

From the President

At the time of this writing, rumors are flying fast and furious regarding an unreleased draft document by the Vatican regarding the Latin Mass. I have no special gift of seeing into the future. However, there are a few things that we do know, regardless of any rumors. First, Latin is still the official language of the Roman Catholic Church. Second, regardless of any restrictions that could be imposed on the Extraordinary Form of the Mass, Latin can always be used in Ordinary Form Masses.

When the Latin Liturgy Association was founded in 1975, the Ordinary Form Latin Mass was the only generally permitted form of the Latin Mass. To quote from founding member, **Dr. James Hitchcock**, in the LLA Newsletter, Issue No. 1, June, 1970:

“The *Novus Ordo* of the Mass, as officially issued from Rome, is in Latin and the various vernacular translations are made from this. The Council Fathers never intended that Latin should disappear from general use...The mistaken belief that the Second Vatican Council outlawed all use of Latin in favor the vernacular—and improvisation—is a prime source of today’s liturgical chaos.”

From that very first issue of the Newsletter, and continuing today, the LLA has striven to provide resources that support the use of Latin in all approved rites and forms of the liturgy. We have been in much more difficult times, liturgically, in the past, than we are today.

Regardless of whether the aforementioned draft is released or not, we are here to assist priests and laity alike, who seek to use the “language of the Roman” for the greater honor and glory of God.

Regina Morris, President
Latin Liturgy Association
June 24, 2021

Dr. Rudolph Masciantonio Foundation Update

The Association has not received any other distributions since the last check was received in January, 2021. As reported in the last newsletter, we have hired LLA member, **Rene Zajner**, to create some online advertisements on Facebook, to increase awareness of the LLA. Rene is also the new administrator of the LLA Facebook page. As of today, 4,955 people now follow our LLA Facebook page, and 4,873 people have “liked” the page. (If you have not been to the LLA Facebook Page, I urge you to give it a look. I encourage you to “Like” the page. It is a public page, so you do not have to “join” anything. Just go to <https://www.facebook.com/latinliturgyassociation>)

President Morris is working with The Wanderer to be able to advertise in their weekly newspaper. Due to the precise technical requirements for advertisement submission, **Regina Morris** is learning how to use Adobe InDesign to properly formulate the ads for The Wanderer, using the creative designs of LLA member, **Max Kaiser**.

News from the Chapters

Chicago Chapter

St. John Cantius Church reports that requests for blessing of sacramentals have dramatically increased at their parish on Sunday mornings. More and more parishioners are bringing water, salt, oil, statues, and rosaries for the priests to bless. This is a wonderful devotion and beautiful sign of our faith! However, this has created a new problem. The priests are now having insufficient time to divest after Mass, say their prayers of thanksgiving, and return to the confessional in a timely manner.

To solve this problem, beginning June 12-13, 2021, blessings will no longer be given on Sundays. Instead, all blessings will be given in the “*Chapel of the Dormition*” every Saturday morning after the 8:30 am Mass. This chapel is located in the back of the Church

Detroit Chapter

The Detroit Chapter has published a 12-page line by line comparison of both forms of the Mass. The English Ordinary Form is compared with an English translation of the Extraordinary Form. You can read online or download the pdf file at

<http://www.windsorlatinmass.org/wtnews/ofefcomparison.pdf>

The Chapter has also done the same type of comparison for the English translation of the traditional Dominican Rite with the traditional Roman Rite here: <http://www.windsorlatinmass.org/wtnews/efdomcomparison.pdf>

Philadelphia Chapter

"The Catholic Sacred Music Project: A Choral Festival for Young Professional and Aspiring Church Musicians" will be held at the Cathedral Basilica of Ss. Peter & Paul in Philadelphia, PA, Tuesday-Sunday, August 10-15, 2021.

Faculty will include Timothy O'Donnell (formerly of Ave Maria U., and Catholic U. of America), Martin Baker, the retired Master of Music at London's Westminster Cathedral (virtual only), and Sir James MacMillan, one of today's foremost composers of sacred music.

Daily sung Mass and Compline in Latin (Ordinary Form) will be included, as well as a Solemn High Mass in the Extraordinary Form on August 15, 2021 for the feast of the Assumption at 3:30 pm.

Festival tuition is \$450, with an optional conducting workshop fee of \$75. Housing is not included. The featured compositions are Ralph Vaughan Williams' "Mass in G Minor" and James MacMillan's "Ave Maria".

Full information is available at: <https://www.sjsacredmusic.org/>

Pittsburgh Chapter

The 2021 Catholic Identity Conference will take place at the DoubleTree Hotel in Greentree (Pittsburgh), PA, October 1-3, 2021. This is earlier than usual, so don't wait too long to register! The price for the full conference is \$375 (includes Fri. and Sat. dinner). Lodging is not included. Students with a valid ID are only \$50 for the full conference. This heavily discounted price for students is to enable more young people to attend. Speakers will include Michael Matt, Abby Johnson, John Rao, Christopher Ferrara, and Fr. Gregory Pendergraft, FSSP. Vatican correspondent, Diane Montagna, will also speak. This year's theme is "Christianity Under Siege: Standing with Christ in the Shadow of the Cross." To register go to <https://catholicidentityconference.org/index.php/cic2021-register-today>

St. Louis Chapter

Several groups are collaborating to sponsor a Festival of St. Louis, Aug. 24-25, 2021. The event will begin with first Vespers and Benediction at the Cathedral Basilica on Tuesday evening. The rosary will be prayed at the Apotheosis of St. Louis statue in Forest Park both days. The Liturgy of the Hours will be prayed at the Oratory of Ss. Gregory and Augustine (aka St. Luke the Evangelist Church in Richmond Heights). A Solemn Mass, Marian procession, and closing reception are all included as events. For more information go to www.festivalofstlouis.org

As of the time of this writing, the website is not yet active. But the list of activities is posted on the Latin Liturgy Association Facebook page for your convenience.

