

From the President

Happy Feast Day! Since the Blessed Mother, under her title as the Immaculate Conception, is the Patroness of our country, I wish you all a blessed and joyous day!

Since our last newsletter, the national officers and the St. Louis Chapter have finalized a number of aspects of the upcoming National Convention.

Please read the details that follow and **“Save the dates”—July 10-12, 2020**. A Registration Form for the Convention is included as the last page of this newsletter, for your convenience.

A completed application was submitted to the state of Missouri for Sales Tax Exemption, and thanks to our treasurer, Allison Smith, the exemption has been granted and received.

A special message of gratitude needs to be expressed to all of you who have joined or renewed your membership in the Latin Liturgy Association during this past year. We have seen a number of members upgrade their membership to Life Members. This show of confidence and trust in the leadership of the association is most heartwarming. We have also received additional donations from members who already are annual or Life Members. We are growing, slowly, but growing.

I hope to meet many of you personally at the National LLA Convention in July, 2020.

Memor et fidelis

Regina Morris, President
Latin Liturgy Association
Dec. 8, 2019

**2020 Latin Liturgy Association National Convention
St. Louis, MO, July 10-12, 2020
St. Mary of Victories Church, 744 South 3rd St., St. Louis, MO
Convention Hotel: Drury Plaza Hotel at the Arch**

As mentioned in the September newsletter, the 2020 LLA Convention will be held at St. Mary of Victories Church in St. Louis. St. Mary's is the second oldest church in the city of St. Louis and is a half-mile walk from the hotel. If you drive from the hotel, the distance is about a mile, due to one-way streets.

You are not required to stay at the Drury Plaza Hotel. If you prefer to stay somewhere else, and drive to St. Mary's, there will be a guarded lot for parking available, across the street from the church at no extra charge. There is a \$20. per day charge for parking at the hotel (unlimited in and out privileges).

As noted on the enclosed convention registration form, the Historic Church Tour on Friday, July 10 is optional, and has a separate fee. On Saturday morning, we will begin with a sung Pontifical Requiem Mass (Extraordinary Form) for the repose of the souls of deceased LLA members. This Mass will be offered by His Excellency, the Most Reverend Thomas J. Paprocki, Bishop of Springfield, IL. Bishop Paprocki is a Life Member of the Latin Liturgy Association, and has offered Mass at previous LLA conventions.

Our keynote speaker will be Raymond de Souza, KM. Mr. de Souza is a Knight of the Equestrian Order of the Holy Sepulchre of Jerusalem and of the Sovereign and Military Order of Malta. Born in Brazil, de Souza has addressed Catholic audiences in 37 countries. He is fluent in English, Spanish, French, and Portuguese. De Souza is a regular contributor to The Wanderer. You can learn more about him at his website www.RaymonddeSouza.com

Other confirmed speakers include LLA member Monsignor Richard Soseman, who will speak on the canonization process for Archbishop Sheen; and Michele Bowman, artist and restorer of sacred statues and other religious artwork. Our sister organization in the United Kingdom, the Association for Latin Liturgy (ALL) will send a representative to our convention, who will speak to us about Latin liturgical events in the UK. Vespers and Compline on Saturday are also planned. There will be a meeting of the National Council on Saturday evening.

On Sunday, we will assist at the regularly scheduled Ordinary Form Latin Mass at St. Mary's of Victories at 9:00 a.m. For those members who prefer the Extraordinary Form, there are five locations in the St. Louis metropolitan area that offer traditional Latin Masses every Sunday. Maps and travel assistance to the alternate locations will be provided as needed. For those members who remain at St. Mary's for Mass, we will offer light breakfast items after Mass, and Dr. Nancy

Llewellyn, Associate Professor of Latin at Belmont Abbey College in North Carolina, will speak on teaching and learning the Latin language.

We will reconvene for a closing luncheon and speaker. Our luncheon speaker will be Monsignor Michael Witt. Monsignor Witt is author of Saint Louis: The Story of Catholic Evangelization of America's Heartland, (volumes 1 and 2), Associate Professor of Church History at Kenrick-Glennon Seminary, and a radio personality on Catholic Radio's Covenant Network. He will speak on the Council of Trent and its aftermath.

I realize that this Mass schedule is different from our conventions in the past. But with the number of existing Latin Masses at the various St. Louis area churches, this will offer convention goers choices of where to attend Sunday Mass. All of the five churches will be aware of the convention, and will be accommodating to visitors.

The national LLA officers look forward to being with many of you in St. Louis in July, 2020.

Pre-Convention Church Tour Friday, July 10, 2020

Our LLA Treasurer, Allison Smith, contacted numerous churches in the St. Louis area, in preparing a workable schedule for the pre-convention church tour on July 10, 2020. After consulting the convention committee, she has arranged for the following churches to be visited:

- **Basilica of St. Louis, King of France** (known locally as the Old Cathedral, since it is the oldest Catholic church in the city);
- **Shrine of St. Joseph** (where a Vatican-authenticated miracle took place);
- **St. Francis de Sales Oratory** (home to the Institute of Christ the King in St. Louis);
- **Old St. Ferdinand Shrine** (where St. Philippine Duchesne lived and operated a school in the early 1800's);
- **Cathedral Basilica of St. Louis** (with outstanding mosaics); and
- **St. Cecilia Church** (also beautiful mosaics).

