

## From the President

Happy Advent! By the time you read this newsletter, we will already be well into the Advent season, and celebrating our country's great patronal feast of the Immaculate Conception of the Blessed Virgin Mary. This will be the first Advent in over twenty years that I will NOT be deep in the midst of preparing and practicing for an elementary Catholic school Advent-Christmas program. I am looking forward to being able to attend Advent concerts and liturgies that I never had the time to enjoy for all these years. Perhaps I will even be able to send out Christmas cards on time—instead of barely finishing them by the feast of the Epiphany!

Although there is much to be concerned about, both in our country and in our Church, a number of individuals are stepping forward and initiating prayer events, liturgies, and traditional devotions. They are showing the courage that is so sorely needed in these times.

*Memor et fidelis*

Regina Morris, President  
Latin Liturgy Association  
Dec. 8, 2018

## R.I.P. - Please keep in your prayers:

- Long-time LLA member, **William Hummel** from Santa Ana, CA. Mr. Hummel passed away in January, 2018. (We were just notified.)
- His Excellency, **Bishop Robert Morlino**, from Madison, WI, who died after a “cardiac event” on November 24, 2018, at age 71. Bishop Morlino always taught that the Mass “must be nothing less than beautiful.”

## News from the Chapters

### Chicago Chapter:

On Mon. Dec. 14, 2018, the midnight (Latin) Mass at St. John Cantius Church will commemorate the 125<sup>th</sup> anniversary of the first Mass offered at St. John's. Anniversary-themed items are for sale in the church gift shop.

On Nov. 18, 2018, when the first snow of the season fell on the National Shrine of the Institute of Christ the King, Sovereign Priest, in south Chicago, it stayed on the new roof, where it belonged. Since the shrine was damaged by fire in Oct. 2015, friends and benefactors have raised over \$3 million to construct an entirely new roof structure and stabilize and clean the interior. Preparations for Phase 2 of the Capital Campaign are underway.

### Cleveland Chapter

Cardinal Raymond Burke is scheduled to offer a Pontifical Solemn Mass for the Feast of the Immaculate Conception on December 8, 2018, at Immaculate Conception Church in Cleveland. Mass will be at 10am. This is a Holy Day of Obligation.

Rev. Matthew E. Pfeiffer, pastor of St. Paul Parish in Akron, is beginning a TLM on Fridays at 5:30 pm starting on All Souls' Day. St. Paul's is located at 1580 Brown Street, Akron, OH, 44301.

#### Detroit Chapter

Perspectives Cabinetry of Troy, MI, recently built and donated a catafalque to Old St. Mary's in downtown Detroit, in time for the Masses on All Souls Day, Nov. 2, 2018.

Father Mark Borkowski of Our Lady of the Scapular Church in Wyandotte, MI, recently completed a restoration of the back section of the church. New statuary, gold leaf, and additional religious images were included. The altar area had been previously restored.

#### Philadelphia Chapter

The new apostolate of the Priestly Fraternity of St. Peter is at St. Mary's Church in Conshohocken, PA. During Advent, daily Masses (M-Th) will be at 7:15 am, followed by Eucharistic Adoration until 9:00 am. On Fridays, the Adoration is from 5:30-6:15 pm, preceding the 6:30 pm Mass. A special pre-dawn *Rorate* Mass will be offered at 5:30 am on Saturday, Dec. 8, 2018.

#### Pittsburgh Chapter

As of Oct. 15, 2018, the Institute of Christ the King, Sovereign Priest, has assumed care for St. John XXIII quasi-parish, located at St. Boniface Church in Pittsburgh. Daily Latin Masses will be provided by Canons William Avis and John O'Connor. St. Boniface Church is also part of Holy Wisdom Parish which provides Ordinary Form Masses in both English and Vietnamese, at both St. Boniface and St. Ambrose Churches.

The 11<sup>th</sup> Annual Battle of Lepanto Mass and Dinner took place on Oct. 7, 2018, at St. Titus Church in Aliquippa, PA. Mass was offered by Canon John O'Connor, who was also the speaker at the dinner. This event was sponsored by the Traditional Latin Mass Guild of the Knights of Columbus Woodlawn Council 2161. The Guild sponsors monthly Latin Masses at St. Titus, the final one for 2018 to be offered on Sunday, Dec. 16, 2018 at noon.

