

**T**HE LATIN LITURGY ASSOCIATION IS THIRTY years old in 2005. This milestone is most certainly cause for celebration. By God's grace the Association has persevered to this anniversary, and by His help we shall move forward. So much has happened since 1975. At that time Mass with varying amounts of Latin was celebrated in relatively few places. For the most part, these were "hybrid" Masses which included some Latin chants in an otherwise vernacular Mass. In the United States, English was and has been the predominant vernacular choice since the Second Vatican Council. In other places in the world, there were similarly limited opportunities to hear Latin in the Mass.

How was Latin regarded? In some places it was considered to be one of the important options for celebrating Mass according to the norms presented by the Second Vatican Council. In these places, pastors and choir directors saw an important continuity in their efforts to maintain Latin in the liturgy. We were not yet so far past the closing of the Council that Latin had lost its importance for most Catholics. Liturgies were mostly vernacular, to be sure, but there was a sense that Latin was unquestionably a part of our heritage as Catholics. Some felt that maintaining Latin would be an aspect of certain parishes and religious houses where it would be a distinguishing characteristic of their liturgies. This was in marked contrast to pre-conciliar liturgies when it was universally maintained.

As a parochial school boy during the closing years of the council, I remember hearing an assistant priest in the parish telling our class that the Roman Canon would always be in Latin. Of course, he also said that the main altar in the parish church would never be moved since it was solid marble and moving it would be impractical as well as an undesirable. The altar was later removed along with its predella and steps and a square Byzantine-style free-standing altar replaced it. Just as church furnishings were re-arranged, the liturgy was also modified so that increasing amounts of it were in the vernacular and Latin was finally no longer a requirement for anything includ-

ing the Eucharistic Prayer.

Some thought that using Latin in the liturgy would be an "accommodation" to those who needed a more gradual transition to what was expected to be an almost universal adoption of the vernacular. This was especially the trend in the years that followed the Council. Accommodation eventually was no longer regarded as desirable. Latin was good for Rome and those few places where people wanted to use it, but it was considered irrelevant everywhere else. Latin was maintained in places few and far between where it was valued by pastor and parishioners.

Today Latin is used in many more places than in 1975. Of course, a major reason for this has been the return of the 1962 Missal under the indult. There are many other spiritual desires that have brought about the return of this traditional Latin Mass. In recent years, the increase in the use of Latin under the indult has begun to influence attitudes toward Latin even among congregations that do not use the older Missal. A heightened interest in Gregorian chant has been evident. Other factors have been the more frequent broadcast of liturgies in Latin from the Vatican and other places, notably on

EWTN. The LLA is no longer alone in the United States as an organized effort to promote Latin as was the case in 1975. There are several other organizations working in various ways to promote traditions in the liturgical life of the Church. This development is one of the most promising the LLA has witnessed in its history.

The LLA is still unique, however. We are the only Association in North America dedicated to promoting the use of Latin in all approved liturgical celebrations in the Church. Our members have preferences—often strong preferences—regarding which liturgical books they choose for Mass. And yet we maintain ourselves as one association that can serve as an example to some other quarters in the Church in the U.S. and elsewhere. Our unity of purpose draws on the unity of the Church herself. Professional theologians are so much better than I at elaborating on this first mark of the Church. It's simply good to be here: in the Church and in the LLA. Deo gratias.

## FROM THE PRESIDENT



ST. FRANCIS DE SALES ORATORY, ST. LOUIS, MO  
Home of the Institute of Christ the King apostolate in St. Louis. This beautiful church in neo-Gothic style was once considered the "Cathedral of South St. Louis" for its beauty and grandeur.

Photo courtesy of www.institute-christ-king.org



# 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.*

## **10th NATIONAL LLA CONVENTION TO BE HELD IN ST. LOUIS JULY 14-15-16, 2006**

Make plans now to attend the next LLA convention in St. Louis, Missouri. An exciting line-up of speakers and memorable liturgical events will be the highlights of this biennial event, an opportunity for Catholics who appreciate Latin in the Church's liturgy. St. Louis is an historic city with a rich Catholic heritage.

Two historic churches will host our liturgical events, St. Francis de Sales and St. John the Evangelist. St. Francis de Sales Church (established 1867) is locally referred to as the "South Side Cathedral", due to its 300 ft. spire, which can be seen from miles around. Archbishop Raymond Burke on July 1, 2005, designated the church as an oratory which is staffed by priests of the Institute of Christ the King, Sovereign Priest. The website for St. Francis de Sales is: [www.institute-christking.org/stlouishome.htm](http://www.institute-christking.org/stlouishome.htm). St. John Church will host the opening Mass Saturday morning.

The official convention hotel is the Drury Inn at Union Station, within walking distance of St. John Church. Most convention events will take place at St. Francis de Sales. Shuttle transportation will be provided. The hotel and churches are situated in the Union Station neighborhood. Once the largest railroad passenger terminal in the world, the Union Station building has been refurbished as a shopping and entertainment destination with more than 90 shops and restaurants.

An optional tour of historic St. Louis churches is planned for Friday. The opening Mass (1970 Missal) will be celebrated Saturday at 8 A.M at St. John Church and a Pontifical High Mass (1962 Missal) will be celebrated by Archbishop Burke on Sunday at St. Francis de Sales. There will be time to meet fellow LLA members and enjoy the hospitality of St. Louis.

Our St. Louis Chapter-Bellville chapter under chairman Regina Morris has been working hard to plan our convention. Speakers scheduled to date include Dr. James A. Hitchcock, founding chairman of the Latin Liturgy Association, Dr. Richard Haefler, Fr. Frank Phillips of St. John Cantius parish in Chicago, Fr. Samuel Weber, O.S.B., and historian Fr. William Faherty, S.J. Plan now to join us in St. Louis in July. A registration form for the convention is included elsewhere in this newsletter. Note that early registration discounts are available.