The church tour will depart the Drury Plaza at the Arch at 9:00 a.m. on Friday, July 10, 2020; and return by 4:00 p.m. that day. The \$50.00 fee includes air-conditioned bus, box lunch, and donations to all the churches that will be visited. In order to break even, at least 40 people need to register for the tour. The maximum number that can be accommodated is 48. If fewer than 40 people have signed up for the tour by June 30, 2020, the tour will be canceled. If more than 48 sign up, then a waiting list will be formed, based upon the date payment was received.

Volunteers needed to lead Rosary in Latin

At the 2006 LLA convention in St. Louis, the Rosary was prayed in Latin on Friday night, at 9:00 p.m., in the courtesy room at the hotel. This was well-received by those members who had arrived by that time. Because of the practice session that evening for the Pontifical Mass, local LLA chapter members will not be available to lead the Rosary.

We are asking for LLA members from outside the St. Louis area, who will have arrived earlier that day, to volunteer to lead the group in praying the Rosary in Latin, at the hotel, similarly to what was done in 2006. Prayer cards in Latin will be available for participants who may need a little extra help with the words.

If you are able to help us by leading the Rosary in Latin, please email Regina Morris at morrisrp@swbell.net. If enough volunteers come forward, you can alternate leading the mysteries.

National Council of the Latin Liturgy Association

In June, 1995, then national Chairman, Dr. Robert J. Edgeworth (now deceased), announced the formation of a National Council of the Latin Liturgy Association. The purpose of the National Council is to provide leadership and guidance to the Association and its national officers. The National Council includes representatives from all local LLA chapters, current and past national officers, and other advisers. The National Council is supposed to meet at some point, during every national LLA convention.

The original National Council had 29 members. Of those members, 14 have either died, discontinued their LLA membership, or been replaced by subsequent chapter chairmen.

According to the records held by President Morris, there are 22 current members of the National Council. They are, in alphabetical order:

David Barton, Alex Begin, Dr. Joseph Beierle, Thomas Bird, Scott Calta, Ted Cover, Jane Errera, Richard Gallas, Dr. James Hitchcock, David Kubiak, Bill Leininger, James Likoudis, Anthony Lo Bello, Regina Morris, James Mooney, Dr. William Mahrt, Jim Pauer, Father Frank Phillips, Father Robert Skeris, Allison Smith, Kenneth Solak, and William Torchia.

If you think that there are corrections or additions needed to the above list, please contact Regina Morris at morrisrp@swbell.net. The National Council is scheduled to meet during the upcoming National Convention in St. Louis on Saturday evening at 7:00 p.m. in the hotel courtesy room.

News from the Chapters

Chicago Chapter

St. John Cantius Church continues to offer Latin language classes. The Spring semester will begin January 15, 2020. (Latin I, II and III). For more information go to <https://www.cantius.org/go/classes/category/latin/>

Detroit Chapter

Episode 13 of Extraordinary Faith – Detroit Part 1 of 2 – is now available for viewing on-line. You can find Episode 13 on the Extraordinary Faith channel on both YouTube and Vimeo.

Philadelphia Chapter

William A. Torchia, chairman of the Philadelphia LLA Chapter, continues to post English translations of the Sunday Extraordinary Form Propers of the Mass, at the chapter website <http://www.latinliturgy.org/phila/>. He also includes explanations and meditations from Father Leonard Goffine's The Church's Year (1880), for the edification of all.

Pittsburgh Chapter

On October 7, 2019, the Traditional Latin Mass Guild of the Knights of Columbus, Woodlawn Council 2161, held the 12th annual Battle of Lepanto Mass and Dinner at St. Titus Church in Aliquippa, PA. The Missa Cantata was offered by Canon William Avis and assisted by members of the LLA Pittsburgh Chapter. The Chapter presented framed artwork of St. Joseph the Worker to Canon Avis and "Road to Emmaus" to Canon John O'Connor, at the dinner.

Dr. Joseph Beierle, chairman of the Pittsburgh LLA Chapter, announces that the final Traditional Latin Mass for 2019, at St. Titus Church in Aliquippa, PA, will be offered on Sunday, Dec. 15, 2019 at noon. Consecration to the Immaculate Heart of Mary and a pre-Christmas luncheon will be included. The schedule of Traditional Latin Masses at St. Titus for 2020 will be announced at www.KnightsOfColumbusLatinMass.blogspot.com when it becomes available.

St. Louis Chapter

On Saturday, Dec. 14, 2019, the Oratory of Ss. Gregory and Augustine will offer a candlelight *Rorate Caeli* Mass at 6:30 a.m.

