

**VTMS: AGM, Trip To Calgary & Gaudate Sunday**



**Mrs. Clare Meechan & Mrs. Ellie Raeder (L to R)**



**Mrs. & Mr. Lydia and Kenneth Lieblich (Director VTMS)  
& Mr. David Reid (L to R)**

## AGM



### **Mrs. Clare Meehan Secretary Toronto Traditional Mass Society**

Tempus fugit this is the XVI AGM of the VTMS and who would have believed 17 years ago we would still be here in 2005.

Saturday night we got together for dinner at Margie Mackey's house. This gave our executive, those from visiting affiliated organisations, and Dr. John Rao (Guest Speaker) an opportunity to meet each other under very informal circumstances. It also brought back nostalgic memories of times past when Michael Davies attended similar gatherings at Margie's.

This AGM, which took place after Mass on Sunday 13<sup>th</sup> Nov., goes down in the books as another very successful meeting. Kenneth Lieblich being our newest appointee to the board of directors. Welcome aboard Ken.

## AGM Minutes



### **David Reid, Kenneth Lieblich & Arnold Wiegert (R to L)**

Allan Garneau chaired this 16<sup>th</sup> Annual General Meeting of the VTMS. He called upon Fr. Ryan, who opened the meeting with a prayer.

President David Reid introduced current members of the Executive, as well as Kenneth Lieblich, who will be joining the board for the coming year.

The proposed agenda was adopted as circulated.

Minutes from the AGM of 2004 were circulated prior to the meeting. There were no additions or corrections. Copies of our organization's activities and by-laws, with proposed revisions, had been mailed to all members several weeks prior to the meeting, with a request for any questions or input. No questions arose at this time, and these will now be forwarded to the Government.

David Reid presented his combined President's/Communication Director's Report. He gave a brief synopsis of our organization's background and purposes. We are affiliated with and are the Canadian representative of FIUV. In the past year, we have been actively organizing the affiliation of other groups across Canada under the banner of Una Voce International Canadian Association, a name more inclusive for this purpose, from which representatives from Victoria, Calgary and Toronto were present. He also explained the distinction between Divine Mercy Parish and the VTMS, which is a separate charitable organization registered with the province of British Columbia.

David presented the highlights of our 2005 activities, which included correspondence to Cardinal Hoyos, head of the Ecclesia Dei Commission, requesting either the erection of a universal personal Apostolic Administration, an ordinariate for traditional Catholics similar to the Military Ordinariate, or the legislation for or the clear statement of the right of every Catholic to have access to the traditional Mass and Sacraments and the obligation on all bishops to provide these in a timely manner, with Ecclesia Dei having the legal authority to settle any disagreements. Msgr. Perl, secretary to the Commission, responded that it was only within the Holy Father's authority to grant our requests. Therefore, David has written to the Holy Father, Pope Benedict XVI, with these requests. He has yet to receive a reply.

In June, we assisted in the arrangement of a visit by Fr. Devillers to the Una Voce group in Newfoundland. Fr. Devillers was able to meet with the Bishop and he was also very impressed with the traditional community.

On June 15 three members of our executive met with Archbishop Roussin. The Archbishop was unfamiliar with our organization, whose purpose, as well as the purposes of FIUV, David explained. It was a most cordial and enlightening visit for all who attended. With the Archbishop's current illness, nothing more can be addressed to him at the present time.

In October, we attended the bi-annual meeting of FIUV in Rome. Membership in this organization has increased by 10% over the last 2 years. This was a 2-day meeting, and 2 traditional masses were celebrated, one being in the Hungarian Chapel beneath St. Peter's. David was again elected to the international board. Msgr. Perl attended, representing the Ecclesia Dei Commission, as Cardinal Hoyos was attending the Synod. He stated that a change has occurred in the atmosphere in Rome, with a new spotlight focusing on traditionalists, Ecclesia Dei and Una Voce. More respect is being shown to those who are connected to the traditional form of the Mass. Under Pope Benedict, the situation looks promising.

A few slides were shown from the trip in Rome and of great interest were the photos showing objects that had been touched by different suffering souls during their appearance to others here on earth. These objects have been burnt with the prints of the fingers and hands of these souls, and are kept in a church dedicated to the Suffering Souls in Rome. Since our formation in 1989 we have prayed to them for assistance, as well as had monthly masses offered for their relief.