News from Members

LLA member, **Carl Moore**, found this little gem, which escaped us at the time of its occurrence: "The reporter who broke the news of Pope Benedict XVI's resignation in 2013, got the scoop because she understood his announcement in Latin. Most of the reporters present for the pope's announcement had to wait for the Vatican's official translations into Italian, English, and languages that people actually speak, but not Italian wire service reporter Giovanna Chirri. Her Latin was up to the job and she broke the story of the Pope's resignation to the world." [BBC News Magazine, Feb. 12, 2013]

Another interesting fact that Carl uncovered is that when Arthur Tudor, older brother of Henry VIII, (Arthur would have inherited the throne instead of Henry, if he had not died) first met his fiancée, Catherine of Aragon, they realized that they couldn't communicate despite having corresponded regularly for years. They had written to each other in Latin. But they had each learned entirely different pronunciations, influenced by their native tongues!

LLA Life Member **Justin Cardinal Rigali** celebrated the 60th anniversary of his ordination to the priesthood on April 25, 2021. The youngest of seven children, Cardinal Rigali has always been a champion of the pro-life movement. Two of his siblings also entered religious life. His Eminence spent a number of years studying and working in Rome. He was an assistant at the 2nd Vatican Council, and worked closely with both Pope Paul VI and Pope John Paul II.

He was assigned to be the Archbishop of St. Louis in 1994. Because of Rigali's close friendship with Pope John Paul II, His Holiness visited St. Louis in 1999. From St. Louis, Rigali went to Philadelphia, becoming a cardinal along the way. After his retirement in 2011, His Eminence went to live with Bishop Richard Stika in the diocese of Knoxville, TN. Stika had been the MC at the St. Louis Cathedral, while Rigali was there, and they developed a close friendship. Cardinal Rigali has officiated at numerous Confirmations and other official celebrations in Knoxville, until a recent illness has left him with limited mobility.

Requiescat in Pace

LLA Life Member, **Edward G. Beiriger**, of Schererville, IN, died on Jan. 2, 2018, at age 91. The estate has only recently been settled, which is why it took so long for us to be notified. Please keep Mr. Beiriger in your prayers.

News Notes

From the Association of Latin Liturgy (UK)

Due to COVID, the 2020 annual meeting of the ALL did not occur. The 51st annual meeting will take place on Saturday, August 28, 2021, at St. Joseph's Church, Queens Rd., Aldershot GU 11 3 JB. The day will include an Ordinary Form Solemn Latin Mass with chants from the *Graduale Parvum*.

From Angelus Press

"The Last Rites" is a new product of Angelus Press. This booklet serves as both a ritual and step-by-step instructional for the administration and reception of the sacrament of Extreme Unction or Last Rites. It is a resource for all those wishing to be well prepared for death or to better understand the solemn nature of this sacrament. It includes: what to do in danger of death; how to prepare for the priest and what to do when he arrives; the rite of Extreme Unction – Confession and Communion of the Sick – Viaticum; and the Apostolic Blessing and Prayers for the Dying. The cost of the booklet is \$6.95. To order, go to <https://angeluspress.org/collections/new/products/last-rites>

Angelus Press has also compiled a new "Marriage Mass and Rite of Betrothal" booklet. This booklet contains the entire traditional Extraordinary Form wedding Mass as well as the Wedding Ceremony and the Rite of Betrothal in Latin and English. It includes the Instruction before and after the Marriage ceremony.

The ancient rite of Betrothal calls down the blessing of God on the couple so that the time before their wedding might be filled with grace and solemn preparation for this enormous step. The beautifully moving but short ceremony blesses the individuals intending to wed and elevates the engagement ring to a sacramental.

In ancient times, many Catholic priests and parishes did not consider a Catholic couple's engagement to be valid until they had a betrothal. This Rite is now being revived and brought back into practice by many within Traditional Latin Mass circles. Angelus Press has responded to requests for this rite to be included in a Marriage Mass booklet. The cost for the booklet is \$4.95 each, with discounts for bulk orders. Go to

<https://angeluspress.org/collections/tridentine-mass/products/marriage-mass-booklet> for details.

[Editor's Note: The Extraordinary Form website also has two complete Marriage Sacrament and Marriage Mass Hand Missals:

<http://www.extraordinaryform.org/handmissals/HandMissalNuptialLow.pdf>

<http://www.extraordinaryform.org/handmissals/HandMissalNuptialHigh.pdf>

They may be customized with names of Bride and Groom on both the cover and in the text of the Marriage Sacrament before Mass. It then becomes a personalized keepsake for the couple and those at the wedding.]

