached Newman, who was preparing for the Roman Catholic priesthood in Rome, so that he wrote to Henry Wilberforce in early December that "the report here is that Fortescue is near moving." Newman was premature. Edward did not join the Church of Rome at this time, nor in 1851 when Archdeacon Manning, his mentor, joined the Church of Rome. He also did not stay at Wilmcote, but went to the Scottish Episcopal Church to

become Dean at the Cathedral in Perth. His father had all the arguments for an apostolic but non-Roman church in England, and if they were weakened in the current course of events, the Church in Scotland was even more venerable, more loyal to the sacraments, and more independent of the civil power. The Established Church in Scotland was Presbyterian. What was left from the days before the Reformation were a handful of Roman Catholics in the Highlands and the "thin on the ground" Episcopalians Edward was now going north to serve.

It was not just the pull to Rome that ended Edward's time at Wilmcot, but a series of difficulties about his "extreme" ritualism. He was not long in Perth before he was put in another difficult position. On October 3, 1852 the bishop of the diocese died and it became the duty of the clergy to elect his successor. Charles Wordsworth became the new bishop by voting for himself. He did not recognize the Cathedral as such and its clergy took no part in his election. Objections to the Cathedral were not only due to the historic hostility in the community toward Episcopalians, but also toward a ritual "suitable amongst an impassioned people, such as the French or the Italians." Nothing, it was said, was more harmful to the Church in Scottish Society than "anything which even seems to partake of the ritualism of Rome." Of course Edward was the prime mover toward the "ritualism of Rome," and his son Adrian would become the English speaking world's prime teacher of that ritual. ...

Francis Fortescue Knottesford died on May 31, 1859. The funeral that followed was a phenomenon for its time and the newspaper reports that covered it were even more so. The four page provincial newspapers of the time were not given to obituaries in the same way as their descendants of a later age would be. Generally a death notice was enough. Not so in the case of Mr. Knottesford who was accorded many personal accolades and a full coverage of the funeral. The death of the venerable and highly esteemed gentleman whose honoured name heads this paragraph is a great calamity to the area. The Established Church lost a rich ornament, a zealous advocate. But it was the poor, the needy, the desolate, and the afflicted who had the most cause to lament the removal of a man who was always a valued friend and munificent benefactor. On the day of the funeral from

noon until three o'clock almost every place of business in Stratford-upon-Avon was closed. Clusters of people gathered along the route numbering thousands, one of the most affecting tributes to the departed ever witnessed in the town and neighbourhood of Stratford-upon-Avon. The funeral cortege went from Alveston Manor House to the place of burial in the church at Billesley. There were five mourning coaches followed by five private carriages, the first being Mr. Knottesford's own carriage with two of his old men servants. The united choirs of Billesley and Wilmcote chanted a portion of the funeral service.

Whatever restraints Edward's respect for his father may have had on him, his passing made no immediate change in his life. He resumed his duties in Perth and carried them out through the "going over to Rome" of his old mentor Henry Manning in 1865, and the death of his wife in 1868. The year 1870 was one of many changes in the world and no less so in the life of Edward Fortescue. The year of mourning for his deceased wife had ended and the two children who had remained closest to him were ready to make their own paths in life. The oldest, Edward Francis, married Alicia Margareta Tyrwhite, daughter of the rector of St. Mary Magdalene's at Oxford. The only daughter, Mary, married George Augustus Macirone, a civil servant at the Admiralty. The three sons who had gravitated to Archbishop Tait were also getting settled, Lawrence in the Marines, and subsequently to the Royal Canadian Mounted Police, George as an assistant in the library of the British Museum, and eventually The Keeper of Printed Books, and Vincent at Cambridge, eventually a clergyman of the Church of England. Of his fourth son, John, little is known beyond a picture of his burial place in Jamaica where he died 13 Jan., 1874. Then on July 5th, 1871 Edward Knottesford Fortescue resigned as Provost of St. Ninian's Cathedral. ...

On July 17, 1871 Edward Knottesford Fortescue married Gertrude Robins at St. Mary's parish church, Marylebone, with the Reverend Albert S. W. Young officiating. The witnesses were Edward's son-in-law, George A. Macirone, and Gertrude's mother, Caroline G. Robins. The marriage was followed by a European honeymoon. Family tradition has it that the couple were together in St. Peter's in Rome at this time and each simultaneously said to the other that he wanted to join

the Church of Rome.

The fact is that they returned to London and entered the Roman Catholic Church on Easter Saturday, March 30, 1872. Edward's sons Lawrence and Vincent must have been on hand for the occasion because the next day, Easter Sunday, they were with the Tait and the Archbishop recorded in his diary: "The Fortescue boys had the account of their father's rebaptism and reception into the Romish Church yesterday." By becoming a Roman Catholic Edward not only lost social prestige and probably a certain amount of family affection, but also his clerical status.

