

From the President

Happy Feast Day! The feast of the Annunciation commemorates the beginning of the Incarnation – God becoming Man – and thus, the events that lead to Salvation for all those willing to believe this Good News, and to follow where it leads them.

I am always glad to share good news. The LLA national officers and executive board met via Zoom in February. Because of our improved financial strength, as reflected in the "Foundation Update," below, the Board was able to make the following decisions:

It has always been the policy of the Latin Liturgy Association to grant complimentary lifetime memberships to all bishops, archbishops and cardinals in the US. The Board has decided to extend complimentary one-year LLA memberships to all priests and seminarians. If our financial strength remains stable, these complimentary memberships will continue to be extended, year after year. If, after the year's trial period is over, we see that such a policy is unsustainable, we will return to paid memberships for priests and seminarians. We are hopeful that we will be able to continue the complimentary clergy memberships for many years to come.

For all those priests who have been faithful paying members of the association for many years, we thank you for your support when our finances were just making ends meet. If you would like to continue your paid membership, we will thank you for your generosity. But we will switch you to a complimentary membership, when your paid membership expires, unless directed otherwise.

The other good news is that several bishops have recently accepted our complimentary lifetime memberships for bishops and cardinals. Most Rev. Nicholas DeMarzio, Bishop of Brooklyn, Most Rev. W. Shawn McKnight, Bishop of Jefferson City, MO, Most Rev. Kenneth Richards, Bishop of Kingston, Jamaica, Most Rev. Joseph Strickland, Bishop of Tyler, TX, and Most Rev. Daniel Thomas, Bishop of Toledo, have all joined us since our last newsletter. We welcome these Shepherds to the Association, and are grateful to Cardinal Rigali, Cardinal Stafford, Cardinal Vigneron, Bishop Paprocki, and Bishop-emeritus Pilarczyk for their continued support.

Regina Morris, President
Latin Liturgy Association
March 25, 2021

Dr. Rudolph Masciantonio Foundation Update

A second check was received by President Morris in January, 2021, for over \$30,000. The national officers and executive board met via Zoom, as mentioned above. An aggressive advertising campaign was agreed to—to increase awareness of the Latin Liturgy Association. **Max Kaiser** is working on two designs for print publications. The board decided to advertise in The Wanderer, and the National Catholic Register for a period of six months. The total cost for such advertising will be approximately \$5000.

The board also agreed to purchase advertising online through EWTN's Value English Package which will cost \$400.

Additionally, the board has hired a social media consultant, **Rene Zajner**, (who is a Lifetime LLA

member), for three months, to increase awareness of the LLA on Facebook. Rene will be paid \$150 per month salary, plus \$150 per month in advertising budget.

The board expresses its gratitude to LLA members **Robert Starszack** and **Brian Morgan**, who established the LLA Facebook page in 2016, and have been maintaining it since then. They both expressed their willingness to turn the page over to Rene. Rene is employing his expertise in social media to expand the offerings on the Facebook page, and to advertise in untapped markets. This has resulted in an increase of “Likes” on our Facebook page from 1,991 on Feb. 21, 2021 to 3,871 on March 15, 2021. If you have not visited our LLA Facebook page recently, I invite and encourage you to do so. As Robert and Brian recognized way back in 2016, it is an excellent way to communicate widely in between our quarterly newsletters.

The board will meet again in three months to evaluate the effectiveness of the above actions, and to decide future allocations from the Foundation.

It was decided that it is still too soon to plan another National Convention, since many areas of the country still have travel and quarantine restrictions in place.

News from the Chapters

Chicago Chapter

Due to the continuing COVID restrictions, only 300 people will be allowed to “sign up” for Holy Week liturgies at St. John Cantius Church. There will also be 50 people permitted in the overflow location in the Parish hall. Most of the liturgies will be live-streamed, because of these restrictions. The church will be open (without sign-up) on Holy Thursday evening from 9:00 pm to midnight for private prayer at the altar of repose.

The St. Joseph altar at St. John Cantius is in need of repair and restoration. There are deep vertical cracks in the wood, as well as extensive damage to the gilded ornamentation. In this year of St. Joseph, the church has sought estimates for the work (\$248,000.). The plan is to begin the work on May 1, 2021, and complete it by Feb. 2, 2022. Donations are welcome.

Cleveland Chapter

His Eminence, Raymond Cardinal Burke, will administer the sacrament of Confirmation at Immaculate Conception Church in Cleveland on Sunday, April 18, 2021. This will be a private event, limited to the Confirmands, their sponsors, and six invited family members. It is unclear whether the Mass will be live-streamed. However, they usually live-stream their Masses on their youtube channel called, “Usus Antiquior”.

Detroit Chapter

Historic St. Charles Borromeo Church (built in 1907) in Cheboygan, MI, is now under private ownership. The church had been closed by the diocese of Gaylord in 1989 when it merged with St. Mary’s Parish (which is even older). In the intervening years, the inside was gutted – even the columns were taken – and the roof and windows fell into disrepair.