From the Zenit news service, here is this report on the Holy Father's interest in promoting the study of Latin:

## NEWS

Vatican City, Nov. 28, 2005 ( Zenit.org).- Benedict XVI encouraged the teaching of Latin, especially to young people, with the help of new methodologies. The Pope made this proposal today when greeting the participants in a meeting organized by the Latinitas Foundation, a Vatican institution that promotes the official language of the Latin-rite Catholic Church. The Holy Father, who addressed the participants in classical Latin, congratulated the winners of the *Certamen Vaticanum*, an international competition of Latin prose and poetry. Benedict XVI said that this foundation must see to it that Latin continues to be part of the daily life of the Church, so that understanding of many of its treasures will not be lost. The Latinitas Foundation, founded by Pope Paul VI in 1976, has the dual aim of promoting, on the one hand, the study of Latin and classical and Christian literature, and on the other, the use and spread of Latin through the publication of books in that language. The foundation publishes a quarterly magazine, *Latinitas*, and every year celebrates the *Certamen Vaticanum*.

The foundation has also published a dictionary, the *Lexicon Recentis Latinitatis*, containing more than 15,000 neologisms translated into Latin. For those who ever wondered about the Latin equivalent for "computer," "terrorist" or "cowboy," there are now answers.

"Instrumentum computatorium" is the way the Latinitas Foundation refers to computers. Those who sow violence and terror are called "tromocrates (-ae)"; while characters in Westerns are called "armentarius." Some of the words of the *Lexicon Recentis Latinitatis* can be consulted on the foundation's Web page:

[www.vatican.va/roman\\_curia/institutions\\_connected/latinitas/documents/index\\_lt.htm](http://www.vatican.va/roman_curia/institutions_connected/latinitas/documents/index_lt.htm).

### **Auriesville Pilgrimage Marks Tenth Year**

Auriesville, NY - The tenth annual "Pilgrimage for Restoration" drew hundreds of participants during the last week of September. Enthusiastic Catholics from across the US, Canada, and elsewhere walked to the Shrine of Our Lady of the North American Martyrs in Auriesville in central New York State, from Wednesday, September 28 through Saturday, October 1. Two hundred participants walked the first 68 miles in three days to the National Shrine of Blessed Kateri Tekakwitha (Fonda, NY) to join hundreds more walking the last leg

to Auriesville on Saturday. This year once again many families with small children,

and seniors joined the ranks of those pilgrims walking more than one day. The annual spiritual exercise is conducted to restore the preeminence of grace. Two specific intentions are the restoration of the Catholic family and of the ancient Roman liturgical and spiritual patrimony. This year's theme was Restoration of True Devotion to Mary: Mother of Jesus Christ present in the Holy Eucharist.

Priests from the Priestly Fraternity of St. Peter and the Institute of Christ the King, along with other clergy, joined in the pilgrimage and celebrated daily Mass (1962 Missal) for the participants. Inspiration and model for the pilgrimage comes from the ancient Chartres pilgrimage, rehabilitated two decades ago, which draws thousands of Catholics to France each Pentecost. Organizers of the French pilgrimage each year exchange greetings and prayers with their American counterparts.

The eleventh annual Pilgrimage for Restoration is scheduled to take place September 27 - 30, 2006. For more information contact the Company of St. Rene Goupil or the National Coalition of Clergy & Laity at 528 North New Street Ste #2, Bethlehem PA 18018-5715; telephone 610/882-3124; fax 610/882-3125; email: [coalition@fast.net](mailto:coalition@fast.net); web address: [www.national-coalition.org](http://www.national-coalition.org). A recording on cassette of the many traditional hymns sung during the pilgrimage is available for a suggested donation of \$20 to the National Coalition. The companion "Pilgrims' Handbook" - 65 pages of lyrics and prayers, including the texts of the 1962 Roman missal in Latin and English - is also available, and comes with the recording, on request. A documentary film of the Pilgrimage is also available on DVD or VHS, for a suggested donation of \$12.

### **CIEL Colloquium Held in Rome**

Rome. The Tenth International Colloquium of CIEL (Centre International d'Etudes Liturgiques: the International Center for the Study of Liturgy) was held in Rome, Italy November 2-6, 2005. The Colloquium included travel to the sources of the Roman liturgy, guided tours in Rome, meetings with dignitaries, conferences and liturgical celebrations. Daily High Mass (1962) was celebrated.

### **Juventutem at World Youth Day**

Cologne, Germany. Juventutem, the youth association of traditional Latin Mass young people, participated visibly in World Youth Day in Cologne, Germany, this

past August. The association, originally Brazilian followers of Marcel Lefebvre has been in full communion with Rome for the past three years. Its membership now includes Catholics from age 16 to 30 from all over the world. Traditional (1962) Mass and Vespers were celebrated daily. In addition to the clergy who accompanied the groups of young people from many nations, celebrants at these liturgies included Cardinal Pell of Sydney, Cardinal George of Chicago, Archbishop Wolfgang Hass from Liechtenstein, and Bishop Rifan from Brazil.

### **ALL Spring Meeting**

Our sister association in England, the Association for Latin Liturgy, held its spring meeting Saturday April 23rd, the feast of St. George. Here, from the Association's newsletter #124, are some excerpts of the report: "Members enjoyed a successful Spring Meeting in the Cotswolds, undeterred by some moderate April showers. The day began with Solemn Sung Latin Mass for the feast of Saint George in the Church of the Ascension in Woodchester. ... Mass was celebrated by Fr Dominic Jacob of the Oxford Oratory, assisted by Fr Thomas Crean *OP* from Leicester and Br Lewis Berry of Birmingham Oratory. ... Splendid music was provided by two choirs: the Gregorian Chant was supplied by the ALL choir directed by Anthony Bevan and the polyphony by the Choir of St Mary's, Moseley (Birmingham), directed by Michael Perrier, who sang Hassler's *Missa Dixit Maria* and Dupre's *O Salutaris Hostia*. The organist was Ian Biggs. The homily was preached by Fr Richard Conrad *OP*. At the end of Mass the *Te Deum* was sung by all to mark the election of Pope Benedict XVI.

### **Pope Benedict XVI and the Liturgy**

*The following article appeared on the website of Inside the Vatican and is reproduced here with permission. It is entitled "New Hope for the 'Old Mass' ... or Not" and was written by Robert Moynihan and Andrew Rabel.*

Vatican City, Friday, October 28, 2005 (© Inside the Vatican) Waiting... That's the mood in Rome this October. Waiting for what? For Pope Benedict XVI to take decisions. Most Vatican watchers are waiting for personnel decisions in November regarding the Roman curia. Will Cardinal Angelo Sodano be replaced as Secretary of State? Who might replace him? These sort of questions.

