

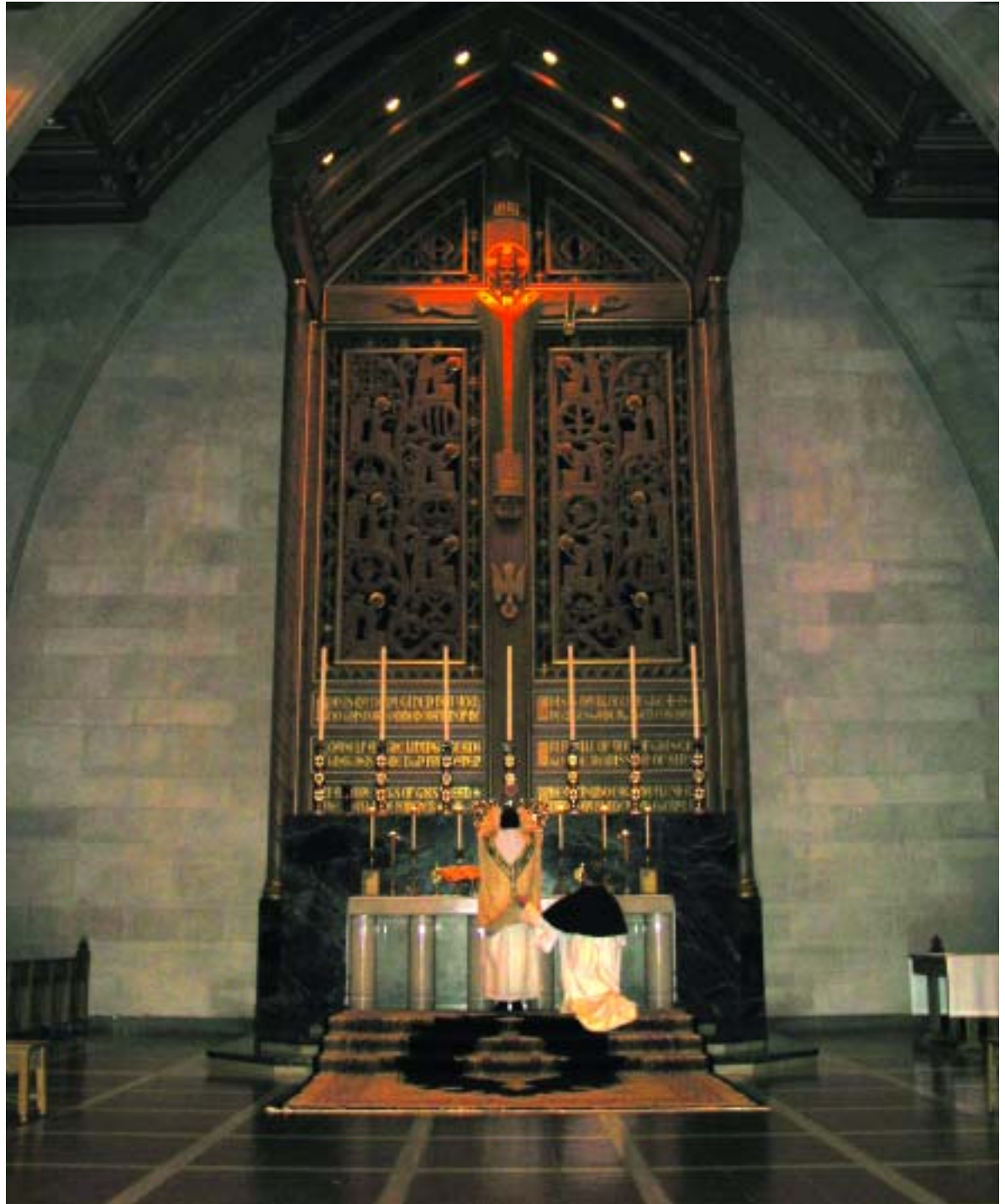
LAUDA, JERUSALEM!

QUARTERLY NEWSLETTER OF THE AUGUSTINIAN CANONS REGULAR OF THE NEW JERUSALEM

Volume I

Supplemental Reprint of First Issue (December 2002)

No. 1



“Recognizing the Institute’s dedication to the worthy celebration of the Church’s worship of God, according to the letter and spirit of the Motu Proprio, *Ecclesia Dei Adflicta*, . . . as the heart of the spirituality and work of the Institute . . .”

from the *Decree of Erection*

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In This Issue:

Decree of Erection	2	Quarterly News from the La Crosse Canonry	10
Letter to Friends and Benefactors	3	How can you help the CRNJ?	11
What are Canons Regular?	7	Solemn Easter Novena	11
Who are the CRNJ?	8		

RAYMOND LEO



By the Grace of God and

the Favor of the Apostolic See

BISHOP OF LA CROSSE

DECREE

In accord with my authority as Bishop of La Crosse and with my responsibility "to promote in every way the holiness of the Christian faithful" of the Diocese of La Crosse, "in accord with the proper vocation of each" (can. 387), and in virtue of my duty to establish associations of Christ's faithful which "strive in a common endeavor to foster a more perfect life" (can. 298, §1), after careful consideration of the Constitution presented by the Canons Regular of the New Jerusalem, and responding to the request of the members of the same clerical institute of consecrated life, I hereby approve, within the limits of Canon Law, the Constitution of the Canons Regular of the New Jerusalem, an authentic copy of which is attached to this decree.