When it was put up for sale in 2018, a retired electrician and Latin Mass supporter, Bill Price, Sr., knew he had to make an offer. When his offer was accepted, Bill got a mortgage, repaired the roof, cleaned out the clutter, and replaced the columns. He also has had to reinforce the floor with steel beams, and rebuild steps to lead to a new altar. A beautiful new altar has been installed. A friend of Bill’s has started a GoFundMe page to let other people assist with the additional costs that lie ahead. You can see pictures of the progress, and of the future plans at www.gofundme.com/f/help-restore-tradition-st-charles-needs-you

Philadelphia Chapter

The Philadelphia LLA chapter offers a free “Latin Mass Package” that includes informational

materials on the Traditional Latin Mass as well as a local directory of Latin Mass sites in the Philadelphia area. To request the package, go to their web site: www.latinliturgy.org (Yes, it is similar to our national LLA website—but is a .org instead of .com).

Pittsburgh Chapter

The Pittsburgh Latin Mass Community received a thank-you note from Fr. Michael Stinson, FSSP, on Dec. 18, 2020, for their \$1000. donation to the Fraternity.

On Feb. 14, 2021, St. Valentine Church in Bethel Park, PA, hosted a Traditional Latin Mass for the feast of St. Valentine.

On Thursday, March 25, 2021, at 7:00 pm, Most Rev. William J. Waltersheid, Auxiliary Bishop of Pittsburgh, will offer a Traditional Latin Solemn Pontifical Mass for the feast of the Annunciation of the Blessed Virgin Mary at St. Titus Church in Aliquippa, PA.

On Sunday, April 18, 2021, (Good Shepherd Sunday) at 12:00 noon, Fr. Boniface Hicks, OSB, delegate to the Emperor Karl League of Prayer, will offer a Traditional Latin Solemn High Mass in honor of Blessed Karl of Austria at St. Titus Church in Aliquippa, PA. Mass will be followed by veneration of a first class relic, luncheon, and conference. At the conference, Fr. Hicks will speak on Blessed Karl as a type of the Good Shepherd. For reservations go to www.KnightsOfColumbusLatinMass.blogspot.com

St. Louis Chapter

Father Brian Harrison, pastor of St. Mary of Victories Church, obtained special permission from His Excellency, Bishop Mitchell Rozanski, to celebrate the feast of the Espousals of Mary and Joseph on Jan. 23, 2021. This feast has been celebrated since 1556 in the diocese of Arras, France, but has never been extended to the universal Church. Since this is the Year of St. Joseph, Father Harrison thought this would be especially fitting. The Extraordinary Form *Missa Cantata* was offered in the presence of a second class relic of St. Joseph.

The Oratory of Ss. Gregory and Augustine, in Richmond Heights, MO, will pray *Tenebrae* on the following evenings: Wednesday, 31 March @ 9:00 pm. (*Tenebrae* of Holy Thursday); Thursday, 1 April @ 9:00 pm. (*Tenebrae* of Good Friday) and Friday, 2 April @ 9:00 pm. (*Tenebrae* of Holy Saturday). All are invited to come—no reservations necessary. Please wear a face mask upon entering the church.

The 6th Annual St. Joseph Challenge Pilgrimage is scheduled for May 1-2, 2021. (<https://josephchallenge.com/>) This is for men aged 18+. What a memorable way to celebrate the Year of St. Joseph!

News from Members

LLA member, **Molly Scally**, reports that as of Feb. 24, 2021, lockdowns in Ireland continue. There are no public Masses. There are checkpoints on roads, due to a 3 mile travel restriction from one's home. The government has a target of at least 70% of the population to accept the COVID experimental shots before the lockdowns can be lifted.

Requiescant in Pace

We were deeply saddened to hear of the passing of **Msgr. Richard Soseman** on Dec. 9, 2020, from complications from COVID. Msgr. Soseman was a Lifetime Member of the LLA and only 57 years old when he died. We saw him most recently this summer, when he came to St. Louis to act as deacon for the Solemn Pontifical Requiem Mass offered by His Excellency, Bishop Paprocki, on July 11, 2021, at St. Mary of Victories Church.

Msgr. Soseman had offered the Traditional Latin Mass at St. Peter's Basilica in Rome for many

years while he was working there. He was active in the cause for canonization of Archbishop Sheen. Coadjutor Bishop Lois Tylka of Peoria first announced the death of Msgr. Soseman at a Mass at the tomb of Archbishop Sheen on the 41st anniversary of his death, on Dec. 9, 2021. So, yes, Msgr. Soseman died on the same day (Dec. 9) as Archbishop Sheen, whose cause he was championing.

The Funeral Mass for Msgr. Soseman was on Dec. 23, 2020, at the Cathedral of St. Mary of the immaculate Conception, in Peoria, IL. Because of COVID, the funeral was not open to the public. But the funeral home graciously provided live-streaming of the Funeral Mass, so that we could all be there in spirit.

