



# NEWSLETTER

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NATIVITY OF ST. JOHN

## From the President

The LLA Convention Committee has decided to postpone our national convention until some time in 2021. However, the Pontifical Requiem Mass will still take place, as planned, at 9:00am on Saturday, July 11, 2020. Please see the article below for details. We hope that many of our members will be able to join us through the live-streaming feature that has been arranged.

We look forward to a renewed vigor in our Association, as many people turned to live-streamed Latin Masses during the recent prohibition of public Masses throughout the world, some for the first time. The resources provided by LLA and [extraordinaryform.org](http://extraordinaryform.org) were recommended and utilized by non-LLA members. This may lead some of them to join our association.

*Memor et fidelis*

Regina Morris, President  
Latin Liturgy Association  
June 24, 2020

### **2020 Latin Liturgy Association National Convention POSTPONED BUT Pontifical Requiem Mass still to be offered**

After much discussion, the LLA National Convention Committee decided to postpone the convention until some time in 2021. A number of LLA members from diverse areas of the country had expressed their concerns to President Morris about their ability to travel freely to St. Louis. The ALL representative from the UK still had not received clearance to travel to the US. So, postponement seemed the prudent decision.

However, on Saturday morning, July 11, 2020, at 9:00am Central Daylight Time, we will still have the sung Pontifical Requiem Mass (Extraordinary Form) for the repose of the souls of deceased LLA members. In light of the number of people who have died since March, 2020, without a proper funeral, the need for this Mass is even more apparent.

The 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.

The Mass will be live-streamed from St. Mary of Victories Church, as planned. To watch/listen to the Mass, go to "St. Mary of Victories Catholic Church in St. Louis" youtube channel at [https://www.youtube.com/channel/UCMfK-3bMhNo72A\\_nkrYCKug](https://www.youtube.com/channel/UCMfK-3bMhNo72A_nkrYCKug)

If you are within driving distance of St. Louis, and would like to come to the Mass, we envision that we will be restricted to 50% capacity at that time - which should be sufficient to accommodate everyone. There will be a reception for Bishop Paprocki in Mindszenty Hall, as planned, following the Mass.

### **Pre-Convention Church Tour POSTPONED**

The churches that were to have been visited on the tour have all been notified of our postponement. When a new date has been selected, the plan is to ask the same churches to participate.

### **National Council of the Latin Liturgy Association MEETING POSTPONED**

The National Council includes representatives from all local LLA chapters, current and past national officers, and other advisers. The National Council usually meets some time during national conventions.

There are 21 current members of the National Council. They are, in alphabetical order: David Barton, Alex Begin, Dr. Joseph Beierle, Thomas Bird, Scott Calta, 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.

Ted Cover, member of the National Council and founding chairman of the St. Louis-Belleveille Chapter, passed away in January, 2020. Ted is one of the deceased LLA members for whom we will pray during the Pontifical Requiem Mass on July 11, 2020.

When a new date for the national convention has been selected, National Council members will be asked once again to meet as the advisory body of the Association.

## News from the Chapters

### Chicago Chapter

Public Masses were resumed at St John Cantius Church (both Ordinary Form and Extraordinary Form) on June 8, 2020. They continue to live-stream their Masses, as they did during the weeks that widespread “Stay-at-home” orders were in effect. Those who want to attend Mass in person must use an online system to make reservations. Attendance is capped at 20% of capacity for now. All parish activities and groups are not meeting at this time. However, they anticipate offering three Latin classes in the Fall of 2020. See their website for more details.

### Cleveland Chapter

**Jim Pauer** has resigned as LLA Cleveland Chapter Chairman. So we are looking for someone in the Cleveland area who would be interested in assuming this position. Please contact President Morris at [morrisrp@swbell.net](mailto:morrisrp@swbell.net) if you are interested.

### Detroit Chapter

Although the following resource has been available since 2014, it has not been published before in an LLA newsletter: St. Benedict Tridentine Catholic Community member, Michel Ozorak, created single chant sheets for priests, deacons and subdeacons who need assistance in chanting the collects, epistles, gospels, and post-communion prayers of the traditional Latin Mass. These are available for viewing online (for a particular Sunday or holy day) from <http://www.windsorlatinmass.org/latin/chant.htm> . Most of these chants have been published in book form, and are available at Biretta Books. Biretta Books now owns the copyright to all those chants which they have published. However, for a priest or deacon who is just beginning to sing the Latin Mass chants, and does not have access to the full *Canticum Clericorum Romanum*, the Windsor Latin Mass website can be a godsend.

### Philadelphia Chapter

A virtual conference: “You Are Called To Holiness” with Raymond Leo Cardinal Burke, Bishop Joseph E. Strickland and **Rev. Gerald Dennis Gill** took place on Saturday, June 20th from 1:00pm to 3:30pm.

