

From the President

The national officers are making plans for a national LLA convention next year, in 2020. I had one LLA member who is a priest, volunteer his church for one of the Masses—but no one else in his city volunteered to be the local contact for making all the other necessary arrangements. I telephoned and emailed several people directly to request their assistance and advice. The end result of all my inquiries and conversations is that the St. Louis Chapter has agreed to host the 2020 LLA National Convention in July, 2020. We do not have the exact dates yet. We have to wait for Major League Baseball to release the 2020 schedule for the St. Louis Cardinals. If there are home games scheduled on a particular weekend, hotel prices go up, and parking around St. Mary of Victories Church becomes a problem.

When I contacted the Cardinals Main Office, they assured me that the schedule should be released by September 1, 2019. So, I should be able to have the exact dates for the Convention by the time of the next LLA quarterly newsletter in September.

At this time, I am requesting that any members who have preferences or ideas for speakers that they would like to hear at the convention to please email me at morrisrp@swbell.net with your suggestions. I have already received confirmation from the ALL (Association for Latin Liturgy in the UK) that they will send a representative, who will speak to us on Latin liturgy in the UK.

If you have not visited the LLA website recently, I would encourage you to do so. Webmaster and Newsletter Editor, Bill Guelker, has been wanting to do something to publicize events that we receive notice of “in between” quarterly newsletters. The result is a new Events page on our www.latinliturgy.com website. Be sure to “Refresh” the page, if the Events tab does not show up when you go to the site. Thank you to Cherie Guelker, Bill’s wife, who has volunteered to maintain the Events page, and keep it current. Please continue to send event announcements to President Morris at morrisrp@swbell.net. She will forward them to Cherie.

Memor et fidelis

Regina Morris, President
Latin Liturgy Association
June 24, 2019

News from the Chapters

Cleveland Chapter

Here is **Jim Pauer’s** report on Cardinal Burke’s Mass at Immaculate Conception on December 8th. Some LLA members will remember Immaculate Conception Church, on the corner of Superior Avenue and East 41st street, as the location of the Solemn High Mass at the LLA’s 1995 convention in Cleveland.

“His Eminence was assisted by Fr. Bede Kotlinski, OSB, archpriest. Fr. Jeffrey Weaver served as Deacon. There were both subdeacon and subdeacon of the cross. Four acolytes served as attendants at the throne. A good complement of servers from Immaculate Conception and other area Extraordinary Form parishes filled the roles of masters of ceremonies, acolytes, thurifer, boat bearer, torch bearers and additional sanctuary attendants. Three orders of knights were represented in the processions to and from the altar: Columbus, St. John, and Constantine. Following Mass, His Eminence carried the monstrance in a Eucharistic procession through the church on this occasion of the patronal feast of the parish. There were canopy and ombrellino. A capacity congregation filled the church – approximately 750 in the pews and some standees. Many visitors came from out-of-town, including some from Buffalo and Detroit. The schola cantorum of the Lyceum, a traditional liberal-arts Catholic high school on the city’s east side, sang the *Missa Brevis* of Palestrina. Fr. Frank Godic, pastor, welcomed Cardinal Burke. In his sermon from the faldstool, Cardinal Burke encouraged the faithful to ‘storm heaven with prayer, especially the rosary’ during these troubled times in the Church.”

Philadelphia Chapter

William Torchia reports that the St. Charles Borromeo Seminary property has been sold to Main Line Health systems for an undisclosed amount. The 75 acre property includes 19 buildings, half of which are currently boarded up and unused.

The main college building has been designated as a Class 1 Historic Resource by the Lower Merion Township Board of Commissioners. This designation could prevent future demolition of the 1928 “palatial” structure. The diocesan seminary has been in existence since 1832 – in several locations. The seminary has permission to continue its operation at the existing site for up to five years while plans for downsizing and relocating are finalized.

Pittsburgh Chapter

Dr. Joseph Beierle reports that on May 19, 2019, Canon William Avis, ICRSS, announced to the people of St. John XXIII quasi-parish that they will be moving to a new location, as of July 1, 2019. Bishop David Zubik wrote a letter to the members of the quasi-parish that the new location will be what is currently called Risen Lord Church, Marshall-Shadeland. Dr. Beierle recalls the former name of the church, St. Francis Xavier, since that is where he attended elementary school. It is hoped that the Institute of Christ the King, Sovereign Priest, will see fit to restore the original name to the church, when they locate there.

St Louis Chapter

On June 28, 2019, at St. Joseph Church in Westphalia, MO, there will be a special EF Latin Mass for the Solemnity of the Sacred Heart of Jesus. Singers and servers are still needed. Contact extraordinaryform@diojeffcity.org for more information. Following Mass, the Act of Reparation to the Sacred Heart will be prayed. A plenary indulgence may be gained, under the usual conditions.

News from Members

LLA Lifetime member, **Raymond Wacker**, informed us of the passing of another LLA Lifetime member, **Father Federico G. Higuera**, in September, 2018. Besides being an LLA member, Father Higuera had been pastors at several different churches in IL, most recently at St. Mary’s Church in Anna, IL. Father Higuera had been born in Mexico and came to the US in the 1970’s. He was ordained in 1982. He was instrumental in facilitating various Hispanic ministries in southern Illinois over many years. His most well-known saying was, “Jesus, I trust in You.” *Requiescat in pace*, Father Higuera.