The Roman church with its celibate clergy the only place for a married man was among the laity. After a lifetime as a cleric, this must have been the most difficult part of Edward's conversion. The Dominicans at Haverstock Hill tried to ease the burden as much as they could by allowing him to read the Epistle at Mass, a custom from ancient times which has been revived since Vatican II, but was almost unheard of at the end of the nineteenth century.

But the dedicated Edward Fortescue, who would not play the role of a rich man's son when he graduated from Oxford, or that of a country gentleman when his father died, was not content to be a retired layman when he became a Roman Catholic. He turned to the church's other self, the school. The newly married couple went to live at Rose Villa, Eden Grove, Holloway, (London) in "a picturesque old house with a large garden." The house was next door to the Sacred Heart School and only a few steps from the church. Edward not only had charge of the school but also taught the Latin and Greek classes.

Edward's death came somewhat unexpectedly on August 18, 1877. His son Edward Francis caused to be printed fifty copies of a forty-four page pamphlet "In Memory of the Very Rev. Edward Bowles Knottesford Fortescue." It comprises a copy of a letter to the son Lawrence in Canada and a collection of newspaper obituaries. It recounts how Edward had been sick that winter previous and took the occasion to make out his will. But with the summer he seemed to have recovered completely and on August 4th, went to The Dominican Priory at Haverstock Hill for a luncheon. The next day at the High Mass he felt ill and left the church before the serv-

ice was over. He never left his bed after that day.

During the two-week illness his son, Edward Francis, was a daily visitor and the rest of the family who were within visiting distance came also. On the last day of his life Father Tondini, a Barnabite priest who had recently formed a Roman Catholic Society to pray for the restoration of visible unity among Christians, paid a rather long visit. When he left Edward told his son they had been talking about Christian unity, the object "nearest and dearest of my heart, and for which I have prayed more than anything else during the whole of my life." ...

At his death Edward left the children of his first marriage, Edward Francis, his heir, Maria who married Augustus Macirone, Lawrence, George and Vincent, as well as a young widow and three small children from his second marriage. The children were Clare aged 5, Adrian, aged 3, and Raphaela 10 months.

[A family memoir] records a few delightful little sketches of the small Adrian Fortescue. One is of a very diminutive person who carried Cardinal Manning's train at the opening of the church at Haverstock Hill. Another is of a small fair-headed boy who loved Church Ceremonies. At High Mass, during the long sermon, he would fall peacefully asleep in the fold of his mother's arm.

The third is of a reverend precocious little boy who always wanted 'to say Mass,' and 'hear confessions'. A sister would be chosen as server and the same sister would be made solemnly to go to confession each Saturday evening as the baby Adrian sat judiciously on the staircase.

There are few details of Adrian's early education. His mother's sojourn in France made his first school the Jesuit Preparatory School at Boulogne-sur-Mer, a circumstance that made him bilingual from an early age. Back in England, [Thirteen-year old Adrian stayed at home while attending St. Charles' College at Bayswater.] At the school founded by Cardinal Manning at Bayswater he probably had courses in Latin and Greek, the basic subjects in education until the middle of the twentieth century. He also had piano lessons and drawing classes as both music and sketching were important parts of his life until the end. As he later proved to be an excellent horseman, he must have had some train-

ing in the saddle. There is no mention anywhere of any competitive sport and the family memoir is clear about his lack of science. In short, he was very much an early Victorian gentleman.

No one can read all this family history and expect Adrian to become anything but a priest. The only question would have been where he should begin his studies toward that goal. In addition to the seminaries in England there were English seminaries on the continent, institutions established during the years of persecution in England. One of these was Scots College founded in Rome in 1600. It is only conjecture, but the choice of this place may have had some connection with Edward Fortescue's time at Perth. Whatever the reason for the choice, Adrian entered there in October 1891. While there he was organist. From his years there he has left us one of the few personal references in his published works. In the *The Uniate Eastern Churches*, where he is tracing the history of the Greek monastery outside Rome called Grottaferrata, he adds a footnote:

I hope to be excused for adding a personal remark. Years ago when I was a student at Rome, it was at Grottaferrata that I first learned to be interested in the Byzantine liturgy. It was from a Grottaferrata monk that I learned to speak Greek. After nineteen years, on Sunday, February 9, 1913, I stood again in that church and heard the heavenly music of the Trisagion, the Cherubikon, before the Iconostasion. So I thought of the days when I stood there, a boy in my purple cassock, and I thanked God for all Grottaferrata had given me.



EXCEPTUM (OVERHEARD)

It seems that during this past January's preparation for the Superbowl, the local KYW news-radio web site (<http://www2.kyw1060.com>) featured the following cheer for the Philadelphia Eagles. It was used by some school children to cheer on the team.