Under my spiritual care and direction as Diocesan Bishop, this clerical institute, by professing vows of stability, conversion of life and obedience, and by living a common life according to the Rule of Saint Augustine and the specific form of the institute, strives towards the perfection of charity. Recognizing the institute's dedication to the worthy celebration of the Church's worship of God, according to the spirit and the letter of the *Motu Proprio, Ecclesia Dei Adflicta* of His Holiness Pope John Paul II, happily reigning, of July 2, 1988, as the heart of the spirituality and work of the institute, I hereby establish, in accord with the norm of canon 312, §1, 3°, the Canons Regular of the New Jerusalem as a Public Association of the Faithful. Relative to the prescriptions of canons 298; 300 to 309; and 311 to 320 of the *Code of Canon Law*, and in accord with canon 313, the Canons Regular of the New Jerusalem is constituted a public juridic person with all the consequent rights and obligations as determined by universal Church discipline.

To fulfill my responsibilities for the Canons Regular of the New Jerusalem, in accord with the Constitution of the same clerical institute, I hereby confirm the Reverend Daniel Oppenheimer as the moderator of the institute (can. 317, §1).

May all members of the Canons Regular of the New Jerusalem generously respond to the will of God for them and, in accord with the pastoral mission of this particular Church, give glory to God and serve others through the promotion of the worthy celebration of the Sacred Liturgy. May the ever Virgin Mary, Mother of Christ and Mother of the Church, be their protector, advocate and model of ecclesial life.

Given at La Crosse this twenty-second day of June in the year of Our Lord 2002, the Memorial of Saint Paulinus of Nola, Bishop.


Bishop of La Crosse

SEAL


Chancellor

Letter To Friends and Benefactors

December 25, 2002

Dearly Beloved in Christ,

In your hands lies the first quarterly newsletter of the *Canons Regular of the New Jerusalem (CRNJ)*, a new religious congregation dedicated to the formation of authentic Roman Catholic priests exercising pastoral work under the provision of the *Motu Proprio Ecclesia Dei Adflicta*. By the grace of God six years of careful preparation came to a certain fruition with the juridical foundation of this new priestly collegium when the Most Reverend Raymond L. Burke, Bishop of La Crosse, Wisconsin, juridically erected the CRNJ into a *public association of the faithful* in the Diocese of La Crosse with all rights and obligations pertaining to such status. As such, the priest members of the CRNJ belong to the La Crosse Presbyterate.

On the facing page is the official act of Church law by which this congregation came into being. Elsewhere are photographs of the wonderful ceremonies that marked that memorable occasion. What neither document nor pictures can show, however, are the years of systematic, hidden preparation by which this foundation was carefully nurtured into existence. In addition to nearly three years specific post-graduate studies by which the Founder received academic credentials mandated by Canon Law for teaching and forming seminarians and religious, another three years were spent in supervised formation under the Premonstratensian Canons of Saint Michael's Abbey in Silverado, California. This period of study, formal novitiate and pastoral work in preparation for the Founder becoming a *canon regular* was carried out under the close supervision of the Bishop of LaCrosse and the Abbot and other superiors of Saint Michael's Abbey.

In the final stage of preparation for religious vows and initiating the foundation itself, with a positive judgment of those responsible for this period of formation, the Bishop of La Crosse deemed the whole enterprise ready for juridical recognition. On June 22, 2002, Bishop Raymond L. Burke traveled to Saint

Michael's Abbey and, in public celebrations marked by a dignified joy, erected the new congregation in law, exhorted and tonsured its founding members, professed the Founder and conferred religious habits and names proper to these new *Canons Regular of the New Jerusalem*.

By now you may be wondering just what is a *canon regular*? This newsletter contains an article discussing the generic nature of canons regular and the specific manner in which the CRNJ manifests its place and charism in that ancient ecclesial tradition. Here I wish to share with you the "state of the question" that has led us to choose this form of life in today's Church.

In the introduction to her book, *Monastic and Religious*

Orders in Britain, 1000 – 1300, (Cambridge University Press, 1994, p. xi), author and academic Janet Burton makes this telling observation: "The religious orders were, in all sorts of ways, a vital force in medieval society. The explosion of monasticism in the period covered by this book has never been – and perhaps cannot be – fully explained..."

