

## From the President

These days are difficult ones for Catholics who have been trying to be faithful to the traditional teachings and morals that Christ entrusted to St. Peter and the apostles, and all the Popes and bishops that followed them in apostolic succession.

The most credible explanation of these difficult times that I have heard came from a sermon by a priest, who was in the seminary with Father Z. The good Father explained that in the Gospel, Jesus physically cleansed the Temple by overturning the tables of the moneychangers. This time He is sending His Mother to do the cleaning. The words of Our Lady at Fatima warned us of what would come, if God's directions were not heeded—which they have not been. And so the house cleaning has begun. As Father said, when it is completed, the Church will have been purified.

We must remain faithful to what we know is true. Pray and offer sacrifices that we will not be led astray—but that we will have the courage and fortitude to suffer the Passion and Cross, and thereby share in the Resurrection.

*Memor et fidelis*

Regina Morris, President  
Latin Liturgy Association  
Sept. 14, 2018

## News from the Chapters

### Chicago Chapter:

On June 20, 2018, Protect Our Priests announced that the independent Review Board that was examining the accusations against Father C. Frank Phillips, long-time LLA member, has concluded that “Fr. Phillips has not violated any secular criminal, civil or canon law.” However, as of July 18, 2018, his Resurrectionist superiors have asked him to relocate to St. Louis.

On Nov. 2, 2018, the Mozart *Requiem* will be presented at St. John Cantius Church at 7:30 p.m.

On Nov. 4, 2018, the Catholic Art Guild will hold its second annual conference in Chicago. See <https://www.catholicartguild.org/conference2018> for details.

### Cleveland Chapter

Father Bede Kotlinski OSB has started offering Latin Low Masses on all Saturdays of the month (except First Saturday) at St. Elizabeth of Hungary Church, 9016 Buckeye Rd., Cleveland, OH at 9:00 a.m.

### Detroit Chapter

Four priest-professors at Detroit's Sacred Heart Major Seminary have become regular celebrants of the Traditional Latin Mass. Four side altars at the seminary are now continuously set up with candles and a 1962 Missal for their daily Latin Masses there.

On July 21, 2018, the first wedding Mass celebrated by a priest of the Society of Pius X, took place at Old St. Mary's

in downtown Detroit. This was in response to the recent permission granted by Pope Francis for such weddings to be allowed in churches owned by the local dioceses.

On Sunday, Oct. 14, 2018, following the Traditional Latin Mass at the Academy of the Sacred Heart in Bloomfield, Dr. Phil Blasser, professor of philosophy at Sacred Heart Seminary will speak on "Conscience." Dr. Blasser recently translated Hendrick G. Stoker's Conscience, Phenomena and Theories. University of Notre Dame Press published the translated book.

The St. Bonaventure Monastery Chapel is closed for renovations until Dec., 2018. The plans call for a return to a more traditional appearance, closer to what the chapel looked like when Blessed Solanus was the porter there.

#### Minneapolis-St. Paul Chapter

The Church of St. Agnes (St. Paul, MN) has initiated a Seven Sisters Apostolate. This is a call to women to strengthen the Church by praying a holy hour each day of the week for the sole intention of a specific priest or bishop. This apostolate is NOT restricted to parishioners of St. Agnes. If you would like to participate, call 651-457-5745 for more information.

On Sept. 16, 2018, a welcome reception for the new teaching sisters of the Dominican Sisters of Mary, Mother of the Eucharist, will be held after the 8:30 a.m. Mass.

On Sept. 30, 2018, the St. Agnes Chamber Choir will begin its 2018-2019 season at the 10:00 a.m. Mass, singing a *capella* masterpieces of the High Renaissance.

On October 7, 2018, the Twin Cities Catholic Chorale begins its 45<sup>th</sup> season in residence at St. Agnes with Mozart's *Missa Brevis in D*.

On Sept. 2, 2018, Father Gerard Saguto, FSSP, offered his first Sunday Latin Mass, as pastor of the Church of All Saints in Minneapolis, MN. This church is an apostolate of the Priestly Fraternity of St. Peter, and Masses are offered in the Extraordinary Form every day there.

#### Philadelphia Chapter

On August 15, 2018, a Choral High Mass for the feast of the Assumption was offered at the Cathedral Basilica of Sts. Peter and Paul in Philadelphia. Father Pasley, from *Mater Dei* parish in NJ, was the celebrant.