Most are also now waiting for the text of the first

papal encyclical. It has been widely reported in recent days that the text is finished, that it is being translated into various languages, that it will be released on December 8, and that it will be a reflection on the words in John's Gospel, "God is love." And almost everyone is waiting for what a document on the criteria for admission into seminaries will say about homosexual tendencies as an impediment to priestly ordination. But only a few, it seems, are interested in what Benedict will decide about the Roman liturgy — the way the Church worships God. Benedict has been saying for more than 20 years that there were grave oversights and omissions in the way the Second Vatican Council's liturgical reform was implemented. And he has written repeatedly that what is needed in the Church is a "reform of the reform" to remedy some of those oversights and omissions. But there has been no indication, though Benedict has now been Pope for more than half a year (he was elected on April 19) of what course Benedict will chart in the matter of the Church's liturgy.

What seems clear from the Synod of Bishops, which met here from October 2 to 23 to discuss the Eucharist, is that the vast majority of bishops in the Church today do not share Benedict's reservations about the problematic nature of the conciliar liturgical reform. The mood of the Synod bishops with regard to the liturgy was by and large "upbeat," with few bishops offering more than mild critiques of the liturgical revolution which swept the Church following the end of the Council (1965).

But in early October, an official very close to Pope Benedict, Msgr. Camille Perl, Secretary of the Holy See's Ecclesia Dei Commission (the body entrusted with keeping contact with those Catholics who are devoted to the old Tridentine-rite liturgy, especially the group around Archbishop Lefebvre which went into schism in 1988) had some thought-provoking things to say that have gone entirely unreported up to now. "Inside the Vatican" magazine, in keeping with the hopes and concerns expressed by Pope Benedict, has consistently followed the work of the Ecclesia Dei Commission with great attention.

Therefore, two of our writers were present at an October 8-9 conference in Rome sponsored by Una Voce ("With One Voice"), a group which has labored for 40 years to have the "old Mass" remain available throughout the Catholic Church for those faithful who would like to attend Mass celebrated in that rite. On October 9, Msgr Perl addressed the gathering. Perl first of all brought the greetings of Cardinal Castrillon-Hoyos,

Prefect of the Congregation for the Clergy and President of the Ecclesia Dei Commission, adding, quite candidly, that Castrillon-Hoyos has done more to support the old liturgy than any of his predecessors.

Then Perl gave a sketch of Benedict's present mind regarding the liturgy. "We have had a new Pope already 5 or 6 months," Perl said. "And I must say, there has been a change in the atmosphere. There is a new spotlight focusing on us." His point was clear: in the months since Benedict's election, the Ecclesia Dei Commission has come into far more prominence than during many previous years passed in the "Vatican shadows."

Perl related that, for the past two decades, while serving in his post at the Ecclesia Dei Commission, "I was ignored by very many people in Rome." But in recent months, he continued, "When I am on the streets, now people stop and greet me." This does not mean that the Ecclesia Dei Commission has become a real "power center" in the Vatican scheme of things. Not at all. "We are neither powerful or all-powerful," Perl said.

Still, he continued, "the wind in Rome has changed (since April and Benedict's election)." One of the changes: "We have a Pope in Benedict XVI a man who has written many books on the liturgy, and that it is incumbent upon us to study them," Perl said. "The liturgy is too important to be left to the liturgists."

There have been a few interesting recent developments, according to Msgr. Perl. "Cardinal Medina-Estevéz (former liturgy dicastery head) recently dedicated a church to the sisters associated with the Fraternity of St Peter," he said. The Fraternity of St. Peter celebrates Mass according to the old rite, and is in full communion with Rome. The significance of this development is that the Fraternity seems to be vigorously expanding. Perl then added his most explosive news: that the Vatican's theologians, canonists and liturgists are currently studying the whole question of the liturgy and what needs to be done to "reform the reform," summing up: "They are preparing some important things in this field." The implication was clearly that some sort of Church document is under consideration.

When might these studies issue in some sort of official document, and what might that document say? "I don't know," Perl said. Then Perl went a step further. Making clear that he was sharing his "best judgment" despite his lack of certainty, he referred to the diocese of Campos, Brazil, as a "possible model" to be followed in the future. The diocese of Campos, which lies in a sugar plantation region in northeastern Brazil, is a unique place. It was headed in the early post-conciliar period by Bishop Antonio de Castro Mayer (bishop of Campos from 1949

to 1981). Castro Mayer, a very traditional bishop who opposed some of the documents of Vatican II, never implemented the conciliar liturgical reforms in his Brazilian diocese. When the Vatican forced him to retire in 1981, the traditional Latin Mass was still being celebrated by virtually every priest in every church in Campos.

Even after his resignation, throughout the 1980s, Castro Mayer continued to be the leader of the traditional Catholics in Campos, who were a vast majority in the diocese, because they had never known any other liturgy. Though this caused tensions with the new bishop, there was no official schism. Then, in 1988, Castro Mayer officiated along with Archbishop Marcel Lefebvre at Lefebvre's consecration in Ecône, Switzerland, of four bishops to lead the Society of St. Pius X, despite the Pope's specific order not to do so. This led the Holy See to declare Lefebvre, Castro Mayer and the four new bishops excommunicated. The "Lefebvrist Schism" was born. Castro Mayer died in April, 1991. The traditional Catholics in Campos — again, the vast majority of all the Catholics in the diocese — were now being led by Bishop Luciano Rangel, who was ordained in 1991 by three of the four excommunicated bishops of the St. Pius X Society. So in Campos, there was a traditional Catholic community far more numerically predominant than in any other diocese in the world — and it was in schism.

After more than a decade of separation from Rome, Bishop Rangel on January 18, 2002, made his peace with Rome, and Rome with him. The Holy See appointed Rangel "Apostolic Administrator of St. John Maria Vianney" — a type of notional diocese within the territory of the Campos diocese, which continued to have its own bishop. This solution emerged after Rangel made independent overtures to Rome, to the disappointment of many in the larger St. Pius X movement. Rangel's apostolic administration thus became the world's first Tridentine-rite Mass community headed by a legitimate bishop recognized by Rome.