Several LLA members requested prayers for the repose of the soul of Father Calvin Goodwin, FSSP, who died on Jan. 22, 2021. Father Goodwin was a retired professor of Latin from the FSSP seminary in Nebraska. He had been in a nursing home for the past four years. The *Requiem* Funeral Mass took place at St. Mary's in Norwalk, CT, on Jan. 29, 2021. A collection of five of his recorded lectures can be accessed here: <https://fssp.com/lectures-of-fr-calvin-goodwin-fssp-1948-2021/>

Father Reginald Foster, O.C.D., renowned Vatican Latinist, went to his eternal reward on Dec. 25, 2020. He was a member of the Discalced Carmelite Friars. As such, his funeral on Jan. 23, 2021, was in the Ordinary Form, and mostly in English. However, the chant *Ave Maria* was sung after Communion. *In paradisum* was sung before incensing the casket. The Monastic tone of the *Salve Regina* (slightly altered) was chanted at the conclusion of the funeral. For over 30 years, Fr. Foster taught generations of students to love the Latin language and the city of Rome in his summer Latin Rome program *Aestiva Romae Latinitas*. Fr. Foster's summer program was always offered for free, to allow as many students as possible to have the magic opportunity of studying Latin in Rome. To honor this tradition, the Paideia Institute has established the Reginald Foster Fund to offer scholarships to students seeking to participate in its own Latin programs. The fund also provides support for teachers in Paideia programs, and Paideia's Rome Fellowship. For more information, go to https://www.paideiainstitute.org/reginald_foster_scholarship_fund

News Notes

From Jamaica's Traditional Latin Mass Society

by Suzanne Lee

As we prepare this update regarding our TLM community in Jamaica, we are traveling on a bus through the mountains from Kingston to Port Antonio's Shrine of St Anthony & Mary Star of the Sea, home both to the Oratorian Fathers of St Philip Neri as well as our TLM community. There are only nine of us journeying this two-hour route to worship on this 3rd Sunday of Lent, because our government (in its attempt to reduce Covid transmissions) has once again reduced the number that can be in any Church to no more than ten persons in the building (with no regard for the paramount importance of worshipping our Creator, capacity of the building, or strict protocols followed by our Church). Our small but fervent number reminds us of our first August 2020 pilgrimage through these mountains where five of us in two cars drove this route to our first TLM in Jamaica since Vatican II under similar restrictions. It was a private Mass requested of Monsignor Michael Palud in honor of Our Blessed Mother on the Feast of the Assumption, as our island Church's annual pilgrimage had to be canceled due to Covid restrictions. We had already been denied Easter Masses due to Covid restrictions. We had been denied receiving the Holy Eucharist on the tongue for several months. How we hungered for our Lord. How we hungered to receive Him with humbled reverence. How we hungered to be fully present at the Sacrifice where Heaven and Earth meet. How we desired to give our Blessed Mother thanks for her great "Yes" with our own 'yes' on this Feast of her Assumption. So we were moved by the Holy Spirit to ask to pay a special tribute to Our Lady with a TLM, and our lovely Monsignor rewarded us with a blessed 'yes.'

Never did any of us five from Kingston and one from Port Antonio in attendance believe that we would ever in our lifetime get to experience The Mass of Ages in Jamaica. It was such a great blessing to be able to worship in the Form that transcends not only location and language, but centuries of time. On August 22nd, 2020, on the Feast of The Queenship of our Blessed Virgin Mary, the six of us who attended the private TLM & three others who were unable to attend, formed The Latin Mass Society (LMS) of Jamaica to share our love for The Mass of Ages. After experiencing the reverence of the TLM, we of course longed for many more; however Monsignor told us we would have to obtain permission from our Archbishop, the Most Reverend Kenneth Richards, for ongoing public Masses in the Extraordinary Form. I hesitated until one week later I saw a young man in my Ordinary Form Mass sitting in the pew so quietly and sadly refusing to receive Our Lord in his hands; and in shame, I along with our LMS that evening composed a letter to our Archbishop Kenneth Richards for permission to publicly celebrate the Extraordinary Form in Jamaica and to provide us with a TLM home. I cannot describe our jubilation when on the birthday of our Blessed Mother who has been journeying so closely with us, we received His Grace's most generous & merciful "Yes" – providing us with Port Antonio's Shrine of St Anthony & Mary Star of the Sea run by The Oratorian Fathers as our TLM home.

What I did not know then was that the very same week that we wrote our Archbishop, a brave teenager unknown to us wrote also, saying she wished to become Catholic in the Extraordinary Form and inquired if there were any Latin Masses available. It doesn't matter to our LMS that we drive 2+ hours to Mass and 2+ hours home. As one founding member of our Latin Mass Society exclaimed ... "this is the least we can do for our Lord!"

Our first public Mass of The Ages was days later, the following Saturday, giving Thanksgiving on the Feast of the Holy Name of Mary with 24 in attendance, & our first Sunday TLM on the Feast of The Most Holy Rosary had at least 50 in attendance with several of the worshipers coming from Kingston for this historic occasion. This was so fitting as countless rosaries had been prayed for our freedom to worship in the Traditional Form.

We have thereafter celebrated the TLM on the first Sunday of every month. The week before and weekend of All Saints Day had torrential rains and a part of the mountain road gave way, so only those fearless of landslides made their way through the mountains. Yet, there were approximately 35 in attendance.