Saint Pius V: The Legendary Pope Who Excommunicated Queen Elizabeth I, Standardized the Mass, and Defeated the Ottoman Empire by Prof. Roberto De Mattei

This new book by Prof. De Mattei was published simultaneously in English and Italian on May 25, 2021. The English edition is being offered by Sophia Institute Press. It is also available on Amazon. The 464 pages detail the leadership St. Pius V in a tumultuous time, which can offer us a shining example for our own day.

From St. Joseph's Seminary and College – Summer Classes

St. Joseph's Seminary and College, in the Dunwoodie section of Yonkers, will be offering four classes this summer that may be of interest to LLA members.

Principles of Chant, July 12-16, 2021, will be taught by Dr. Jennifer Donelson-Nowicka. It will be offered on Zoom from 9 a.m.-5 p.m. each day, for 3 credits, or audit.

Advanced Seminar in Gregorian Chant, July 19-23, 2021, will be taught by LLA member, **Dr. William Mahrt**. It will be offered on Zoom from 11 a.m.-1 p.m. and 4 p.m.-7 p.m. each day for 2 credits or audit.

Medieval and Renaissance Music Notation Practicum, July 28-30, 2021, will be taught by Prof. Charles Weaver from Juilliard. It will be offered on Zoom from 9 am - 6 pm each day for 2 credits or audit.

Teaching Gregorian Chant to Children, Aug 2-6, 2021, will be taught by Dr. Donelson-Nowicka. It will be offered on Zoom from 9 am -5 pm each day for 3 credits or audit.

For detailed course descriptions, go to www.jenniferdonelson.com/classes .

To register for a class, go to www.dunwoodie.edu/dunwoodie-music-classes

The fee is \$500 for audit or per credit hour. There is a 50% discount for first time students.

From Clear Creek Monastery – Beginning Chant Class

Our Lady of Clear Creek Abbey in Hulbert, OK has reinstated their beginning Gregorian Chant class for 2021. *Laus In Ecclesia* will take place July 12-17, 2021. The fee is \$245 plus \$50 lodging each night. Father Mark Bachmann, OSB, will be the instructor. To register, go to www.clearcreekmonks.org/learnchant/

Southeastern Sacred Music Workshop

Our Lady of the Mountains Catholic Church in Jasper, GA, will be the site of the 6th Annual Southeastern Sacred Music Workshop. Sponsored by the local chapter of the CMAA (Church Music Association of America), music will include chant in Latin and in the vernacular, as well as polyphony. The dates are Friday, August 20, 2021, through Saturday, August 21, 2021, with an optional extension through Sunday, August 22, 2021. The \$80 fee includes lunch on Saturday. The presenters include Bruce Ludwick, Jr., Bridget Scott, Jonathan Eason, and Janet Gorbitz. For more information, go to www.southeasternsacredmusic.com

The Traditionalist Magazine Publishes First Issue for 2021

President Morris received Issue I, 2021 of *The Traditionalist* last month. It was 45 pages long, and filled with very interesting articles and observations. Face masks were still required when the issue was published. The article, "Masks Are Tearing Us Apart" by Eric Sammons of Crisis magazine was spot on. It reminded everyone that the "15 days to slow the spread" became 15 months, with some localities more restrictive than others.

Sammons opined that what actually is more dangerous is how the enforced mask-wearing is tearing apart communities, including Catholic ones. Many pro-maskers turned into religious zealots—but the religion wasn't Catholicism! It's Covidism. He observed that turning mask-wearing into an idol threatens the witness of the Church regarding the primacy of the spiritual over the physical.

In the days of the early Church, Sammons continued, one of the main activities that attracted pagans to the Church was the heroic way in which Catholics fearlessly treated the sick and the dying when the plagues hit. "It would be tragically ironic if the very thing that caused growth in the early Church (her response to a frightening ailment) were to accelerate her decline today."

Other articles in this issue include: "The Latin Mass in America, 1990-2021," reactions to the ending of private masses in St. Peter's, "The Role of Ratzinger in the Vatican II Revolution," and a tribute to Father Yves Normandin, a hero of the Traditional Latin Mass in Canada.

This issue included an order/donation form. However, President Morris could not find any way to order online at this time. So, if you would like to subscribe, the price is \$40 for four quarterly issues. Send your check or credit card information to CMA, PO Box 1209, Ridgefield, CT 06877.

First Episode of "Mass of the Ages" to be released August 15

A new three-part documentary about the Traditional Latin Mass is in the final days of preparation for its release. The production team of four young and faithful Catholics is headed by videographer and director Cameron O'Hearn of Dayton, OH. The plan is to release the "first episode" on August 15, 2021, on the film's website: www.theliturgy.org There will be a live premiere for those supporters who are on their e-mailing list and/or have donated to the project. Subtitles for at least a dozen other languages are planned.

You can view video footage (not all of which will end up in the final product) at their Facebook page: <https://www.facebook.com/liturgyfilm> .

A New England Requiem: Sacred Choral Music by Scott Perkins

This newly composed choral work combines selected Latin texts from the traditional *Requiem* Mass with poetry by New England authors Emily Dickinson, Nathaniel Hawthorne, Henry Wadsworth Longfellow, and Lydia Sigourney. The Latin/Greek texts used are the *Introit, Kyrie, Pie Jesu, Sanctus, Agnus Dei, and Lux aeterna*.

The work was released in May, 2020, and reviewed in *The American Organist* in June, 2021. It is available on Amazon as a CD or individual downloads, or directly from the composer at www.scott-perkins.com. The entire work of 7 movements lasts about 30 minutes.