Thus, by this decision, Rome brought back into communion a schismatic group of traditionalists — and at the same time publicly accepted the old rite as a fully legitimate rite within Roman Catholicism. But how could the Campos diocese be used as a "model" by Rome? Perl did not give a complete answer, but he did confirm the basic point: "Some (in the Vatican) are asking if this (Campos) solution can be applied to the whole Church." Perl did not clarify, so it may be assumed that the precise mechanism by which this "model" can be applied "to the whole Church" is still under discussion. But it does seem at least possible — and this has been rumored in pub-

lished reports for some time — that Rome may be considering a proposal to create a worldwide “Prelature” for traditional Catholics. The only “Prelature” in the Church today is that of Opus Dei, which received the status of “Personal Prelature” from Pope John Paul II in 1982.

Thus, three important facts emerged from Perl’s October 9 remarks:

(1) That the mood in Rome regarding the old liturgy has changed since the election of Benedict XVI, with more respect being shown to those attached to the old liturgy (and Vatican Monsignors who once ignored Msgr Perl now tipping their hats to him in St. Peter’s Square).

(2) That to deal with the problems that have become so commonplace in the conciliar liturgy, there is occurring a very quiet but very intense debate in Rome about what precisely to do, in order to advise the Pope on this very different problem.

(3) That an effort will be made to bring the disaffected traditionalists — the largest group being the Society of St. Pius X — back into union with Rome, perhaps on the model of the Campos solution.

Msgr Perl then asked: “Will the Pope finish his work? Will he have time? Will his medicine be received?” And he answered: “I am not a prophet — but often there are shadows and light comes, as when the first Christians came out of the catacombs.”

Perl’s reflections correlate with statements by a Hungarian liturgical scholar, Laszlo Dobszay, who argues in his recent book “The Bugnini Liturgy and the Reform of the Reform” that “the Tridentine liturgy belongs to the family of the Roman Liturgy. If the Tridentine liturgy in its essence, is nothing other than the ancient Roman liturgy itself, it cannot be written off as Renaissance or Baroque or ‘zeitbedingt’ (the product of a very particular historical period).”

We at “Inside the Vatican” have known Msgr Perl for 20 years — including the years when he would walk across St. Peter’s Square saluted by almost no one. And we have never seen him speak so positively about the traditional Mass. In his gestures and demeanor, Perl was active, confident, optimistic. This suggests that there may be reason to hope that the traditional Mass may soon emerge “from the catacombs” where it has been for almost 40 years.



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*Here is another installment of the narrative of the life of liturgist Adrian Fortescue, written and researched by Fr. John McCarthy, a retired priest of the Diocese of Cleveland. Thanks to Fr. McCarthy for his gracious permission to reprint excerpts from his book entitled Adrian.*

### WHITECHAPEL

On September 29, 1900, Cardinal Vaughan sent for Adrian and assigned him to St. Boniface, the German Church at Whitechapel in London's East End. It would be the first of two assignments to this mission and the only parish he had served that he referred to in later years. In October, 1908 The Tablet (London) reported on the centenary of the foundation of "German Catholic Mission in London...when Dr. Douglas was Vicar Apostolic of the London District and George IV was King. The German mission is one of the most interesting in London, covering, as it does, nearly the whole period of the Catholic revival."

It must be remembered that from the time of Henry VIII's Reformation in the 16th Century, the overriding idea was that the Church of England was the only lawful expression of the Christian religion in the land. Anyone who did not agree or conform was persecuted, especially Roman Catholics. From the beginning, and certainly with the passage of time, many concessions were made, first to the Dissenters, i.e. Protestants not of the Church of England, and finally to Roman Catholics by the Emancipation Act of 1829. This Act did not grant the complete freedom enjoyed by present-day Catholics in England, but it did open the way for the building of churches and the establishment of dioceses.

Between Henry VIII and 1829 Catholics in London went to Mass in one of the seven "chapels" attached to foreign embassies. They are enumerated in The Clergy Review, 1951, p. 182. "Chapel" was the proper designation of places of worship not Church of England. Originally attached to the Bavarian embassy, by the turn of the century St. Boniface was subsidized by the Imperial German Government and the Emperor of Austria. In 1903 a report in The Tablet (London) recorded that:

although it is situated in the midst of a swarming population of poor aliens, and a certain proportion of Germans elbow their way among the rest, the great proportion of the worshipers are neither



the poorest, nor are they drawn from the immediate neighborhood. Jewish refugees from the social, political and economic barbarism of Eastern Europe and outcasts from every land press upon the already shamefully overcrowded poor. Some poor Germans may find their way to St. Boniface, chiefly to the presbytery for alms while the main part of the congregation is made up of artisans, shopkeepers and business people from all over London.

The article tells of the Kirchenvorstand, a lay committee under the rector, that takes care of all the money and temporalities. It also mentions the services with about 1000 participants singing hymns, the schools taught by English and German masters, and a German community of nuns, the Poor Handmaidens of Jesus Christ. But the key to it all is the Gessellenverine that meets almost nightly for devotions, lectures and "social draughts of wholesome lager and the peace pipe." "It will be remembered" the article continues, "how Prince Max of Saxony served the mission a few years ago under the rector, Dr. Verres and how he endeared himself by his holiness and work among the poor as simple 'Fr. Max,' as he preferred to be called." Dr. Verres was replaced by the present Rector, Father Shaefer, who came from Germany to take charge, and he is assisted by a young English priest, Father Fortescue, whose German education, however, makes him German of the Germans and immensely popular with the people.

"Fr. Max" or Maximilian Wilhelm August Albert Karl Gregor Odo, was born 17 Nov. 1870, the seventh child and third son of Georg I (who succeeded to the throne of Saxony in 1902) and Maria Anna, the second daughter of Maria II, Queen of Portugal. He was ordained priest 26 July, 1896 and died at Freiburg 12 Jan, 1951. A nephew, and heir to the throne, also became a priest. There is no record of Adrian and the Prince ever meeting, but one can wonder at such a meeting. Did they talk in German or French or English? What did they talk about? It is a scene for a novelist or playwright.

In a letter to his sister-in-law Alice, dated 5 November, 1900, Adrian tells of the end of his first appointment at St. Boniface.