Volate, Aquilae, volate!
In via ad victoriam.
Pugnate, Aquilae, pugnate!
Dectractum unum, duo, tres,
Pulsate, pulsate, spectate volantes.
Volate, Aquilae, volate!
In via ad victoriam.
Aquilae, Aquilae!

Inspired by such spirit, perhaps we could consider other applications of Latin with respect to Eagles:

... *Et eum levabo penumbris aquillae* ...

For something else accessible in Latin, try *Sing Along in Latin*, GIA Publications G-1008, for \$4.50. (GIA telephone is 1-800442-1358) It includes hits such as "Quaere Me Sancto Ludovico, Ludovice," which can be the theme song for the next LLA convention, as well as "Bicyculum Pro Duobus," "Barcam Remiga," "In Via Ferri Laboravi," and "In Aestate Antiqua." Thirty-two songs with piano accompaniment.

Sample translation:

Situ Sancto Ludovico Vis me cernere,
Quaere Expositionem Splendentem luce.
Cum saltamus Hutsi-Cutsi,
Ero tui Tutsi-Vutsi.
Sancto Ludovico, Ludovice,
Ergo quaere me.

An Appeal for Support: Latin for the Next Generation: The LLA Education Fund

This past June, the Latin Liturgy Association held its national convention in Indianapolis. We experienced wonderful Masses in Latin, Vespers each day, and interesting and informative talks given by Catholic leaders and scholars involved in promoting the Liturgy of the Church in Latin. I was also honored to be selected as the new President of the Latin Liturgy Association. In addition to my duties as Cleveland Chapter Chairman, I shall now be responsible for leading our efforts nationwide.

During meetings with our National Council, a number of issues concerning Latin in the Church were discussed. One of these was the need for seminarians to have access to aids in the study of Latin for the Mass and to programs that would acquaint them with the traditions of Latin in the Church. Many seminaries have no such programs or aids in these areas. Also, seminarians enrolled in many different places, diocesan seminaries, houses of religious orders, and in those orders which have made Latin in the liturgy their focus, have need for financial assistance, as is the case for most seminarians.

The members of the National Council resolved to make these needs a priority for the LLA. We want to help interested seminarians better understand the traditions of Latin in the Liturgy and its importance for the Church today. We also want to inaugurate a fund to assist seminarians who will someday serve as our priests.

Specifically, the LLA wants to:

- Fund the distribution to seminarians of aids to understanding Latin in the Liturgy of the Church: There are booklet Missals and publications to aid in understanding liturgical Latin. We can provide these to seminarians who request them.
- Develop new aids to assist in this effort: our web site can provide special content for this purpose. We can also prepare new booklets, brochures, even chant CDs.
- Develop and conduct one-day workshops for seminarians and other Catholics interested in starting to learn about Latin and chant. These would conclude with Mass in Latin.
- Create scholarships to award needy seminarians who are interested in Latin.

Now I'm sure you receive countless appeals for contributions to worthy Catholic causes every month. But please consider how important this unique initiative can be to the Church in upcoming years as younger priests take up their stoles to continue the efforts of previous generations. I'm sure you'll agree that this LLA effort is a unique way to make a difference for the future.

Please consider contributing what you can. Of course, generosity is always appreciated, but every contribution can help. Checks may be made payable to "Latin Liturgy Association, Inc." Your contribution will be acknowledged. The LLA is a registered not-for-profit organization, so your gift is tax-deductible. And God bless you for your thoughtfulness.

James F. Pauer
President, Latin Liturgy Association



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ORATIO PRO MISSA LATINE CELEBRANDA PRAYER FOR THE CELEBRATION OF THE MASS IN LATIN

(Official Prayer of the Latin Liturgy Association)



MUNDI REGNATOR, QUI TE OMNI LINGUA HOMINUM ANGELORUMQUE
LAUDARI VOLUISTI; TRIBUE, QUAESUMUS, UT ETIAM IN DIEBUS NOSTRIS
SACRIFICIUM DILECTI FILII TUI IMMACULATUM ASSIDUE LINGUA ROMANA IN
ORATORIIS GENTIS NOSTRAE OMNIUMQUE PERMULTIS TIBI OFFERATUR A POP-

ULO AD TE TOTO CORDE CONVERSO: PER CHRISTUM DOMINUM NOSTRUM. AMEN.

O Master of the Universe, who have willed that you be praised in every tongue of men and angels, grant that in our day too, the perfect sacrifice of your beloved Son may continue to be offered to you in the tongue of the Romans in many churches of our land and every land by a people who have turned to you with all their heart; this we ask through Christ our Lord. Amen.

Cum licentia Ordinarii:
Baton Rouge, LA
August 8, 1994