### Pittsburgh Chapter

LLA Pittsburgh Chapter Chairman, **Dr. Joseph Beierle** reports that old St. Agnes Church, the birthplace of the Pittsburgh Latin Mass Community, is scheduled for demolition. The 103-year old church was sold by the Pittsburgh diocese in 1996 to Carlow University. John Comes, one of the outstanding church architects of his time, had designed the church, and a historical marker had been installed in front of the church, to that effect. The university has removed the marker, and is consulting with the state on what to do with the beautiful stained glass windows, and other historical architectural elements, before demolition.

The Centennial Mass and Banquet, celebrating 100 years since the founding of the Woodlawn Council 2161 Knights of Columbus, originally scheduled to take place on Saturday, June 20, 2020 at St. Titus Church in Aliquippa PA., has been postponed.

The Catholic Identity Conference, set for Friday, Oct. 23-Sunday, Oct 25, 2020 is still on. According to their website, speakers will include Bishop Athanasius Schneider, Peter Kwasniewski, Roberto de Mattei, Steve Mosher, Michael Matt, Christopher Ferrara, and Father Gregory Pendergraft, FSSP. Should the governor of the state of PA, or any other legal authority, prevent the CIC conference from taking place from Oct.23-25, 2020, the Catholic Identity Foundation will refund all registrants the full amount of their registration fee minus any pro-rated deposit or cancellation fee claimed by the Double Tree Hotel. Go to <https://catholicidentityconference.org/index.php> to register. [President Morris and her husband have registered for the conference.]

### St. Louis Chapter

Epiphany of Our Lord Parish, in the city of St. Louis, held a Forty Hours Devotion from Thursday, June 11, through Saturday, June 13. Sung Latin Masses both opened and closed the event.

## News from Members

LLA member, **Dr. Joseph Beierle**, reports that on March 20, 2020, the Pittsburgh Catholic newspaper, the official weekly publication of the Diocese of Pittsburgh since 1844, permanently terminated all employees and is suspending publication. Employees were to be paid through the end of March and received a severance package, based on years of service.

On May 27, 2020 the Pittsburgh Diocese announced that 70 parishes will merge into 15 parishes on July 1, 2020. This will bring the number of parishes in the diocese from 152 to 106. The complete list of affected parishes was listed in the

Pittsburgh Post-Gazette.

LLA members, **Carl Moore**, **James Mooney** and **Molly Scally** all brought to our attention that The Holy See is conducting a world-wide survey of the Traditional Latin Mass focusing on whether celebrations of the Extraordinary Form liturgy respond to genuine pastoral needs. There has been a great amount of discussion on various web sites, as to whether we should be alarmed at this action. The bottom line is that if you are asked to give your local bishop feedback on the Latin Mass in your diocese, that you respond with vigor and enthusiasm!

LLA founder, **Dr. James Hitchcock**, recently sent greetings to all LLA members, via email to President Morris. Due to his health, he will not be attending any future LLA conventions.

### ***Requiescant in pace***

LLA Life Member, **Mary Lynn Alms**, passed away at home in Maple Park, IL on March 9, 2020, at age 68.

LLA member, **Ted Cover**, the founding chairman of the LLA St. Louis-Bellefontaine Chapter, passed away from cancer, in Sarasota, FL on February 16, 2020. While living in Sarasota, Ted was instrumental in initiating the LiveMass live-streaming of the Latin Mass from his home parish in Sarasota.

LLA Life Member, **Rev. Richard John Neilson**, most recently of Orleans, MA, died July 5, 2016 at age 92. The Association was just notified.

## **News Notes**

### **News from Una Voce**

Una Voce Puerto Rico shared a recent article from the [Latin Mass Magazine](#), on their Facebook page. The article is entitled, "Reviving the Traditional Latin Liturgy in Puerto Rico", and was authored by LLA member, **Father Brian Harrison**. Earlier this year a Solemn High Mass was offered in the country for the first time in 50 years.

### **News from St. Agnes Church, St. Paul, MN**

To compensate for the cancellation of their in-person talks during these last several months, St. Agnes has released audio recordings of "Quick Talks" on a series of interesting topics, including the Japanese Martyrs, C. S. Lewis, Ignatius Cardinal Kung Pin-Mei, Dietrich von Hildebrand and others. To listen, go to <https://soundcloud.com/churchofsaintagnes>.

### **News from Benedictines of Mary, Queen of Apostles**

The Abbey of Our Lady of Ephesus in Gower, MO recently celebrated the 25<sup>th</sup> anniversary of the founding of their order. Originally called the Oblates of Mary, Queen of the Apostles, the order was founded in 1995, under the care of the Priestly Fraternity of St. Peter at their seminary in Nebraska. The community moved to Scranton, PA, and then to the Kansas City, MO diocese, at the invitation of Bishop Finn in 2006. They have been in Gower since 2011. The Abbey church was consecrated in 2018. The sisters have become known for their CD's, traditional vestments, sacred greeting cards, and most recently sheet music (from songs on the CD's). For more information go to <https://music.benedictinesofmary.org/>

### **News from CMAA**

This summer, CMAA is offering a "Virtual Colloquium" July 6-10, 2020. Live internet presentations on sacred music will start each day at 5 pm Eastern Time.