At the 2018 Catholic Identity Conference, held Nov. 2-4, 2018, at Weirton, WV, the Pittsburgh Latin Mass Society presented a check for \$1,000 to the Seminary Fund of the Priestly Fraternity of St. Peter. Thank you to LLA member, **Dr. Joseph Beierle, Jr.**, for all of the above information.

#### St. Louis-Belleville Chapter

His Eminence Raymond Cardinal Burke will offer a special Mass at the Oratory of Saints Gregory and Augustine (at St. Luke's Church in Richmond Heights, MO) on January 20, 2019, at 11:30 am. All are welcome.

At its bi-annual Chapter meeting on Oct. 20, 2018, the St. Louis-Belleville Chapter welcomed Father C. Frank Phillips, who has recently relocated to St. Louis. Father Phillips gave a brief presentation on the authentication of relics. He also had available third class relics of St. Lucy, St. Maria Goretti, and St. John Cantius for chapter members.

On Sept. 14, 2018, a number of chapter members attended a Solemn High EF Mass in Jefferson City, MO, at St. Peter Church, across the street from the State Capitol. This was the first such Mass in Jefferson City in over 50 years. The church was full—with people of all ages, from the very young, to the very old!

On Oct. 2, 2018, a Pontifical Requiem Mass was offered by Bishop Thomas Paprocki at Ss. Peter and Paul Church in Alton, IL. The occasion was the 150<sup>th</sup> anniversary of the death of His Excellency Henry Damian Juncker, first bishop of Alton. The Mass was offered for the repose of the soul of Bishop Juncker.

## News From Members

LLA member, **Carl Moore**, notified President Morris of a noteworthy article in a recent issue of the National Catholic Register about the last Catholic chaplain who died during World War II. The full article can be read at <http://www.ncregister.com/daily-news/the-memory-of-the-last-chaplain-to-die-in-world-war-ii-remains-alive> . It includes a photo of Father Thomas Conway offering Mass on board the *USS Indianapolis*.

LLA member, **Msgr. Richard Soseman**, is now stationed at St. Valentine and St. Mary's Churches in Peru, IL. On Nov. 7-11, 2018, a traditional Forty Hours Devotion was held at St. Valentine's Church. It began with a Solemn High Mass on Nov. 7—the first such Mass in LaSalle County in over 50 years. Throughout the forty hours of devotion, there were 2 daily exhortations (at 9 am and 5:30 pm), confessions, and the recitation of the Angelus, in addition to private adoration times. The closing procession and Benediction took place on Nov. 11, 2018.

LLA member, **Brian Pouliot**, from Preserving Christian Publication, Inc. recently sent President Morris an examination copy of their most recent published version of *The Celebration of Mass, A Study of the Rubrics of the Roman Missal* by Rev. J. B. O'Connell. This most recent reprint from 2011 is of the 4<sup>th</sup> Edition of this work, and is the most up to date. The book itself is a sturdy, handsome hardback book with sewn bindings and signatures. A red ribbon is included for easy reference. The book is available for \$34.00 at their website [www.PCPBooks.com](http://www.PCPBooks.com) . You may also telephone orders to 315-942-6617.

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

The annual Chant Day and membership meeting of the ALL took place on 29 Sept, 2018, at the Cathedral of St. John the Baptist in Norwich. About 40 people were in attendance. Presentations relating to Gregorian Chant and Latin in the liturgy filled the day. The concluding Mass was in the Ordinary Form in Latin, offered *ad orientem*, by Canon Peter Rollings.

The recently published *Graduale Parvum: Introits* is now available for purchase in the US through the CMAA store at <https://shop.musicasacra.com/product/graduale-parvum-introits/> for \$19.50. This volume contains Mass Introits in both Latin and English that use melodies that are freely adapted from the Gregorian chant melodies in the *Graduale Romanum*.

The ALL reminds us all that in the current form of the Liturgy of the Hours, the *Dies Irae* (so well known from the Requiem Mass in the Extraordinary Form) is permitted as an optional Office hymn on the ferias between Christ the King and First Advent, for the Office of Readings, Lauds, and Vespers. It is notable that the *Dies Irae* is split into three parts for this use, and is not sung in its entirety each time.