Is there not now a great longing among ardent Catholics for an encompassing, deep-rooted, spiritual reform by which the Church will recover her truest identity – a reform at once doctrinal, pastoral, liturgical? Yet many are also familiar with an optimism that asserts, for example, the "tears of the

past century have prepared the groundwork for a new springtime of the human spirit." This optimism more than infrequently translates itself into a claim that the Church is either on the brink of – or now experiencing – a new Pentecost. Cardinal Ratzinger, ever the realist, while rightly supporting the psychological necessity of optimism in the Christian, simply states, "At the moment I do not yet see it [a new springtime] approaching." (*Salt of the Earth, Ignatius Press, 1997, p. 238*). Were the Church near or in the midst of a new Pentecost there would be no need to preach a new evangelization. Yet the need for such an evangelization is more recognizable now than ever before. The sorry state of actual affairs is, of course, attributable to widespread liberalism, naturalism and apostasy in religion



Very Reverend Dom Daniel Augustine Oppenheimer, CRNJ
Founder of the Canons Regular of the New Jerusalem

that has led many far from the rigor of authentic Catholic faith and practice.

What the academic Burton does not consider in her approach to the wondrously fecund 12th century is the *actual fact of God's intervention in the life of man*. She does not consider the objective reality of Revelation and the working of grace. The genuine – and by today's weakened expectations – absolutely astounding renewal of 12th century Catholicism can be explained, and fully so...but only in the light of the divine faith which that extraordinary period demonstrates unlike any other time in history. *It is the truth that Jesus Christ, the Incarnate Son of the Most High, All-Loving and Providential God has come into this world and become the principal and central operative in human affairs.*

In the present age of self-deception and its concomitant neo-Pelagian self-salvation, increasingly eclipsed is the truth that Catholic Christianity is a mystical religion. It is the Mystical Religion revealed by God in Christ: its purpose is the *supernatural* – it is rooted in *heaven* as its motivating finality, it is

animated by the *Creator* of all that is seen and unseen. Without the supernatural, without true Catholic practice and belief, Christ Himself says no man can be saved. Here is found the urgency of the Church's true missionary imperative. Real Christianity directs fallen men to the glory of realities they can not see but which must motivate them *without hesitation, without 'respect for man'*. Yes, motivation to point of martyrdom. Such religion has the most extraordinary power for transforming the present world – but only to the degree that it is *held and acted upon with conviction* proportionate to the grace which God always gives.

In constituting the human person with free will, God necessarily gave the physical capacity of turning from Him as well. In the reformation effected in fallen nature by Christ we stand deeply dependent on His grace. But to that must be added the actual collaboration our own will, strengthened by the exercise of virtues. This latter demands a disciplined life characterized by *self-restraint*. Christians, like ever battle-ready soldiers, must stand prepared for the spiritual combat when it

comes. Thus they must train both body and spiritual faculties to a constant readiness for submission – *not* to ease and weakness – but to the prompting of grace in adhering to moral and spiritual truth. This is the price of true Christian discipleship.

The 12th century witnessed a providential union of grace with profound, virile faith on the part of Church leadership. The need to shake loose the shackles of clerical vice and secular interference in Church affairs was staggeringly apparent. The heroes of faith in those days were not concerned with the 'politically correct'. They would have considered such 21st century expediencies apostasy. Instead, they vigorously pursued *reform of the reforming power* within human society itself: they sought – and accomplished –

a dramatic reform of the Catholic priesthood. More specifically, they devised means by which *every priest* was effectively and personally compelled into self-reform.

Can such an idea really surprise? Even less, should it *shock*? No, since reforming others first demands the reform of oneself. The weak, the undisciplined, the lukewarm

are never powers of social change. A sure sign of priestly tepidity is what the Church Fathers decry as the *divided heart*. With attachment to *self* at the root of such division comes the preference for *one's opinion* and attachment to *things* – attachment, in short, to the world, the flesh and the devil. In this division of interests – not the supposed indignity of mandatory celibacy – is to be found the source of modern priestly failures. Priests who have not surrendered the very whole of their being to God and the wisdom of His Church are rarely inclined to lead others along that steep ascent towards heaven: *self-denial*. Such a path is none other than the Cross of Christ vigorously borne with the double edge of humility and truth.

The explosive outpouring of religious life during the 12th century, the radical reform of Church and society which colored every aspect of that other Pentecost in Catholic history, may be laid squarely at the feet of two irresistible forces: God's grace and an ascetic leadership inflexible in its resolve to reform the clergy. With the reformation of priests accomplished they dealt



The Most Reverend Bishop Raymond L. Burke of La Crosse officiating at the Rite of Vestition and Profession for the new canonical foundation at Saint Michael's Abbey on June 22, 2002.

in kind with the rest of the Church and civil authority intruding into Church affairs.

For students of history who hold the faith, Saints of those times, Peter Damian and Pope Gregory VII, stand out as the spiritual giants they are: men of fire-tried *gold*, men who in today's liberal climate would be considered prime examples of political incorrectness and medieval bigotry. But by the standard of faith expressed in, for example, the Athanasian Creed – still and always an official dogmatic expression of Catholic belief despite its embarrassed disappearance from our worship – these were men whose ecclesial polity effected a sweeping reformation of the whole of Western society. Their policy included the universal imposition of priestly celibacy – institutionalizing a magnificent spiritual force that guards against a divided heart. They also pressed, just short of universal imposition, the practice of *poverty* onto the clergy as well. It was in this vein that Western Catholicism was deeply purged of its vices: the intense promotion of the reformed clergy (become known as *canons regular*) came to replace on the practical level what today is known as “secular priests.” But such canons *are* “secular priests” – shorn of secularism. Because as such they lived in community, not alone, under a disciplined rule of life of liturgical prayer and a practiced asceticism. They were separated from the divided priorities of personal ownership – they were not the recipients of salaries nor the managers of personal portfolios. As such they were truly consecrated to God with *undivided hearts*.