On Saturday, Dec. 21, 2019, St. Brendan's Church in Mexico, MO will hold a Day of Recollection for Young Adults from 10 a.m.-4 p.m. Priests from the Institute of Christ the King, Sovereign Priest will lead the Day of Recollection, and offer Mass in the Extraordinary Form. For more information, go to <https://www.saintbrendanparish.com/>

News from Members

Congratulations to LLA member, **Rev. G. Dennis Gill**, of Philadelphia, who was elected President of the Society for Catholic Liturgy at their recent annual conference in September, 2019.

LLA Life member, **Brian Pouliot**, announces that Preserving Christian Publications, Inc. is running a Christmas Sale on their reprints of the 1914 edition of the Douay-Rheims Bible. These reprints are done on "Bible" paper with a sewn hardcover and durable end sheets. The size is 8 ¼" x 5 ½" x 1 5/16"—so they are easily carried. They come with either Black or Burgundy imitation leather covers for only \$28.00, plus shipping and handling. The regular price is \$32.00. Go to www.pcpbooks.net to order.

LLA Life member, **Alex Begin**, works through "Extraordinary Faith" to offer training in offering the Traditional Latin Mass to priests who request it. Most recently, Alex went to the diocese of Biloxi, MS, to train three priests to offer the Traditional Latin Mass at Our Lady of the Gulf Parish in Bay St. Louis, MS. Although the church is over a hundred years old, the church and surrounding community were severely damaged by Hurricane Katrina in 2005. Through the efforts of numerous volunteers, and generous donors from around the world, the church's roof and the damage to pews, altar, statues and other items has been repaired. Most recently, the church has been repainted, and new lighting installed. The Communion rail will be reinstalled in the upcoming months.

As a result of these priests being trained to offer the Traditional Latin Mass, the choir has been learning Gregorian chant, and a weekly Low Mass at 5:15 p.m. on Wednesday evenings has begun. What an awesome way to offer thanksgiving to God for a beautifully restored church, and all the help that was received!

Gift from Mrs. Edgeworth updated

President Morris still has on hand the following sacred music:

- "*Canticum Novum*" (A collection of 115 motets and hymns and an easy Mass for 2 equal voices—SA or TB. Carlo Rossini. 1935) 1 organ score and 11 vocal scores.
- *Regina Caeli*. Collection of Latin and English Hymns for Three Voices (SSA). Philip Kreckel. No date. 2 vocal scores
- Proper for the Mass for the Feast of Christ the King. For 2 equal voices and organ. Sr. M. Florentine, P.H.J.C. 1953. 11 octavos.

If you are able to utilize any of the above music, contact President Morris at morrisrp@swbell.net to arrange complimentary shipping to a current LLA member.

Requiescat in pace

LLA Life Member and former member of the National Council, **Philip Gruccio**, of Vineland, NJ, died Feb. 8, 2018.

News Notes

From St. Agnes Church, St. Paul, MN

On November 24, 2019, at the 10:00 AM Ordinary Form Mass, the Twin Cities Catholic Chorale & Orchestra, under the baton of its new director, Dr. Marc Jaros, sang Joseph Haydn's *Nelsonmesse*.

The *Nelsonmesse* is the third of the last six Haydn Masses and the only one written in a minor key for the opening movement. The orchestration the Chorale & Orchestra used called for strings, three trumpets, woodwinds, timpani and organ. The *Kyrie* brought the soprano soloist to the upper portion of her range with a flourish of 16th notes. This exciting beginning set the stage for the rest of the drama that unfolded in later movements. The *Gloria* and *Credo* both ended with complex contrapuntal fugues, similar to those found in renaissance polyphony. The celebratory *Gloria* evoked the figure of Handel, whose music Haydn had become acquainted with while in London. A lovely and peaceful *Qui tollis peccata mundi* is at the heart of the *Gloria*, in which the bass soloist is supported by the chorus and a gentle decoration from the organ. The *Quoniam tu solus sanctus* was especially beautiful, with the bass and soprano soloists echoing the final *Amen*. The *Credo* began with the sopranos and tenors of the Chorale singing in unison, and was later answered by the altos and basses for a beautiful duet, which continued until the *Et incarnatus est*.

This season the Twin Cities Chorale & Orchestra will present 28 orchestral Masses from the masters of the 18th and 19th Century Austrian, Hungarian, Czech, German, and French traditions. For a complete schedule, go to <https://www.catholicchorale.org/>

From Pope Francis' Address to *Scholae Cantorum*

On Sept 28, 2019, Pope Francis addressed the members of the *Scholae Cantorum* of the Italian St. Cecilia Association. He said, "Together you can devote yourselves better to song as an integral part of the Liturgy, **with Gregorian chant inspiring you as the first model**. Take care together for artistic and liturgical preparation, and promote the presence of the *schola cantorum* in every parish community. In fact, the choir guides the assembly, and with its own specific repertoire, is a skilled voice of spirituality, of community, of tradition, and of liturgical culture. I recommend that you help the whole people of God to sing, with conscious and active participation in the Liturgy."

From the Association for Latin Liturgy (UK)

The Archbishop of Westminster, His Eminence, Vincent Cardinal Nichols, celebrated a Solemn Latin Mass at the London Oratory on October 18, 2019, in thanksgiving for the canonization of St. John Henry Newman.