LLA member, **Will Torchia** says, “The following link is the actual letter sent to all of the bishops of the Catholic Church. It is twenty (20) pages long. It is *not easy reading* and has to be read slowly, and it should not be attempted to be read in one sitting. It is far too deep and detailed. It comes across very quickly that this letter is no joke, but will most likely be considered one of the most important documents ever written in the history of the Church, if not in the history of this papacy. Every Catholic should read this letter in order to grasp the gravity of its purpose and meaning. Please share it far and wide. It is written at what is obviously perceived by its authors as a major “turning point” in the history of the Church and could very well have been written in light of the upcoming Amazon Synod this fall, which has been described in the words of one German Bishop as, “After which, the Catholic Church will never be the same.” We all must take this intervention very seriously as Catholics who wish to remain Catholic and not find ourselves slowly sliding into a new religion which still claims to be called the Catholic Church. <https://www.documentcloud.org/documents/5983408-Open-Letter-to-the-Bishops-of-the-Catholic.html> [Ed. Note: Of the 19 signers of the letter, none are current LLA members.]

News Notes

Update on petition to move the body of Archbishop Fulton Sheen

As of Thursday, June 8, 2019, the New York Court of Appeals ruled thusly: Motion No. 2019-468 In the Matter of Joan Sheen Cunningham, Respondent, v. Trustees of St. Patrick's Cathedral et al., Appellants: Motion for leave to appeal **denied** with one hundred dollars costs and necessary reproduction disbursements. An attorney working for Ms. Cunningham said that the next step is to apply for a permit to disinter the body. Ms. Cunningham will work through a local funeral home to transfer the body to Peoria, IL—where Archbishop Sheen was born, raised, attended the seminary, and was ordained. The Peoria diocese will then be able to resume the cause for the beatification of Archbishop Sheen. LLA member, **Monsignor Richard Soseman**, was actively involved in this process.

Latin Mass at Boston College

Una Voce Boston College has completed a successful year, following their reorganization in 2018. The last EF Latin Mass for the 2018-2019 school year was at St. Joseph’s Chapel in Gonzaga Hall on May 10, 2019. The group also sponsors Latin Masses in the Ordinary Form, depending on priestly availability.

Harrison Butker Interview with EWTN

Harrison Butker is a place kicker for the Kansas City Chiefs professional football team. On May 9, 2019, EWTN published a 13 minute excerpt on youtube of his recent interview, sharing his life: his childhood, questioning his faith, and then rediscovery of the Sacrament of Confession, and the Traditional Latin Mass – at which he serves. To watch, go to: <https://www.youtube.com/watch?v=FEfq7PFLypY&feature=youtu.be>

“Ottaviani Intervention” turns 50

Pope Paul VI promulgated the New Order of Mass on April 4, 1969. This fiftieth anniversary is noted elsewhere in this newsletter (See article on Conference Report: Fifty Years of Problems with the New Mass.) Subsequently, a group of twelve theologians, under the direction of Archbishop Marcel Lefebvre, completed a “Short Critical Study of the New Order of Mass” in Italian. Alfredo Cardinal Ottaviani and Antonio Cardinal Bacci wrote an introductory letter, and submitted it to Pope Paul VI. Although the study was dated 5 June, 1969 (Feast of Corpus Christi, that year), it was not presented to the pope until September, 1969. An English translation can be found at www.ewtn.com/library/curia/reformof.htm It is noteworthy that many of the cautions and warnings included in the Study, still have merit today, fifty years later.

The Paideia Institute

LLA member **William Torchia**, recently shared his knowledge of the programs of The Paideia Institute. The Paideia Institute for Humanistic Study is a non-profit educational organization, focused on promoting the studying and appreciation of classical languages. It was founded in 2010 by former students of Father Reginald Foster. The Institute is headquartered in NYC, but runs programs in several international cities, including Rome. As I was reading some of the articles in their online magazine, *In Media Res*, I learned about the oldest surviving written account of a Christian pilgrimage. It was written (in Latin) by a woman named Egeria in the late 4th century. For more information go to <https://www.paideiainstitute.org/>

Philadelphia Choir Camp for Boys and Girls

The second annual *Cantate Domino* Choir Camp for boys and girls, aged 7-15 will take place at the Philadelphia Cathedral, July 8-10, 2019, 9 a.m.-2 p.m. daily. The public is invited to the final concert on Wednesday evening, July 10, 2019 at 7:00 p.m. For more information go to <http://cathedralphila.org/music/choirs-at-the-cathedral-basilica/>

Society for Catholic Liturgy Annual Conference

The annual conference of the Society for Catholic Liturgy will take place in Providence, RI, Sept. 26-28, 2019. Liturgies will include a Solemn Mass in the Ordinary Form at the Cathedral of Ss. Peter and Paul, offered by His Excellency Bishop Thomas Tobin, and a Latin Mass in the traditional Dominican Rite, offered at a local Dominican parish. Numerous scholarly papers will be presented, including those authored by LLA members Professor William Mahrt, and Rev. G. Dennis Gill. The theme of this year’s conference is, “The Sacred Liturgy and the Family.” For more information, go to www.liturgy.society.org/annual-conference