Is this not the very thing taught to the disciples by the Lord Who was poor, chaste and obedient? Was this not the very thing practiced by the faithful Apostles and imitated by those whom they led to faith?

When considering today's religious climate a profound parallel may be seen with the conditions of the 11th and 12th centuries. Ought the Church not to study and learn from its past? It is one of the important functions of respecting tradition. The moral corruption so shamelessly trumpeted by the media concerning priestly failures in recent years is hardly to be

wondered at. Saint Peter Damian writes of the same thing in his own time – with a descriptive language sufficient to curl modern hair! The present situation is parallel, both as to causes and their effects. A grace may be found in the scandal of our own day not being worse than it is since inside the Church itself, far and wide, celibacy is attacked along with other forms of self-denial. With the virtual disappearance of *all* forms of institutional priestly discipline, celibacy – the only one left – has been *torn from its proper ascetic framework*. Few seem to realize that celibacy is the single and now incomprehensible relic of an integrated and *necessary* ascetic structure whose purpose is promotion of priestly perfection in virtue. The whole has become anachronistic to the revamped concepts of modernity.

Has the time not come to re-examine the very notion of a “secular priesthood”? The phrase is a contradiction in terms. No such concept is found in Scripture. To be a priest is to have answered God's radical call to imitate Him in Whose place the priest stands – *always*, not just when functioning sacramentally.

This is in complete opposition to the secular. Accepting the idea of a ‘lesser degree of perfection’ as permissible for the priesthood is rooted, at least in part, in a diminished conviction regarding the power and vigor of grace. This is understandable in view of human expediencies. But *they* have come into being because of widespread weakening in *supernatural faith*, itself expressed in the diminution of vigorous moral standards and schemes by which the missionary mandate of Christ is set aside for amazingly obscure theories of salvation rooted in being *nice*. Hearts that are divided suffer no particular remorse over the lessening of public and personal prayer, the degradation of absolute respect towards the holy, weakened catechesis, secularization of the liturgy. Human convictions, not supernatural motivations, assent to that false ecumenism which, at bottom, betrays half-hearted conviction regarding truths taught by Christ and, by His mandate, the Church. The whole is not a crisis: it is a sustained syndrome that deeply obscures the power of Catholicism to reform men and change the shape of human society. *History amply teaches that*



The Right Reverend Abbot Eugene J. Hayes, O. Praem., Bishop Burke, Priests and junior professed of St. Michael's Abbey with the newly vested Canons Regular of the New Jerusalem following Rite of Vestition and Profession.

for the Church to reform herself and society, she must first effect a vigorous reform of the clergy. The idea of “secular priesthood” needs to give way to the practical formation of priests who reject the secular altogether.

In *The Origins of the Austin Canons*, (SPCK, 1950, pp. 26, 27), Rev. J. C. Dickinson writes, “Amidst much that is obscure in the early history of the regular canons, their fundamental connection with the Gregorian Reform stands out as clear as a buoy in a sunlit sea. The new order was in fact one of the most lasting products of that movement... The immediate stimulus of both [canons regular and the Gregorian Reform] was the secularization of [the] contemporary Church and morals; both sought what they conceived to be the primitive state of Christianity... To embrace such a life was, in general, a sign of spiritual ardor... while the deep communal life offered spiritual succor against temptation withheld from those who, like so many parish clergy of the day, lived in undisciplined isolation... The maintenance of divine worship, especially through the offering of the Mass, was more likely to be maintained by a community of regular canons than by individuals liable to the distractions of private property... In their earliest days [Saint Peter] Damian insisted that clerks adopt the full common life because this was what the Gospels expected and the primitive Church upheld. Such foundations were primarily planned as counter-offensive to the secularization of life...”

In the Acts of the Apostles one glimpses the practiced ideal of a fresh and vigorous Christianity. These first believers, many of whom knew the Lord, lived a common life with the Apostles in the bond of mutual charity. The *Canons Regular of the New Jerusalem*, “as lovers of spiritual beauty” (Rule of St. Augustine), wish to imitate this Apostolic Life because Christ Himself is its center and power. The “new Jerusalem” seen by St. John, “descending from heaven as a bride adorned for her beloved” (Rev. 21, 2), is none other than the Catholic Church worshipping God in the beauty of holiness. Catholic Christianity – Holy Tradition – *is none other than divine charity lived in the vigor of truth*. This is born of the prevenient grace of Christ Who has given Himself for the life of the world and the surrender of hearts to Him *without division, without compromise:*

hearts that cleave to the highest ideals of God, His life and His truth. Christians must practice a self-denial by which they know themselves to be strangers and pilgrims passing through this world on their way to heaven. For priests this present life requires a *self-abnegation that truly produces men of God* – men holy, selfless, radically loyal to the Church and her wisdom, honest and prudent in all they say and do.