On Sunday, Sept 9, 2018, the first Traditional Latin Mass was offered at St. Mary's Church in Conshohocken, PA at 11:00 a.m. This is the beginning of St. Mary Quasi-Parish, described in a previous LLA newsletter. Rev. Carl Gismondi, FSSP, has been appointed pastor of the quasi-parish. Effective Sept. 9, 2018, Monday through Thursday daily Latin Masses will be offered at 7:15 a.m. On Friday, Mass will be at 6:30 p.m.; Saturdays at 7:15 a.m. and Sundays at 11:00 a.m. We wish the new quasi-parish many blessings, as it brings the daily Traditional Latin Mass to this part of Pennsylvania.

#### Pittsburgh Chapter

On Sunday, July 15, 2018, a Eucharistic Procession was held in the City of Aliquippa, PA, in reparation for sins against the Sacred Heart and the Immaculate Heart; to invoke God's blessing and protection for the people of Aliquippa and Beaver County; and to request that government officials discharge their duties in justice and truth. There were about 85 people at the procession, including both the current and former sheriff, the district attorney, the former district magistrate, and Congressman Keith Rothfus (R-PA 12<sup>th</sup> District).

On Sunday, October 7, 2018 at noon, the eleventh annual Battle of Lepanto Mass and Dinner will take place at St. Titus Church in Aliquippa PA. The celebrant and featured speaker will be a priest of the Institute of Christ the King Sovereign Priest. Proceeds will benefit seminarians of the Institute. The event is sponsored by the Knight of Columbus Woodlawn Council 2161 Traditional Latin Mass Guild. For more information go to [www.KnightsOfColumbusLatinMass.blogspot.com](http://www.KnightsOfColumbusLatinMass.blogspot.com)

A Novena of Reparation for the “heinous sins detailed in the PA Grand Jury Report” began on August 31, 2018, at 7:00 p.m. with a Votive Mass of the Most Precious Blood at St. Titus Church. Masses will continue for nine consecutive Fridays, ending on Oct. 26, 2018. Recitation of the holy Rosary will begin 30 minutes before Mass.

Dr. Joseph Beierle, chairman of the LLA Pittsburgh Chapter, recently met with Msgr. Gilles Wach and Canon Matthew Talarico, both of the Institute of Christ the King Sovereign Priest at St. Anthony’s Chapel in Pittsburgh. Dr. Beierle presented them with some books to aid them in their upcoming apostolate in Pittsburgh, at a location that has not yet been disclosed. By the end of October, the actual location of the apostolate should be made known. Incidentally, St. Anthony’s Chapel houses over 5000 relics, including a Thorn, and a piece of the true Cross. This is believed to be the largest collection of publicly venerated Christian relics outside of Vatican City. Go to <https://saintanthonyschapel.org/> for hours and directions.

#### St. Louis-Belleville Chapter

As of July 1, 2018, the Oratory of Ss. Gregory and Augustine has been relocated to St. Luke the Evangelist Church in Richmond Heights, MO. Msgr. C. Eugene Morris has been appointed rector of the Oratory. Sunday Latin Masses are at 8:00 and 11:30 a.m. As of Sept. 4, 2018, Latin Masses during the week will be offered on Tuesday and Thursday mornings at 7:00 a.m. and Wednesdays at 6:30 p.m. The first rector of the Oratory, Father Bede Price, is currently assisting with Traditional Latin Masses at the Catholic Church of the Assumption in Nashville, TN.

On Friday, Sept. 14, 2018, the Traditional Latin Mass returns to Jefferson City, MO. A solemn High Mass will be offered by Father Dylan Schrader, the bishop’s Delegate for the Extraordinary Form in the diocese of Jefferson City. The Mass will be at 7:00 p.m. at St. Peter’s Church in Jefferson City. A potluck supper will follow.