New Book launched on the Traditional Latin Mass

The Latin Mass Society of England and Wales used two recent events to launch a new book: [The Case for Liturgical Restoration: Una Voce Studies on the Traditional Latin Mass](#). Dr. Joseph Shaw is the editor. On June 14, 2019, in Oxford, and on June 18, 2019 in London, special events were held. Felipe Alanis Suarez, President of *Una Voce* International, came all the way from Mexico, where he lives, to address those gathered for the launch. The book is a collection of various position papers published by the International Federation. Topics include active participation, the role of the laity, eastward orientation, extensive silence, the use of Latin and Gregorian chant, male-only service of the sanctuary, Communion received kneeling and on the tongue, the calendar, the lectionary, veiling, fasting, and the needs of the New Evangelization. The book is available in the US through Amazon.

Essays, Excerpts, Et Cetera

“The Fidelity of the City of Rome to the Mass of the Ages”

by Roberto de Mattei

[excerpted from Remnant Newspaper Online, May 24, 2019]

Rome, in addition to remaining the perennial center of universal Christianity, is also the place where, in the last fifty years (since the promulgation of the *Novus Ordo Missae*), an unwavering loyalty to the ancient Roman Rite has been displayed by both the clergy and the laity alike.

Beginning in 1965, still during the Council, there was initiated the celebration of a Mass which foresaw many parts being celebrated in the vernacular tongue with the altars turned around to face the people. On March 7, 1965, Paul VI celebrated Mass in Italian in a parish in Rome and exhorted the parish priests to work together for the application of the reform.

In Rome, as in other parts of the world, there was resistance to the liturgical reform, which saw its first expression in the foundation of the international *Una Voce* association. *Una Voce Italia* was founded in Rome on June 7, 1966. Its president was Duke Filippo Caffarelli (1901-1975) of an ancient Roman family, and its vice-president was the writer Eugenio Montale.

On January 7, 1967, Caffarelli met in Paris with representatives of *Una Voce* from thirteen other countries to organize the *Foederatio Internationalis Una Voce* (FIUV). At this gathering Dr. Eric Vermeheren de Saventem (1919-2005) was elected as president, and Caffarelli was elected as vice-president.

On March 4, 1967, the recitation of the Canon of the Mass in a loud voice and in the vernacular tongue was authorized. On April 3, 1969, the Apostolic Constitution *Missale Romanum* was issued, which consisted of two documents: the *Institutio Generalis Missalis Romani* and the new *Ordo Missae* itself. The texts had been formulated by the *Consilium ad Exsequendam Constitutionem de Sacra Liturgia*, established in 1964 by Paul VI, who had named as its secretary Bishop Annibale Bugnini.

During those very same days, a group of theologians gathered in Rome to draw up a rigorous critique of the new liturgy entitled *Breve esame critico del Novus ordo Missae*. In October, 1969, the text was sent to Paul VI with an accompanying letter from Cardinals Ottaviani and Bacci. [Ed. Note: This document is described elsewhere in this newsletter.]

On June 6, 1969, the bishop of Fribourg [Switzerland], François Charrière, had authorized Archbishop Lefebvre to open an international boarding school in his episcopal see. Faced with an increasing demand for admission, a second house was acquired at Ecône in the Valais, which became the formation center of the International Priestly Fraternity of Saint Pius X, canonically erected on November 1, 1970, in the Diocese of Lausanne-Geneva-Fribourg. The Holy See warned Archbishop Lefebvre not to ordain his seminarians.

On June 28-29, 1970, groups of Catholic traditionalists from all over the world converged on Rome to take part in a pilgrimage of prayer and expiation. On the morning of June 28, Holy Mass was celebrated at the Coliseum. In the afternoon the pilgrims gathered at the Basilica of Saint Mary Major where they swore fidelity to the Tridentine Mass at the tomb of Saint Pius V. Then, as they recited the Rosary and held their banners high, they processed to the tomb of Saint Pius X at St. Peter's Basilica. These faithful pilgrims passed the night of June 28-29 in St. Peter's Square, praying under the window of the Holy Father.

We should also recall a 1971 "memorandum" in which more than 100 distinguished people from all over the world requested that the Holy See "would want to consider with the greatest seriousness what a tremendous responsibility it would have before the history of the human spirit if it would not consent to allow the Traditional Mass to live on perpetually." Those who signed included: theologian Romano Amerio, Agatha Christie, Graham Greene, Yehudi Menuhin, Malcolm Muggeridge, and Bishop Emeritus Bernard Wall.

Three international pilgrimages took place in Rome with the purpose of reconfirming fidelity to the Traditional Mass and the catechism of Saint Pius X. The most famous was that of *Credo* in 1975, led by the French writer Michel de Saint-Pierre (1916-1987). Beginning in January of that year an "antimodernist" publication called "*Si si, no no*" directed by the priest, Francesco Maria Putti (1909-1984), was established.

On June 29, 1976, before a group of the faithful gathered from all over the world, Archbishop Marcel Lefebvre ordained 13 of his seminarians to the subdiaconate and another 13 to the priesthood, incurring by this act a suspension *a divinis*. His meeting with Paul VI at Castel Gandolfo on September 11, 1976, did not lead to any solution to the problem.