### Regarding the Coalition in Support of *Ecclesia Dei*

The Latin Liturgy Association has cooperated with the Coalition for a number of years. We have routinely sent updates via US mail for their online Directory of Latin Masses in the Extraordinary Form. However, President Morris has been unable to contact anyone at the Coalition since September, 2018. The last set of updates that she sent to the Coalition have never been made. If you have any knowledge of the current status of the Coalition, please email the information directly to Mrs. Morris at [morrisrp@swbell.net](mailto:morrisrp@swbell.net)

Our webmaster has located an international directory of approved traditional Latin Masses. President Morris has personally contacted the gentleman in the UK who maintains the directory. By registering at the site, anyone can now make updates directly to the directory. The link to the directory is now on the LLA website (replacing the *Ecclesia Dei* link). Treat yourself to the view at: <https://www.latinmassdir.org/>

## News from Brooklyn Latin Mass

[ <http://bklynlatinmass.blogspot.com/> ]

St. Cecilia Church (at the corner of Herbert and N. Henry Streets) is one of only six solemnly consecrated churches in the diocese of Brooklyn. It was constructed in 1891, and solemnly consecrated on Nov. 23, 1901. To celebrate the 117<sup>th</sup> anniversary of the consecration, a traditional Latin *Missa Cantata* was offered by Father Rafael Perez on Wed. Nov. 21, 2018.

## News from Latin Mass Society of Northeast Missouri

LLA member, **David Barton**, reports that on Sunday, Dec. 2, 2018, the society will celebrate 36 months (3 years) of consecutive monthly Latin Masses at St. Rose of Lima Church in Novinger, MO. The society has removed the red carpeting and refinished the original wood floors in the sanctuary. They are now working to restore the original Communion rail, which had been moved to the choir loft in a previous renovation. The society is grateful to Fr. Kevin Drew, and other priests, who have traveled, often for several hours one way, to offer this monthly TLM.

Father Dylan Schrader has begun to offer a monthly traditional Latin Mass on the first Sunday of the month, at noon, at St. Brendan Church in Mexico, MO. The first such Mass was offered there on Dec. 2, 2018.

St. Columban Church in Chillicothe, MO celebrated the feast of their patron saint, St. Columban, on Nov. 23, 2018, with a Solemn High TLM. This was the first such Mass offered at the church “in many decades.” Gregorian chant Ordinary and Proper were provided by the traditional sisters, Benedictines of Mary, Queen of the Apostles, from the Abbey of Our Lady of Ephesus, in Gower, MO.

These same Benedictines recently celebrated the solemn consecration of their new Abbey Church. They have also released sheet music in pdf form of many of their musical selections contained on their various CD's (e.g. “Caroling at Ephesus”, “Marian Hymns at Ephesus”). For \$25 per song, the purchaser may make unlimited copies for his/her choirs. More detailed information can be found at:

<https://benedictinesofmary.org/content/sheet-music>

## News from CMAA (Church Music Association of America)

The CMAA Forum recently published a letter from a Polish priest to the Pontifical Commission *Ecclesia Dei* with questions regarding the offering of Mass in the Extraordinary Form. The Forum also published the answer from the Commission, dated 14 November 2018. To see both letters in full, go to <https://forum.musicasacra.com/forum/discussion/16639/pced-answers-dubia-regarding-ef>.

## 2019 Ordos for the Extraordinary Form now available for purchase

Romanitas Press has their new Ordo available for purchase. Go to <http://www.romanitaspress.com/ordo>  
The Priestly Fraternity of St. Peter Ordo may be found here: <https://fraternitypublications.com/product/2019-liturgical-ordo-fssp-directory-domestic-shipping-included/>

## News from *Una Voce*

*Una Voce* Mississippi facilitated the celebration of a Solemn High Mass (EF) at St. Jude Church in Pearl, MS, on Sunday, October 28, 2018, for the Feast of Christ the King. It is believed that this is the first such Mass at St. Jude's since the liturgical reforms of the 1960's.

*Una Voce* Puerto Rico has a very active email notification system (in Spanish) from their president. It includes Mass times at local churches and other events. You do not have to live in Puerto Rico to subscribe. Go to <http://unavocepr.blogspot.com/2013/11/la-misa-tradicional-tiene-algo-para.html#facil> to sign up (Fill in your email address on the right side of the screen.).