Basic registration is free, and includes many of the sessions. Registration for workshops and discussions is \$10 per day, or \$30 for the entire week. [This is a huge bargain, since normally a CMAA Colloquium would set you back several hundred dollars.] Presenters will include LLA Life Members, **Father Robert Pasley**, **Dr. Timothy McDonnell**, and **Dr. William P. Mahrt**, as well as Dr. MeeAe Cecilia Nam, Dr. Horst Buchholz, Dr. Susan Treacy, and Dr. Jennifer Donelson-Nowicka. Go to <https://shop.musicasacra.com/> to register.

### **News from Veils by Lily**

Our [Girls' Infinity Veils](#) plus several long-awaited [French Mantillas](#) are now back in stock! In addition, our popular [Authentic Spanish Seville Mantillas for First Holy Communion](#) are expected to be back in stock within the next 2 weeks and are available to pre-order now. They are expected to ship no later than June 22, 2020.

### **Angelus Press Conference going Digital for 2020**

Angelus Press has announced that they will NOT have an in-person conference this year. The dates for their online streaming conference are August 14-16, 2020. No other information is available at this time.

### **Rome Life Forum 2020 turned into an online event**

Due to the travel restrictions in place during the corona virus pandemic, the 2020 Rome Life Forum went digital and

FREE! You can still listen or read any one of the 6 talks given, by going to <https://voiceofthefamily.com/events/rome-life-forum-2020-online-conference/>

### **Chesterton Academies (Network of High Schools)**

With twelve new schools opening this fall (making 30 schools total), Chesterton will have schools in fourteen US states, plus Canada, and its sister school in Italy. Chesterton schools are among the lowest-cost private high schools in the nation, thanks to a unique business model and dedicated faculty, parents, and clergy.

"While the corona virus has shut down schools across the globe, we are growing," said Dale Ahlquist, president of the Chesterton Schools Network. "Parents who are wondering whether they will have a Catholic school available in the Fall should be assured: we are open for business." For more information and locations, go to <https://chestertonschoolsnetwork.org/schools>

### **New App for Gregorian Chant: [neumz.com](http://neumz.com)**

According to their website, This app includes the entire Gregorian chant repertory, recorded by the community of Benedictine nuns of the Abbey of Notre-Dame de Fidélité of Jouques, in French Provence. This means more than 7000 hours in an app for iOS and Android

Each chant is synchronized with its square-note score (that appears visually on the screen), the Latin text, and its translation into the user's language.

Neumz is the first and only complete recording and the first complete digital resource for liturgical materials. The contents of the Psalter, Lectionary, Collectary, Antiphony, Responsoriary, and Gradual are assembled into a 21st-century multimedia "*Liber Digitalis*". In other words, it will include all daily Masses, plus all the daily Liturgy of the Hours, from Matins through Compline.

When President Morris visited the website, she noted that the app will not be fully complete until 2022. In the meantime, they will offer monthly subscriptions for 5.99 euro, and annual subscriptions for 59.59 euro. The nuns, although they wear traditional habits, appear to be using the *Novus Ordo* calendar for the chants, as is published in the works of the Monks of Solesmes. So, if you want the chants for the Extraordinary Form, this is NOT what you want. This will be for the *Novus Ordo* in Latin.

## **Essays, Excerpts, Et Cetera**

### **Cardinal Burke on the Pandemic and Its Aftermath**

By Lianne Laurance

[excerpted from [lifesitenews.com](http://lifesitenews.com), May 27, 2020]

His Eminence Raymond Cardinal Burke was interviewed by Thomas McKenna of Catholic Action for Faith and Family on May 24, 2020.

"Distortions" of the sacraments that took place in churches during the corona virus lockdown, and that are taking place as they open up again, could result in Catholics losing a sense of the sacred, says Cardinal Raymond Burke. However, with public Masses cancelled during the corona virus pandemic, such manipulations have taken place, suggested Burke.

One such instance is the "[virtual](#)" First Holy Communion Mass planned by a parish priest in Ireland, who "gave the Sacred Hosts to their parents in advance" to take home and give to their child while watching the live-streamed Mass.

"This is very bad," Burke said. "These children lose all sense of the fact that the Holy Communion comes from the sacrifice in which they are taking part, uniting themselves to Christ."

Another instance is priests in [Italy](#) being required to "give out Holy Communion wearing the plastic gloves and with the mask on their face."

Burke also referenced the Italian bishops' proposal that priests could leave consecrated Hosts in plastic bags for Catholics to pick up, a practice that [La Nuova Bussola Quotidiana](#) reported in May had already been adopted in some parts of Germany. "We can't be putting Holy Communion, the Sacred Host, in a plastic bag, or a box to be, people taking home with them," he said. "These are distortions of the sacramental sign. And they simply can't be permitted."