On Tuesday, October 2, 2018, a pontifical Requiem Mass will be offered by Bishop Thomas Paprocki at Sts. Peter and Paul Church in Alton, IL. The Mass will be offered for the repose of the soul of Henry Damian Juncker, first bishop of Alton, IL, on the 150<sup>th</sup> anniversary of his death. From 1826-1834, Alton was part of the diocese of St. Louis. The Diocese of Alton was established in 1857, which is when Bishop Juncker was installed as the ordinary. In 1887, the diocese of Belleville, IL was established to serve the southern portion of the Alton diocese. In 1923, the see of the Alton diocese was finally moved to Springfield, and that is why Bishop Paprocki is the proper celebrant for this Mass. However, the ties to both St. Louis and Belleville are apparent in the history of the diocese.

The Second Annual King to Queen Rosary Run, a 5K Run/Walk and a Fun Run/Walk will take place on Saturday, October 13, 2018, at St. Mary of Victories Church. To register, or get more information, go to <https://rosaryrun.com/>

On Sunday, Nov. 4, 2018, a special Mass will be offered by Archbishop Robert Carlson at 10:00 a.m., at St. Mary of Victories, to honor the 175<sup>th</sup> anniversary of its founding.

#### **News From Members**

LLA member, **Carl Moore**, notified President Morris that Bishop Emeritus James Timlin, of Scranton, PA was among those named in the recent report from the Grand Jury in PA concerning clergy sexual abuse and how it was handled by various local bishops. Bishop Timlin is NOT an LLA member, but he did offer a pontifical Low Mass for our association at our national convention in New York City in 1999. On that occasion he was presented with the first, “*Domus Dei*” award by then LLA Chairman Dr. Robert Edgeworth (R. I. P.).

Although Bishop Timlin followed all existing Church rules and policies in place at that time, for most of the cases that were brought to him, the matter has been referred to the Vatican Congregation of Bishops for further scrutiny. For the present, Bishop Joseph Bambera, current bishop of Scranton, issued a letter on August 31, 2018, restricting Bishop Emeritus Timlin from representing the diocese at all public events, liturgical or otherwise. Timlin is now aged 91, and served as Bishop of Scranton from 1984 to 2003.

LLA member, **Dr. Joseph Daly**, advised us that the second annual Latin Mass Pilgrimage in the Diocese of Paterson, NJ, is scheduled for Saturday, October 13, 2018, at 9:30 a.m. The pontifical High Mass will be offered in the Cathedral of Saint John the Baptist by Bishop Arthur Seratelli. Last year’s Mass packed the Cathedral with people coming from five states. All are invited to this Mass. A reception will follow the Mass. For information, contact Dr. Joseph Daly at 973-464-2954, or at [jrdaly74@hotmail.com](mailto:jrdaly74@hotmail.com).

## **News from the Association for Latin Liturgy (UK)**

The annual diocesan pilgrimage to Pluscarden, for the diocese of Aberdeen, Scotland was held Sunday, 24 June, 2018. The newly appointed choral director for the seven Catholic Primary Schools in Aberdeen, Mr. John Horton, used the opportunity to showcase the Latin chant and motets that he has been teaching to the children. From the singing of the *Kyrie eleison* at the beginning of Mass to the singing of Edward Elgar's *Ave verum corpus*, at Communion, the effect was sublime. Over 300 children attended, plus an equal amount of adults.

The annual Chant Day and Mass, "Sing with the Angels", will be held on Saturday, 29 Sept., 2018, at St. John the Baptist cathedral in Norwich NR2 2PA. The day will include workshops, lunch and Mass. For more information go to [www.Latin-Liturgy.org](http://www.Latin-Liturgy.org)

## **News from the Priestly Fraternity of St. Peter (FSSP)**

A three-day conference for young adults (aged 20+) was held at *Mater Dei* Parish in Dallas, TX, June 22-24, 2018. It was led by *Mater Dei* Parochial Vicar Father Timothy O'Brien. Over ninety young people attended from TX, OK, AR, KS, and AZ. Discussions are underway regarding making this a recurring event, either annually or biennially.

Father Tymoteusz Szydlo, FSSP, ordained 27 May, 2017 in Poland, is the son of the former Prime Minister of Poland, Beata Szydlo. Beata Szydlo resigned as Prime Minister in Dec. 2017, after pressure from her political party to do so. Father Szydlo is currently serving as an associate pastor at Transfiguration Church in Buczkowice, Poland. His ministry with the youth there already remind people of the early days of Pope St. John Paul II, when he was a priest in Poland.