Princess Elvina Pallavicini (1914-2004), who received a bronze medal for military valor for her commitment to support the monarchist partisans during the German occupation of Rome, had made her Roman palace on the Quirinal hill an important meeting place for the ecclesiastical, political and aristocratic world of the capital. In 1977 the princess invited Archbishop Lefebvre to her historic palace in Rome to explain the reasons for his position. This conference drew the attention of the world to the existence of a group of Roman patricians and nobility, still very much alive, of which Princess Pallavicini was the most combative expression.

During those years, Fr. Antonio Coccia (1914-1998), a distinguished theologian and patrologist, celebrated the Holy Mass according to the traditional rite each day at the Franciscan convent of San Giacomo and on Sundays at the Oratory of San Girolamo della Carità near Piazza Farnese, with the encouragement of Cardinal Alfredo Ottaviani, who often went to see him personally. Father Coccia was a Penitentiary of St. Peter's Basilica, a confessor and spiritual director. He kept the Traditional Mass alive in Rome, and it was publicly celebrated by him and many other priests in numerous Roman churches (the churches of Our Lady of Loretto near Trajan's Column, San Salvatore in Lauro, the church of the Madonna della Luce in Trastevere, San Nicola in Carcere, Gesù e Maria al Corso, SS. Quirico e Giulitta, the Oratory of Caravita).

During all of the very difficult first twenty years after the Council, and still more so during the following years, their commitment permitted the faithful of Rome to assist at Holy Masses on both ferial days and feast days, although they had to wander from church to church to locate the solemn celebrations of Christmas night and the Paschal Triduum.

The indult of *Quattuor abhinc annos* (1984) and the establishment of the *Ecclesia Dei* Commission (1988) assured the liberty of the use of the liturgical books which were in force in 1962.

The vitality of the traditional liturgy was also witnessed to by many illustrious cardinals. On November 11, 1995, Cardinal Stickler celebrated a solemn Traditional Mass in the church of Santo Spirito in Sassia in suffrage for Professor Plinio Corrêa de Oliveira, who had died in San Paolo in Brazil on October 3 of that year.

Among other figures who remained ever faithful to the Traditional Mass was Archbishop Custódio Alvim Pereira (1915-2006), who initiated the practice of the celebration of Mass at midnight at the beginning of the new year on January 1, 2000, in the church of San Gregorio dei Muratori. Other priests often celebrated the Tridentine Mass at the Pallavicini Palace on the night of Christmas, among whom was Abbé Emmanuel Taveau du Chalard of the Fraternity of Saint Pius X.

On May 24, 2003, Cardinal Dario Castrillon Hoyos (1929-2018) celebrated a pontifical Mass in the Basilica of Saint Mary Major.

The *Motu Proprio* of Benedict XVI, *Summorum Pontificum* (2007), reiterated that the ancient Roman Rite was never and never could have been abrogated and confirmed the right of every priest to celebrate it.

In the City of Rome this was realized practically in the erection of the personal parish of Santissima Trinità dei Pellegrini (2008) and in the celebration of the solemn pontifical rites in this and in other Roman churches. Among the churches which further remained faithful to the traditional rite are San Giuseppe at Capo le Case and Gesù e Maria al Corso, which today is administered by the Institute of Christ the King, Sovereign Priest.

Over the last fifty years, the celebration of the Traditional Mass has never been interrupted in Rome. From San Salvatore in Campo to San Girolamo della Carità to Santissima Trinità dei Pellegrini, one thing which all of the Roman churches where the ancient Rite is celebrated have in common is that they are all linked to Saint Philip Neri, one of the patrons of Rome.

In the Eternal City, from 1969 to the present day, the Traditional Mass has always been celebrated. Numerous priests, either incardinated in the diocese of Rome or simply spending time in the Eternal City, have done so. Every Sunday the Traditional Rite is celebrated in Rome in at least five different churches and daily in many other churches, including St. Peter's Basilica.

Gratiam tuam, quaesumus, Domine by Msgr. Bruce Harbert

[reprinted, with permission, from Latin Liturgy,
The Journal of the Association of Latin Liturgy, #155]

The Collect for the Fourth Sunday of Advent (Year A) is especially well known because it is also the concluding prayer of the Angelus – ‘Pour forth, we beseech thee, O Lord, thy grace into our hearts...’ – and consequently is recited by many people three times every day. Our current official translation bids us pray “that we, through the Passion and Cross of Christ, may be brought to the glory of His resurrection.”

A few years ago, attending the Angelus recited by Pope Benedict XVI at noon on a Sunday in Rome, I was struck by a discrepancy between our familiar English version and the text recited by the Pope, who prayed, “*ut . . . ad resurrectionis gloria perducamur.*” This translates as, “that we may be brought to the glory of the resurrection,” or even, “that we may be brought to the glory of resurrection.”

I realise that the latter version, though accurate, would be distasteful to many, who would find it unacceptably vague. But the former brings out more clearly, I would suggest, that we are thinking here of the General Resurrection, in which we hope to participate. This is not a separate, second resurrection, but the resurrection of Christ extended to embrace us. The Latin speaks of His Passion and His Cross, but simply of “the resurrection,” indicating that the suffering was His, but the glory is His and ours.