Burke also made reference to an [American bishop](#)'s short-lived proposal that nurses administer oils for the anointing of the sick to corona virus patients so priests wouldn't be exposed to the disease. The Church has always understood that only a priest can administer extreme unction "because it's Christ who comes to the sick person, and prays over the sick person, and anoints the sick person could give them strength in their illness," Burke said.

"We pray always for physical healing, but we pray at the same time for that spiritual strength to embrace whatever illness the person has, and to unite it to the suffering of Christ," he said. "And to suggest that this could be done by a person other than a priest is a manifest loss of faith in the sacrament itself."

Burke said he fears that the cancellation of public Masses has caused an erosion of Catholics' belief in the centrality of the Eucharist and of their obligation to attend Mass on Sunday. He has read reports of "even good people who've said, well, in a certain way they preferred taking part in Mass at home, in the comfort of their home, with the television," the cardinal observed.

“But this isn’t participating in Holy Mass. It’s a holy thing to watch the Mass and to be in awe of it, but it’s not participation. Christ isn’t present on the television screen. And He’s not in your home by that means,” he said.

Catholics who know what the Mass is will return “very wholeheartedly to fulfilling the Sunday obligation to assist at Holy Mass,” Burke observed. “But for those who may not be so catechized, I fear very much that the easy way in which the churches were closed, and (that) it was said that the bishops were dispensing the people from the Sunday Mass obligation for this long period of time, could give the people the impression that Sunday Mass is just one more practice in the church, which the bishop can dispense.”

Indeed, Archbishop Víctor Manuel Fernández of La Planta, Argentina, a papal ghostwriter and confidant of Pope Francis, suggested in an April interview that the obligation to go to Mass on Sundays and Holy Days “is not indispensable” and “is something that could fall.”

“But the Church does not have the authority to drop the obligation to go to Mass on Sunday, which is a commandment from God,” Burke pointed out. “When it has been impossible during the current crisis for the faithful to attend Mass, the obligation does not bind them, but the obligation remains.”

“It’s not correct to say that the bishop dispenses the faithful from the obligation of Sunday Mass, because Sunday Mass is a response to the Third Commandment. This is divine law,” he emphasized. “We’re going to have to restore the catechesis with regard to the Eucharist, and the whole sense of the Sunday Mass obligation, because I can see that there’s been a certain erosion,” he said.

### **Use of Latin at Mass**

By Father Edward McNamara

[excerpted from Zenit.org May 26, 2020]

From the historical point of view, we could say that the Latin Mass was, from the beginning, an elevated text and not the common language of the people. The Roman Canon in particular is an example of Roman rhetoric with measured syllables and sets of adjectives. Pope St. Gregory the Great (540-604) said that it was the work of a “*scholasticus*,” or an erudite man.

In the centuries that followed the decline of the Roman Empire, the Catholics who attended Mass not only were ignorant of Latin but were mostly illiterate in all languages. Even many priests had barely the Latin required to celebrate the sacraments.

The Council of Trent defended the use of Latin, above all because it gave unity of worship and doctrine in a time of great social divisions and in which Latin was still the language of culture and science.

So, we can say that a knowledge of Latin is unnecessary for the faithful to be able to worship unless we wish to affirm that the majority of Catholics were not engaged in liturgical worship for 1,500 years.

However, favoring the local language does not require abolishing Latin and the liturgical forms used in the Church for many centuries. For this reason, these forms may be freely celebrated, and there is a significant number of Catholics who desire to worship in this manner.

I have said that a knowledge of Latin is not an absolute requirement. But it is a fact that most of those who attend the extraordinary form today are well-educated folk. Even those who do not know the language will follow the celebration in bilingual missals and can follow the ceremonies with ease.

The expression “active participation” was coined by Pope St. Pius X in 1903 and refers above all to a spiritual activity on the part of the faithful in uniting themselves to the holy sacrifice of the altar in a conscious and meaningful way. It is an exercise of the common priesthood of the faithful through communion with the ministerial priesthood.

Active participation may be favored in different ways by the faithful joining in activities such as singing the ordinary of the Mass, or other songs, responding to the invitations and, in the modern liturgy, carrying out certain ministries and services. **While all of these activities may express active participation, they are never essential to active participation which will always remain primarily a spiritual activity.**

### **2019-20 TLM Survey: What We Learned About Young Adults who Attend the Latin Mass**

By Brian Williams

[excerpted from liturgyguy.com May 26, 2020]

Kevin Cotter’s review of Forming Intentional Disciples by Sherry Weddell appears on the Focus Blog. He lists some alarming statistics. Here are four such statistics regarding *Novus Ordo* Mass formed Catholics:

- 1.) Only 30% of Americans who were raised Catholic are still practicing (p. 24).
- 2.) 10% of all adults in America are ex-Catholics (p. 25).
- 3.) 79% of cradle Catholics become unaffiliated and cease using “Catholic” by age 23 (p. 33).
- 4.) In the early 21st century, for USA raised Catholics, becoming Protestant is the best guarantee of stable church attendance as an adult (p. 35).