## **News from *Adoremus***

Recovery of the Sacred, the book by LLA founding member, Dr. James Hitchcock, is again out of print. With the author's kind permission, a complete online edition is available on the *Adoremus* web site at [www.adoremus.org/RecoverySacred.html](http://www.adoremus.org/RecoverySacred.html). When you go to this page, it appears to be only Chapter 8 contained therein. However, if you scroll to the very bottom of the page, you will seek hot links to Chapters 1-7, as well as the Prefaces for both the 1995 edition, and the original 1974 edition.

## **News from Crisis Magazine**

Crisis Magazine, A Voice for the Catholic Faithful has recently completed their online archives for all printed volumes, 1982-2007. These are available at <https://www.crisismagazine.com/issues/archive>. In 2007 Crisis became an online-only resource.

## **News from the Jubilee Museum**

The Lego® Vatican exhibit, described in the June, 2018 LLA newsletter will be on display through the month of October, 2018, at the Jubilee Museum in Columbus, OH. For more information, call 614-600-0054.

## **Latin Mass to Return to San Quentin Prison**

On August 25, 2018, the Traditional Latin Mass returned to San Quentin Prison after a 60 year hiatus. The Benedict XVI Institute for Sacred Music and Divine Liturgy, from the Archdiocese of San Francisco visited the prison in early August with Archbishop Salvatore Cordileone to present an introductory sacred music concert, and discover how many inmates would be interested in developing their own choir to sing for the Latin Mass. Twenty-five enthusiastic inmates responded. Father Cassian DiRocco, from the Contemplatives of St. Joseph, offered the Traditional Latin Mass on August 25. It is hoped that these Masses can be offered at least monthly going forward.

## **Rosaries not allowed at some state prisons**

President Morris recently responded to a request from a prisoner in a state prison in Louisiana for a traditional Latin-English daily missal. As an after-thought, Morris included a simple cord rosary, with instructions for how to pray the

rosary. The entire package was refused by prison officials and returned, due to the presence of the rosary, which was not permitted at the prison. When the package was resent, with only the missal, it was finally delivered to the prisoner. President Morris received a hand-written thank you note from the prisoner—it was an answer to his prayers. This experience reminded Morris that used copies of the Latin Mass Magazine, and other religious books and missals may find a good home at a prison near you.

### **Dates set for 2019 Sacred Liturgy Conference**

*Schola Cantus Angelorum* recently announced that Spokane, WA, will be the site for the 7<sup>th</sup> annual Sacred Liturgy Conference. The dates will be May 28-31, 2019, and will include 4 Gregorian liturgies, and 1 Dominican Rite liturgy. A Pontifical High Mass for the Feast of the Ascension will be offered by Archbishop Salvatore Cordileone. Registration opens Dec. 1, 2018. For more information go to <https://sacredliturgyconference.org/> Video excerpts from this year's conference can also be viewed at the website.

### **Singing the Gloria at a Nuptial Mass**

Regina Morris

I recently had the occasion to provide the music for a Traditional Latin Nuptial Mass. I had been led to believe from the resources that I had in my possession, (e.g. The Book of Ceremonies by Rev. Laurence J. O'Connell, 1943), that the *Gloria* was omitted from Nuptial Masses.

However, it was brought to my attention that in the General Rubrics of the Roman Missal (1960), the Nuptial Mass is a Votive Mass of the Second Class, with all the privileges thereof, except that the Mass for Bride and Bridegroom is prohibited on all Sundays. (# 341)

One of the privileges of Votive Masses of the Second Class is that the *Gloria* is said (# 343 a). This was a surprise to me, since my teachers and all other traditional liturgical musicians that I knew, still operated under the 1943 guidelines. We sang the *Gloria* at that Nuptial Mass this summer.

As a result of this experience, there are now two versions of the traditional Nuptial Mass for you to download at [www.extraordinaryform.org](http://www.extraordinaryform.org) One includes the *Gloria*, and one does not.

### **“Latin Makes a Comeback”**

Here are some brief extracts from, ‘Latin Makes a Comeback’, in the Spring, 2018, edition of The Catholic Educator, Journal of the Catholic Education Foundation: The Church may have mothballed much of its Latin, but in the secular world it's become the third most studied language. The American Classical League/National Junior Classical League (ACL/NJCL) gave the first National Latin Exam to 7,000 students in 1978. In 2016, 154,000 sat for it, and the numbers keep climbing, with the largest growth coming from home-schooling families. Questions include not just grammar and vocabulary, but also mythology, English derivatives, and classical life, history and geography. Some students are drawn to Latin to get an edge on the SATs, since there's evidence it helps improve scores, but most are drawn to culture and the way Latin aids in understanding the very roots of language.