Our new foundation has chosen the ancient tradition of *regular canonical life* as means for most effectively practicing a truly authentic, committed and deeply traditional Catholic priesthood. It is not the only way of achieving the absolute necessity of priestly holiness, but surely, according to its historic vigor, few other forms of priestly life can more powerfully direct men’s hearts towards perfection in the service of the Lord. Canonical life is radically ordered towards the imitation of Christ: it is essentially priestly – deeply pastoral because profoundly liturgical, effective because ascetic.

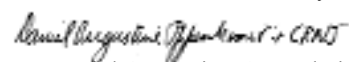
We believe that God has called us to this tradition so we can render our most effective service to Church

and society. This we have resolved to do by following the wisdom and richest traditions Catholic Christianity. Through this ancient form of priestly consecration we humbly pray that God make us holy and orthodox priests, ever ready to exercise – ‘without regard for man’ – the uncompromised Gospel mission of Christ Our King, Such an aspiration can only be realized with the deepest humility and prayer. Please join your prayers to ours that this good work so recently begun will be “brought to perfection in the day of Christ Jesus.”

In closing know that I wish each and everyone of you, all whom you love and all for whom you pray, a blessed and grace-filled celebration of this holy season. May Christ, Who is the sword and sweetness of the Eternal Father, pour upon you an abundance of His grace and blessings.

Devotedly yours,

In the Hearts of Jesus and Mary,



Dom Daniel Augustine Oppenheimer, CRNJ

Prior



Entrance to the Solemn High Mass marking the foundation of the CRNJ.

WHAT ARE “CANONS REGULAR”?

reprinted from the *La Crosse Diocesan Convocation*

In the Acts of the Apostles (2, 42-47 and 4, 32-35) we read primary accounts of the actual life lived by the first organized Christian community. Comprised of Apostles, their clergy and the faithful, everyone lived a common life, “*being of one heart and one mind.*” They held their property in common and were faithful in their celebration of the Eucharistic Sacrifice, other forms of common prayer while living in a spirit of profound love and mutual service. The striking feature of this community is its fully ecclesial character together with the sacrifice of personal ownership in favor of the common good. Both characteristics contributed strongly to the spiritual welfare of the young Church and all whom it served.

Tracing its way down through the centuries has been a long pattern of clerical reform based on this model of primitive Christianity known as the *Vita Apostolica* or the Apostolic Life. At many points throughout Christian



Fr. Robert Bishop, CMF, Dom Daniel Augustine, CRNJ, Fr. Dennis Duvelius, FSSP.

history both the Church and civil princes in Christian kingdoms have legislated reform measures by which the so-called secular clergy – what is now generally understood as diocesan priests – would be effectively led into practicing that holiness and zeal which characterized Apostolic Christianity. The essential marks of this form of priestly renewal constitutes the *Vita Canonica* or the priestly life of *Canons Regular*.

The essential elements of this reform are the grouping of clergy into *collegia* for common living, binding them to a rule of life including common liturgical prayer, celibate chastity and the renunciation of personal property. Such reform measures have consistently created a disciplined clericature both willing and capable of serving God with that *undivided heart* the Fathers of early Christianity never tire of advocating as necessary for perfection and freedom in priestly service. The ideal surfaces again and again in the laws of the Church. It is in this vein that the Councils of Antioch (341), Chalcedon (451) and Trullo (592) call priests truly living under the directives of canon law *Canones* or *Canons*. Under Charlemagne’s political reforms, St. Chrodegang,

Bishop of Metz, composed the *Regula Canonorum* by which non-monk priests were bound to common life and celibacy. In 816 the Council of Aachen reformed Chrodegang’s *Regula* and legislated an even more structured common life and observance for non-monastic clergy.

In the great crisis of the 10th century and massive ecclesial reforms which followed, the intrusion of civil princes into the Church’s internal affairs was radically countered by the prior and no less strikingly effective reform of the clergy. In 1059 a Papal synod at the Lateran passed stringent legislation binding all priests to celibate chastity, the definitive legislation responsible for the Latin discipline now known everywhere. Stopping short of an

equally complete prohibition against private ownership, the synod strongly promoted structured community life for priests. The rapid and widespread expansion of disciplined priestly *collegia* practicing poverty was a vital tool in that massive movement known as the *Gregorian Reform*. Canons regular (the most common and disciplined of the canons) were the principal

means by which the Holy See stamped out widespread vice from among the clergy and corrected the State’s conduct towards the Church in her own domain.

It was during the reforms of the 12th century that Saint Augustine’s *Rule for Clerics* became the standard for canonical communities. Great societies of such priests emerged during this period, some still existing today. Subsequent to the Gregorian Reform came a period when most non-monk clergy of the Western Church were canons. In its decree on Priestly Life, the Second Vatican Council evokes the central tenet of the *Vita Canonica* by counseling priests to live and pray in common (cf. *Presbyterorum Ordinis*, 8).