In early October 2019, a pre-survey in-person written questionnaire was administered to 25 adults aged 18-39 at St. Mary’s Parish in Norwalk, CT by Father Donald Kloster, a priest at the parish. That questionnaire helped hone the wording



and number of the questions to be asked in the following Study.

The subsequent “Kloster 2019-2020 Survey” was conducted October 22, 2019 – March 1, 2020. The Survey consisted of 14 questions administered exclusively online to 1,779 respondents. Each respondent answered every question. The contributors were unfunded and the respondents had no incentive to answer the questions.

This second and follow up “Kloster 2019-2020 Survey” was an attempt to measure the amount of interest and participation in the Traditional Latin Mass from the demographic of the Traditional Catholic adults 18-39 years of age. Many samples were collected as a result of two large Traditional Latin Mass gatherings:

(1) On February 1, 2020 in Philadelphia, PA over 800 were in attendance for a Sarum Rite Vespers.

(2) On February 15, 2020 in New York, New York, 950 gathered for a Solemn High Mass at the Lepanto Conference with Cardinal Zen. A great number of the attendees at these two events were in the target age group (300+ online samples gained) of the Kloster 2019-2020 Study.

The social networking throughout the just over four months of the survey was incredibly successful and yielded the overwhelming bulk of the number (1,400+ online samples gained) of respondents from all over the country. There were also about 250+ samples deleted because they were not in the desired age group.

Gallup polling reports that 12% of 20-29 year old *Novus Ordo* attendees go to weekly Mass. This Kloster 2019-2020 Survey had an average age of 27.4 years, (so the ages are definitely comparable.) 98% of those in the Kloster Survey said they attend Mass every Sunday.

There were 39 states included in the Study whose number was unintended but helpful for a wide measure of the subset of the 18-39 year olds within the 150,000 total Traditional Catholics of all ages that attend the TLM on any given Sunday. Alabama, Alaska, Delaware, Hawaii, Mississippi, Montana, Nevada, North Dakota, Tennessee, Utah, and Vermont were the 11 states without a sample.

The male participation in the Study was 57% (8 percentage points higher than males in our USA population). Men are an important barometer of any liturgical rite’s attractiveness.. 80% of the respondents thought about a priestly or religious vocation. (This number confirms the surge in entries to TLM seminaries and convents). 45% of the respondents of this Study came back or came into the Catholic Church. 90% of the respondents were not raised from at least the age of 7 in the TLM. However, 65% of them had a father who regularly attended Mass. 75% of them had a mother who regularly attended Mass.

The Survey confirms that the Traditional Latin Mass is experiencing a high volume of participation and interest in the 18-39 demographic; a demographic noticeably underrepresented in modern *Novus Ordo* Mass parishes.

### **Against a vernacular liturgy: The Church should have a sacred language**

By Peter Kwasniewski

[excerpted from [lifesitenews.com/blogs](https://lifesitenews.com/blogs) May 28, 2020]

As we prepare to celebrate the great feast of Pentecost — a feast so great in the eyes of the Church that it was celebrated for eight days (i.e., as an octave) in the Latin rite of the Catholic Church going back to the late sixth century, a custom that continues today wherever the ancient form of the Roman rite is used — we would do well to ponder what the gift of tongues signifies and what it does not signify.

A friend once told me he had expressed his love of the traditional Latin Mass to a certain deacon, who countered in a huff: “Pentecost shows that the apostles spoke to everyone in their own language — and it wasn’t Latin.” This liturgical misinterpretation of Pentecost, which one hears now and again in different forms, deserves a rejoinder.

1. What the Acts of the Apostles shows is that the apostles preached to the people in many languages. There is nothing in the Pentecost story about worship in the temple or synagogue, or the Eucharistic liturgy and the Divine Office that developed out of them. As far as I know, it’s always been the custom to preach in the vernacular at Latin Masses, except in highly specialized academic contexts. The gift of tongues is a gift for the sake of evangelization, apologetics, and catechesis — not specifically for liturgical worship.

2. Pentecost is shown in Scripture as a reversal of the tower of Babel. The original curse of ambitious man was to divide his progeny into a thousand languages. The rich poetic fruits of multiple languages can be counted a blessing willed by God, but the difficulty and often impossibility of a common discourse among rational animals is a curse. This curse is renewed whenever we are confronted with a liturgy in which the use of some vernacular that is foreign to us effectively says: “This is not for you; it’s only for them, for that demographic.”

When liturgical traditions develop a common language of public worship, it is a symbolic return to the condition of the Garden of Eden, when human beings would have spoken only one language. In the Latin liturgy, we are not confronted with a foreign vernacular that excludes us; rather, we hear the sound of a single voice that belongs to the Church at prayer, welcoming all nations and peoples into one celebration.

Yes, liturgical Latin is “strange” in the sense that it is not something everyday, familiar, easy, at our level or at our disposal. It evokes the transcendence and majesty of God, the universality of His kingdom, and the age-old depths of the Faith. But over time, we identify this set-apart language as a sign of honor. We experience it as a promoter of reverence. We find in it an invitation to prayer.