Candles in the Roman Rite Now Available from Romanitas Press

Last published in 1937 and written by American professor of liturgy, Fr. Edwin Ryan, this easy-to-read and magazine format book (11 x 8.5 in) was originally intended as an advertising medium for the now defunct Gross Candle Co.

This book has illustrations, which were created especially for this book by artists, Terence J. Hughes and James R. Howard. They are a combination of vivid watercolors and striking black and white line drawings of altars decorated with candles according to rules of the Roman Church.

According to various reviewers, the illustrations are even more interesting for showing properly constructed altars decorated with a full array of flowers (in the Roman fashion), antependiums, conopaeums, pavement candles, candelabra, and even riddel post curtains and candles.

The book is softcover, 36 pp., saddle-stitched, and sells for \$15.00 at <https://www.romanitaspress.com/product-page/candles-in-the-roman-rite>

Lighting the Altar Candles

by Msgr. Marc B. Caron, S.T.L., Vicar General Diocese of Portland, ME

[excerpted from AB Insight, May 25, 2021]

Even the humblest tasks associated with the preparations for Mass and those which follow the conclusion of Mass can be inspired by the traditional practice of the Roman rite (General Instruction of the Roman Missal (GIRM), 42). Attention to these details can deepen the experience of Mass itself, especially in the young, who are most often charged with carrying out these necessary functions.

One of the last preparations prior to the beginning of Mass is lighting the candles of the altar. This is usually the responsibility of one of the older servers. During the Easter season, the Easter candle is located in the sanctuary, either next to the ambo or in the center of the sanctuary. Customarily, the Easter candle is lit first, before lighting the candles of the altar.

The server customarily begins by lighting the candles on the right side of the altar as the server faces the altar (Elliott, *Ceremonies of the Modern Roman Rite*, 317). The server begins by lighting the candle closest to the altar cross (or the center of the altar) first, and moving from the center of the altar to the right side, lights the other candles. He then returns to the middle, bows, and begins lighting the candles on the left side of the altar, beginning with the candle closest to the altar cross (or center of the altar), and working his way outward from the center to the left edge of the altar. After bowing once again to the center of the altar, he returns to the sacristy (Mutel and Freeman, *Cérémonial de la sainte messe*, 63-64).

If the altar candles are placed in two rows in either side of the altar (rather than in a row across the altar), the server begins on the right side of the altar as he faces it, with the candle the furthest away from himself, and continues by lighting the candles progressively closer to him. He bows to the altar at the center. Then, he then does the same on the left side of the altar (Elliott, 317).

While lighting the Easter candle and the altar candles, whenever the server passes before the Blessed Sacrament reserved in the sanctuary, he genuflects each time. Any other candles in the sanctuary are lit after the Easter candle and those at the altar.

At the end of Mass, one of the first duties of the oldest among the servers is to extinguish the altar candles. The candles are extinguished in the reverse order in which they were lit. Therefore, the server now begins on the left side of the altar as he faces it. He extinguishes first the candle closest to the left edge of the altar, and extinguishes each candle moving progressively closer to the altar cross (or the middle of the altar).

Bowing at the center of the altar, he then continues by extinguishing first the candle at the right edge of the altar, and then each candle progressively closer to the altar cross (or middle of the altar). He bows to the altar each time he passes its center. If the altar candles are placed in two rows on either side of the altar (rather than in a row across the altar), the server begins on the left side of the altar as he faces it, with the candle the closest to himself, and continues by extinguishing the candles progressively farther away from him. He bows at the center of the altar. He then does the same on the right side of the altar.

If the Easter candle is burning in the sanctuary, as during the Easter season, he then proceeds to extinguish the Easter candle last. Whenever passing before the Blessed Sacrament reserved in the sanctuary, the server genuflects each time. He then returns to the sacristy.

From beginning to end, the gestures associated with the preparations for Mass, those required in the celebration of Mass itself, and even the tasks which follow the conclusion of Mass, demonstrate the seriousness of purpose which the worship of God demands.

Asperges Me and the Use of Hyssop

by Angela Rose

[reprinted from Romanroots.com, May 27, 2021]

“Asperges me, Dómine, hyssópo, et mundábor.”

“Thou shalt sprinkle me with hyssop, O Lord, and I shall be cleansed.” (Psalm 50:9)

As Paschaltide comes to an end, we will say goodbye to *Vidi Aquam* and see the return of the *Asperges me* on Sunday before High Mass. The priest about to celebrate High Mass on Sundays arrives at the foot of the altar. He intones these words from Psalm 50 as he sprinkles the altar with holy water three times, then himself, then the entire congregation. Usually this means he will walk up and down the main aisle again.

The *Asperges* is one of my favorite things about Sundays. The congregation joins the schola in singing excerpts from the 50th psalm and the *Gloria Patri*. The priest wears a cope. There is something just so magnificent as he descends back among the people to sprinkle them with holy water before he humbly recites the prayers at the foot of the altar.

The tone is in some sense joyous, as if our hearts might burst at having the privilege of gathering at such an occasion. Yet there is something somber about it too: *“Miserére mei, Deus...”*. “Have mercy on me, O God”, we plead.

The *Asperges* is a cleansing. We are joyful at the prospect, but overcome by our unworthiness to assist at Mass. And at the mention of hyssop, we call to mind not just the cleansing holy water, but the blood of a Lamb slain.