The ALL recently sponsored two day-long workshops to encourage singing the Entrance, Offertory, and Communion antiphons at Ordinary Form Masses. These took place on Saturday, 16 Nov, and 23 Nov. 2019. Participants used the *Graduale Parvum*, produced by the ALL, and assisted at a Mass, using the chants they had practiced.

The next ALL General Membership meeting will be June 6, 2020.

From the Priestly Fraternity of St. Peter

Halfway through the FSSP's annual October census (10-17-19), Fraternity parishes and chapels around the country report major increases in Sunday Mass attendance compared with last year.

Newer apostolates have seen dramatic growth, some doubling their numbers over the last year, such as Los Angeles, which went from 250 per Sunday to 500. The apostolate did not even have its own church until 2018, so finally settling

down in a small church in San Fernando provided needed stability, contributing to the significant increase it saw this past year.

In Naples, Florida, the FSSP has been operating for less than two years, and is at nearly 400 people per Sunday, up over 20 percent from last year. "A plethora of young families are coming, attracted by the sacred beauty and reverence of the Mass, the traditional catechesis and true parish family life," said pastor Fr. Jonathan Romanoski.

Two new apostolates established last year—in the dioceses of Philadelphia and Providence, Rhode Island—have started off strong and now have 400 and 300 parishioners, respectively. Both locations have inherited magnificent churches that should accommodate their communities for a long time. [St. Mary's in Conshoken, PA, and St. Mary's (Broadway) in Providence, RI]

St. Anne Parish, the apostolate in San Diego, was established in 2008, and despite having a small church that can seat approximately 200 adults, had reached more than 800 parishioners by 2018 with three priests offering five Sunday Masses. Now, they are averaging over 1,000.

The first FSSP North American apostolate, *Mater Dei* in Dallas, established in 1991, has seen its Sunday congregation grow 24 percent from 1250 to 1550 in the last year.

St. Joan of Arc Parish, the apostolate in Coeur d'Alene, Idaho, has gone from 650 to 840 in the past two years, an increase of about 29 percent. Likewise, St. Francis de Sales in Atlanta, established in 1995, has grown 30 percent over the last year. In October of 2018, it averaged 460 people each Sunday; so far this month, it has over 600.

The Fraternity has three religious pilgrimages planned in 2020: A winter pilgrimage to Rome and Italy (Feb 10-20, 2020) will include visits to Padre Pio's monastery and resting place, as well as where he received the stigmata. Call 1-800-238-5283 for more information.

An Ancient Biblelands pilgrimage will take place Feb. 27-March 10, 2020, and will include visits to Crusader sites, and well as Mt. Carmel. Call 1-800-334-5425 for details.

Ancient Greece and Ephesus will be the destination of the pilgrimage April 20-May 1, 2020. This will include a stop at the Bay of Napfaktos, where the epic battle of Lepanto was won. Call 1-800-334-5425 for more information.

All pilgrimages will include daily traditional Latin Mass.

Our Sorrowful Mother's Ministry Events for 2020

The 2020 schedule for retreats and events at Our Sorrowful Mother's Ministry has been announced. Father Jacques Philippe will be presenting, "Searching For and Maintaining Peace," on Feb. 13-14, 2020 (Thurs.-Fri.). Father Philippe is author of 11 books, of which a million copies have been sold in 24 languages. He is considered a modern day mystic, and has appeared on EWTN. He is in the US for a brief time, which is why the dates are a Thursday and Friday.

Fr. Elias Mary from the Shrine of Our Lady of Guadalupe in LaCrosse, WI will speak on St. Gemma and Suffering Souls, March 17-19, 2020.

Events in later months will be included in the next LLA newsletter. If you want to view the full schedule, go to <https://osmm.org/retreats/2020-events>

Vandalia IL is located about an hour east of St. Louis or 3 hours from Indianapolis or 4 hours from Chicago.

Rome Life Forum 2020

The dates for the annual Rome Life Forum in 2020 will be May 20-21, 2020, at the Angelicum in Rome. Registration will open in January, 2020, at the Voice of the Family web site.

Feminine Reverence: Wear the Veil

A representative from "Veils by Lily" recently informed President Morris of an interesting blog about wearing the veil. The blog is by Melissa, from Orange County, CA, and a recent graduate from Benedictine College in KS. The blog is <https://femininereverenceweartheveil.wordpress.com/> It gives hope to us older LLA members to know that such thoughtful and reverent young people are making a difference with their contemporaries.

Society for Catholic Liturgy: Call for Papers

The Society for Catholic Liturgy has announced a call for papers to be presented at their 2020 conference at U. of Notre Dame in Sept. 2020. They are looking for presentations on the theme, "That They May Be One: Liturgical Reconciliation". Proposals are due by Feb. 3, 2020. For more information email contact@liturgysociety.org, since the details are NOT posted on the Society website.