Lynn Reid presented the Treasurer's Report. Our balance, including both our account balance and G.I.C., is \$15,304.63.

Ellie Raeder presented the Membership Report. Due to various circumstances, we have lost some members and gained others. Our present membership is 103, up from 100 last year. Mr. O'Brien asked about auxiliary memberships for youth. We do have family memberships, but this is something that can be considered.

Margie Mackey presented the Social Report due to Mercia Hodges' absence. Activities of the past year, including receptions and the organization of parish gatherings, have been quite successful.

Affiliated members present from the Toronto Traditional Mass Society and Una Voce Calgary reported on the progress being made in their cities. John Foster, a gentleman from Victoria, also spoke briefly about the efforts being made to organize in that diocese.

Annual elections for the Executive Board were held. Ken Gautier has stepped down after 4—5 years of service. Thank you, Ken, for pitching in. Kenneth Lieblich joined the roster of those seeking election. As there were no contested positions, Allan declared the Board elected by acclamation.



**Dr. John Rao**

Dr. John Rao, professor, author, Past President of Una Voce America, and Chairman of the Roman Forum, an educational foundation established by the late Dietrich Von Hildebrand, was our guest speaker. His topic concerned taking a hard look at the historical and present realities in the Church and Catholic thought and life in order to be successful in reaching our goals.

## **Calgary Visit**

On 27<sup>th</sup> Nov. our President gave a talk to the Una Voce chapter in Calgary. It was a great success gaining them new members and even permitting a write-up on the traditional Mass in the Calgary Herald.

**Calgary Herald Sunday, December 4, 2005 Page: B5 Section:**

**Observer Byline: Joe Woodard**

**Latina in oppido ingressa or (Latin's back in town):**

**Una Voce preserving and promoting ancient liturgy.**

**Gregorian chant? Latin? The "smells and bells" of incense and little chimes?**

The Spanish monks of Santo Domingo de Silos stunned the music industry in 1995, by selling millions of copies of their "Chant," mostly to under-30s. They were quickly followed onto the popular music listings by the Monastery of St. Michael and the Abbey of Solesmes. But Latin is a dead language. The Latin mass passed out of use with the Catholic reforms of the late 1960s. In dealing with something so personal as divine worship, why would anyone want to do it in Latin? "The advantage of a dead language, out of common usage, is that its meanings doesn't change," says Vancouver engineer David Reid, Canadian representative on the Foederatio Internationalis Una Voce ("One Voice"). "English or French words change monthly; but the whole doctrine of the Catholic faith is contained in the mass, and you don't want that changing."

Una Voce is the international organization trying to preserve and promote the ancient Latin liturgy in the Catholic church. Having returned from Una Voce's 17th biannual council at the Vatican, Reid was in Calgary in late November, speaking to the 250-plus Latin mass community at St. Anthony's Church in the city's southwest. Reid reports a "new mood" in the Vatican, highly favourable to restoring the Latin rite as an option in the Catholic world. While still a cardinal, Joseph Ratzinger, now Pope Benedict XVI, blamed "the crisis in the church" on "a disintegration of the liturgy," stressed repeatedly the need to reform the modern vernacular mass (Novus Ordo) and voiced a new appreciation of the ancient Latin liturgy.

Further, Reid reports, the number of clergy devoted to the Latin is growing exponentially. In 15 years, six orders of Latin priests have been started, notably the Priestly Fraternity of St. Peter (with a big new seminary in Nebraska) and the Institute of Christ the King. There are also 10 new Latin monasteries and 17 convents. While the church generally suffers priest shortages, the new Latin orders are getting more applicants than they can handle, being limited only by the building of facilities and teaching faculties.

Third, a rapprochement is developing between the Vatican and the Society of St. Pius X, founded by now-dead Bishop Marcel Lefebvre, Reid says. “Lefebvrites” broke with the Vatican in 1988, given previous Vatican reluctance to restore the Latin mass. And the return of more than 100 U.S. and three-dozen Canadian parishes, all committed to Latin, would boost the trend. And fourth, Reid reports, the ancient Latin worship is proving particularly attractive to Catholics under 40. Calgary electrical engineer Richard Parks, 34, is a member of the Latin mass community at St. Anthony’s Church, north of Chinook Centre, and president of Una Voce Calgary. Of his six-member board, Parks says, four are under 35.