On the Second Sunday of Advent, there were a similar number of worshipers. We had our first High Mass on The Holy Name of Jesus Feast Day with increased numbers from the surrounding north coast environs. Our last TLM, on Sexagesima Sunday, had slightly over 25 worshipers at a time when our island's Covid cases were increasing with much publicity and the government restrictions were beginning to tighten. All Masses have been Low Masses with the exception of our High Mass in January. Our second High Mass is planned for Easter Sunday if we are permitted the numbers required for High Mass Worship.



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Now to end our update on four wonderful notes of thanksgiving:

(1) since the August 2020 inception, we have received continuous assistance from the Latin Liturgy Association in producing keepsake programs for every TLM, based upon the "Complete Masses" on extraordinaryform.org. The ability to follow the Mass of Ages has been such an invaluable gift to both our instruction and worship.

(2) since December, our beloved Archbishop, Most Reverend Kenneth Richards has made available to our LMS the archdiocesan bus and a wonderful driver to take us through the mountains on the 2-hour journey so we don't have to drive the route home in the dark.

(3) since our first Sunday TLM, that wonderful young twenty-one year old who inspired me to write our Archbishop has not only been attending the TLM, but he has been opening each TLM by beautifully chanting the Introit and has since formed a *schola* (with no tutoring or previous experience) to provide the entire music for our High Mass.

(4) that unknown brave teenager who wrote our Archbishop saying she wants to enter our Church is now very known to us ... she is a dear member of our TLM community and is being catechized in order to be received on Easter Sunday using the Extraordinary Form.

God has certainly blessed our efforts to worship Him. We are so very deeply grateful. *Soli Deo Gloria!*

From FSSP

Father William Rock, FSSP, of Mater Misericordiae Parish in Phoenix, has compiled short two-page guides to the liturgical seasons from Advent through Paschaltide. These are available for download and printing at no charge from www.fssp.com/extraordinary-guides/. They were created with the hope that they will be of assistance to anyone who is new to the traditional church year.

From the Association of Latin Liturgy (UK)

Although the Association (ALL) is still prevented by the pandemic from firmly planning public liturgies, talks, or chant days, members of the [ALL] Council continue to work behind the scenes. The meeting at Mayfield School postponed from June 2020, will have to be further postponed until June 2022. One piece of good news is that our friends in the Benedictine community of Pluscarden Abbey in Scotland now live-stream many of their Masses and offices. Go to <https://www.pluscardenabbey.org/live>

From *Una Voce* Boston College

Mathieu Ronayne is the new facilitator of the *Una Voce* chapter at Boston College. They have been able to continue Latin Masses most days during the week, while school is in session. For specific times and locations, email Mathieu at ronaynem@bc.edu

From Romanitas Press

Due to receiving a number of requests, Romanitas Press has collaborated with "The Hem of His Garment" to offer for sale a matching set of five covers for the *Canticum Clericorum Romanum* that many priests use for assistance in chanting the Epistles and Gospels at the Traditional Latin Mass. The *Canticum Clericorum Romanum* is sold by Biretta Books and is itself red in color. The set of matching covers include green, white, gold, red, and violet. A rose cover is available separately. Please go to www.romanitaspress.com for ordering details.

From Arouca Press

Although Arouca Press was founded only three years ago (2018), they have already established an impressive list of published books. In our September, 2020, Newsletter we called attention to the publication of *With Latin in Service of the Popes: The Memoirs of Antonio Cardinal Bacci*, accomplished through the assistance of the original translator, LLA member, and former National Chairman, **Dr. Anthony LoBello**.

Arouca Press has now made available The Sacramentary—Volumes 1-5 by Blessed Ildelfonso Schuster. This is a modern reprint of five volumes of historical and liturgical notes on the Roman Missal. They were originally published between 1924-1930. They were translated into English by Arthur Levelis-Marke and W. Fairfax-Cholmeley. You can purchase the entire set in paperback for \$100 or each volume separately. Hardback is also available.

From St. Agnes Church

St. Agnes Church in St. Paul, MN, has offered in-person classes in Latin for a number of years. Because of COVID, the church decided to create podcasts (audio lectures) covering the material in each of the chapters in John F. Collins' book, A Primer of Ecclesiastical Latin.

Beginning Nov. 27, 2020, Deacon Nathan Allen recorded one lesson and the corresponding exercises each week. He finished with Lesson 13 on March 5, 2021. What is described as "Latin I" covers the first 13 lessons in Collin's book. "Latin II" covers Lessons 14-22. "Latin II" is taught by Dr. Jim May, professor of classical languages at St. Olaf College in Northfield, MN. The plan is to finish the rest of the book in "Latin III," which will start recording some time after Easter, 2021.

St. Agnes has decided to make all of these lessons available at no charge – even to non-parishioners. Just go to their "soundcloud" site at www.soundcloud.com/churchofsaintagnes and scroll down to the set of podcasts (Latin I or Latin II) which is more appropriate for your level of learning.