## News from the Jubilee Museum

The annual Christmas Display at the Jubilee Museum in Columbus, OH, opened on Friday, Nov. 23, 2018. The museum will be open DAILY until Sunday, Jan. 6, 2019, to allow visitors ample opportunities to visit their collection of over 400 nativity sets from five different continents. Admission is \$10 for adults and \$5 for students and seniors. For more information go to <https://jubileemuseum.org/event/christmas/>

## News from Syracuse, NY, Latin Mass Guild

Father Peter VanLieshout at St. Francis Church in Phelps, NY (Rochester Diocese), has begun offering the TLM on Holy Days of obligation at 5:30 pm. Father VanLieshout also notified President Morris that a Solemn High Requiem Mass was offered on All Souls Day at the All Souls Chapel in Holy Sepulchre Cemetery, Rochester, NY. St. Francis Church is part of St. Peter's Parish, along with two other church locations.

## 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.

## Society for Catholic Liturgy: Call for Papers

The 2019 annual conference for the Society for Catholic Liturgy will take place Sept. 26-28, 2019, at the Cathedral of SS Peter and Paul in Providence, RI. The theme is, "The Sacred Liturgy and the Family." The deadline for submitting proposals for presentations at the conference is January 14, 2019. Details for submittal can be found at:

<http://liturgysociety.org/annual-conference>

## May a Layman Serve as a Subdeacon in the Extraordinary Form?

[excerpted from "Tridentine Community News", Nov. 11, 2018 edition]

The offering of a Solemn High Mass in the Extraordinary Form requires both a Deacon and Subdeacon, in addition to the priest who is offering the Mass. The 2009 edition of Fortescue's Ceremonies of the Roman Rite Described, states that originally the only men who could serve as Subdeacon were those who had been ordained to any of the minor orders, and those who had received tonsure (the ceremonial cutting of hair at the commitment to religious life).

Pope Paul VI's 1972 Apostolic Letter, *Ministeria Quaedam*, abolished the minor orders of porter, lector, exorcist, and acolyte. It further eliminated the major order of subdeacon. The document replaced them with "ministries," of which Acolyte is one.

The entity that governs these matters is the Pontifical Commission *Ecclesia Dei* in Rome. In 1993, the Commission issued Protocol 24/92, which noted that, "In the past, the employment of a person who had received the ministry of acolyte acting as subdeacon was tolerated. This usage may continue to be tolerated." In such a case, the maniple is not worn.

In response to this ruling, some dioceses have begun to install laymen as Acolytes. Lincoln, NE, St. Louis, MO, and Detroit, MI, are examples. Interested laymen need to petition the Bishop of their particular

diocese, for this installation ceremony to take place.

A source of confusion regarding the term, "acolyte" is due to its common use to refer to any and all altar servers as acolytes. This usage in both Ordinary and Extraordinary Form Masses has blurred the distinction between a properly instituted acolyte, and a locally trained altar server.

A thorough reading of the original Apostolic Letter is most illuminating in this regard. For an English translation, see: <http://www.ewtn.com/library/papaldoc/p6minors.htm>

### **Resources for Traditional Catholic Items**

In addition to the Jubilee Museum, and your local diocesan Reclamation department, where can one look for traditional Catholic items that have either been damaged or removed from your church? Here are some resources that have come to the attention of the Association. If you can recommend other resources, please send that information to the Newsletter Editor, for inclusion in future LLA newsletters:

<https://www.fynderskeepers.com/> located outside of Kansas City, KS

<http://www.usedchurchitems.com/> located outside of Pittsburgh, PA

<http://www.kingrichards.com/> located outside of Atlanta, GA

<https://www.statuesrestorationsplus.com/> located in St. Louis, MO

### **The Holy Mass During the First World War**

If you have not seen these images of Holy Mass being offered for soldiers on both sides of the war, they were recently republished to commemorate the 100<sup>th</sup> anniversary of Armistice Day (now called Veterans' Day) on November 11, 2018. [http://www.newliturgicalmovement.org/2018/11/the-holy-mass-in-first-world-war-photo.html#.W\\_2mY4tKjX4](http://www.newliturgicalmovement.org/2018/11/the-holy-mass-in-first-world-war-photo.html#.W_2mY4tKjX4)

### **Which Latin-English Hand Missal should I buy to use at the Extraordinary Form Masses?**

by James Mooney and Bill Guelker

If you are someone who has been using the worship aids or paperback missals that various churches are providing for use at the traditional Latin Mass, you may want to ask for a more permanent hand missal as a Christmas gift. Our email contact address at [Help@ExtraordinaryForm.org](mailto:Help@ExtraordinaryForm.org) has received multiple queries like this recently. Here is a web address with some information on Latin-English missals for "Tridentine" or Extraordinary Form Masses:

<https://www.saintanneshelper.com/catholic-missal.html> This site also includes links to vendors that sell the different missals described in the article.