They hadn’t been born when the old Latin mass went out of use in the late 1960s. “It’s the reverence. The chant enhances the beauty of the mass, and it gives glory to God,” Parks says. “But there are a lot of people going back and forth between English and Latin.” At least 10 of the families in the Calgary Latin congregation have five or more children, says member Maureen Lawrence. And many more have three or four; so it’s a young bunch.

Systems engineer Chris O’Neill, 35, first attended the Latin mass in Scotland. When he moved to Edmonton two years ago, he first commuted to the Calgary mass for a few months before moving here last summer. “It’s all new to us. When I first started coming, sometimes I wasn’t sure what was going on. But it’s just more religious, more respectful and focused on God,” O’Neill says. “The (English) mass has changed so much since I was a kid. It’s now almost a social club, rather than re-enacting the sacrifice of Calvary — shaking hands, applause, cracking jokes. The people are well-intentioned, but they seem like pick-and-choose Catholics.” Speaking in a soft Scottish accent, unmarried

O'Neill likes the fact that a Latin mass priest faces toward the tabernacle, away from the congregation, "facing the same way we are, representing us to God, rather than being a ringmaster." He says the Latin forces him to pay attention, to follow along in the text: "In the English mass, my mind just wanders." And the Gregorian chant adds to the beauty of the mass, rather than distracting him. "I was surprised, delighted to see the young people there; and the number of children is very encouraging," O'Neill says. "As the church seems to be losing people, the Latin mass seems to be gaining, though maybe not as fast."

Calgary accountant Shyanne McKinney, 36, (from Saint John, N.B.) has been to the Latin mass only three times. "I haven't really made up my mind if it's for me," she says. There are a couple of reasons why she might stay: "First, everybody there has reverence and respect; that's just the way it is. And there's something to staying true to the language itself, to the Latin," she says. What's more, McKinney continues, the Gregorian chant is "music par excellence," simply awe-inspiring. And "there's no doubt everybody there believes the Eucharist is the body and blood of Jesus Christ; it doesn't always seem like that at an English mass," she adds. McKinney is a little cautious, however, about "living in a bubble," perhaps an "us versus them" mentality that could widen an English-Latin divide. But the Latin community at St. Anthony's coexists within an English mass parish, she adds, with a number of people going back and forth. And she was surprised at how friendly "the Latins" were; "I was expecting them to be stiffer," she says.

The name of the Una Voce federation comes from the "preface" of the mass, just before the consecration of the eucharist: "Angels and archangels, cherubim and seraphim, without ceasing praise with one voice" — Una Voce — "Holy, holy holy is the lamb . . ." The international federation now joins national organizations in 29 countries, Canadian spokesman Reid said, including India, Nigeria, South Africa, Russian. It is chalking up milestones. A front page New York Times article, May 13, 1996, described a Latin mass with Cardinal Alphonse Stickler at New York City's St. Patrick's Cathedral, that drew an overflow crowd of 4,000. And the movement has grown greatly since Pope John Paul II first called for "wide and generous" accommodation

of traditionalists in 1988. And now, not counting breakaway Lefebvrite parishes, there are Latin mass groups within Roman Catholic dioceses in seven Canadian cities (up from one, 15 years ago) including Vancouver, Toronto, Ottawa, Edmonton and Calgary. Trinidad-born Reid told the *Una Voce* Calgary meeting that the popularization of the mass after the Second Vatican Council (1962-1964) was based on a series of misunderstandings (Ed. A bit of confusion, in reporting, here as these changes were deliberate. David Reid) First, the council itself never called for most of the later changes. In their resolution *Sancrosanctum Concilium*, the Catholic bishops ruled that “the Latin language is to be preserved,” that the faithful are to be educated in how fully to participate in the Latin mass itself, and that Gregorian chant must have “pride of place.” The later simplification of the liturgy, invented by the Vatican Curia, was based on an unfortunate perception of the origin of the Catholic Eucharist. In fact, what Christ and his apostles celebrated at “the Last Supper” was not a simple communal meal, but a “Passover liturgy” -- a formal sacrificial ceremony, where Jesus himself became the Passover lamb, transforming the Jewish ritual into a permanent re-enacting of his own sacrifice at Calvary. “The ancient Roman rite had not changed substantially since apostolic times,” Reid says to his St. Anthony’s audience.