When we dive into a pool, the moment we hit the water, we know — not just rationally, but viscerally — that we are in a

new medium and we must swim. So too when we hear the Latin chant or recited prayers, we know we are in a new medium and we must pray.

3. Dr. Joseph Shaw [points out](#) that the custom of employing a sacred language is already familiar to us from salvation history: The tradition of Gregorian chant goes back to the Temple in Jerusalem, where we are told professional singers were employed (2 Chron 5:15). The use of Latin recalls the use of Hebrew as a sacred language. When the language of the Jewish people became Aramaic; they still used Hebrew for worship. The traditional liturgy's emphasis on priest, altar, and sacrifice is redolent of the atmosphere of ancient Jewish worship, something sometimes noted by Jewish converts.

As Jews, the Apostles were brought up to pray and sing the psalms in Hebrew, as well as in their mother tongue. No word of criticism of sacred languages is to be found in Scripture. The earliest liturgies were by no means composed in the language of the street.

In Greek-speaking areas, the Church was able to employ the sacred register created by the Septuagint translation of the Bible--a distinct form of Greek already two centuries old and filled with Hebraisms.

Latin liturgy did not emerge until Latin translations of the Bible had created something equivalent. When it did, we find a liturgy in a sacred Latin with a specialized vocabulary, replete with archaisms, loan-words, and other peculiarities.

Similarly, liturgical Coptic is an archaic language larded with Greek terms and written in Greek letters. As for Church Slavonic and the language of the Glagolitic Missal, their origins and history are not reducible to the simple idea of the "language in use at the time," and, in any case, they quickly become liturgical languages for people not able to understand them. They remain culturally connected to the peoples they serve, but not readily comprehensible by them.

We see, in fact, that every ancient Christian church developed a sacral language and idiom for worship: the Greek Orthodox Church still uses koine Greek, the Russians use Church Slavonic, the Ethiopians use Ge'ez, the Copts use literary Coptic, etc. This is not just a Western or Roman phenomenon

4. Our native language, our "mother tongue," comes from our earthly mother. When we are living inside her womb, her voice is the first we hear. When we come forth into the world, we hear the same voice upon her breast. Our everyday vernacular is something we are, in a sense, equipped with by nature, by effortless immersion in the family culture. This language represents the natural order in which we live and move and have our natural being.

Now, even as baptism or rebirth comes to the Christian from outside (for, as Joseph Ratzinger writes, "nobody is born a Christian, not even in a Christian world and of Christian parents. Being Christian can only ever happen as a new birth. Being a Christian begins with baptism, which is death and resurrection, not with biological birth"), so, too, the sacral language in which we worship comes to us from outside, from Holy Mother Church, who teaches us a new Christian language — a spiritual "mother tongue" — which represents the supernatural order in which we live and move and have our supernatural being. Latin-rite Catholics have a sacral language that comes to them "from outside," just as baptismal rebirth does.

The Christian liturgy should somehow convey to us that, when we enter the Lord's temple, we are speaking not with a merely natural speech, but with a supernatural speech, a language of saints, angels, and God. Obviously, this language does not have to be Latin — as noted above, there are many sacral languages used in traditional apostolic rites — but it should not be the everyday vernacular of the hearth and the marketplace, or even the technical speech of academic disciplines. It should be set apart by centuries of use consecrated to divine worship; in this way, it helps worshipers to set aside earthly cares and consecrate symbolic portions of our time to God alone.

A traditional liturgical language is a reminder that our supernatural adoption into the family of God is more fundamental and more ultimate than any earthly family, citizenship, nation, or race.

5. Most importantly, something the Catholic Church in the West has practiced for over 1,600 years — something that nearly all of our thousands of canonized saints personally practiced — cannot be condemned without denying that the Holy Spirit has been guiding the Church into the fullness of truth (cf. Jn. 16:13).

The Holy Spirit who gave linguistic utterance to the apostles as they preached to all the nations also gave liturgical Latin to the Western Church as her inheritance, handed down from century to century with ever-increasing veneration. What was established by choice was confirmed by custom and preserved by piety. The forms of worship developed over centuries with a richness of content and texture that made it increasingly unlikely that it could ever be readily duplicated in or adapted to a foreign idiom; this made it all the more precious and worthy of cultivation. Against the backdrop of experiments in vernacularization from the mid-twentieth century onward — experiments that could be called, with more justice, Babelization — an ever-increasing number are coming to see that this unique and unitive Latin heritage remains precious and worthy of cultivation today.

In the end, the right kinds of unity and the right kinds of diversity are all gifts of the Holy Spirit. His singular coming in full force upon the Church [at Pentecost] the Roman Rite celebrates with eight days of rejoicing and in several months of "Sundays after Pentecost." In the midst of cultural diversity, the Catholic Church has had the wisdom to recognize the spiritual power of central elements of unity that bring us together in confessing the one true Faith. We can only hope and pray that Church leaders will, over time, recover some of what was foolishly squandered by shortsighted reformers.