*KATH DEUTSCHE ST. BONIFATIUS KIRCHE  
47 UNION STREET, WHITECHAPEL. LONDON. E.*

*Dear Alice, I hope you will forgive me for not having written to you before. I have had a very great deal to do.*

*First of all I thank you very much indeed for my delightful fortnight at Corten. It really has done me no end of good, and it is another very pleasant time to look back to. I stayed eventually a whole week at Ely: our priest asked me to stay with him and was very kind and hospitable, besides knowing a lot about the Church History of the first two centuries and being generally a kindred soul. Then I spent a very pleasant fortnight with the Spooners in Hertfordshire and had all the drawings I had made at Ely wholesomely criticized. When I came back here I found the news awaiting me that I am to leave my Germans at once. The bishop has come to the conclusion that one man is enough here: he thinks I am successful with boys & so I am to take charge of an Industrial school at Walthamstow.*

*Last night we had a meeting of the parish, with speaking, cheering (broken by sobs from the older ladies) and spouting of poetry composed for the melancholy occasion: here is a specimen: Doch eine Pflicht uns dranget sehr [Although it is duty that presses you] Dir 's zu geschen, macht's Herz uns sanus [We confess it saddens the heart] Zu sehen dass-fortgehen soust nun Du, [That you are obliged to depart] Der liebe Doktor Forteskuh! [Dear Doctor Fortescue.] Now I am in the ghastly halfpacked state: books, stockings and brownpaper all over the floor and in the middle tearful schoolchildren waiting for a pious picture with their name on the back. During the late night I lay awake and thought of the gruesome drivel I had babbled at the speechifying and felt my blood turn to water with horror at the remembrance. Beware of plunging into a sentimental speech without knowing what you are going to say. Afterward you remember scraps of what you have said—there is no more appalling remembrance.*

After six months at Walthamstow he went to Ongar for a year and a half then to St. James Coichester for three months and on February 26, 1903 he was back at St. Boniface. The Tablet recorded that: His Eminence the Cardinal has transferred the Rev. Adrian Fortescue to the German Church as an assistant to the Rev. Fr. Schaefer. This appointment he held three years ago before he was appointed Rector of Ongar. Although Dr. Fortescue is an Englishman, he speaks German like his mother tongue. The German congregation gave him an enthusiastic welcome on his return amongst them for during the time he was with them he endeared himself to the congregation by his urbanity and kindly disposition.”

In a long letter to Harold Burton at this time he tells of the life any priest can recognize with only the change of a few names and circumstances.

*Dear Harold: I have owed you a letter & have meant to write it for a long time: meanwhile great & wonderful things have happened. I am back as curate at the old German*

*church where I began my career three years ago.*

*Mr. Bernhard Schaefer, my rector, is an ex-Jesuit, the founder of an order (our friends the little pink daughters) and is a raving maniac, also a seer of visions & dreamer of dreams, lastly an exceedingly pious person of the modern Gallo-Roman type (the sort who count special devotion to St. Joseph & adulation of the illustrious incumbent of the Roman bishoprick as better than ethical righteousness, who don't play the normal game but take endless trouble over extras, e.gr. he doesn't fast in Lent but he does scourge his old flesh so that it sounds like a carpet-beating all down the passage, his ghostly children don't go to Holy Communion on Christmas day but do on the first Friday of January, he won't have the proper holy week offices but has an endless pleasant Sunday Afternoon on Good Friday with special devotions to the Sacred Heart, he decorates his church more for the Sacred Heart feast than for Easter day, he preaches & teaches the children, not that it is Lent but that it is somebody or other's month, etc.—you know the type). Quite compatible with his piety (which is perfectly genuine) is the fact that he is a liar, a calumniator and a receiver of stolen goods. However the odd thing about it is that I really like him very much. He is such a blazing old fool, he blathers away such amazing bosh in his endless sermons, & he is generally such a palpable and imperial idiot that the cockles of my heart warm towards him.*

*I must come to the point, Old Schaeffer had gruesome rows with his curate, which came to a climax when the curate in Jan. instead of preaching one Sunday evening made a public demonstration from the pulpit against him. Then the curate of course had to go. They are also very angry with Schaeffer, chiefly because of the order; so they told him to go too—this mission was to be handed over to some German regulars at once. Schaeffer begged hard for six months, so that it should not look as if he were sent away in disgrace. So they have given him six months, & on Sept 1 the whole show will be given to the regulars (Carmelites from Koeln, I think). Meanwhile they must have a curate here, especially for the tempus utile (all the waiters & barbers & watchmakers in London come here pour faire leurs Paques [to make their Easter Duty], they could not get a man over from the fatherland for so short a time, & I am the only German they have.*

*I am delighted to be back: I always loved these people & old Schaeffer's lunacy does not really hurt me. The irony of the situation was that poor Scroggs [his name for his former pastor] seemed really sorry that I went & could not make out why I consented to go. How do you think he shewed his affection? By trying to make me take £5 as a doucear. Faut-il etre Anglais! Last Sunday I prougt again in the tongue of my dear fatherland & in the evening I made a long speech in the old club with a portentous pipe and a stone jar of good Munich beer. [Here there is a little drawing of the pipe and*



stone jar.] The country is a loss—alas for the crocuses & daffodils which are now coming up in my Ongar garden—think of their disgust when they come out & find the apocalyptic beast there! But I love these slums & all the German beggars. It is all just like old times again. I tramp down through the slush of Whitechapel Road & sit in the awful filth of the rooms in which a whole family sleeps & eats & lives (& never a window open) & talk the most beautiful tongue on earth (save Greek) & have real joy in knowing that I am doing something for Christ, *Qui quum esset dives factus est pauper ut me sua paupertate ditaret* [who while rich became poor to teach me by his poverty] Then at midday I interview the beggars who come here, every nation in Europe—Russians & Poles & Lithuanians: Italians, Czechs, Magyars & Roumanians, most of all, of course, the Chosen People, whom I love best of all because though they are the poorest & dirtiest of all they always have that superb scorn for the Gentile that suggests Mount Zion & the glory of the things that are gone. Even when I give them alms in their souls they know that I am only 'Goyi' & unclean (unclean! my word, if you could see them!), but they bless me with a beautiful Hebrew blessing that again suggests the holy city & the Dead Sea, Isaiah & Ezekiel & the waters of Babylon where their fathers sat & wept—& all the while the roar of dray carts and trams, yelling hawkers and shrieking children goes on in Whitechapel road outside. All day I have schools & clubs & hospitals & sick calls, and then far into the night, when the roar outside stops, I shut myself in my little room (all white like at Ongar) & draw my Morris curtains, light my lamp & sit among my books and pictures and read my work for my next and last exam—about Babylon & Assyria, Marduk the great god & Tigaltapilassara the King who swept across Asia like a blazing tornado—& I peg away at Hebrew and Cuneiform & think of palm trees & and the great desert & Babylon the huge city, Ninive & Sargon's gorgeous palace & I forget the howling wilderness of slums outside. So now I am again well off & supremely content.