Since the 12th century Canonical Life is generally characterized by the following elements:

- Common life according to the Rule of Saint Augustine
- Consecration through Solemn Vows with special regard to poverty
- Disciplined asceticism, with a particular regard to fasting and abstinence

- Priestly in nature
- Obligation to the celebration of Mass and Divine Office in Choir
- The exercise of pastoral works at the discretion of the Bishop

Canons have a particular relationship to their Bishop and Presbyterate. They usually live in communities under the paternal direction of an Abbot or Provost. Individual houses may belong to canonical federations (e.g. Order of Praemontré, Congregation of the Lateran, etc.) or may be *sui iuris* and autonomous. Canons are engaged in a wide variety of ministries subject only to the restriction imposed by the essential liturgical obligation of public prayer in choir. Authentic and observant canonical life is, therefore, characterized by a highly developed contemplative element whose fruit is the overflow of pastoral service to the Church in all her needs.

WHO ARE THE “CANONS REGULAR OF THE NEW JERUSALEM” (CRNJ) ?

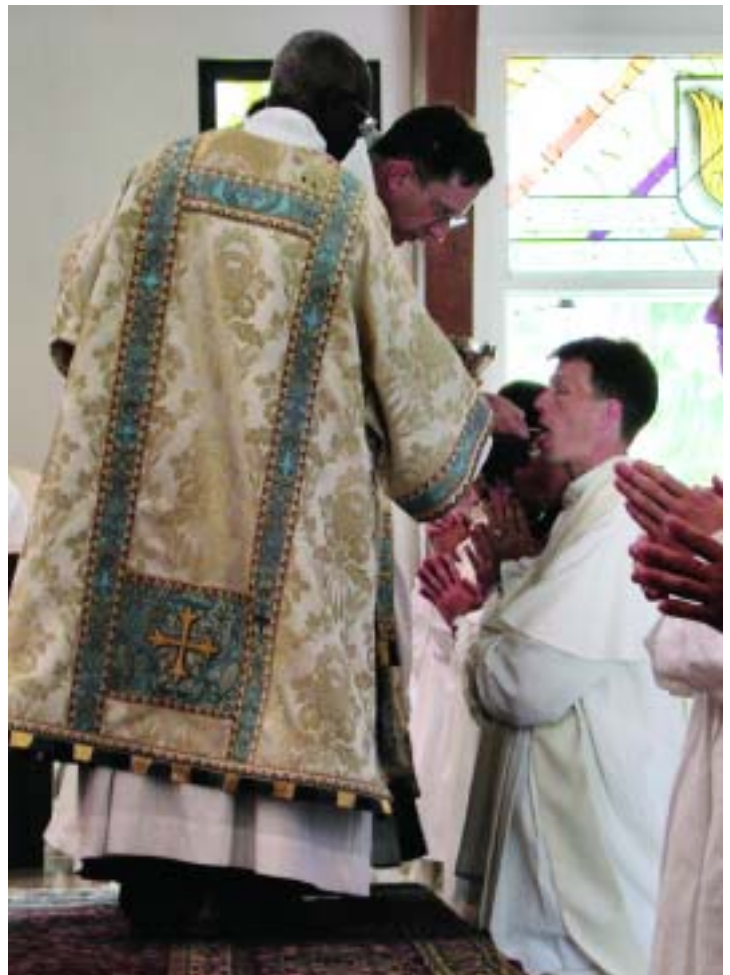
reprinted from the La Crosse Diocesan Convocation

The CRNJ is a public association of the faithful, erected June 22, 2002, by the Most Reverend Raymond L. Burke, Bishop of La Crosse, following three years formal preparation of its founder, the Very Rev. Dom Daniel Augustine Oppenheimer, CRNJ. The CRNJ is, therefore, a diocesan religious institute of consecrated life dependent on the Bishop of La Crosse. Since canons are priests (or men destined for ordination), priest members of the La Crosse Canonry (the principal foundation of the CRNJ) are also members of the La Crosse Presbyterate – they are priests of the Diocese of La Crosse. The CRNJ is an autonomous foundation of canons regular and is not dependent on a mother Abbey. Its financial needs are met by those who wish to support its life and ministry.

The CRNJ is a unique example of the pastoral measure implemented by Pope John Paul II in his Motu Proprio, *Ecclesia Dei Adflicta*. As such the institute employs the traditional liturgical books of Latin antiquity and the rich cultural heritage attached to them. Since the primary concern during the first years of foundation must be the disciplined formation of its members in preparation for ordination, the initial work of the CRNJ is principally *spiritual and ascetic*. Novices, practicing a significant degree of separation from the world, are formed in a profound spirit of self-denial and contemplative prayer. By meditating on God’s Word and marking each day with a regular cycle of liturgical

prayer, they drink deeply of the hidden mysteries of Christ Crucified. In the heart of such contemplation, so admirably served by the gentle rhythm of Gregorian Chant and the harmonious structure of a worship ever ancient and ever new, they are conformed to the Crucified Savior Whom they will serve as disciplined, holy priests.