Linda Montross, Co-Chair, ACL/NJCL, adds that “students who study Latin are better writers, speakers, and thinkers.” At Thomas More College [Kentucky], students must take Latin or Greek for the first two years. The college's chief Latinist, Fred Frasier, says it does more than just help with English composition. “As the students undergo the liberal arts curriculum, they encounter texts that move them deeply, but which are translated from Latin into English, or they develop an appreciation for Latin as a sacred language in the Roman Catholic Liturgy. In both of these cases, they realize that by knowing Latin they can deepen their sense of a text or of the liturgy. I regularly witness Latin strengthening the spiritual life of the students at Mass and in their private devotions. During Mass, especially a sung Mass, students participate more fully when they understand the Latin responses that they are making.

### **Association for the Promotion of the Study of Latin (APSL)**

In reading the above article about Latin making a comeback, President Morris was taken aback by the comment that the first National Latin Exam was given in 1978. Morris remembers taking a Nationwide Latin Exam in the 1960's. A

brief internet search revealed that the APSL is the oldest private association promoting the Latin language. It was founded in 1929, and sponsors the *Auxilium* Latin national exams that Morris remembers. It is still active, and can be located at [www.latin-society.org](http://www.latin-society.org)

## **The Catholic Education Foundation**

The Catholic Educator, cited in the previous article regarding Latin making a comeback, is the quarterly journal of the Catholic Education Foundation, a non-profit national grass-roots effort to preserve truly Catholic secondary schools. The journal has articles of wide-ranging interests, related to classical Catholic education. The pdf file of each journal may be read on-line or downloaded at <http://www.catholiceducationfoundation.com/mag>

## **Undergraduate Online Latin Courses available**

The University of Colorado at Denver offers six online Latin courses: Elementary Latin (1 & 2); Intermediate Latin (1 & 2); Latin Vocabulary for the Professional; and Latin Medical Terminology. Go to <https://clas.ucdenver.edu/modLang/latin-online> for details.

### **“The Use of Latin”**

from The Catechism of Perseverance

by Mgr Jean Joseph Gaume, Protonotary Apostolic,

first published 1839,

translated (anonymously) from the 10th French edition (courtesy of the Association for Latin Liturgy, UK)

‘In all the Hours of the Office, the Church offers to God in a language nowadays unknown to most of the Faithful... Why use the Latin language in public prayers?’

1. To preserve the unity of the faith. At the birth of Christianity, the divine service was performed in the common language of the people in most churches. But, like all other human things, languages are subject to change. The French language, for example, is not the same now as it was two hundred years ago: a great many words have become obsolete; others have changed their meaning. Our phrases differ as much as our fashions from those of our ancestors. But one thing should be unchangeable, namely, faith. To secure it from the instability of living languages, the Church employs a settled language – a language that, being no longer spoken, is no longer subject to change. ‘Experience proves that in this, as in everything else, the Church is guided by a divine wisdom. See what occurs among Protestants: they would have living languages in their liturgies, and they have been obliged, over and over again, to renew their formulas, to retouch their versions of the Bible... If the Catholic church had chosen to act in this manner, it would have been necessary to assemble a General Council every fifty years or so, in order to draw up new formulas for the administration of the Sacraments.

2. To preserve the Catholicity of the faith. Unity of language is required to maintain a close bond of affection and an easy communication of doctrine between the different churches of the world, and to connect all the better with the centre of Catholic unity. Take away the Latin language, and an Italian priest travelling in France or a French one in Italy may no longer be able to celebrate the Holy Mysteries or to administer the Sacraments. This is what happens to a Protestant clergyman. Out of his own country, he can hardly ever take part in public worship. A Catholic is at home in any of the countries of the Latin Church. Honor then to the Sovereign Pontiffs, who neglected no means of introducing everywhere the Roman liturgy! The impartial man finds herein a new proof of their enlightened zeal for Catholicity – that sublime characteristic of the true Church.