Herewith do I send you a picture of myself. I do not really know if you care for it or whether you are above such vanities. If you think it bosh you can always throw it in the fire. Please will you send me a photograph of yourself I am not a bit superior & should like to have one very much. Please let me say that when I feel as if I had gone back to the old days of three years ago & as if the time in between had been a dream, I remember that one great difference is that now you are there, & that Ongar has not gone by without leaving what I am always grateful for—the result of the fortunate combination of accidents that lead to a friendship which has changed all the lonely & sullen feeling with which I thought of our clergy in England. Indeed you are the one priest over here who seems to me like my old university friends & whom

I really think of as a friend. Please do not ever think me too heretical or undesirable to keep up with. I will cheerfully stand any amount of rowing from you if you think I want it.

And God keep you always, you have been very good to me when all the others have been horned.

With love always yours affectionately

Adrian Fortescue

Thursday 5 March, 1903.

Given these hints at the contents of his diaries, it must be lamented that they were destroyed. The Burtons were educated in Belgium, so using French with them was no special problem. In those days most of the upper class and much of the middle class educated Englishmen would know French, including most of the priests, even many of those from Ireland. It was the international language of the day, and the ease of crossing the Channel to learn and practice opened it to anyone with means and desire. Edwin and Harold Burton were the sons of Major Edwin Burton and Sarah Mosdell Smith. After the death of their mother the Major married the sister of Monsignor O'Brien. Edwin went straight from his ordination to a teaching post at St. Edmund's where he became vice-president and in 1916 was named President. Ill health forced his resignation in 1918 and he died in 1925. Harold went from ordination to teaching at Ushaw, Durham. He spent the last nineteen years of his life as parish priest at Hampton-on-Thames. He died 27 September, 1942

As Adrian wrote from Whitechapel, "I know that when I must leave here in August it will break my heart." And of course he left. If it were asked why he couldn't stay at St. Boniface, it must be remembered that need for priests, especially English priests, in the Archdiocese of Westminster would not let the authorities use one of their own men where someone else would supply. In this case it was the P(ious) S(ociety of) M(issions) Fathers, not the Carmelites as Adrian supposed. The PSM's were founded by Vincent Mary Pallotti in 1835. They are generally known as the Pallottine Fathers. Pallotti sent his first missionaries to London in 1844. The new rector would be Anton Mueller, D.D.

While there is no letter of Adrian describing this second leave-taking, the Tablet reported on the final days of Schaefer and Fortescue. Clerical changes at Whitechapel gave rise on Sunday last to a warm demonstration of good will on the part of the German community for their clergy, who are relinquishing the mission in favour of a religious order, the Pious Society of Missions.

In the morning Fr. Schaefer preached to a crowded congregation, again in the afternoon and yet again in the evening, and finally in the evening he delivered a

speech at the festive meeting of the Gesellenverein. The extraordinary eloquence, enthusiasm, energy and grace of Fr. Schaefer, without doubt or question stamp him as an orator. A very interesting episode of the day was the presentation by the Jews of the neighbourhood to Father Schaefer of his portrait. Plays and songs continued to a late hour, the final benedictions, good wishes and farewells closed a very memorable day. Father Fortescue, who shared in the leave-takings and regrets, goes to the mission at Endfield. Father Schaefer for a brief holiday, his position not being yet determined.

The Jesuit archives in Rome list Bernard Schaefer's birth date as March 17, 1853 and his entrance into the Jesuits September 13, 1872. He took his theology at Innsbruck from 1884 to 1886, in which year he was ordained. He no longer appears in the Jesuit records after 1899, at which time he appears at St. Boniface. Six months after leaving Whitechapel he is reported in the Tablet as returning to St. Joseph's German home, in Bow road "the interesting German foundation for the protection of German maidservants and others who find their way to London. The work has the patronage of the German Ambassador and other influential persons and is under the direction of Father Schaefer, who has just returned from Rome with a blessing signed in the Pope's own hand and extended to the work and all concerned therein."

#### WALTHAMSTOW

After his first assignment to Whitechapel Adrian was sent to Walthamstow. The Catholic Directory for 1900 has the following entry: Waithanstow, St. George, Shernhall Street, Rev. Martin Brannigan. Layton Hall Lunatic Asylum; Bethnal Green Workhouse School, St. John's Industrial School and Walthamstow House. Rev. James Shore, Stanley House, Rectory rd. Walthamstow. The edition of 1901 replaces Shore with Adrian Fortescue and S. Zammit, Walthamstow is a little over six miles north of London and was country until the mid-19th century when it became a dormitory town in which industry played an increasing part. The Roman Catholic history of the place is long and interesting, especially the story of the wife of Captain George Collard. In 1847 she deeded two acres in Shernhall Street to build the mission chapel of St. George. In 1853 Mrs. Collard abandoned the faith, quarreled with the priest, revoked all gifts she had made and locked up the chapel. It was reopened when the courts confirmed the original conveyance of the deed. The church building Adrian went to serve was opened in 1901, "a massive brick building in the early English style with circu-

lar apse and domed roof." In 1903 Sunday attendance totaled 746.

Only two of Adrian's letters survive from Walthamstow, one to cousin Herbert Robins about to be ordained, the other to sister-in-law Alice.