Pope Innocent I (d.417) described the mass as “handed down by Peter, Prince of the Apostles.” And Reid says that the earliest intact sacramentaries from that same century detail a mass substantially the same as the one later codified at the Council of Trent (1564) and in everyday use until 1968. In a later interview, Calgary’s Bishop Fred Henry says it’s “too soon to conclude that the Latin liturgy is becoming a normal option in the Catholic church.” The Vatican’s permission to use the old mass was an “exceptional response” to disaffected traditionalists, he says, “to be granted at the discretion of the local bishop.” Henry says he appreciates the beauty of the Gregorian chant, but he doubts most congregations would find it accessible. So, while he’s “glad the Latin mass community is part of St. Anthony’s parish,” Henry says, he’s “not going to promote it.”

After a 25-year hiatus, the Latin mass first returned to St. Anthony's in 1995, but on an ad hoc basis, twice monthly, as local priests could be found to say it for a few dozen seniors. Then at Christmas, 1998, with the permission of then-Bishop Paul O'Byrne, a priest from the growing Priestly Fraternity of St. Peter came here, the Gregorian choir began to grow and become more professional, and the congregation quadrupled, mainly with young families. "It's not just nostalgia; it's the nature of the mass itself," says "old-timer" Helen Trudel. In a later interview, Fr. Todd Angele, 39, of the breakaway traditionalist Lefebvrite parish Immaculate Heart of Mary in Bridgeland, has 450 members and "young, large families." While the Novus Ordo or new mass was issued in 1968, Angele says, the old mass was never prohibited. So the Vatican's Cardinal Castrillon Hoyos affirmed in 1995 that priests have always had a legitimate freedom to say the old mass. The issue is crucial, he says: "Lex orandi, lex credendi," how one prays is what one believes. "It's the mass all the martyrs died for," says Una Voce's Reid, to his St. Anthony's crowd. "Our mass goes back to the days when Caesar ruled the world and thought he could stamp out the faith of Christ." The ancient liturgy is seen in the vision of St. John in the biblical Book of Revelation. John's opening criticism of "seven churches" mirrors the mass' opening Confiteor ("I Confess") and Kyrie ("Lord Have Mercy"). The Book of Life matches its Bible readings. The mystical Marriage Feast of the Lamb is the Eucharist prayer or Lord's Supper. And the apostle received his vision of heavenly liturgy on the Lord's Day, while "in the spirit" -- while himself saying mass. So liturgy means to duplicate on Earth the worship of the heavenly host: "Holy, Holy, Holy is the Lamb."

Calgarian Amber Franco, 28, a new mother, was baptized a Catholic just three years ago. Most weeks, she and husband Mike come to the Latin mass. "I love how all of your senses are touched: the chant, the incense, the priest's vestments. "There's an immediate sense of the real presence," Franco says. "So now when I go to the English mass, it makes more sense to me. I can see why they do things the way they do." Franco says her perception of the Latin mass' beauty was immediate, but it took a while to understand it. The prayer book or "missal" explains what is happening; and she was following along in

a few weeks. “I think it would increase anybody’s faith,” Franco says. “Try it and see.”

The Latin Mass with Gregorian Chant is at St. Anthony’s Roman Catholic Church, 5340 4th St. S.W., on Sundays at noon.

### **Gaudate Sunday**

The annual Gaudate Sunday dinner took place at Holy Spirit Hall on 11<sup>th</sup> Dec. and as usual it was a smashing success.

There were well over 100 in attendance all of whom enjoyed the pot luck dinner, the wine and beer and the entertainment organised by Mr. Frank Turner and directed by Mrs. Janet Turner.

The silent auction and raffle brought in over \$1300 and after expenses should clear about \$800 which will help with our Seminarian support.