What is hyssop? It is a plant. We might recall that its branches were used in the bloody rituals of the Old Testament. In [Exodus 12:22](#) Moses tells the Israelites what to do with their slaughtered lambs: “And dip a bunch of hyssop in the blood that is at the door, and sprinkle the transom of the door therewith, and both the door cheeks.”

And in [Exodus 24:8](#) *one might say* Moses uses it to sprinkle the people with the blood of a sacrificial lamb: “This is the blood of the covenant.”

As we replace blood with water (and in most cases hyssop with the aspergillum), may we be reminded of the new covenant and the Blood shed once and for all.

Moreover, hyssop is a minty plant used in cooking and medicine. As my husband—the excellent cook around here—pointed out to me, it is common to use mint with lamb. Thus it would be fitting to have a hyssop branch lying around when preparing a Paschal lamb. It is amazing to reflect on the way that these rituals elevate the natural rhythms of our lives.

Indeed, the *Asperges* has captured the heart of my toddler and our home is often filled with sudden outbursts of the beautiful chant.

I’ve noticed that some parishes have brought back the *Asperges* in one form or another even before a *Novus Ordo* Mass. Have you noticed it in your church?

Why St. Andrew is in the traditional “*Libera nos*” prayer

by Fr. Dominic Davoie, FSSP

[excerpted from the June issue of the FSSP newsletter, “*Memento*”]

[In the traditional Latin Mass, the prayer that immediately follows the Our Father is the *Libera nos*.] In it we beseech the Lord to deliver us from all evils, past, present, and to come. Understanding how we are delivered from all evils may be a key insight into why Andrew’s intercession is important. We are not ever free completely from experiencing evil in this life. The cross is unavoidable, and we will always have something to unite to Christ’s cross when we receive Communion.

When we pray the Our Father and the *Libera nos* prayer, we ask for an interior power to rise from our hardships—to be freed by way of strength, not avoidance.

All the virtues in some manner shine in adversity. Some are outright dependent on it. One cannot have patience, perseverance, or courage without an evil obstacle. One cannot learn humility without shortcomings. One cannot do penance without sorrow. Virtue not only responds to hardship, it grows because of it. Because of this, some evils in life must be accepted and embraced if we want to be perfect. Even faith shines forth stronger in persecution.

Saint Andrew best personifies the desire of undergoing evils for a greater gain. He is unique among all the apostles in his martyrdom account. Unlike St. Peter who was carried to a place he “did not wish to go,” St. Andrew ran towards his crucifixion despite the pleadings of others. His dialogue with the cross continued up until the end of his life. As a debate ensued among bystanders on whether to take him down [from the cross], he prayed that he remain united to the cross until death.

St. Andrew’s orientation to the cross is probably a direct result of his name: Andrew’s name means, “manliness.” It is Aristotle’s word for courage. It is best translated into Latin as “*virtus*”. We may see the intercession of St. Andrew in the *Libera nos* as a final coda to our petitions.

[Editor’s note: The other saints mentioned in the traditional *Libera nos* prayer are the Blessed Mother, and blessed apostles Peter and Paul. In the Ordinary Form, there is also a *Libera nos* prayer, but all the names of specific saints have been removed. Regarding *virtus*, consider also St. Paul in 2 Corinthians 12:9 – “for power (*virtus*) is made perfect in infirmity.”]

“External Solemnity” is NOT the same as the “Transfer of a Feast”

by Regina Morris

Many people use the terms “external solemnity” and “transferred” as if they were synonymous. I did so, formerly, out of ignorance. I have learned that the terms are not interchangeable.

In the Ordinary Form, certain feasts that have been traditionally celebrated during the week (like the Ascension, and *Corpus Christi*) may be permanently and entirely transferred to the following Sunday, at the discretion of the local bishop’s conference. For Catholics in the United States, the “local bishop’s conference” is the USCCB (United States Conference of Catholic Bishops). Currently, the USCCB completely transferred *Corpus Christi* to the following Sunday. They left the decision about the Ascension up to the local diocese. So, there are some US dioceses that have kept the Ascension Thursday celebration, and others that have transferred the celebration to the following Sunday. When the feast is transferred, the original feast day becomes a ferial day, or saint’s day, depending on the date. The USCCB decided NOT to transfer the celebration of the Sacred Heart of Jesus.

In the Extraordinary Form Latin Mass, the traditional weekday celebrations are completely retained. However, for pastoral reasons, especially in countries that are not traditionally Catholic (like the US), the Mass of the feast may be repeated on the following Sunday. This repetition as an external solemnity is not required. It is a pastoral decision made at the local parish level. The Divine Office does not repeat—it remains that of the particular Sunday. So at some churches you may find the External Solemnity of Ss. Peter and Paul celebrated at the Extraordinary Form Mass on July 4, this year.

[Editor's Note: Feasts such as the Annunciation (3/25) and St. Joseph (3/19) may be transferred from their traditional calendar date because they occur in some years during Holy Week. These are true "transfers" in the Extraordinary Form, i.e. they are not repeated, but are moved to another date for that liturgical year.]