There are two "current" Missals that I am aware of: "Roman Catholic Daily Missal 1962" from Angelus Press (SSPX) in Kansas City. I have one of these. I bought it because I liked its format better than the other which is from Baronius Press (FSSP) called "The Roman Missal 1962." Here is a review of them by Father Z: <http://wdtprs.com/blog/2008/02/review-angelus-press-hand-missal/> Both are available from Amazon for about \$65. [Bill]

Personally I mostly use the oldest one of the bunch, the St. Andrew's Missal. That said, sometimes it differs from the "1962" Mass that one is attending. This issue would mostly come up during Holy Week. The St. Andrews also has a lot of "extras" such as Vespers for Sundays and Feasts and a lot of good commentary on the meaning of each Sunday's Mass. I also have the Lasance, St. Joseph, and New Marian missals, and love



these too. The Lasance is biggest and hardest to hold with one hand, but it has a lot of "extras" by way of prayers and explanations. [James]

### **Q & A about Hosts consecrated at an Ordinary Form Mass, but distributed at a subsequent Extraordinary Form Mass**

In response to a question sent to President Morris last month, LLA member, Father Brian Harrison, composed the following reply:

The claim that "the Ordinary Form and the Extraordinary Form are different rites, and that Canon Law forbids the use of the Eucharist from a different Rite" is totally false! The two forms are both forms of the Roman Rite. It is perfectly acceptable for Hosts consecrated at an Ordinary Form Mass to be distributed at an Extraordinary Form Mass—and vice versa.

Even if they were two different rites (like Oriental Catholic rites) there is nothing to prevent a Latin-rite Catholic from receiving Communion from an Eastern-rite priest. In fact even Eastern Orthodox believers (non-Catholics) are allowed by the new Canon Law to receive Catholic Communion, and vice versa, in cases of necessity (like danger of death).

Some Traditionalists won't receive Communion with '*Novus Ordo*' Hosts because they harbor doubts about the validity of *Novus Ordo* Masses. They either think the rite itself is invalid, or that even if it's valid in itself, it won't be a valid Consecration if the *NO* priest doesn't have an orthodox belief in Transubstantiation. Actually, the Consecration will be valid even then, provided that the priest seriously intends to 'do what the Church does', i.e., celebrate the Eucharist. This assurance is a long-standing Tradition in the Church, that has protected the faithful against any and all sins and shortcomings of the priest who is offering Mass.

#### **The Meaning of the Old Liturgy by Dr. Robert Moynihan**

[excerpted from Letter #77: The Shekinah and the Old Mass, dated Nov. 19, 2018]

The essence of the Catholic liturgy is the "presence" (dwelling, habitation) of the true God in our very space and time. This "presence" is referred to in Jewish theology as God's Shekinah, the unutterable and surpassing "glory" of the Lord's presence. The Shekinah is glorious because of God's majestic holiness. This holiness is an ontological quality – God is holiness, He is "holy," the essence of His being is "to be holy" or "to shine forth in holiness"). This is why Jesus said, "God alone is holy."

This is also why, in the Catholic liturgy, shortly before the consecration — shortly before the arrival of the King of all — we sing the powerful, ancient, awe-inspiring "thrice-holy" ("trisagion," the "three times holy") hymn: "Holy, holy, holy" ("Sanctus, sanctus, sanctus," as it was in the old Latin). Hearing this prayer at Mass as a child, I asked my father what it meant. "That is the name of God; holiness is His nature," he told me. In this way I was introduced into a conceptual world of immanent and transcendent, earthly and heavenly, holy and profane.

In this sense, the liturgy, the Mass, was my earliest, most profound formation (*lex orandi, lex credendi* -- "the law of praying is the law of believing"). There was born within me, attending Mass in the 1950s, before the Council, a certain veneration for that old liturgy, though spoken in another language. The veneration was not primarily because of what the liturgy was in itself, its prayers and chants and hymns and gestures — though those things were certainly also a motive for veneration — but because of what it pointed to.

That old liturgy, as I witnessed on those Sunday mornings that even today, as I recall them, seem dense with significance, made what was intrinsically "beyond" and "unknowable," "invisible" and "transcendent," into what was able somehow to be within reach — to be known despite its unknowability, to be visible despite its invisibility, to be immanent, here with us, despite its transcendence, as we knelt uncomfortably in the pews of St. James Church in Danielson, Connecticut, where my father, who is now 92, was a school teacher.