Sacred Window Rescue Project

The Joseph Beyer Studio, Inc. from Philadelphia, PA, has recently undertaken a project to rescue stained glass

windows from closed churches. The studio cleans, refurbishes and repairs the windows, before selling them to churches or other institutions undergoing renovation or new construction. To see some of the windows that are currently available, go to <http://www.sacredwindowrescueproject.org/>

Free Latin Course on Duolingo

As mentioned in the last newsletter, a free Latin course has been launched on the Duolingo web site. It offers 10 minute lessons that can be done with a mobile device, or on a desk top computer. President Morris confesses to having become an almost daily user. It is a great way to refresh vocabulary and spelling—a little at a time. Go to <https://www.duolingo.com/course/la/en/Learn-Latin> to try it for yourself!

Lingua Latina per se illustrate (series)

[By Hans Ørberg]

Another approach to learning Latin is the Lingua Latina per se illustrate series that encourages students to learn Latin by learning grammar vocabulary inductively through extended contextual reading and marginal notes. This method is also called the Natural Method. The main book of “Pars 1” is entitled Familia Romana. According to Amazon, this method is the world’s premiere series for learning Latin by the Natural Method. The second edition was released in 2011.

Little Latin Readers (series)

[by Julie Collorafi]

For those homeschoolers who would prefer a Catholic approach to teaching Latin, the Little Latin Readers currently have the first two books of their series available as complete sets. These sets include a reader, workbook, drill book, audios, and a teacher guide. Go to <https://www.littlelatinreaders.com/> for more information.

A Beginner’s Guide to the Traditional Latin Mass

[by Dr. Derya Little, 2019]

Angelicos Press has released Derya Little’s latest book, A Beginner’s Guide to the Traditional Latin Mass, as of Oct. 30, 2019. This little 70-page book is also available on Amazon. [President’s NOTE: This is probably the book my husband needed (but didn’t have) when he started attending the Traditional Latin Mass in 1993.]

Ignatius Press has published Dr. Little’s conversion story in From Islam to Christ (2017). In this first book, she describes growing up as a Muslim in Turkey, becoming an atheist, finding Christ, and eventually being received into the Catholic Church. So when Dr. Little decided to write the Beginner’s Guide, she was writing from her own experience.

Ceremonies Explained for Servers

[by Auxiliary Bishop Peter Elliott of Melbourne Australia, 2019]

Ignatius Press has made available the newest liturgical rubrics book (Ordinary Form) by His Excellency, Peter Elliott of Melbourne, Australia—Ceremonies Explained for Servers. The release date was in October, 2019. This book replaces the out-of-print Ministry at the Altar book from 1980. The new book is not yet available from Amazon—only from Ignatius Press, at this time. The cost is \$24.95.

Celebrants of the Ordinary Form Mass may also find two other books of Bishop Elliott’s to be worthwhile: Ceremonies of the Modern Roman Rite 2nd Edition (2004) and Ceremonies of the Liturgical Year (2002). Both of these books are available from Amazon.

Essays, Excerpts, Et Cetera

The Liturgical Aftermath of the Second Vatican Council

by The Right Honorable Lord Gill

[excerpted from “*Gregorious Magnus*,” Sept. 2019 issue]

The Second Vatican Council was undoubtedly the major event in the Catholic Church in the 20th century. It was not a dogmatic council. It proclaimed no article of faith. It was a pastoral council, conceived by Pope John XXIII as a sort of performance review that would make the Church properly equipped for its mission in the modern world.

There are two ways of looking at the documents of the Council. You can see them as free-standing statements that mark the beginning of a new era in Catholic belief and practice: or you can see them, as I do, as documents that are to be read and construed as part of a continuum of teaching by Councils going back to the Church’s earliest times.

The precursor of the new rite [of 1969] was the introduction of an English version of the old rite. It was that innovation, and not the later introduction of the new rite itself, that led to the foundation in 1964-1965 of the Latin Mass Society in

England and Wales and of the first five *Una Voce* societies in France, Norway, Scotland, Germany and Austria

The new rite of Mass was more than a mere revision. There is a strong argument to be made that the majority of the Fathers of the Council never envisaged anything like the rite that was in due course devised; but I am not going to go into that argument

Two points are not in dispute. First, it was never commanded that the Mass in the new rite was to be said in the vernacular language. Second, it was never commanded that the celebrant was to say Mass facing the people. Both of these were simply permissible alternatives to the normative rules. But from the outset both alternatives were adopted as if they were mandatory, in this way emphasizing how radical a departure from the past this was.

In the spring of 1971 it became known that the old rite was to be banned at the end of that year. There was then an intervention from an unexpected source. In July 1971 a group of over 50 celebrities mainly from the world of the arts and letters petitioned the Pope to allow the old rite to survive on cultural and aesthetic grounds. Cardinal Heenan, in a sympathetic pastoral act that he was soon to regret, supported the petition. On 29 October 1971 Cardinal Heenan obtained a private audience with the Pope to discuss the petition. On the following day the Pope signed an Indult. It permitted the celebration of the old rite in England and Wales wherever the local bishop thought it appropriate.