Your Faith on Your Sleeve:

Why Vesting Prayers Never Go Out of Fashion

by Father Michael Rennie

[excerpted from *Adoremus* Bulletin, May, 2021]

An important but oft overlooked sacristy-centered devotion is the vesting prayers. The sacred ministers pray these along with each specific vestment as they put it on. These prayers are found in the 1962 Missal. These prayers are not only meant for vesting before an Extraordinary Form Mass. This is made clear in a document from The Office for the Liturgical Celebrations of the Supreme Pontiff entitled, "Liturgical Vestments and the Vesting Prayers," which says:

"While it is possible to use different prayers, or simply to lift one's mind up to God, nevertheless the texts of the vesting prayers are brief, precise in their language, inspired by a biblical spirituality and have been prayed for centuries by countless sacred ministers. These prayers thus recommend themselves still today for the preparation for the liturgical celebration, even for the liturgy according to the Ordinary Form of the Roman Rite."

Sometimes, practicality requires that we would talk at least some in the sacristy. There are times when the organist is asking last-minute questions or the servers receiving last-minute instructions in the sacristy. Sometimes the priest has an important matter to discuss and has the best opportunity to talk to a server or sacristan right after Mass before they leave. There is a place for some "business" talk in the sacristy.

I see no problem at all with greeting the servers and other clergy and in exercising basic politeness. This practice of good manners is ideally minimized: it is important to keep in mind that being in the sacristy is already to be immersed in the Mass. If we would maintain a holy reverence in the Mass, it starts in the sacristy. There are specific sacristy prayers both before and after the Mass, which include reverencing the crucifix and a blessing for the servers. Aimless small-talk should not be allowed to crowd out these devotions.

The vesting prayers allude to the symbolic purpose of each article of clothing as the minister puts it on. Taking a closer look at these prayers reveals that meaning.

When **the amice** is put on, the minister prays, *Impóne, Dómine, cápiti meo gáleam salútis, ad expugnándos diabólicos incúrsus.* / "Place upon me, O Lord, the helmet of salvation, that I may overcome the assaults of the devil." The amice may not look like a helmet, but this prayer alludes to its origin as an attached hood. Many priests, especially when wearing an appareled amice, first place it over their head before pushing it down.

The alb is accompanied by the words, *Deálba me, Dómine, et munda cor meum; ut, in sángine Agni dealbátus, gáudiis pérfruar sempitérnis.* / "Purify me, O Lord, and cleanse my heart, so that, washed in the Blood of the Lamb, I may enjoy eternal bliss." This is a direct reference to the vision of St. John's Apocalypse in which he describes the saints in heaven wearing white robes that have been made "white in the blood of the Lamb." It is a plea on the part of the priest that his exterior would match his interior, that the man who would dress as a saint would be as pure as a saint.

The cincture has a prayer as it is tied around the waist: *Præcinge me, Dómine, cingulo puritátis, et exstingue in lumbis meis humórem libídinis; ut maneat in me virtus continéntiæ et castitátis.* / "Gird me, O Lord, with the cincture of purity, and quench in my heart the fire of concupiscence, that the virtue of continence and chastity may abide in me." A priest is a mere man like other men, his heart a mixture of piety and sin. The cincture binds up the sinful desires and symbolically places the heart of the priest in a posture of purity before he ascends to the altar.

The maniple goes on the left forearm along with the prayer, *Mérear, Dómine, portáre manípulum fletus et dolóris; ut cum exsultatióne recípiam mercédem labóris.* / "May I deserve, O Lord, to bear the maniple of weeping and sorrow, that I may receive the reward for my labors with rejoicing." The prayer makes clear the connection between the maniple and a shackle. The maniple is a sign of servitude and labor. The maniple is a required vestment in the Extraordinary Form. Some argue that it has been suppressed in the Ordinary Form; The Office for the Liturgical Celebrations of the Supreme Pontiff says, "It fell into disuse in the years of the post-conciliar reform, even though it was never abrogated."

The stole is placed over the neck with these words: *Redde mihi, Dómine, stolam immortalitátis, quam pérdidi in prævaricatióne primí paréntis: et, quamvis indignus accédo ad tuum sacrum mystérium, mérear tamen gáudium sempitérnum.* / "Restore unto me, O Lord, the stole of immortality, which was lost through the guilt of our first parents: and, although I am unworthy to approach Thy sacred Mysteries, nevertheless grant unto me eternal joy." The stole is a symbol of the yoke of Christ and thus represents the weight of glory. Crossing the stole is a good practice, as the cross makes clear that the path to immortality goes through the Cross alone.

The chasuble makes the concept of the yoke even more explicit: *Dómine, qui dixísti: Jugum meam suáve est et onus meum leve: fac, ut istud portáre sic váleam, quod cónsequar tuam grátiam. Amen.* / "O Lord, Who said, 'My yoke is easy and My burden light': grant that I may bear it well and follow after Thee with thanksgiving. Amen." The chasuble evokes the joy and gratitude of the Mass, and the connection to the concept of thanksgiving shows it to be a Eucharistic garment.

These simple actions done with quiet dignity reveal the heart of the Mass.

The quietude of the sacristy is vital for priestly recollection during the Mass that follows. Making room for the vesting prayers in this way is essential to a vital connection being made between the prayerful disposition of the sacred ministers and the symbolic meaning of the vestments. This point we ought not overlook. A priest does not simply dress in an old-fashioned manner particular to the customs of the Church because it seems like the thing to do. It isn't a game of old-fashioned make-believe. The priest dresses in the manner specified by the Church in order to clothe himself in Christ. He does so to become a living image of our great High Priest. As in all Christian theology, the actions of the exterior are matched to the disposition of the heart. When I put on my vestments, I am preparing my heart for priestly duty. It's only fitting that prayers would be uttered as this preparation takes place.