8 March, 1901

*My dear Herbert: I have indeed treated you shamefully, and I can only throw myself on your mercy with the hope that you forgive me. And yet if you knew what a scramble for time my life is you would believe that it is no lack of affection or interest that has kept me from writing to you. You see, I have my full share of parish work in a big straggling suburb, and at the same time I am reading as hard as ever I can for two big examinations. Dear Herbert, in spite of all this of course I am not forgetting you, and I am more glad than I can say that you are now really going to cross the Rubicon. It is a very awful step. I remember how all night before I was ordained I thought over the Bishop's words: "adhuc enim liberi estis": [as of now you are still free] and how, as I put on the alb for the first time before the ordination, I thought—there is yet time to turn back. And yet God makes it all sweeter and easier every year. One thinks before the Subdeaconship of one's vow—is it going to be a blessing and a comfort, or the most awful of all curses? But then comes the Deacon's order, most beautiful and glorious of all, to be Christ's minister, like himself qui non venit ministrari sed ministrare [who came not to be ministered to but to minister] Then the priesthood and the years of one's real life begin—one gets used to the comfort of daily Mass, one gets over the shudder with which one for the first time opens the tabernacle, one realizes in the background of everything one does that one is nearer to him, called to higher things, and more like him than the people one sits next to in trains, or pushes against in the street. Now I simply can't think of myself as a layman, nor imagine what it would be like if I had stepped back then, when adhuc liber eram. Of course the great thing is one's vow. But that is not so awful as I thought it would be. God is very good and keeps the fire away as long as one is careful and does not play with it; at least I have found it so as yet—and God keep it from me always. Instead of all that pleasure, one has the feeling that if Christ makes us give ourselves more to him, he will give himself more to us. And nothing in the world can be like the comfort of Christ—our dear Master and King, and our eldest brother; conform is imaginari eius, ut sit ipse primogenitus inter multos fratres. [conformed to his likeness so as to be first born among many brothers] And at Mass one has him all to oneself one thinks of it all, the stable, the crown of thorns, the bitter death and the resurrection, and one does what he told us to do in memory of him— Unde et memores eiusdem Christi*

*filius tui Domini nostri tam beatæ passionis... [And the memory of the same Christ your son our Lord's holy passion...] How could one ever forget him? And then one thinks how half an hour ago it was a piece of bread in the host box; my words made all the difference. "Credo, credo, credo et confiteor usque ad ultimum spiritus, quia hæc est vere caro Emmanuelis nostri Dei. Amen." ["I believe, I believe, I believe and confess unto the last spirit that this is truly flesh of Emmanuel our God. Amen. ] That is what the Ethiopian priest says just before his communion. This is getting to quite a sermon; but the thought of your Subdeaconship reminds me of mine, and of how I wondered what it was all going to be like. And now I look back and thank God that I did not turn back ad saecularia desideria. I feel quite patriarchal and am preaching to you; and yet it only seems a few months since I was where you are now, and priests talked to me about these things, and I wondered. You will know it all for yourself soon, please God. I will certainly come to your ordination: I will come on Friday; but must be back here by about five on Saturday afternoon. I will write again to let you know at what time I can come. Moreover I want to make you a present for your ordination—do show that you forgive me for my long neglect by telling me something you would like. You say you have a Breviary already. I am sending you a Pontifical herewith; I think you will like to read the ordination services over each time first. And I think you will often look at them afterwards when you are a priest, and think of your three great days, and the time when the words of the Admonitions were said to you by your Bishop. I do often, and the whole scene comes back to me—the Cathedral at Brixen, the kind old Bishop's face, and the feeling of his hands on my head. And now God bless you always. The Pontifical is not your ordination present. Tell me something else, always your affectionate cousin, Adrian Fortescue.*

Every priest had a Breviary which contained the prayers he was obliged to say every day, but the Pontifical was the book used by the Bishop in the Ordination ceremony, and all the other ceremonies performed by a Bishop. Few priests would have a personal copy. Small editions of the parts of ceremonies used in the ordination of priests were printed, often with translations. But already the Pontifical and the prayers of Ethiopian priests presaged the future of Adrian Fortescue. It is also of interest that this beautiful letter to a priest-to-be was written by a priest who was suffering some priestly difficulties with his pastor, the Rev. Martin Brannigan. Ordained at the English College, Lisbon, on Dec. 22, 1894, Brannigan was only a few years Adrian's senior but something of his character shows as over the years his entry in the Diocesan Ordo changes to O'Brannigan with a DD. At the time of Adrian's death he wrote an obituary of

sorts in the Tablet recalling himself as Fortescue's first and only rector In the meantime Adrian wants to escape him and writes to Alice.

*Dear Alice, May I come to you at Oxford for the inside of a week from next Monday 29 April till Saturday 4 May? In asking this I have a feeling that I am almost quite shameless, since my sins of unanswered letters cry out against me. Will you show great mercy and let me make all my excuses at Oxford. Of course if you are not at home or if your house is full, you will tell me; but if you can & will have me, it would be very kind indeed, because I want a change & some drawing, bicycle, lying on grass very much.*

There was room because Alice was away as a post card to her at Corton indicates: *Kleine says she has arrived & she is sending the Gibrail's blouse, & I arrived chortling in my joy. AF*

Kleine and Gibrail are the pet names for the daughters of the house, Maria Joanna Baptista and Francis Gabriel.

### ONGAR

On Tues. 23 July, 1901 Adrian wrote a long letter to his sister-in-law bringing his life more or less up to date.

*ST HELEN'S, ONGAR, ESSEX.*

*My dear Alice: Can one letter play the part of three? This one must at any rate try to do so. And I take its three parts in order of time.*

The first part:

*With shame & sorrow do I see that I have not once written to tell you how much I enjoyed my week at Oxford in the beginning of May. My waiting so long has however one advantage: You will see that I have by no means forgotten it. It was really awfully kind of you to let me go there & I enjoyed it, as I always do enjoy being at your house immensely. I missed you & Gerbil very much, but, frankly, nothing like as much as I should have thought, for (& this is the salient point of the first part) of all the hostesses I have ever known, read of in books or dreamed of in dreams Kleine is far & away the most charming & the most delightful. Of all the pleasant memories of that pleasant week none is so good to remember as Kleine's unchanging delightfulness. Will you please give her my very special love & thank her for me again and again for her goodness during that so very good time. Here endeth the first part.*

*The second part: Alas, alas, Even if I gracelessly did not write to thank you for my time of holiday in your house, at least should I have written to add my welcome to Fede. I have heard all about his homecoming from George, & I have thought how you must have hung out the silken flag and opened the choice wine & I think I have been almost as glad about it as yourselves. Do you remember that you once asked*

me not to forget Fede at my Mass? I don't know if you realized it, but nothing you have ever done gave me so much pleasure as that. Of course I did as you asked every day: & now I look back over the long time he was away & remember how pluckily you all waited for him & looked forward to his coming home & I think how much you must now be enjoying your reward. He will most likely hardly relish any more hero worship now: but please give him my love & tell him that I am as glad as ever I can be that he has been through it all & that he has come back again to enjoy home tenfold as much after his hard time. And when shall I actually see this potent man of battle? Here endeth the second part.