On 17 June 1972 Cardinal Heenan exercised the new English Indult by allowing the Latin Mass Society to have a solemn High Mass at the High Altar of Westminster Cathedral. To the surprise of the organizers and to the great embarrassment of the Cardinal, the Mass was attended by about 2700 people. From then on, permissions to say the old Mass were given with reluctance.

At a local level various priests held out against the introduction of the new rite. In England, for example, Father Oswald Baker and his congregation at Downham Market continued with the old rite as if nothing had happened. There were countless examples of this throughout the Catholic world. In some isolated dioceses, such as Campos, Brazil and Lincoln, Nebraska, bishops encouraged the preservation of the old rite. But to the average bishop the traditionalists were more of an irritant than a threat....

If you look at the state of the Catholic Church today and consider where half a century of the new Catholicism has got it, you may feel that the increasing vigor of the traditionalist movement represents the new reality. The wise bishops in the Church will be those who accept what traditional Catholicism has to offer and return it to the centre of the Church's life.

The Day is Now Far Spent

[Book Review by LLA member Thomas E. Simmons]

"The Day is Now Far Spent" by Robert Cardinal Sarah (with Nicholas Diat) (Michael J. Miller, trans.) (Ignatius Press, 2019) (349 pp.) was released in September.

Cardinal Sarah's latest book speaks directly to the clergy sexual abuse crisis in the Church. That event, he says, explains his reasons for this, his third book. His last book (*The Power of Silence* (2017)) invited the reader to silence and contemplation. Now, in *The Day is Now Far Spent*, Sarah breaks his silence and speaks to the disorientation, discouragement, and wounds wrought by the crisis. It is, he says, a "dark night of the soul" when our "Church, which ought to be a place of light, has become a dwelling place of darkness" (11). It is a "mystery of iniquity" (*ibid.*). Indeed, in the first three paragraphs of the book, the Cardinal uses the word "mystery" not less than eight times: the mystery of betrayal; the mystery of scourging; the mystery of Judas, etc.

Cardinal Sarah's exchanges with Nicholas Diat are far-ranging. They discuss numerous facets of doctrine, theology, and contemporary culture. In many respects, this is an expansive and passionate homily directed towards priests. Still, Sarah permits the non-ordained among us to respectfully listen in.

Of particular relevance to readers of this newsletter are the Cardinal's discussions of Latin Liturgy. He wonders whether replacing linguistic unity with vernacular languages represents a source of division among the faithful. "Were not some misunderstandings between Greeks and Latins at the origin of the schism between the Christian Churches of the East and the West?" (141) he asks. And he questions whether we have honored the explicit demands of the Second Vatican Council to preserve the Latin language. "It is necessary," he affirms, "to encourage strongly the possibility of celebrating according to the old Roman Missal as a sign of the Church's permanent identity" (143).

Identity through unity is the theme of *The Day is Now Far Spent*. Sarah insists upon unity and a return to prayer and obedience. Sarah rejects "progress" in matters of Catholicism. At one point, Sarah quotes Charles Pierre Péguy's *Une éthique sans compromise* (Uncompromising ethics) which reads, in part: "All the withering of the trunk, the drying up of the spiritual city, does not come from the laity at all. It comes solely from the clergy" (60). Sarah characterizes the quotation as "harsh, pitiless, hyperbolic, and provocative" (*ibid.*). I doubt Cardinal Sarah would object if his own contributions were described with the same adjectives. Sarah quotes Péguy more than once; he quotes Pope Benedict XVI (Joseph Ratzinger) extensively. What must remain, Sarah insists, as Ratzinger does, "is the spirit of adoration" (332).

Unless we are overcome by veneration, we are deprived of full communion with God. Cardinal Sarah rejects a casualness with the sacred. He demands a return to liturgical (and doctrinal) norms. He expresses his distress with strange music and folklore elements being introduced to the Mass. He disdains "theme" Masses.

Like the apostles huddled together after the crucifixion, Cardinal Sarah explains, Catholics are disoriented and overcome with sadness in the wake of the present crisis. The road ahead seems vacant and "[t]he sheepfold is

devastated” (339). This is a somber, even dismal, book. Sarah’s diagnosis of the current state of the world generally – and not only with regards to the clergy sexual abuse crisis – is, but for a few scattered pockets of the faithful, dim. Here’s Sarah on globalism, for example: “Globalized humanity, without borders, is a hell” (276).

Nevertheless, there is comfort in our Redeemer who walks alongside us, Sarah emphasizes. As the daylight fades, our solitude is broken. Sarah concludes with a prayer: “Stay with us, Lord, for it is toward evening and the day is now far spent” (339).

If any criticism can be leveled at the book, it is the lack of an index. With topics ranging from cloning, robots, and the cult of *hic et nunc*, to martyrs, the media, and mobile phones, an index would be helpful. In all other respects, it presents an intelligent, uncompromising, and compelling vision of the Church in today’s world and the mystery of iniquity.

Failed Leaders

by R. R. Reno

[excerpted from “First Things”, Dec. 2019]

I don’t know more than a few Latin words and phrases. A former Episcopalian, I take for granted the liturgy in the vernacular. I went to the Latin Mass two or three times in years past. I was disoriented and put off. In spite of all that, I’ve been attending a Latin Mass in Manhattan for more than a year.