The CRNJ exercises a public ministry among the faithful who wish to avail themselves of its prayer and work. The daily celebration of Holy Mass and Divine Office is open to the public so that anyone may share in the adoration at the heart of this new work of the Church. As an essential element of their hidden apostolate, each member of the *Canons Regular of the New Jerusalem* offers his daily sacrifices, works and prayers for the Bishop, Priests and Faithful of the Diocese of La Crosse.



Dom Daniel Augustine, CRNJ, gives the Bread of Life to Fr. Jerome, Canon Regular of the Order of Praemontré, during the Solemn High Mass of Foundation celebrated at Saint Michael’s Abbey, Silverado, California, on June 22, 2002. Several hundred faithful were in attendance during the ceremonies marking the foundation of the CRNJ by Bishop Raymond L. Burke of the Diocese of La Crosse. Photos by: Fr. Joseph Horn, O. Praem.

WHAT IS THE SPECIFIC FINALITY OF THE CRNJ?

The following is a partial extract from the Constitutions of the Canons Regular of the New Jerusalem as formally approved in the Decree of Erection of June 22, 2002 that describes the specific purposes of the institute.

¶12.) The explicit aim and apostolate of the CRNJ is as follows:

1.) Fostering an authentic Roman Catholic priestly life and spirituality within the context of religious consecration and community. This includes the exercise of public ministry in which all members of a particular house participate. The entire work is carried out within the context of an educated and faithful observance of the “liturgical and spiritual traditions” of the Latin Church according to the disposition and directives of the *Motu Proprio, Ecclesia Dei Adflicta*. This liturgical dimension of the institute’s life includes the following:

a.) The more worthy celebration of the Eucharistic Sacrifice by careful observance of the 1962 typical edition of the *Missale Romanum* in conjunction with the *Pontificale, Rituale* and *Breviarium* pertaining to that same edition.

b.) The faithful observance of all those fasting disciplines presupposed in the aforementioned liturgical texts.

c.) Study and implementation of the liturgical principles set forth in *Tra Le Sollecitudini, Mediator Dei, Musicae Sacrae Disciplinae, De Musica Sacra* (concerning active participation in the liturgy) and *Sacrosanctum Concilium* (as applicable).

d.) A careful preparation of all that is necessary, spiritually and materially, for the worthy celebration of public worship. This will include an active cultivation and use of that cultural patrimony of the Latin Church which the CRNJ holds in particular regard and which constitutes a treasure of inestimable value in the service of God.

2.) Cultivating an understanding of the intrinsic value of the historical Gregorian Liturgy as codified in the 1962 edition of the *Missale* and its related books, in their effect on faith and practice both in the lives of the CRNJ and upon the faithful who have recourse to their ministry. This is to be assiduously carried out within the institute’s houses and assigned missions and without prejudice to the normative rites of the Church.

3.) Understanding and promoting the cultural patrimony of the Roman Catholic Church according to the mandates of the Second Vatican Council through the active teaching, sanctifying, and governmental responsibilities conferred on the CRNJ in its works. (cf. SC, ¶¶ 112-129, with particular attention to the education of candidates for the priesthood and educating the laity concerning their participation in public worship.)

4.) The pursuit of higher theological studies by its members. Particular emphasis will be placed on studies in Scripture, Patrology, Spiritual Theology, the principles, history and development of the liturgy, and the patrimony of western Catholic culture. These studies are necessary ancillaries to the promotion of the CRNJ’s spiritual and liturgical apostolate as well as its mission to the Church. Members are to undertake serious research and publication in their respective fields of study whenever possible.



The newly vested and professed Canons Regular of the New Jerusalem pose for a group photograph with the Most Reverend Raymond L. Burke, the Right Reverend Abbot Eugene J. Hayes, O. Praem, and brother canons of Saint Michael’s Praemonstratensian Abbey following the magnificent ceremonies marking the foundation of the youngest addition to the great family of Augustinian canons. A day of great joy and grace marking a new work of Holy Mother Church!

Photo by: John Blewett

Fall Quarter News from the La Crosse Canonry

September:

- 3 After five days and 2,200 miles in a truck with books and fittings for our life, the CRNJ arrive in La Crosse, Wisconsin.
- 5 Regular canonical life is established with its round of liturgical prayer in our magnificent Christ the King Chapel.
- 9 Classroom instruction begins.
- 24 The CRNJ takes part in the annual LaCrosse Diocesan Convocation.

October:

- 9 Arrival of postulant Rev. Deacon James Lane of Huntington Beach, CA.
- 10 Article on the CRNJ appears in *Catholic Times*, the La Crosse Diocesan paper.
- 15 One day visit from Mr. and Mrs. Scott Marshall, Irvine, CA. Arrival and departure by Mississippi paddle-wheel steamboat!
- 28 Start of five day visit from Fr. Robert Bishop, CMF, Los Angeles, CA. Conferences on the virtues and their role in the spiritual life of the priest.