Sources for Traditional Vestments

With many seminarians and newly ordained priests wanting to own more beautiful and traditional looking vestments, the following list of resources is offered for your convenience. This is NOT an exhaustive list, but reputable sources that various LLA members have recommended. If you would like to send additional recommendations to our LLA newsletter editor for inclusion in future newsletters, please feel free to do so.

www.catholicliturgicals.com These vestments come from India and are the least expensive option. They are extremely useful for a church or priest just starting out.

www.susanmaria.com These vestments come from Australia. Both Roman and Gothic styles are included. These are more expensive, but occasional sale prices are offered.

www.vestments.pl These are from Poland. You must specify the currency before you browse the offerings, to be sure you get current pricing. They also make vestments for the Ordinary Form Mass that are different from the traditional Roman and Gothic vestments.

www.ssmi.org These are made by the Sisters Servants of Mary Immaculate in Toronto. They do not have an online catalog, as do the sources above. Each vestment is custom-made. These are the most expensive vestments on this list.

Louis Charbonneau-Lassay. *The Mysterious Emblems of the Wounds in the Body and Heart of Jesus Christ: The Vulnerary of Christ*, ed. by G John Champoux, Angelico Press, Brooklyn, NY: 2020. 553 pages, 359 figures, and 32 plates.

Book Review by LLA member Professor **J. Richard Haefler**

Louis Charbonneau-Lassay (1871-1945, hereafter LCL) was a French collector of antiquities and a noted Christian archaeologist who concentrated his interest in the tremendous variety of symbols of the Catholic Faith eventually publishing more than 70 articles and monographs. However, in 1925 he began his final great project; a four-volume set of books dedicated to the symbolisms relating to Christ.

Prior to his death he compiled the text and figures (many actually illustrated by wood carvings by the author) and other illustrative materials for all four volumes, each of circa 1,000 pages long. They are: *Le Floraire du Christ*, *Le Lapidaire du Christ*, *Le Vulnéraire du Christ*, and *Le Bestiaire du Christ* [flowers, stones, wounds, and zoological symbols relating to Christ]. Unfortunately, only the latter, *Le Bestiaire*, was published during his lifetime: *Le bestiaire du Christ: La mystérieuse emblématique de Jésus-Christ. Mille cent cinquante-sept figures gravées sur bois par l'auteur*, Desclée de Brouwer et Cie: Bruges, Belgium., ca. 1940 in a limited edition of 500 copies of which only one survived a World War II bombing of the Desclée warehouse. LCL's death right after the end of the war in 1946 brought the entire project to a halt.

Fortunately, a new project (Ulule) organized by Gauthier Pierozak began a funding page to purchase the entire archive of LCL. Successful fund raising has provided for the purchase of LCL's archive and an attempt is underway to digitize the entire collection. The publication of *Le Vulnéraire* is the first published result of this project. Luckily for me my advance copy arrived near the end of Lent just as I finished the two books written by medical doctors (Pierre Barbet, MD, *A Doctor at Calvary* -1953 and Thomas W. McGovern, MD, *What Christ Suffered* -2021) about Christ's Passion and Suffering on the Cross (my *bona opera* readings for this year) so LCL's book fit right in with my Lenten obligations.

LCL places thousands of Catholic symbols within their historic relations to pre-Christian religions, the writings of the Old and New Testament, the beliefs of Gnostics, and folkloric beliefs while discussing the symbols of the first six centuries A.D. and their variants through the Middle [not Dark] Ages, the decline of artistic representations in the 17-19th centuries, and twentieth century reexamination of symbolic beliefs. All this is set within Catholic theological beliefs. As a Catholic musician I recognized a similar relation between LCL's symbols and the raise and decline of Latin hymnody. Unfortunately, the latter has not seen a similar revival in the 20th or 21st centuries.

LCL's explanations of the multitude of "vulnerary" symbols are so explicit and detailed that I will not attempt to synthesize them here. However, to tempt the reader of this review to purchase a copy for one's own use I present a list of the eight parts of the book while noting a few of the 33 chapters (appropriate numerical symbolism) contained therein.

Part one: "Representations of the Five Wounds of Christ in Earliest Christian Art" 63pp. The three chapters are devoted to the *Signaculum Domini* which he considers the earliest "hidden" symbol of Christians during the persecution era and with continued use through the 16th century to today. A discussion of multiple different representations.

Part two: "Depictions of the Wound in the Side of Christ" 28pp. Two chapters discussing the mysterious emblems

connected to the shedding of Our Savior's blood.

Part three: "Representations of the Redemptive Shedding of Blood" 46 pp in five chapters. A continuation of part two with emphasis on the "symbolic thirst," the "mystical wine-press," and the "triple precinct" — the scope of redemption from Christ's death on the cross to the entire universe.

Part four: "Plants emblematic of Christ's Five Wounds" three chapters of 23 pages. LCL here is concerned not with the generic plants covered in the *Le Floriare*, but only with those representing the wounds of Christ.

Part five: "Stones Emblematic of the Wounded Christ" 36 pages, two chapters. As with part four LCL is selective of only the stones connected with the wounds of Christ. Here he also details the "Holy Grail."