My initial reasons for switching to the Tridentine rite had to do with the revelations about Theodore McCarrick in the summer of 2018. I was angry, exasperated by the feckless leadership of bishops and their tolerance of moral corruption in their own ranks. But anger, however righteous and fitting in the moment, can turn into bitterness, even despair, corroding faith and undermining the spiritual life. So I knew I had to find an affirmative way to express my disgust with the status quo in the Catholic Church.

Under these circumstances, I turned to the Latin Mass. The Ordinary Form is the almost universal mode of worship for American Catholics, while the Extraordinary Form marks the exception. Thus, my decision to make the Tridentine rite my regular Sunday Mass was a vote of no confidence in the *status quo*, but not one that pushed the Church away. Going to the Extraordinary Form was a way of drawing nearer, entering into the great storehouse of the Catholic tradition.

The Tridentine rite emphasizes the priest as mediator. He faces the altar, not the congregation, and he speaks many parts of the Mass in a whisper. His words are directed, on our behalf, toward God, not toward us. This dynamic of prayer—a dialogue between priest-as-representative and God—affects the worshiper in subtle ways. It encourages each individual member of the congregation to enter into his own silent conversation with the Divine.

The reform of the liturgy after Vatican II restored the Old Testament to its place in the Liturgy of the Word—an important and salutary change. Nevertheless, I’ve been enriched by the pairings of Scripture in the old Lectionary, which tend toward resonances that are more mystical and evoke the Church Militant more often than does the new lectionary.

Many priests are suspicious of the Latin Mass. Some are hostile. These responses are understandable. Going to the Latin Mass requires me to decide against attending the Ordinary Form, which is of course widely available throughout New York. And because the priestly vocation comes into its most intense focus in the sacrifice of the Mass, this decision can easily be seen casting doubt on the education and formation of priests over the last fifty years.

But my experiences with the Extraordinary Form have been otherwise. The more familiar I have become with the old rite, the more I see and feel the profound continuities with the new one. The elements of the Mass are the same in both. Furthermore, my experience with the Tridentine Mass allows me to appreciate the intentions of the liturgical reformers of the twentieth century. The old rite is colder and less immediately communal. It presumes a well-catechized congregation. By contrast, the use of the vernacular, the more fulsome lectionary, and the clear articulation by the priest of all the elements of the liturgy make the Ordinary Form more effective as a means for inculcating into the faithful the basic teachings of the Church about the nature of God and the role of Christ as the Sacrament of our salvation. The Extraordinary Form has an other-worldly allure that might attract unbelievers, but both the Latin language and the ritual remoteness of the rite make it difficult to hear the Gospel message. By contrast, the Ordinary Form makes the Gospel audible.

At the same time, by attending the Extraordinary Form on a regular basis, I have learned more about what has been lost. In the Latin Mass, the priest risks tending toward the caricature of remote hierophant engaged in mysterious rites at a distant altar. In the Ordinary Form, he risks tending toward the caricature of mediocre TV host chatting with his daytime audience of distracted housewives. If forced to choose between the two perversions, I vastly prefer the former.

In simple terms, the Extraordinary Form invites a more transcendent orientation in worship. There is something about the liturgy in Latin that discourages the use of childish Andrew-Lloyd-Weber-goes-to-church melodies, bad folk-inspired praise songs, and felt banners. In the Tridentine rite, the priest faces God, not the congregation, and this lends itself to an unturned countenance—not just his, but that of all engaged in worship. The solemnities of silent prayer invite contemplation. The faint whispering of the priest reminds us of the mysterious, intimate commerce between God and man made possible in Christ Jesus, a commerce into which we, too, can enter in our own stumbling, barely audible words.

Lay Participation in the Sacred Liturgy

by Raymond de Souza, KM

[excerpted from The Wanderer, May 16, 2019]

The lay faithful participate in the Sacred Liturgy by performing their particular actions, such as saying or singing the hymns, psalms, and parts of the liturgy that are proper to them; following the other texts; listening to the readings and sermon, but always by offering themselves to God in union with the sacred action taking place at the altar in the presence of God, His angels, and His saints.

The active participation necessarily demands, above all, the inner participation in silence, stillness, listening, and contemplation.

One of the most important things to bear in mind is that the primary function of the Church is NOT to promote social issues like immigration or providing medical care. Her primary function is to perform and lead the people to worship God and to save their souls...The Church has a supernatural purpose, and the natural purpose of helping people comes as a consequence of the first purpose.

Just as the purpose of medical doctors is to heal the illnesses of their patients and not to provide soup kitchens for the homeless,... it would profit nothing for bishops and priests to use their influence to bring about social change, if the souls of those who benefitted from such changes end up in Hell.