## Liturgical Law in the Midst of the Pandemic

Excerpted from <https://www.pcpbooks.net/liturgicallaw.html>, published May 30, 2020

[Thanks to **Dr. Joseph Beierle** for bringing this article to our attention.]

When the bishops in the State of Minnesota decided to open their churches without accepting the state's restrictions on public worship, concerned Catholics rejoiced at this defense of the rights of the Church against government interference. The action of the Minnesota bishops followed the example of former papal nuncio to the United States, Archbishop Carlo Maria Viganò, who had called attention to similar interference by the Italian government with the Church's authority, in violation of the Lateran Treaty.

While these recent developments in Church-State relations remind us of the proper role of the Church in society, there has been a parallel development within the Church herself concerning the Church's laws regarding the reception of Holy Communion during the corona virus pandemic.

Among theologians and canonists, the question has recently been raised whether bishops, in the emergency brought about by the corona virus, can suspend the right of the faithful to receive Communion on the tongue, on the assumption that this traditional manner of receiving Communion is more likely to spread the disease. This medical assumption has been challenged by [Filippo Maria Boscia](#), President of the Association of Catholic Doctors in Italy. The manner in which the assumption is made overlooks fundamental principles regarding the Church's liturgical legislation and its application.

For the question is not whether a right can be temporarily suspended for the common good, but whether a law can be suspended on the basis of certain medical assumptions.

The distinction between a law and a right is interpreted in different ways by moral philosophers and theologians. The common teaching is that a right is derived from a law, whether it be divine law or human law, ecclesiastical or civil. The law of the Church is that the universal norm for receiving Holy Communion is on the tongue. There is a right to receive Communion on the tongue derived from the universal law of the Church. There is no right to receive Communion in the hand [since the universal norm is to receive on the tongue]. The laws of the Church regarding this were systematically analyzed and documented by Bishop Juan Rodolfo Laise in his book [Holy Communion](#).

After the current legislation was established, the laws promulgated by the Holy See were applied by many Episcopal Conferences in ways that were not consistent with the laws themselves. When this matter came up in Argentina in the 1990s, Bishop Laise consulted with the Holy See to verify the results of his own investigation. He was assured by the Roman congregations that he was perfectly justified – not only on his own initiative but also with that of the priests of his diocese – to continue the exclusive practice of Communion on the tongue in his diocese, in spite of a decision by the Argentine Episcopal Conference to introduce the practice of Communion in the hand.

In his book, Bishop Laise took these conclusions to their ultimate consequences. His own decision was in conformity with the universal laws of the Church. The decisions of Episcopal Conferences to introduce a widespread practice of Communion in the hand were in violation of those laws. Bishop Laise's courage in defending the Church's legislation prompted the warm and respectful praise for him from Bishop Athanasius Schneider, in the preface he wrote for the Italian edition, now reproduced in translation in the American edition.

An ecclesiastical law can be temporarily suspended in a case of emergency. The assumption has been made that such is the case with the reception of Communion during the corona virus pandemic. [It appears] this was done without an examination of the medical evidence [mentioned above]. The universal Church established the practice of Communion on the tongue as the norm, and did this for a number of reasons. Communion in the hand was only introduced by ignoring these reasons. Subsequent epidemics, even before the corona virus, provided occasions for trying to justify the violation of the Church's universal laws.

The recent decision of the Minnesota bishops provides an example of the proper exercise of episcopal authority in another related context. Archbishop Viganò has pointed out that the national Episcopal Conferences have no authority to impose on individual bishops a policy of closing churches. The decision of the MN bishops illustrates the fact that it is individual bishops, either by themselves or in groups, who interpret and apply the Church's laws. It is not national Episcopal Conferences when these Conferences go beyond the limits of their juridical authority.

Episcopal Conferences did not have authority to make Communion in the hand a law, nor does that practice legitimize the temporary suppression of Communion on the tongue. This is true especially when medical assumptions for preventing disease through Communion in the hand are contradicted by the medical facts.

The current pandemic is clearly a crisis that Divine Providence has allowed in order to show how the Church is divinely governed. In his encyclical *Mystici Corporis*, Pope Pius XII explained that the Church is guided on one hand by its hierarchical authority, and on the other hand by special graces that add to this juridical structure.

What the faithful are witnessing today is that it is the Faith, and fidelity to traditional doctrine and discipline, that distinguish the voices within the hierarchy itself. There are those voices that deviate from the Church's Tradition, and there are other voices who defend it. Those bishops who preserve the Church's traditional liturgical laws are also defending the rights of the Church within society at large. Hearing these latter voices, the faithful who strive to adhere to Tradition find shepherds whom they know they can confidently follow and obey.



## New Eucharistic Prefaces, and Optional Saint Feasts for EF issued

[excerpted from Adoremus Bulletin, May 2020 and  
New Liturgical Movement, May 22, 2020-June 11, 2020]

On March 25, 2020, the Congregation for the Doctrine of the Faith issued two decrees, which had previously been considered by the Pontifical Commission Ecclesia Dei.