The remaining three parts are all concerned with the Wounded Heart of Jesus.

Part six: "The Iconography of the Wounded Heart of Jesus" 181 pages in ten chapters. From early iconography to developed images including reliquaries, heraldic usage, coats of arms, and representations in the secular world.

Part seven: "The Iconography of the Heart of Jesus in the Counter-Revolutionary Armies of the Vendée" 48 pages in four chapters. Included here are rally-badges (sometimes called scapulars), the Order of St. Michael of the Chouans, and the "Cross of [the saintly]Farther de Montfort."

Part eight: "Diverse Representations Relating to or Foreign to the Cult of the Heart of Jesus" 40 pages in three chapters with an Epilogue. Here is traced the beginnings of the cult of the Sacred Heart from well before Paray-le-Monial (17th century). The work concludes with an epilogue that refutes many ideas held by both archeologists and laymen alike based on his research.

Charbonneau-Lassay's work is essential for anyone desiring to understand the hundreds of symbols relating to Christ's wounds from the first century A.D. to the present, especially given the fact that enlightenment thought beginning in the early 17th century secularized the meaning of the majority of Christian symbols and the ideals of the 19th and 20th centuries have done nothing to support an original understanding of them. The comparable work, *Le Bestiare*, is also truly fascinating, and one must hope and pray that the other two books of LCL may soon be available for those Catholics who truly want to understand the thousands of additional Catholic symbols used by our ancestors, frequently as secret symbols acknowledging their faith to others who knew and understood. Pray that we never have to revert to their position of having to be "underground Catholics."

From the Webmaster

A new page has been added to the Extraordinary Form website. "Parish Aids for the Traditional Latin Mass" contains five booklets which as a set comprise the Mass Propers in Latin and English for all the Sundays and 18 principal feast days of the liturgical year. They are intended for parish use as pew booklets rotated in and out over the course of the year. They have been structured so that they may be reused from year to year in spite of the changes caused by the movable feast of Easter. These Propers may be used in conjunction with one of the TLM Hand Missals found here: <http://www.extraordinaryform.org/handmissals.html> or, they may be used with the "Red Booklet" missal found in many places.

The page also contains a complete Hand Missal for Sunday and Holy Day use. The "Sunday Missal" is 5 ½ x 8 ½ inches. On 20lb paper it is slightly over an inch thick. It contains the Ordinary of the Mass, the before-Mass sprinkling rite, the after-Mass Leonine Prayers, Benediction, and all of the Propers from the five collections above. It is intended as a pew missal for parishes with regular Sunday Traditional Latin Masses. It contains 320 numbered pages on 160 sides, plus a cover page and requires 81 sheets of letter paper when duplex printed. Besides a printer, to produce it requires a paper shear and some kind of coil binding device such as those produced by TruBind (which may be found on Amazon.com). Bound between a sheet of PVC (cut in half in order to cover the front and back) it should last a long time. It has the advantage of reasonably large fonts: Times New Roman 12 for the Ordinary, and Arial 10 for the Propers. 18 or 20 lb paper also add to its durability. See this link to the new page: <http://www.extraordinaryform.org/parish.html>

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

Bill Guelker
19755 Coventry Circle
Marthasville, MO 63357

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.*

PRESIDENT

Regina P. Morris
3526 Oxford Blvd.
St. Louis, MO 63143
e-mail: morrisrp@swbell.net

VICE PRESIDENT

James Mooney
e-mail mooneyjs@aol.com

SECRETARY

William J. Leininger, Esq.
1562 Richmond Rd. Suite 202
Staten Island, NY 10304

TREASURER

Allison Smith
5732 Itaska St.
St. Louis, MO 63109

SEND US YOUR NEWS!

*Please send us news about
developments in your parish or
Latin Mass community.*

*Send announcements,
articles, and reports to the
Newsletter Editor, shown here:*

**NEWSLETTER EDITOR
& WEBMASTER**

Bill Guelker
19755 Coventry Circle
Marthasville, MO 63357
e-mail help@extraordinaryform.org

LATIN LITURGY ASSOCIATION

Enrollment Form

Please enroll me as a member of the Latin Liturgy Association and send me the quarterly Newsletter (check one):

via email via postal address

Membership choice:

- Individual Annual \$15.00 (Outside the US, please add \$5.00) Number of years? _____
- Family Annual \$20.00 (Outside the US, please add \$5.00) Number of years? _____
- Clergy Annual \$0.00 (Complimentary email version of Newsletter)
- Individual Lifetime \$150.00
- Family Lifetime \$200.00

I enclose an additional donation of \$ _____

Total enclosed \$ _____ (Please, all funds payable in USD.)

Personal information (will not be shared outside the LLA):

Name: _____

Organization (if any): _____

Address: _____

Telephone: _____ E-mail address: _____

How did you learn of the Latin Liturgy Association? _____

Do you attend the Latin Mass regularly? _____ Ordinary Form Extraordinary Form

Name of Church: _____ City/State: _____

Please tell us something about yourself: Background in Latin; any specific skills or knowledge that may be of help to the Association; what you hope the Association can do for you, etc.

Please complete this form and mail with your donation (check or money order) to:

**Allison Smith, Treasurer
5732 Itaska Street
St. Louis, MO 63109-2834**