Essays, Excerpts, Et Cetera

Liturgical Colors of Lent in the Ambrosian Rite

by Shawn Tribe

[excerpted from the Liturgical Arts Journal, Feb. 19, 2021]

As we are now within Lent, it seems an appropriate time to revisit an article written by my colleague Nicola de Grandi, back in 2010 for New Liturgical Movement. In his article he speaks to some of the Lenten traditions kept in the Ambrosian tradition:

According to the Ambrosian Tradition, the whole Lenten time is "aeortological"--no Saint's feast is ever celebrated during Lent (except St. Joseph and the Annunciation, but those only since 1902). Thus, almost on every Lenten weekday, the Mass is *de feria*, except on Fridays, which are always aliturgical (no Mass offered) in the Ambrosian tradition.

In the Ambrosian Rite, black is not only the color of mourning, but also the true color of penance and fast. Thus, the liturgical color for Ambrosian Lenten feriae is that of strict penance: black. On Sundays, when penance is partially mitigated and fast is suspended, the color used for liturgy is a dark sort of violet called "morello" (maroon), which is very different from the Roman "violaceo" (violet). Rose colored vestments are never used in the Ambrosian tradition. There is no "Passiontide" either—the crucifix on the altar is never veiled. During Holy Week (Week "Authentica", in the Ambrosian Rite), only red vestments are worn, until the Easter Vigil. This is because red is considered the color of the Passion of Our Lord in the Ambrosian Rite. During the Easter Vigil, the priest will wear white.

Tract or No Tract

During choir practice recently, one of us wondered why some days of Lent have Tracts, and other days do not. So two of us went to work to research this question.

A Tract takes the place of the Alleluia verse (during Lent) before the Gospel in the Extraordinary Form. In the Ordinary Form, the Tract is an optional replacement for the Gospel Acclamation.

The Tract's full name in Latin is "*Psalmus tractus*." It is a singing of a psalm (or parts of a psalm) straight through (*in uno tractus*), without a "response" or "Alleluia" interjected between verses.

The Tract is generally a continuation or amplification of the theme enunciated during the Gradual psalm. Themes of thoughtful reflection, mortification, or supplication for mercy are frequently found in

the Tracts. There are no Tracts at weekday Masses on Tuesdays, Thursdays, and Saturdays. This is because historically, Mon., Wed., and Fri. developed as “*feriae legitimae*” or official days of penance, and therefore most suitable for the thoughtful reflection provided by Tracts. However, there are Tracts on each of the Sundays of Lent, for specific reasons.

For example, the “long” tract on the first Sunday of Lent is from Psalm 90. This is the psalm from which Satan quotes in his second temptation of Jesus – which we hear in the Gospel that day. Using the nearly complete Psalm 90 in the Tract helps us to see the proper context of the verses quoted in the Gospel.

The Celebration of Mass *ad orientem* in the Ordinary Form

by Msgr. Marc B. Caron S.T.L.

[excerpted from [Adoremus Bulletin Insight](#), 2/23/2021]

While the current edition of the Roman missal clearly provides for the celebration of Mass *ad orientem*, there are relatively few indications as how this is to be carried out. Few commentators have provided direction to celebrants desiring this form of celebration. Therefore, much has been left to the improvisation of individual celebrants. At times, this can leave much to be desired if celebrating Mass *ad orientem* is not informed by the traditional practice of the Roman Rite, as suggested by paragraph 42 of the General Instruction of the Roman Missal (GIRM).

This [article] will assume the celebration of Mass *ad orientem* with the participation of ministers and the faithful. It will also assume that the sanctuary where Mass is celebrated conforms to the provisions of the GIRM, namely, that there is a seat for the celebrant and ministers, and an ambo for the proclamation of the Scriptures, along with a suitable credence table. These are oriented in the traditional manner, that is, the ambo is to the left as one faces the altar from the nave (what was formerly known as the Gospel side), and the credence table and chair for the celebrant are placed to the right of the altar as one faces it from the nave (what was formerly known as the Epistle side). In this case, there are relatively few modifications to the celebration of Mass *ad orientem* compared to celebration *versus populum*.

- Entrance

Upon arriving at the altar and then kissing it in the usual way, and after incensing it, the celebrant turns to his right and moves to the chair on the right side. He remains at the chair for the course of the Opening Rites and the entire Liturgy of the Word. During the *Confiteor*, *Kyrie*, *Gloria*, collect, Creed, and conclusion to the prayers of the faithful, he could orient himself, at least partially, in the direction of the altar if this can be done gracefully. This will depend on the placement of the chair and its relationship to the altar, as well as the ability of servers to hold the Missal in the proper position. Historically, all of those parts of Mass were said facing the altar. It would be an expression of the continuity of the celebration of the Ordinary Form with the past to respect this principle whenever reasonable.

Standing at the chair, the celebrant turns to face the people when saying, “The Lord be with you,” extending and joining his hands. He faces them with hands joined to say, “Let us pray,” and to introduce the penitential act, *asperges* rite, or the Universal Prayer.

- Incensation

The manner of incensing a free-standing altar is described in a [previous post](#). In the event that the altar at which the *ad orientem* celebration is taking place is not separated from the wall, such that the celebrant is not able to walk around it in order to incense it, the traditional practice offers guidance on how this can be done gracefully (Mutel and Freeman, *Cérémonial de la sainte messe*, 83-84).