The insertion of ‘his’ in the English translation has necessitated a change in the conclusion to this Collect. Whereas the Latin uses the standard adverbial phrase beginning, “*Per Dominum...*,” the English ends with a relative clause: ‘His resurrection. Who lives and reigns...’. (The CTS bilingual Daily Missal goes further, altering the conclusion in its Latin text to “*Qui vivis et regnas . . .*” as though the prayer were addressed to the Son, which it is not.) The Anglophone preference for an insertion of ‘his’ here seems to me to illustrate a more general point.

Many of the prayers in our Missal originated in the first Christian millennium, before the Scholastic era. They are more content with allusion, whereas Scholasticism prefers definition. Modern translators, influenced by Scholasticism, tend to view earlier texts through scholastic spectacles, and so produce a more definitive, less allusive translation than the texts warrant, losing subtleties offered by our oldest liturgical texts.

Is the New Mass Illegitimate? By Father Brian W. Harrison, O.S.

[excerpted from Catholic Answers Magazine, March-April 2019 issue]

...Although the Holy Eucharist is meant to be our central sacramental bond of unity and love, it has in this half-century become – tragically – the occasion of serious confusion and dissension. I'd like to issue a call for fairness and moderation in the expression of such concerns. The message the SSPX is sending is all too clear: the *Novus Ordo* Mass, as such, is to be regarded as a non-Catholic form of worship.

That would leave hundreds of millions of the faithful without access to any legitimate Mass, because in most of Latin America, Asia, and Africa, Traditional Latin Masses are very few and far between. Has Christ, then, abandoned all these brethren, leaving them with nothing more than what OnePeterFive calls an “impious” simulacrum of genuine Catholic worship?...

Let's turn to dissidents' doctrinal objections to the *Novus Ordo*. First and foremost is the charge that it undermines faith in the sacrificial character of the Mass. It's true that some sacrifice-expressing prayers added during medieval times have been dropped from the Offertory. But every *Novus Ordo* Mass expresses the doctrine of eucharistic sacrifice at least five times: 1. The priest's secret offertory prayer, praying that our sacrifice will be pleasing to God; 2. His invitation to the

people, "Pray, brethren, that my sacrifice and yours may be acceptable to God the Almighty Father."; 3. The people's response, "May the Lord accept the sacrifice at your hands, for the praise and glory..."; 4. In the Roman Canon and each of the new Eucharistic prayers, the sacrificial character of the Mass is clearly expressed in the texts following the consecration.;

The very words of consecration of the bread in the *Novus Ordo* actually restore an explicit expression of the sacrificial purpose of what is being done: "This is my body, *which will be given up for you.*" The words italicized here (or equivalent expressions) were found in a number of ancient liturgies but are absent from the Tridentine formula.

The lion's share of blame for the deplorable weakening of faith [that many writers have documented in the years following the Second Vatican Council] surely rests with more direct and obvious causes: heterodox theology taught in seminaries, the resulting bad (or nonexistent) preaching and catechesis about eucharistic doctrine, the sharp decline in Mass attendance, widespread liturgical disobedience (often called "creativity"), and sloppy, irreverent celebrations.

A more balanced appraisal of St. Pope Paul VI's intentions would, I think, conclude that, while he indeed wanted a liturgical reform that would help smooth the way back to Catholic unity for Protestants by adopting some of their doctrinally unobjectionable liturgical practices (e.g., using the vernacular and adding more Scripture readings), he insisted on retaining strict fidelity to the Church's dogmatic teaching in both texts and rubrics of the revised Missal.

I'm pleading here that Catholics who prefer the ancient Latin rite (I myself celebrate it on weekdays) respect the wise provision of popes St. John Paul II and Benedict XVI. In their documents restoring its use in the Church, these popes insist, in the interests of Church unity, that those celebrating and attending the Extraordinary Form must also acknowledge the doctrinal correctness and legitimacy of the Ordinary Form

Intemperate excoriations of the *Novus Ordo* are manifestly harmful to Catholic unity and can even lead in a schismatic direction. Please God, the next half-century will see our inevitable disagreements carried out more in the tranquil spirit of the Holy Thursday liturgy: "*Ubi caritas et Amor, Deus ibi est.*"

God's Trunk Show: An *Apologia* for Glorious Priestly Vestments

by Father Michael Rennie

[reprinted with permission, from *Adoremus Bulletin*, March 2019, pp. 7-8]

I have a keen interest in vestments, and I admit I think about them with some regularity. I enjoy the adventure of finding beautiful, antique vestments, researching fabrics, exploring old liturgical catalogs for embroidery designs, and finding, for example, the pattern for a cassock with the perfect number of pleats. This is all to say, I love vestments. My own opinion doesn't really matter, though, and as a priest what really matters is that I am thinking about vestments the way that the Church thinks about vestments. What is really important is that the Church loves vestments, because the way her priests dress at the altar really matters.