Ben Hur (Book One)

[Book Review by Regina Morris]

Last year, for Lent, I committed myself to reading the original book version of Ben Hur. I had seen the 1959 movie with Charlton Heston several times, read the comic book version as a child, and even read the 2016 updated book version by General Lew Wallace's great great grand-daughter, Carol Wallace. But something was missing...The dialogue was too modern. The pieces just didn't fit together right...and so I went on a quest to find the original book, published in 1880. I admit now, I did not know what I was getting myself into. It was long after Pentecost had passed, that I finally finished all 500 pages plus. But it was one of the most beautiful books I have ever read. The language was sometimes archaic; the metaphors reminiscent of times gone by. But to realize that this thoroughly researched historical fiction book was initiated by a challenge from an agnostic traveling companion to Wallace, during a train ride, was very inspiring.

For Advent, I recommend reading the first "book", (of the eight "books" which comprise the entire work) which had been originally published separately as a short story, about the journey of the Magi. Modern day critics will say that some of the details are historically incorrect—but it is the traditional account, with some plausible embellishments that make for a captivating story.

Mention should also be made that when the full novel of Ben Hur was translated in Italian, the translator made "various modifications of ideas...in the intent of piety." This led Pope Leo XIII, through his Papal Secretary of State, Cardinal Rampolla, to convey the Apostolic Blessing upon the Italian translation. This is often mis-reported as the Pope blessing the original English publication. He did not. I have not been able to discover exactly what modifications were made—so I cannot comment on them. Any of our members who are fluent in Italian, could research this topic for a future LLA newsletter.

Another Omission in the Ordinary Form Lectionary

[brought to our attention by Steve Wood]

The Epistle reading for the Ember Saturday in Advent (Extraordinary Form) is 2 Thessalonians 2: 1-8. After the 1969 revision of the liturgical calendar, the specific Propers for all Ember Days were deleted. The closest we come to hearing those words from 2 Thessalonians is on the 31st Sunday of the Year (C), which in 2019 occurred on Nov.3. On that day, the second reading was 2 Thessalonians 1: 11 – 2: 2. Here are verses 3-8 which are omitted in the Ordinary Form lectionary:

"Let no man deceive you by any means: for unless there come a revolt first, and the man of sin be revealed, the son of perdition who opposeth and is lifted up above all that is called God or that is worshipped, so that he sitteth in the temple of God, showing himself, as if he were God. Remember you not that, when I was yet with you, I told you these things? And now you know what withholdeth, that he may be revealed in his time. For the mystery of iniquity already worketh: only that he who now holdeth do hold, until he be taken out of the way. And then that wicked one shall be revealed: whom the Lord Jesus shall kill with the spirit of his mouth and shall destroy with the brightness of his coming."

Even if you are not able to get to Mass this year on Ember Saturday in Advent (Dec. 21, 2019), I heartily recommend meditating on the readings for the Extraordinary Form Mass that day.

[Editor's NOTE: If you go to Mass on Dec. 21, you will hear the Mass of St. Thomas, Apostle. Ember Saturday will be commemorated only with the Collect, Secret, and Postcommunion. Next year, Ember Saturday occurs on the 19th. The primitive custom, in the Roman Church, was to hold ordinations in the night between Saturday and Sunday as part of this

Mass, just as Baptism was administered to the catechumens in the night between Holy Saturday and Easter Sunday. After the above Epistle to the Thessalonians, the deacons were ordained, and the priests were then ordained during the Tract. It is one of the longest Masses in the Extraordinary Form, and like Steve, I urge you to read it, here:

www.extraordinaryform.org/proper/AdventEmberSaturdayD20

Note also that the USCCB has elected the option in the *Novus Ordo* of not celebrating the Ember days at all. The beautiful "Canticle of Daniel" from Shadrach, Meshach, and Abednego in the fiery furnace is never heard.]

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 (softcopy in .rtf, .doc, or .odt file formats, please). Or, you can mail hardcopy to me at the address below.

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www.latinliturgy.com

Sanctus Ludovicus

Latin Liturgy Association · Twelfth National Convention · July 10-12, 2020 · St. Louis, MO

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Refund Policy: Refunds will be made until June 10, 2020.

* Includes: Convention Program Book; Handouts for all talks and liturgies; Shuttle to/from Convention Hotel; Buffet Lunch (Sat.); Closing Banquet (Sun.); Beverages and Snacks; Access to Vendor Room

**Church Tour Bus is a 49 passenger bus. We must have 40 paid registrants, or the tour is cancelled. If more than 49 people register, we will create a waiting list, in the order received.

***no vendor table charge for certified non-profit organizations (Maximum of **one** free table)

HOTEL INFORMATION: The convention hotel is the Drury Plaza at the Arch. We have negotiated a special rate of \$169. per night per room (up to four persons in a room). This rate is good for Thursday, July 9, 2020 through Sunday, July 12, 2020. We have reserved 20 rooms at this rate. This rate includes free hot breakfast and evening beverages and snacks.

To make your hotel reservation, call 1-800-325-0720. Specify the Drury Plaza at the Arch (St. Louis) location, and our group name (Latin Liturgy Association). Our group number is 2390122. Reservations can also be made online at www.druryhotels.com **Reservations must be made before June 7, 2020, to receive this special rate.**

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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