- Liturgy of the Eucharist

A number of differences between celebrations *ad orientem* and *versus populum* arise during the Liturgy of the Eucharist. After receiving the gifts (or if he is going to the altar directly from the chair), the celebrant approaches the altar from the middle and bows to it upon arriving. He carries out the

preparation of the gifts facing the altar, either to the right side for the preparation of the chalice, to be incensed, and to wash his hands, or at the center of the altar for the other parts of the preparatory rite. If incense is used, the gifts are incensed first in the usual way, then the altar cross if it is before the celebrant, and then the altar in the same manner as at the beginning of Mass. The deacon proceeds with the incensation of the celebrant and others in the usual way.

The invitation *Pray, brethren* is the only part of the preparation rite addressed to the faithful. Standing at the center of altar, the celebrant turns to his right to say the invitation. In the Ordinary Form, it would seem that he remains facing the faithful while they answer him. He then continues to turn to his right, completing the circle, in order to face the missal placed to his left at the altar and pray the prayer over the gifts.

After praying the Prayer over the Offerings, the celebrant begins the Eucharistic prayer with the dialogue. According to tradition, the celebrant does not turn to face the assembly at this point. When facing liturgical east, the traditional practice is for the celebrant to remain facing east throughout the entire preface dialogue. [This is because] he will need the missal before his eyes for the three lines of the dialogue and for the musical notation if these dialogues are sung (Elliot, 282, n. 43). Since he does not say “The Lord be with you” facing the people, he does not extend his hands but places them flat on either side of the corporal, outside its edge. He raises his hands at “Lift up your hearts.” He extends them in the *orans* position at “Let us give thanks to the Lord our God.” Without joining his hands, he continues with the preface with hands extended in the *orans* position. The other gestures of the individual Eucharistic prayers are unchanged.

During the elevations, the celebrant does not turn around to show the consecrated Species to the faithful. Rather, he lifts them high enough above his head so that they can be seen while he remains facing the altar. The deacon or a minister usually kneels at the edge of the right side of the altar to incense both Species as they are elevated (Fortescue, O’Connell and Reid, *Ceremonies of the Roman Rite*, 114). Alternatively, this minister may kneel at the center of the sanctuary, between torchbearers to his right and to his left, or facing either in two rows on either side, to incense the Blessed Sacrament with three double swings (Mutel and Freeman, 130). The deacon or thurifer bows profoundly from the kneeling position before and after incensing both Species.

The celebrant does not turn to face the people when saying, “The mystery of faith,” or “Through him, with him...” Neither does he turn to the people when saying “At the Savior’s command” at the introduction to the Lord’s Prayer. The celebrant does turn to his right and faces people to say, “The peace of the Lord be with you always,” and remains facing them during their response. When turning to his right, he steps slightly away from the center of the altar so as to avoid having his back directly facing the Blessed Sacrament then on the altar. He then continues to face the people to say, “Let us offer each other the sign of peace.” Or, if this is said by the deacon, the celebrant turns to his left to face the altar again while the deacon now turns and addresses the faithful. The celebrant then turns to his right slightly to offer the deacon the peace. He may offer the deacon the peace according to the traditional manner. The celebrant might also turn to his right and left beforehand in order to offer the peace to any concelebrants standing next to him at the altar. The celebrant consistently avoids turning his back directly to the Blessed Sacrament on the altar.

After the conclusion of the Agnus Dei, the celebrant, holding the Host in his right hand over the chalice or the paten, turns to his right to face people and says, “Behold the Lamb of God.” He continues to face them as he joins them in responding. He then turns to his left and faces the altar to reverently consume the Host. He consumes the Precious Blood facing the altar. He turns to his right to give the Deacon communion under both species. He descends the altar from the center and distributes Holy Communion to the servers and the faithful.

- After Communion

After the distribution of Holy Communion, the celebrant consumes what is left of the Precious Blood and the Hosts at the altar at the center, or collects the remaining Hosts at the altar and brings them to the place of reposition. Then, he may proceed to purify the vessels at the credence table or

at the altar. If there is a deacon or an instituted acolyte, that minister may purify the vessels at the credence table. The celebrant may then sit at the chair for a period of silence. He stands at the chair for the post-communion prayer and what follows, a server holding the missal directly in front of him or slightly to his left, as circumstances suggest. He turns to the people with hands joined to say, "Let us pray." He faces the missal for the post-communion prayer. He turns to the people and extends and joins his hands to say, "The Lord be with you," and to impart the blessing. The deacon stands in such a way as to face the people in order to say, "Bow down for the blessing," and the dismissal.

Alternately, after reserving the Blessed Sacrament (and the purifications which follow), the celebrant who wishes to remain at the altar for what follows should step to the left-hand side of the altar to allow for the deacon to retrieve the vessels and for others to remove the corporal, purificator, and pall. A server could reorient the missal to the center of the altar, parallel to the edge of the altar (Elliott, 128). Then the celebrant may return to the center of the altar for silent prayer and the post communion prayer, blessing, and dismissal. Or, the celebrant leaves the altar by the right side in order to sit at the presidential chair for a time. During this time, ministers approach the altar to remove everything used for Mass. After a time of silence seated at the chair, the celebrant approaches the altar by the center for the post-communion prayer.