3. To preserve that majesty which becomes religion. The Greek language in the East and the Latin in the West preserve, by their very antiquity, a majesty that most admirably befits the majesty of the Catholic Church... If religion and reason ought to return thanks to the Catholic Church for having adopted the Greek and Latin languages, science ought to be no less grateful to her, [and] by immortalizing the languages of the Greeks and Romans, the Church immortalized their literature, in the same manner as the Popes, and by sanctifying the monuments of the Caesars, saved them. Without the cross that rules above it, the Trajan Column would long have ceased to stand.

For the rest, it is not true that, owing to the use of a dead language, the Faithful are deprived of a knowledge of what is contained in the liturgy. Far from prohibiting this knowledge to them, the Church recommends her ministers to explain to the people the different parts of the Holy Sacrifice and the meaning of her public prayers. Still more, she

has not forbidden translations of the prayers of the liturgy, by which the people may see in their own language what priests say at the altar. Therefore it is not true that she wishes, as Protestants accuse her, to hide her mysteries. No, she only wishes to put them beyond the reach of change, an inevitable consequence of changes in language.

### **When Will Our Priests Sing Again?**

by Deacon Jim Russell

[excerpted from [Crisis Magazine](#), July 23, 2018]

When will our priests sing again? We Catholics in the pews, with virtually few exceptions, no longer even “know what we don’t know” about the Roman Rite’s true patrimony of sung liturgy. We need to be honest with ourselves. It wasn’t just the ambiguously cited “spirit of Vatican II” that undermined the Church’s sacred-music patrimony. The loss of our true Roman Rite identity as regards sacred music runs much, much deeper.

If we re-phrase the question to “When Did Our Priests Stop Singing?” we might get a better sense of the problem. Remember the oft-repeated axiom that “singing is praying twice”? Well, it is. And praying twice can seem, well, twice as hard as praying once. I’ll be the first to acknowledge that, when a priest “sings the Mass,” he needs to work much harder than he does if he just recites the Mass prayers. There are eminently practical reasons why the Church’s liturgy developed its practice of “High Mass” and “Low Mass,” with the Low Mass being the Mass the priest did NOT need to sing. But I would assert that this practicality has come to us at a huge and costly price. It was the “Low Mass” model that won the day after Vatican II. This should have been no surprise, since it was the “Low Mass” model that had effectively won the day long before Vatican II.

What today we rightly imagine to be the pinnacle of Roman-Rite liturgy—the solemn High Mass—requires the priest to chant the Mass in Latin. Period. This, of course, is perfectly sensible—such a solemn High Mass involves everyone participating in our rightful and true heritage (fully, consciously, and actively, of course—right?) by singing in Latin, whether via chant or polyphony. However, long before Vatican II there was a problem—it was the Low Mass, not the solemn High Mass, that was the most common liturgical form encountered by average people in the pews across the globe. With the Low Mass, priest and congregant both could justifiably avoid the most difficult form of “praying twice”—they didn’t have to sing in Latin. The priest merely had to recite the Latin, with the people’s responses ingrained in their minds in a similar recitation, whether or not they understood the texts. There’s an unfortunate truth that we need to acknowledge: long before Vatican II, it was quite probably a rarity to find a Church in which the solemn High Mass was accorded pride of place in the life of a parish. This fullest expression of the Roman Rite was more typically sitting on a shelf, just out of reach, for both priest and parishioner. And throughout the first half of the twentieth century it was noticed by the Magisterium.

Ironically, what can be called the root of the “Liturgical Movement” of the twentieth century really was focused on reclaiming the fullest expression of our musical heritage. On paper, this looked edifying and worthy of pursuit. However, having everyone sing the liturgy in Latin—including the priest—is, for many people (including many priests), really, really hard. It involves sincere effort, genuine preparation, and true devotion. No matter what the century, most folks honestly don’t want to work that hard. And that’s the real shame of it, in more than one sense of the word, given that the word “liturgy” is defined as the work of the people. The “Liturgical Movement” kind of morphed along the way, such that these much-harder aims were put on the shelf right along with the musical patrimony of our Rite. A quite opposite direction emerged—doing the easier thing, not the harder thing.