That liturgy gave us an incontestable sense of our dignity as humans, in relation to the uniquely holy God, the source of all true dignity — because we were connected to Him, sought by Him, bound to Him. And this sense of inalienable dignity became a source of social and political conviction. We were "sons and

daughters of God," though we were hardly able to tie our own shoes, or neckties, and we were "brothers and sisters of Christ," along with all the children of the world, against all the Herods who might menace us with destruction, in their ferocious desire to kill our eldest brother, Christ. For this reason, the old liturgy was, for me, never a matter of any "right-wing" political or social agenda.

It was rather at once the inspiration and the guarantee of my conviction that all of us should commit ourselves to a discipleship which would comfort the oppressed, weak, impoverished, and give sight to the blind, and give hope to the hopeless.

Far from being something external to me, the old liturgy seemed to me something like the very tunic of Christ, His robe, the warm garment that He wore as He walked in Palestine. Having suffered and having risen, **the robe He now wore was the liturgy**, which contained at every turn His words, above all, "Do this in memory of me," and which also contained the words of His ancestor, King David, whose Psalms echoed mysteriously down over 3,000 years from 1,000 BC to the liturgies of my mid-20th century childhood.

All this means that my understanding of the liturgy has little in common with the understanding I sense in most of those who discuss the liturgy today. They speak of the liturgy as a collection of words and actions that are clear and understandable, and are connected with "human rights," while I recall the liturgy as Christ's robe, wrapping me in a sublime "presence," the glory of the divine dwelling which surpasses all human understanding.

An age which seeks to reveal all secrets by dissecting, weighing, and measuring, cannot appreciate a time and a culture (a preconciliar time and a preconciliar culture) which took reality as a seamless garment, as a continuum flowing from the holy, toward the profane, then back again to the holy, from blessed union with God, to tragic separation from God, and then, finally, to joyful reunion with God.

The Catholic liturgy, the Mass, is, or ought to be, oriented toward and made into a living ritual in and through and by God's "presence," by His unutterable "glory" — a glory no eye can see, and no hand can touch — except, astonishingly, in the consecrated Eucharistic host... seen by the eyes of faith. The Catholic liturgy is truly the locus, the "place," here and now, in Danielson and Assisi and Rome and Moscow and Beijing and Jerusalem and in every place the Holy Sacrifice of the Mass is celebrated, where the words "this place is holy" ("Hic locus sanctus est," as it says on the threshold of the Portiuncula in Assisi) take on real meaning...

During our liturgy, the glory ("Shekinah") of the eternal, all-holy God, the God of Abraham, Isaac and Jacob, dwells with us in this temporal and fallen world. This is why people in church have, age upon age, bowed their heads. This is why they have genuflected and knelt.

And this is why they have examined their consciences (the most noble part of any human being) before receiving the consecrated host, God Himself — though to the senses the presence of the divinity is undetectable. The real presence of the real God in these liturgies nourishes the soul of all those present, who are all made in His image and likeness.

### **The Scandal of the Modern Catholic Funeral**

by Peter Kwasniewski [excerpted from LifeSite News, Nov. 2, 2018]

Once upon a time, a very important person in my life died. I attended the funeral. It was a *Novus Ordo* "canonization" ceremony, conducted by a priest and three women in skirt-suits ministering in the sanctuary. Everyone at the funeral was dressed in black—except for the priest, who was wearing white. The disjunct was glaring. The contrast between the deep human instinct of mourning, which can be said to be an ineradicable part of the *sensus fidelium*, and the "liturgical reformers" who introduced white as a color for Masses for the dead, was never so obvious to me.

The day before, however, my family and I had gone to a traditional Requiem Mass, sung by a priest friend. The contrast was not just profound, but shocking. Between that day and the following, we were emotionally suspended between two radically different offerings for the dead: one that took death with deadly seriousness, that cared about the fate of the departed soul, and allowed us to suffer; another that shuffled death to the side with platitudes and empty promises. The contrast between Friday's black vestments, *Dies irae*, and whispered suffrages and Saturday's white chasuble and amplified sentiments of universal goodwill seemed to



epitomize the chasm that separates the faith of the saints from the prematurely ageing modernism of yesterday.