- Prayer after Communion and the Dismissal

Once at the altar for the post-communion prayer, the celebrant turns to his right to say, with hands joined, "Let us pray." Presuming that the missal is placed directly in the middle of the altar, parallel to its edge, the celebrant would then return to his left to face the altar. He prays the post-communion prayer with hands extended. At its conclusion, the celebrant could close the missal. After the prayer, he then turns to his right once again to say, extending his hands, "The Lord be with you," to bless the people, and to dismiss them. When he blesses them, the celebrant places his left hand on his chest while using the fully extended right hand, fingers joined, to bless the faithful. The celebrant waits until the faithful have responded, "Thanks be to God," before returning to face the altar to kiss it.

If the deacon dismisses the faithful, the celebrant turns toward the altar by his left immediately after blessing them to face the altar again. Then he is in position to kiss the altar once people have responded, "Thanks be to God." The deacon faces the celebrant to receive the blessing, then turns to face the assembly to dismiss them, and then turns once again to the altar to kiss it with the celebrant. Having kissed the altar, the celebrant and the deacon leave from the center before turning again to bow to it (or by genuflecting to the Blessed Sacrament reserved in the tabernacle) upon exiting the sanctuary.

If the celebrant offers the solemn blessing or the prayer over the people (as on the Sundays of Lent) while standing at the altar, a server will need to remove the missal from the altar and hold it in both hands directly in front of him while the celebrant faces the people for the blessing. Similarly, the deacon turns to face the people to say, "Bow down for the blessing." Having said this, he returns to face the altar and bows while the invocation(s) to the blessing are read by the celebrant. After receiving the blessing, the deacon turns again to face the people to dismiss them, and returns to the altar to kiss it with the celebrant. Together, both turn, descend the steps of the altar from the center, and depart as described above.

The Holy Bread of Eternal Life by Dr. Peter Kwasniewski

[Published 11-19, 2020; Sophia Institute Press; 336 pages]

[Book Review by Fr. Sam Conedera, S. J.]

The Holy Bread of Eternal Life: Restoring Eucharistic Reverence in an Age of Impiety is another addition to Peter Kwasniewski's already impressive library of works on traditional Catholicism. Best known for his work on the Latin Mass, Kwasniewski here focuses more directly on the Eucharist itself,

and how the contemporary faithful treat the Lord under the signs of bread and wine. Although the cessation of worship, as well as new regulations on the reception of Communion, associated with COVID, provide the immediate context for much of what the author says, he makes it clear that these issues are only the culmination of a long process of Eucharistic desacralization and impiety.

Part I, entitled “The Most Wondrous of God’s Gifts,” is the most theologically rich and dense section of the book. Here the author explains what the Eucharist is and what it does, appealing especially to Scripture and Thomas Aquinas. The liturgical regulations of the Old Testament, the witness of apostolic times, and the mystical piety of the Angelic Doctor all bring out the greatness of the Eucharist and the author’s devotion to it.

“Approach with Faith and Fear of God,” reflects upon the reception of Communion: the necessary preparation involved, as well as the manner of receiving the Eucharistic species. Kwasniewski emphasizes the need for cleansing the soul through contrition and sacramental Confession, appealing to the example and instruction of the saints. The author demonstrates that the normative way of receiving Communion, according to tradition as well as current law, is on the tongue, and that this should be done. This manner of reception, however, is by far the exception rather than the rule throughout much of the Catholic Church (outside of Latin Mass communities), and Kwasniewski makes a compelling case that Communion in the hand is both a scandal and a symbolic countersign of the true meaning of the Eucharist.

Temperatures rise in the final section, “Eating and Drinking Judgment,” where Kwasniewski issues a clarion call against the contemporary Church’s widespread irreverence and normalization of abuse of the Blessed Sacrament. Names are named, especially among the clergy, which makes for painful reading. Although the prose here occasionally overheats, the author does not fail in truth or charity; the enormity of the problem, as well as the haplessness of those most responsible for correcting it, justly elicits strong words.

In recent years Kwasniewski has often addressed conservative Catholics who advocate a “reform of the reform:” the celebration of the new rites of Paul VI in a dignified manner, rather than a return to the traditional forms. Holy Bread, on the one hand, seeks common ground with conservatives on love and reverence for the Eucharist. Quotations from John Paul II and Scott Hahn abound, alongside the Fathers, Doctors, and the saints of yore. On the other hand, Kwasniewski decries the way that the new rites themselves have facilitated irreverence, and rejects the “legal positivism” of many clergy who treat the Blessed Sacrament in an unsuitable way in the name of obedience to their bishops and religious superiors.

Do I need another one of Kwasniewski’s books, you ask? Holy Bread provides valuable contributions concerning the theology of the Eucharist, the history and law behind the reception of Communion, the deeper symbolism of good and bad liturgical practices, and the nature of true obedience. My answer, then, is “yes.”