November:

- 1 Start of four day visit from Mrs. Nancy Harris, Trabuco Canyon, CA. Expert secretarial assistance rendered in compiling the CRNJ mailing list.
CRNJ's first sung Mass in La Crosse, celebrating the Feast of All Saints.
- 2 All Souls Day Mass and Solemn Absolution of the Dead celebrated at Our Lady of Sorrows Chapel in the Catholic Cemetery of La Crosse.
- 21 Members of the CRNJ Novitiate begin formal instruction in music under Mr. David Echelard: introduction to principles of sight-reading and voice.
- 26 Start of six day "come and see" visit from Mr. Cyril Law, Hong Kong, China, sophomore at Franciscan University, Steubenville, Ohio.
- 27 Initiation of lecture series on *Isaiah* by Dr. Arthur M. Hippler, Ph.D., TAC graduate and Director of the La Crosse Diocesan Office of Justice and Peace.

December:

- 1 Initiation of a daily guided *Lectio Divina* using the Book of Isaiah. Advent fast begins.
- 8 Solemnity of the Immaculate Conception.
- 12 Participation in the formal dedication of the Diocesan Shrine of Our Lady of Guadalupe by Bishop Raymond L. Burke.
- 24 Fast and Vigil of the Nativity; Solemn Christmas Novena for Friends and Benefactors begins.
- 25 Solemnity of the Nativity of Our Lord Jesus Christ.

January:

- 1 Feast of the Circumcision: Solemn Novena for Friends and Benefactors concludes.
- 11 Conference on the theology of church music presented by Mr. Benjamin Ngyuen, MTS, JCD, Chancellor of the Diocese of La Crosse.
- 13 Start of five day visit from Fr. James Garceau, priest of the Canons Regular of the Immaculate Conception (CRIC), Santa Paula, CA. Father Garceau is a TAC graduate and will present a series of lectures on the history and spirituality of canons regular with special reference to Dom Adrian Grea, founder of the CRIC and mid-19th century restorer of canonical life in France.



The Canons pose for a group shot with Mrs. Dorothy Marshall of Irvine, Ca. La Crosse is a port city on the Mississippi River and still does considerable business with river traffic. In the background is the *Mississippi Queen*, luxury paddle-wheel steamboat that regularly plies up and down the length of the river. The Marshalls were enjoying the magnificent river scenery at the height of the fall colors and took advantage of the port of call to visit with the CRNJ.

Photo by: Scott Marshall

How can you help the Canons Regular of the New Jerusalem?

Before all else, our work is dedicated to the formation of holy priests and men of prayer. Please help by offering your prayers and good works on our behalf. Daily we offer our prayers and sacrifices for the bishop, priests and faithful of our diocese. But we hold many other intentions before the mercy of God as well: we pray for our family, friends and benefactors; we also pray for special intentions that are asked of us. Canons are dedicated to an apostolate of prayer: please pray for us knowing that we are praying for you.

Another important help is informing others of our purpose and existence. We ask especially that you direct qualified young men interested in religious life and Catholic priesthood to our foundation as a possible means for realizing their vocation.

Lastly, your material assistance is greatly needed for developing a stable financial basis for our future growth and development. As a religious foundation in the Diocese of La Crosse, the CRNJ is legally incorporated and tax-exempt. Your generous donations (payable to the *Canons Regular of the New Jerusalem, Inc.*) are tax-deductible and will be individually acknowledged. Your financial assistance is greatly needed and deeply appreciated.

Solemn Easter Novena of Choral Office and Holy Mass for your intentions.

Please consider receiving an outpouring of special graces by participating in a Solemn Novena the Canons Regular of the New Jerusalem will celebrate on behalf of their friends and benefactors during the Easter Octave. The novena will consist of the whole of our round of Choral Offices and Masses from Holy Saturday throughout the entirety of the Easter Octave. We will offer our penance and fasts of Holy Week for the material and spiritual welfare of our friends and benefactors.

By filling out the enclosed envelope your special intentions will be remembered at each Hour and Holy Mass we offer during Holy Week, the Sacred Triduum and the Easter Octave. Won't you also consider sending us the names and addresses of others who might wish to support our work of prayer and sacrifice? May the Mother of the Risen Savior obtain for you an abundance of graces for your love and devotion to the work of her Son's Holy Church. We are deeply appreciative of your spiritual and financial support for our new priestly foundation.



The Canons Regular of the New Jerusalem pray the Divine Office in their magnificent Christ the King Chapel. Public liturgical prayer is the heart and center of canonical life. The CRNJ prays daily for the bishop, priests and faithful of their diocese. They also pray for their families, friends and benefactors as well as for the many intentions asked of them.

Photo by: *Catholic Times*

Canons Regular of the New Jerusalem

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The Traditional Latin Mass celebrated according to the *Missale Romanum* of 1962 is the "heart of the spirituality and work" of the newly founded *Canons Regular of the New Jerusalem*. Won't you generously support the work of this new priestly foundation?

Photo by: Bernadette Coup