The third part: In answer to your letter of June 7 I will tell you what has become of me. Walthamstow was not a success. My Rector was a raving Irishman of the most offensive type & so towards the end of June I asked for a move. The authorities are not at all inclined to give me a conspicuous or influential place, but they offered me this. I came down, saw it & fell in love with it at once—so here I am. Ongar is a village 22 miles from London, 7 beyond Epping, 12 from Chelmsford, 30 from Coichester.

[Here he draws a little map showing the places he mentions] The beauty of it is that there is not a trace of suburb or villa-building here. It is as if it were a 100 miles from town. We have a very bad train service on a branch & one-horse line to Liverpool Street. Ongar has one little irregular street & all around are fields and hedges covered with gog roses, huge elm trees and brooms, corn & barley up & down the slopes on every side. It is a horrid calumny to call Essex flat or dull: Here it is simply ripping. In my walks & bicycle rides I find xiii & xiv cent, churches, redroofed farms among the trees, gorgeous old manor houses on every side. And I have a jolly little George I house with purple flowers growing all over the front & behind a long garden sloping down to a brook & full of apple, pear, & plum trees, gooseberries, currants & raspberries, vegetables of every kind & a lawn under the limes with banks of great white lilies. Our people bought the house & garden & built a funny little chapel like a sort of gothic greenhouse in the garden. I have about 40 families scattered round the country, so practically no parish work, but heaps of time for reading & in the cool of the evening I play tennis with the doctor. All my neighbours are charming, especially the parsons.' tomorrow I am going to ride over to Fyfield to have lunch with the vicar & to see his xiii Cent, church. In short I have fallen on my feet like a cat. A little quiet place in the country where I have lots of time to read, am by myself with my books, my garden, away from London & fractious brethren, away from Card. Vaughan & rows, but near a few pleasant neighbours & where my friends can sometimes come to see me—such is my ideal & such I have, Deo gratias!

Ongar has of course a disadvantage or they would not have put me here: there is no money at all. I have a large house and garden rent free & the diocese pays rates & taxes, also for the first year they give me £50—after that I must look out for myself. George [Adrian's brother] advised me to close with the offer on the chance of getting pupils & I must do that or take in washing or something. Meanwhile I am living a life of rigorous asceticism, bread, cheese, marmalade, water. I have an old housekeeper who has dire instructions to economize in every possible way; but plain living costs me no pang when I can lie in a hammock under my lime trees with a pipe and watch the yellow waning light poured across field after field, lighting the wavy wheat & and gilding the great green clouds of elm trees & I see the shadow of hedge & bank getting longer, the dark mass of the forest purple against a sky of shining gold, broken by torn lines of crimson & scarlet: the wonderful feeling of peace that one has after a hot day in the evening quiet and evening cool is more and more delightful as the gold becomes green & everything gets faint and mysterious in the twilight. I see dim shadows where my roses flaunted their crimson mass all day. My hollyhocks are now only sharp dark outlines against the green sky, my corn flowers are lost because their own blue has spread over everything. But even in the dim twilight I see the white glory of my tall lilies along the red brick walls, under the apple trees, by the lawn, all round they gleam out white and beautiful from the grey blue mist. Then a white ghostlight steals across the grass, sharp and black I see the outline shadow of the trees on the lawn—my friend the moon. Time for supper & lamp, Matins and Lauds for tomorrow, & then Arabic right into the silent night. And peace & friendliness & quiet after rows, quarrels, strifes & calumnies. I am lucky. Do remember me you hear of a boy who wants a tutor: you know the one or two things I can teach—modern tongues especially. I don't mind about his religion & certainly would not try to convert him. But would anyone save a Rumcat trust me? And do come some day & see me: lots of spare rooms. Here endeth the third part.

Give my love to Jibrail, Kleine & the boys: always with most love to you, your affectionate Adrian Fortescue.

In many ways the letters to Alice encapsulate the whole Adrian. Remembering that Alice's oldest child is his age she becomes the mother he lost when he was ten. Although he had two sisters, they were sent away to school while he was growing up in the house of his maiden aunt and her aged mother. In such a circumstance he was bound to be spoiled with the resultant tendency to show off and be irresponsible. The purple passages are indicative of the writer in a bit of a showy mood. The irresponsibility shows up in his lack of sense in the matter of money. In the Memoir it is said that for him the very language of finance and administra-

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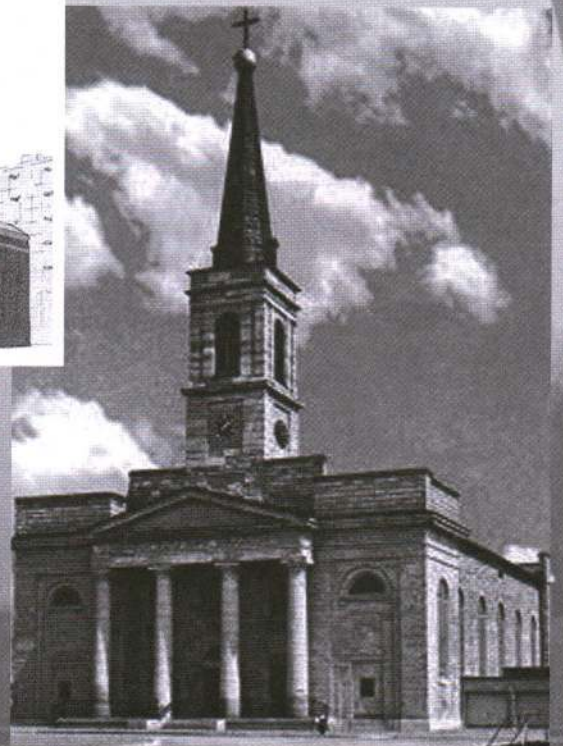
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## **ORATIO PRO MISSA LATINE CELEBRANDA** **PRAYER FOR THE CELEBRATION OF THE MASS IN LATIN** *(Official Prayer of the Latin Liturgy Association)*



**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