I found myself thinking: The greatest miracle of our times is that the Catholic Faith has survived the liturgical reform.

A correspondent once wrote to me about his own similar experiences, and I would like to share his reflections.

“I’ve just returned from my grandfather’s funeral. He was a fallen man, whose hope of salvation rests only on God’s infinite mercy and many of our prayers—a reality which was lamentably absent from the prayers and ceremonies of the new order of Christian Burial as I experienced them. I can’t tell whether the priest was selecting only the most sanguine of the options in every case, or whether he was reading the proper prayers constituting the rite, but I was appalled throughout to hear absolutely no mention of purgatory, atonement for sin, or even the shadow of a doubt that the deceased is already in heaven. Instead, from beginning to end, we were bid to rejoice that the soul of Grandpa stood even now in the light of God’s face.

In fact, the almost off-handed blitheness and platitudinous manner with which the need for tears and mourning was dismissed, was really quite offensive. As if to say, ‘Death’s really not such a big deal, after all.’ Of course, the white vestments and pall only added to that impression, so that I was overwhelmed with the sinking and sickening feeling that here, too, the new funeral rite offers us a symbolically denuded, sensitively reconstructed, sterilized and therapeutic experience of Christian mourning that refuses to quake in the face of awesome metaphysical realities, in the face of the fearful judgment seat of Christ. In short, I felt cheated. If this is all we get at death, is the Christian life really worth living? Is it really so heroic to die in the faith, if our fate is so predictable? My father and I declared afterwards, in the presence of witnesses, that we are to be given a traditional funeral at any cost!”

The primary purpose of the traditional Mass for the Dead is to pray for the soul of the departed, that it may be saved and, if in need of purification (as the vast majority of saved souls will be), may be delivered soon from the fires of Purgatory. Hence the ancient Requiem Mass focuses all of its attention on the faithful departed. There is no homily; gone are blessings of certain objects or of the people; a special *Agnus Dei* begs for the repose of souls; the Propers are a continuous tapestry of prayers for the dead; and so forth.

The way that modern funerals have been turned towards the emotional relief of the living and the “celebration” of the mortal life of the deceased is, in reality, a double act of “uncharity”: first, it deprives Christians of the opportunity to go out of themselves by praying for the salvation of their loved one’s soul; second, it deprives the departed soul of the power and consolation of collective prayer on its behalf. It is bad for the dead and bad for the living.

How we pray for the dead, how often we pray and how much we pray, makes a real difference. Prayer, including the offering of the Holy Sacrifice of the Mass, is a particular human action that takes place in time and space, and therefore has an effect proportionate to the intensity with which it is performed and offered to God. Praying intently and frequently for the souls in Purgatory is good for them and good for us.

To be able to do so, we must believe in what we are doing, be reminded of its meaning and its urgency by the very prayers themselves, and have suitable opportunities at our disposal. The postconciliar church has deprived Catholics of all of these things to one degree or another, and it is only now, in the spreading rediscovery of liturgical tradition, that we are beginning to see the return of earnest prayer for the dead at traditional Requiem Masses.

What, then, are we to do? We must restore the Requiem Mass whenever and wherever possible. We should give priests who can celebrate it stipends and intentions. We should make sure our Last Will and Testament includes specific instructions to have a traditional Latin Requiem Mass offered for us, and leave some funds for it. (It should be noted that any Catholic is permitted to ask for and receive an Extraordinary Form Requiem Mass.) We should attend Requiem Masses when they are offered in our vicinity and pray earnestly for the dead, as we hope someday our loved ones will do for us.

### **Encouraging Words from Cardinal Sarah – September, 2018**

Although the following words were originally spoken in French to the members of the *Association Pro Liturgia*, in France, this English translation could just as well have been delivered to members of our Latin Liturgy Association.

“I would like to take this opportunity to express my profound gratitude to each of you for your determination to defend and promote the liturgy of the ordinary form of the Roman Rite in the Latin language, even despite obstacles that stand in your way in this undertaking. This defense must not be mounted with weapons of war, or with hatred and anger in your hearts, but to the contrary, ‘Let us put on the breastplate of faith and love, and for a helmet the hope of salvation.’ May God bless your meritorious efforts and ever make them more fruitful!”

#### **From the Editor**

Please send us your comments, critiques, observations, news reports, event notices, or essays. 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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**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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Latin Mass community.*

*Send announcements,  
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# 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:**

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