Washington University Symposium on the 1884 Performance of *Rudens*

by Vice-President James Mooney

On February 6, 2021, LLA Vice-President James Mooney, attended (via Zoom) a symposium on the 1884 St. Louis performance of the Roman comedy, *Rudens* (“The Rope”) by Plautus (c. 260-184 B.C.) This performance, all in Latin, was staged by nine female students who were members of Washington University’s Ladies’ Literary Society. In late 19th century America, such productions of Roman and Greek plays of antiquity were coming into vogue and often put on by universities as a matter of prestige. Nonetheless, the fact that the performance was well-received by the public (as reported by reviews from that time) speaks to the high cultural level then in existence. The local newspaper here even predicted a renaissance of Latin drama. But with the close of the Victorian Age, the fervor for this kind of entertainment waned with the decline of Greek and Latin learning.

Most of what this symposium explored would not be pertinent to our promotion of the Latin liturgy. However there was one question raised about how it was that the performance of these plays came

to fruition at all. The takeaway from the responses for me was that despite all the cultural factors then that created the conditions for such events to occur: the rise of an educated and prosperous elite, the flourishing of ladies' clubs, etc., what really mattered were the individuals who made such things happen. The lady students involved operated on a do-it-yourself basis, arranging for costumes, advertising, and everything connected with the production of a play. They even made their own translation for the public, all on their own.

The lesson I learned here is that without individuals promoting the Latin Mass, such Masses simply won't happen. We cannot rely upon rampant liturgical abuse (although it exists) and a concomitant demand for authentic liturgy. The celebration of the Latin Mass ultimately depends on us as individuals, people willing to take action in our dioceses and helping to bring it about. So whether the conditions of our time are conducive (or not) for the spread of Latin liturgy, this will ultimately be irrelevant if there is no perseverance on our part. It is for this reason that I ask all our members to stay as involved as possible in their dioceses for the protection and promotion of our Sacred Liturgy.

Ruined Abbey

by Anne Emery

[Book Review by Regina Morris]

I had known for some time that LLA member, **Anne Emery**, was a renowned mystery writer. Her book, Ruined Abbey, won the Dartmouth Book Award for Fiction and the Arthur Ellis Award. The book is the eighth in her Collins-Burke Mystery Series. The good news is that you can start anywhere in the series, and understand the plot of that particular book. There is enough character development, so that you feel like you get acquainted very well with the main characters in the book.

The protagonist is Father Brennan X. Burke, a Catholic priest of Irish descent, whose parish is in New York City. Father Burke (called "Brennan" throughout most of the book) offers the Traditional Latin Mass. He also speaks Irish (formerly called, "Gaelic"), and Irish phrases are sprinkled throughout the book. Father Burke enjoys adult beverages, and a good smoke.

Ms. Emery is a skilled writer who knows how to use dialogue effectively, and the reader is drawn into the story and the surrounding context. In this case, the surrounding context is the situation in Ireland in the 1980's. The IRA (Irish Republican Army) and the long history of oppression of the Irish by the English provide a complex background for the unfolding of the solution of two murders.

I should warn potential readers of the strong language that is sometimes employed by the characters in the book. Ms. Emery includes it, because that is how the characters would speak in real life. But if such language bothers you, you should realize its presence, before you start reading the book.

The locations and events described in the book were particularly poignant for me and my husband. My husband is of Irish descent (multiple ancestors from both the North and the Republic). We traveled to Ireland in 2011, staying with LLA Lifetime member, **Molly Scally**, and her husband, Dan. We crossed into Northern Ireland, and could still see some of the graffiti and other scars from those years on the buildings.

I am glad that I finally had the time to read one of Ms. Emery's books, and look forward to reading another one in the future.

From the Webmaster

The table below represents a comparison of the month of January for both 2020 and 2021. The ExtraordinaryForm.org site continues to experience extraordinary growth.

	SITE VISITS		.pdf 's DOWNLOADED	
	Jan, 2020	Jan, 2021	Jan, 2020	Jan, 2021
LatinLiturgy.com (= OF)	9566	10130	4286	6308
ExtraordinaryForm. org (= EF)	23293	43080	34114	64913

From the Editor

A handful of LLA members gathered on 3/7 to assemble 50 custom missalettes for St. Anne's Catholic Church in Richmond Hill, GA. This was in response to our link on the LLA site here:

<http://latinliturgy.com/missalettes.html>

or a reference to it from the Extraordinary Form site here:

<http://www.extraordinaryform.org/handmissals.html> These hand missals were unusual in that they contained both a standard TLM Ordinary and a Daily Mass for the Dead with its propers. Even more unusual was the request to include the Extraordinary Form Baptismal rite. We can only hope this means there are many new Catholics in that part of Georgia! This is the response we received on 3/16:

Received! They look great! Father is on vacation this week, but I will leave one on his desk for him.

Thank you so much!

Renee

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

Bill Guelker
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Oratio pro Missa Latine Celebranda

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

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

Prayer for the Celebration of the Mass in Latin

O Sovereign of the world, Who have willed that Thou be praised in every language of men and of angels; grant we beseech Thee that now too in our days, the unblemished sacrifice of Thy beloved Son may be incessantly offered to Thee in the language of the Romans in many churches of our land and of every land by a people turned to Thee 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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