Thus, by the time we get to *Sacrosanctum Concilium* in 1963, the whole thrust of liturgical “renewal” had utterly shifted from what it was at the beginning of the century. Now, the Council Fathers opted to pay duly respectful lip service to our patrimony, but, instead of shaking loose from the liturgical laziness everyone seemed accustomed to and to be more fully moving toward, the document paved the way for real people in real places to jettison the entire patrimony of sacred music all at once. Even the idea of “Low Mass” and “High Mass” disappeared because now priests could avoid even reciting the Mass in Latin. No more Latin, for everybody! Whew! Seminarians everywhere breathed deep sighs of relief. Just as many Catholics did, too. Easy-peasy! **We now have the liturgy we deserve, but not the one we truly need.**

Make no mistake. If you think about it, it is absurd to imagine a restoration of our sacred-music patrimony without the priest singing his part, too. The fact is, **we won’t have a return to our roots unless the priest deliberately chooses to chant the liturgy in Latin once more.** Without his full, conscious, and active participation in the fullest expression of the Roman Rite’s liturgy, no one else can succeed in this noble and necessary endeavor.

Think how devastating it would be to have the most exquisite Latin-chanting choir and assembly in a Mass today, but then have a showboating, effusive, gushing, “me-priest” come out and sing a show tune during his “homily.” One is not like the other. The dignified attempt at true, pure, sacrificial worship exemplified by the Roman Rite would remain lost to us, inaccessible.

To be frank, the “reform of the reform” rests in the hands—and the voices—of our Catholic priests. Once they decide to sing the Roman Rite again, everything else that is undignified and unseemly will be vastly out of place. No more clown Masses, no more vapid, vernacular, contemporary-music hits mumbled by sleepy pew-sitters and led by pop-inspired singers. It would all fall away faced with the blazing core of true, Christ-centered worship found in the faithful and liturgically hard-working priest, the one among us truly acting *in persona Christi*.

However, if our priests remain averse to even speaking our Church’s universal language – Latin – they will as a matter of course never seek to “pray twice” with it either. Then we’ll be stuck with the superficial....

### **The Devil Hates Latin**

by Katharine Galgano. Regina Press. 2016. (300p.),  
reviewed by Regina Morris

Some time ago, I had received a recommendation to read this book. But with all the commitments I had at the time, it was impossible. I finally requested the book through Interlibrary Loan, and was able to read it. I am grateful to the Buffalo and Erie County Library for providing the copy to my local library.

The first few chapters I had to read slowly and spaced out over several days. It took me a while to establish in my mind, all the many characters, and their background, which were all critical to understanding the plot as it developed.

Once the action commenced, there was no putting the book down, until I finished it. The print is large, dark, and easy to read. The paragraphs are well-spaced out, which aids in the ease of reading. I don’t want to spoil the plot for you, so my comments will be directed toward the use of Latin in the book, and the Traditional Latin Mass.

The bulk of the actual Latin text is in the scene with the exorcism. It is interspersed with English, detailing the physical reactions to the words of the exorcist. The actual Latin words are not translated into English, even parenthetically. The use of abbreviations, rather than actual names, made me think that the Latin was copied from another resource, without inserting the actual names of the people or objects involved. Since the rite of exorcism can only be performed by a specially trained priest, I am assuming that the rite was not included in its entirety, for the safety of all lay people (like me) who read this book. Someone with more knowledge of this area of the church’s ministry would need to be the one to give a more accurate review of this scene.

Other than the Latin, this book also contains Italian phrases that are not translated into English. Although these phrases are not integral to the plot, I wished that perhaps a brief glossary had been appended to the book, for those of us whose Italian is less than adequate.

The superiority of the Traditional Latin Mass, or at least the *Novus Ordo* Mass in Latin, is a sub-theme within the book. The custom of ladies wearing veils is also lauded. The importance of the family is integral to the story—and for the survival of the Church and our civilization.

### **Focus on Christ**

Tim Stanley [excerpted from [The Catholic Herald](#), Sept 6, 2018]

Always, always focus on Christ: I believe that a lot of the present troubles of the Church could find their answer in doing that. He is a model of living; his teachings point us away from sin. When confronted by both his love and majesty, one is humbled. So much sin extends from pride.