It might seem that fussing over priestly clothing items is a waste of time, or egotistical and vain. Why not simply go to the nearest local clergy store, grab half a dozen black polyester shirts off the rack, mix in a few plastic tab collars, and be done with it? That way, today's busy priest can save time to focus on the truly important aspects of his ministry, jobs like balancing the parish budget, writing killer jokes for Sunday's homily, and overseeing the gym renovation. Let's assume that some among you do, indeed, consider vestments a bit of an afterthought to the nitty-gritty of authentic priestly ministry. There was a time I would have agreed with you. The only problem is, at that time, I wasn't Catholic.

I was born and raised a free-church Pentecostal and received my first theological lessons from a stubbornly iconoclastic religious community. When we went to church, it was in a converted warehouse because, we thought, only indulgent Catholics would waste resources on a fancy church building. In that warehouse was a stage with a pulpit. Behind the pulpit was a cross with no corpus. In fact, there were no images of Jesus or the saints anywhere in sight because only idolaters have graven images in their worship space.

We were encouraged to dress casually, and even the pastor appeared for duties wearing designer jeans and an untucked shirt, modeled after the latest fashion trend. After all, only pagan priests wear robes, and only legalistic snobs put on a tie to attend church. This seemed right and just to me, and I never questioned it. Until, that is, around the turn of the century when I stumbled into a Holy Sacrifice of the Mass at Holy Family Cathedral in Tulsa, OK. Here, worship was totally foreign to my sensibilities. I encountered prayer via kneeling and signs-of-the-cross. I saw an image of Our Crucified Lord prominently connected with an altar of sacrifice upon which burned candles—totally inefficient, expensive, gratuitous candles. I saw a priest wearing robes and fancy vestments, and altar boys proudly and diligently going about their work in cassock and surplice. I smelled incense. The light that gently spread across my arms was filtered through stained glass. There was decorative painting, carved wood, and statues of saints. The faithful were bathed in beauty, and beauty was the twitch upon the thread that called me home and converted me.

At the time of my conversion, I was living in Tulsa because I was attending a nearby university founded by the famous Pentecostal televangelist, Oral Roberts. It's funny, I remember walking through the main hall in the classroom building and seeing a model of the Israelite tent of meeting, complete with altar of incense, candles, and gold statues. In class, I studied descriptions and pictures of the way that the high priest dressed in his specific vestments for service in the tabernacle. These vestments looked suspiciously like an alb and chasuble. I also studied St. John's Apocalypse in

Scripture classes and was familiar with the descriptions of heavenly worship which include incense, chanting, white robes, and at the center of it all, a Lamb that had been slain, a true sacrifice. This is the true origin of the Mass. It is a continuation and development of Temple worship, the very same worship that had been commanded by God in excruciating detail.

The Mass is also an anticipation of and participation with the heavenly worship in the throne room of God. Seen in this context, how could anyone consider that vestments are an extra? Here we have the very seed and flowering of worship and devotion—both examples, that which is laid down for us by our ancestors and that which is held out for us as the worship of the Church Triumphant, are replete with beautiful, extravagant vestments. This isn't to say that within our tradition all vestments must look identical, or that old vestments are superior to newer designs, or that the Roman style is better than Gothic style. After all, vestments, like anything in the Church, are in a constant process of adaptation or development.

Take, for instance, my biretta. The one I wear is the three-horned model with a tuft on the top. The biretta is probably a development from a clerical hood, which over time became detached as a skull cap. The horns may have developed from a need to take the hat on and off during Mass more easily. Children everywhere are in awe of my biretta and ask questions constantly about it after Mass. At first, the wearing of a biretta seems like pure affectation, but the fascination of the children holds the key to unlocking the deeper meaning of vestments—they appeal to the imagination and arouse a sense of wonder.

A child wants to know why the priest wears that hat: and now we're off and running. The biretta is worn so that it may be taken off. It is an iconographic display by which a servant of the Church, a sacred minister, confronts the grand mystery of how the glory of God paradoxically throws our humble humanity into deep shadow while at the same time raising us up in dignity.

To prepare for the Holy Sacrifice of the Mass, I dress myself up in the finest head covering to serve as a priest of Almighty God; but at the foot of the altar, a priest is quickly disarmed.

G.K. Chesterton explores the paradox of liturgical garb in Orthodoxy, writing, "The modern man thought [St. Thomas] Becket's robes too rich and his meals too poor. But then the modern man was really exceptional in history; no man before ever ate such elaborate dinners in such ugly clothes.... The man who disliked vestments wore a pair of preposterous trousers. And surely if there was any insanity involved in the matter at all it was in the trousers, not in the simply falling robe.... Becket wore a hair shirt under his gold and crimson, and there is much to be said for the combination; for Becket got the benefit of the hair shirt while the people in the street got the benefit of the crimson and gold." In other words, vestments minimize the personality of the individual man and make him a luminary of the glory of God. It is the law of gift; to the extent we give ourselves away to God in adoration, the more we are clothed in his majesty. God deserves our gift of beauty, and the faithful are fed by it as with a true spiritual feast. There are many types of vestments that are appropriate, but they all come from the same family tree and share one set of specific virtues—they are beautiful, dignified, and directed solely to the glory of God. When wearing them, the priest as individual recedes and the office of the priesthood comes to the fore. As that other great convert-turned-apologist of the early 20th century Ronald Knox says, a priest must not forget that he is only a priest of the universal Church. There is beauty in being thus chastened, and my vestments remind me daily that the Church does not particularly need me for her survival. In exchange, a priest receives a greater gift, which is participation in the priestly ministry of Our Lord. For this reason, a priest must be glorious and he must be set apart.