The decree *Quo Magis* provides 7 new Prefaces for EF Masses. Four of these are taken from the Missal of the Ordinary Form: of the Angels, of St John the Baptist, of the Martyrs, and for the Nuptial Mass. [The Congregation's note presenting the decree](#) states that "their central section(s), known as the 'embolism', appear in ancient liturgical sources. In order to guarantee consistency with the rest of the *Corpus Praefationum* of the old Missal, in three cases, the standard forms of Preface conclusion of the *forma extraordinaria* have been used." Three others, the Prefaces of All Saints and Patron Saints, of the Blessed Sacrament, and of the Dedication of a Church, are among the group originally promulgated in the neo-Gallican Missals (especially that of Paris) and later approved for use with the Roman Missal in France and Belgium.

The decree *Cum Sanctissima* establishes a provision for the celebration of 3<sup>rd</sup> class feasts of saints canonized after July 1960. The new provisions will not in any way affect other celebrations, and in particular those of the I or II classes. It lists 70 third class feasts which should "never be impeded by the celebration of other feasts." This provision corrects one of the worst mistakes of the 1960 Missal, by which a number of Saints whose feasts always or almost always fall in Lent were to all intents and purposes abolished from the General Calendar, among them Ss Thomas Aquinas, Pope Gregory the Great, Benedict, the Archangel Gabriel, and Pope Leo the Great. It is noteworthy that the celebration of more recent Saints pursuant to the new provisions is a mere possibility, and therefore it remains optional. Accordingly, those who wish to continue to celebrate the Saints according to the existing calendar of the *forma extraordinaria* as it appears in the liturgical books, remain free to do so.

1. Festive Masses in the broader sense, as specified by the General Rubrics of the 1960 Missal (302) can be celebrated for a good reason (*justa de causa*) on all festal days of the third class, except those which are listed below (no. 8), and also on 3<sup>rd</sup> vigils of the Saints.

2. Furthermore, as far as GRMR 302c is concerned, Mass is permitted of any Saint canonized after July 26 1960, on the day on which it has been established that the liturgical memorial of said Saint be kept by the universal Church. A votive Mass of the same is also permitted, in accordance with GRMR 311, in keeping with the other rubrics about Votive Masses.

3. Whenever the festive Mass in the broader sense is said, the whole Divine Office can (my emphasis) be done together with the Mass, as the ordinary Office.

The ordinary commemoration of the feast or vigil omitted according to these three provisions is always made, together with other commemorations that occur according to the rubrics. (An example of this would be St Maximilian Kolbe, whose feast is on August 14th, the vigil of the Assumption. This provision specifies that if his Mass is celebrated, the vigil is not therefore to be omitted.)

Neither of these decrees are mandatory. "The celebrant is expected to make use of good pastoral common sense."

A helpful resource is Anthony Ward, S.M. and Dom Cuthbert Johnson, O.S.B., [The Prefaces of the Roman Missal. A Source Compendium with Concordance and Indices](#). This book gives the full text of each preface of the Ordinary Form in Latin, followed, where applicable, by the text of the ancient source from which it was taken, as well as the parallel text in the Ambrosian Rite, Biblical and Patristic parallels, and the official translations in various languages. It was published in Rome in 1989 by Tipografia Poliglotta Vaticana, so the English translation then in use has, of course, been replaced by the 2011 translation.

[The New Liturgical Movement website has a detailed five-part series, examining each of the seven new prefaces. Part 1 was posted May 22, 2020; part 5 was posted June 11, 2020. For those LLA members interested in these details, please consult <http://www.newliturgicalmovement.org/2020/06/the-new-prefaces-of-ef-mass-part-5.html> ]

### From the Webmaster

As the President indicated in her opening, the pandemic has resulted in more people learning of the websites we manage. The LLA site has the text of the Ordinary Form in both a display and a missalette format. The Eform site has the propers, missaltes, and complete Masses for the Extraordinary Form. In both cases these are presented as .pdf files. The table below compares last May's activity to this May's activity. As you can see, usage has nearly doubled.

	SITE VISITS		.pdf 's DOWNLOADED	
	May, 2019	May, 2020	May, 2019	May, 2020
LatinLiturgy.com (= OF)	9823	16205	5076	10919
ExtraordinaryForm.org (= EF)	17890	34885	29043	58800

### **From the Editor**

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

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**Oratio pro Missa Latine Celebranda**

*O mundi Regnator, qui te omni lingua hominum angelorumque laudari voluisti; tribue, quaesumus, ut etiam in diebus nostris, sacrificium dilecti Filii tui immaculatum assidue lingua Romana in oratoriis gentis nostrae omniumque permultis tibi offeratur a populo ad te toto corde converso: per Christum Dominum nostrum. Amen.*

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

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

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

**THE LATIN LITURGY ASSOCIATION**

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

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