Some think that traditionalist liturgy is in itself prideful – that its elegance and mystery is a distraction from Christ on the Cross or the human community in the pews. I couldn’t disagree more. A good liturgy serves a theological



function I'm not sufficiently well-educated to understand, but the psychological response it produces in people is easy to grasp. Have you noticed that everyone, regardless of their faith or lack of it, when they enter an empty church falls silent? That same aura – the drama of silence – casts its spell over the Tridentine Mass. I'm not saying for one moment that it could cure the world of all its problems, but I'm convinced that if it was more widely celebrated, the Tridentine Mass would help concentrate our minds on what really matters in Catholicism.

### **From the Webmaster**

We have received several requests for Latin-Spanish downloadable Mass booklets, similar to those already posted on [www.extraordinaryform.org](http://www.extraordinaryform.org) for the Extraordinary Form in Latin-English versions. However, we have not been able to locate on-line resources for either the Extraordinary Form or Ordinary Form in a Latin-Spanish format. If you know of these resources and where they can be accessed, please send this information to our webmaster at [help@extraordinaryform.org](mailto:help@extraordinaryform.org).

Latin-Spanish booklets ARE available by mail from our friends at the *Ecclesia Dei* Coalition (for \$7 per copy) here: <http://www.ecclesiadei.org/Order%20Form.htm>

These are similar to the “red booklet” Latin to English versions. (These do not contain the Propers for every Sunday.)

At present, we have noted that Angelus Press has a complete (Ordinary and Propers) 1962 Missal in Latin-Spanish format. These are available here:

<https://angeluspress.org/collections/tridentine-mass/products/1962-misal-diario-spanish-roman-catholic-daily-missal>.

### **From the Editor**

Please send us your comments, critiques, observations, news reports, event notices, or essays. Space limitations and scope of interest may limit what we can accommodate in the Newsletter. Your contributions will be much appreciated. By sending content to us, you authorize us to reproduce it for distribution. To send newsletter items, please email them to me at [help@extraordinaryform.org](mailto:help@extraordinaryform.org) (softcopy in .rtf, .doc, or .odt file formats, please). Or, you can mail hardcopy to me at the address below.

Bill Guelker  
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Marthasville, MO 63357

# LATIN LITURGY ASSOCIATION

## Enrollment Form

Please enroll me as a member of the Latin Liturgy Association and send me the quarterly Newsletter (check one):

- via email                       via postal address

### Membership choice:

- Individual Annual      \$15.00      (Outside the US, please add \$5.00)  
 Family Annual          \$20.00      (Outside the US, please add \$5.00)  
 Seminarian Annual      \$5.00      (Outside the US, please add \$5.00)  
 Individual Lifetime    \$150.00  
 Family Lifetime        \$200.00

I enclose a donation of \$ \_\_\_\_\_. (Please, all funds payable in USD.)

### Personal information (will not be shared outside the LLA):

Name: \_\_\_\_\_

Organization (if any): \_\_\_\_\_

Address: \_\_\_\_\_  
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Telephone: \_\_\_\_\_ E-mail address: \_\_\_\_\_

How did you learn of the Latin Liturgy Association? \_\_\_\_\_

Do you attend the Latin Mass regularly? \_\_\_\_\_  Ordinary Form  Extraordinary Form

Name of Church: \_\_\_\_\_ City/State: \_\_\_\_\_

Please tell us something about yourself: Background in Latin; any specific skills or knowledge that may be of help to the Association; what you hope the Association can do for you, etc.

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Please complete this form and mail with your donation (check or money order) to:**

**Allison Smith, Treasurer  
5732 Itaska Street  
St. Louis, MO 63109-2834**

**Oratio pro Missa Latine Celebranda**

O 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 populo ad te toto corde converso: per Christum Dominum nostrum. Amen.

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

**Prayer for the Celebration of the Mass in Latin**

O Sovereign of the world, who have willed that you be praised in every language of men and of angels; grant we beseech you, that now too in our days, the unblemished sacrifice of your beloved Son may be incessantly offered to you in the language of the Romans in many churches of our land and of every land by a people turned to you with all their heart. Through Christ our Lord. Amen.

**THE LATIN LITURGY ASSOCIATION**

*Founded in 1975 to promote  
the more frequent celebration of the  
Mass in the Latin language.*

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**SEND US YOUR NEWS!**

*Please send us news about  
developments in your parish or  
Latin Mass community.*

*Send announcements,  
articles, and reports to the  
Newsletter Editor, shown here.*

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