Nikolaus Gehr, in his book, The Holy Sacrifice of the Mass, writes about a high priest of the Old Covenant named Simon: "And as the sun in his glory, so did he shine in the temple of God...when he went up to the holy altar, he honored the vesture of holiness" (Ecclesiasticus 50:6,12). Gehr comments, "Now, if God even in the Old Law...prescribed such beautiful, such rich garments for the liturgical functions..., how much more is it the Lord's will, that His beloved Spouse should appear at the altar robed in magnificence and splendor, whenever she celebrates that adorable Sacrifice and spreads the Table of the Lord." He goes on, "To the believing eye and mind it would appear as a desecration...to attempt to offer the Holy Sacrifice at the altar in the ordinary everyday dress."

This point is extremely important. As an individual, sinful man, I have absolutely no place at the altar. My merits have not gained me the ministry. Because the soul and body are inextricably interweaved, and the language of our bodies expresses the disposition of the soul, it would be a highly contradictory statement for me to go up to the altar wearing my own, ordinary clothes. To do so would be to proclaim that I am fit to do so, just as I am. Nothing could be more presumptuous or wrong-headed.

Ronald Knox once wrote a book for schoolgirls called, The Mass in Slow Motion. In it, he proposes a thought experiment while the priest quietly prays his "*Judica me Deus*/Judge me, O God" at the foot of the altar. "Imagine", he writes, "that you are appearing before a royal court but have no special clothes. That would put a lid on your misery, wouldn't it? And that is how a priest feels or ought to feel when he goes to the altar."

Spiritually speaking, in the depths of his sinful heart he is unclothed, so he absolutely must step into the sacerdotal office of the priesthood and allow God's mercy to clothe and usher him over the threshold to the altar of sacrifice. Because of this, vestments even in all their variety follow a similar pattern, and a Catholic priest at prayer is generally recognizable as an "icon of Christ the priest" (Catechism of the Catholic Church, 1087).

What is a priest required to wear at Mass? What is the minimum? I'm not an expert in ecclesiastical law, but according

to the General Instruction of the Roman Missal, at least an alb, stole, cincture, and chasuble are necessary for a priest in the Ordinary Form of the Roman Rite.

But to ask our question in terms of minimum requirements is precisely the wrong way to think about vestments. It won't do to assume that simply because a priest technically has the right garments on that it doesn't matter if they are high quality or low, beautiful or ugly. After all, the goal of our worship is not to do the least amount possible, and it isn't to be efficient. The Mass is playfully—almost unnecessarily—beautiful. It operates by its own inner logic and creates its own mystical meaning. Remember, in the service of God nothing is merely exterior, all is figurative of the interior. Which is to say, vestments can preach a homily all on their own with no words.

Beauty at Mass is a reflection of the beauty of God. The unspoken homily goes even deeper, too. We've already alluded to it several times in this essay— God deserves glory, his glory shines through sensible things, and the human body is being redeemed. In *The Spirit of the Liturgy*, Pope Benedict XVI marks the transition from clothing to the body itself, writing of St. Paul, "The Apostle does not want to discard his body, he does not want to be bodiless.... He does not want flight but transformation. He hopes for resurrection. Thus the theology of clothing becomes a theology of the body. The body is more than an external dressing-up of man—it is part of his very being, of his essential constitution."

Do some priests [slowly points finger at self] dive too deeply into the minutia of vestments? Maybe. I'm sure we can all find a prudential line wherein humility crosses over to pride. It is helpful to recall that sacred vestments that are put into the service of the Church are, by their very definition, a source of humility for a priest. They are the living embodiment of the wish, "He become greater and I become lesser." In that wish is the desire to love and serve our Creator the best we possibly can.

Vestments are part of priestly ministry, not an afterthought. Beauty converts hearts and souls—I am living proof of that. If we make a gift of beauty to others through the beauty of sacred worship, we will recognize in priestly vestments an echo of the primordial beauty of God, faithfully witnessed to by the generations of priests, an echo that reverberates and pulls us into the future, drawing our eyes directly to the source of all beauty, the One who spoke creation into existence, Our Lord and Savior, seated upon His throne.

Father Michael Rennie is a Catholic Pastor in St. Louis, where he lives with his wife and children. He is a convert from Anglicanism.

The Secret Lives of Words: Ben Hur, Harrius Potter, and the Classics

By Rick Lafleur

[excerpted from *The Times* of Apalachicola and Carrabelle, April 3, 2019]

Shakespeare and Beethoven, and countless authors, composers, sculptors, painters, and other artists - not to mention philosophers, scientists, architects, medical writers, jurists, and engineers - have been profoundly influenced over the past 2,000 years by our heritage from classical Greco-Roman antiquity.

Among the many highly accomplished modern-day figures who have loved and studied the Greek and Roman Classics are James Baker (former U.S. Secretary of State), Jerry Brown (former Governor of California), Charles Geschke (co-founder of Adobe Systems), NFL quarterback Robert Griffin III (he studied Latin at Baylor), Anthony James Leggett (Nobel Prize winner for Physics), C.S. Lewis ("The Chronicles of Narnia"), J.K. Rowling (some of her "Harrius Potter" books have been translated into Latin and classical Greek), and media mogul Ted Turner.

Young people typically develop their fascination with the mythology, daily lives, and history of the Greeks and Romans, in the elementary and middle grades and high school. The American Classical League (ACL), founded in 1919 and celebrating its centennial this year, has led the way, along with the Society of Classical Studies (formerly the American Philological Association), in advancing the teaching of these subjects in the nation's schools and colleges.

After declining sharply in the 1960s and 70s, Latin enrollments have enjoyed a resurgence at all levels beginning in the 1980s. Nearly 132,000 kids participated in the 2018 National Latin Exam and there are over 139,000 registrants for 2019. Altogether there are upwards of 300,000 Latin students in America's schools and colleges, both public and private, in home-schooling networks, and engaged in independent study.

A Classics-based curriculum has much to offer all its students. First, from the most practical perspective, is the guaranteed boost in language skills, and there's nothing more important. In the "Iliad," Homer characterized the greatest of heroes as "powerful in battle and powerful in speech." Rhetoric, the ability to write and speak persuasively, was essential to all citizens in the highly participatory Athenian democracy and was later at the very heart of the Roman curriculum. In the modern world effective communication skills are vital not only to a successful life, but to a spiritually and intellectually satisfying one.

Countless studies have demonstrated how Latin boosts literacy, especially vocabulary and reading skills. Youngsters with at least two years of the language score significantly higher on S.A.T.'s, than their Latin-less peers. Researchers have shown a significant positive correlation between studying Latin and improved scores on other tests as well—even with college GPA and performance in college English classes. One reason is that at least half of our English vocabulary derives directly or indirectly from Latin, and an even greater number of our more substantive words come to us from the Romans.

Consider, for example, the Preamble to the U.S. Constitution:

"We the People of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defence (sic), promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America."

Here's what's left with the Latin-based words removed:

We the ... of the ... in ... to ... a more ... for the ... the ... Welfare, and ... the Blessings of ... to ourselves and our ... do ... and ... this ... for the ... of

Besides the linguistic element, so much of our cultural heritage comes to us from classical antiquity. Our art and architecture, philosophy and literature, political theory and jurisprudence have their roots in the Greco-Roman world. America's Founding Fathers were broadly educated in the Classics, and the design of our U.S. Constitution, with its careful balance of executive, legislative, and judicial authority, was inspired by the workings of the Roman Republic. Thomas Jefferson famously said of his classical training, "I thank on my knees him who directed my early education for having put into my possession this rich source of delight."

All students enjoy the classical myths introduced in their English and Latin classes, like those about the star-crossed lovers Pyramus and Thisbe, (inspiration for Shakespeare's "Romeo and Juliet") and the bold but reckless teenager Icarus, who flew too close to the sun with the wings his father Daedalus had crafted of wax and feathers and twine. And everybody loves the Greco-Roman tales of ancient heroes and gladiators! Witness the phenomenal success of Russell Crowe's Maximus in the film "Gladiator" and Brad Pitt's Achilles in "Troy."

My own first encounter with the language and legends of ancient Rome came at age 11 in a seventh-grade Latin class. Soon after beginning my study of Latin, I also developed an incurable mania for those "sword and sandal" flicks like "Ben Hur" and "Spartacus" and that whole delightful trove of 1950s/60s Steve Reeves' B movies - "Hercules," "Hercules Unchained," "The Last Days of Pompeii," and "The Avenger," this last one with bodybuilder Reeves as the Trojan prince Aeneas.

But beyond all those exciting stories, certainly the Latin and Classics curricula are as socially and politically relevant today as ever. Teachers are focusing more and more on the richly multicultural civilization of the entire ancient Mediterranean world - not just on politicians and generals like Cicero and Caesar, (though we don't ignore them of course) - but also on the daily lives of persons at all levels of society in the ancient world, rich and poor, men and women, children and slaves. The ancient Roman empire, embracing as it did the peoples of three continents - Europe, Asia, and Africa - was the archetypal "melting pot" long before that term came to be applied to our own country. It was a world largely without skin-color prejudice. Thanks to the almost limitless influences Greco-Roman civilization has exerted upon Western society, including its failings as well as its enormous achievements, we have countless lessons to learn from its study.

To be ignorant of Greco-Roman civilization is to be ignorant of our own roots, and the heritage that we in the U.S. all hold dear. "Democracy" was a word and an institution created by the Greeks of fifth-century Athens. But even the Athenians, Plato and others, were aware of the pitfalls of democracy and its fragility. The growing divisiveness of our political campaigns and elections are a potent reminder of that fragility - and of the importance of education, of the lessons of history, certainly including ancient history, and of the power of language, for good and for ill, in society and the political arena. The more that students learn about our classical past, both linguistically and culturally, the better our chances of preserving the best of western civilization in our American institutions for generations to come.

Rick LaFleur is retired from 40 years of teaching Latin language and literature at the University of Georgia, which during his tenure came to have the largest Latin enrollment of all of the nation's colleges and universities.

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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.

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