

## From the President

It has been a busy three months since our last newsletter. We have had a number of new lifetime memberships in this quarter. The Latin Liturgy Association officers are humbled by your faith in the Association for the “long haul”. We will continue to do our best to live up to the trust you have placed in us and the Association.

We have also added a number of complimentary memberships (priests, brothers, bishops, and ordained religious). Please continue to send us the contact information for interested priests and religious.

Our advertisement in *The Wanderer* has run twice—once in October, and once in November. It will continue to run for four more months, during the first week of the month. We have had several new members join because of those ads.

Dr. Joseph Daly, long-time LLA member in Clifton, NJ, is exploring the feasibility of hosting a national LLA convention in the Patterson, NJ diocese in 2023. Dr. Daly is willing to serve as the Convention Chairman. However, he needs local support in planning and carrying out the liturgies (Ordinary Form Latin, and Extraordinary Form), as well as the nuts and bolts of running the actual convention. But the location in northern New Jersey would be easily accessible to LLA members in New York, Pennsylvania, and other states in the Northeast.

You may contact Dr. Daly at [jrdaly74@hotmail.com](mailto:jrdaly74@hotmail.com) or 973-464-2954 with your suggestions, and offers of assistance.

Regina Morris, President  
Latin Liturgy Association  
Dec. 8, 2021

## Dr. Rudolph Masciantonio Foundation update

In addition to offering complimentary memberships to all ordained clergy and religious, the LLA is happy to announce that we have used funds from the Foundation to purchase Altar Missals for both the Latin Ordinary Form and the Extraordinary Form. We will donate these Altar Missals to needy priests, upon the recommendation of LLA members who are aware of such a need. We have already donated two such Altar Missals to priests who have been trained in the Extraordinary Form by LLA member, **Alex Begin**. If you know a priest who has such a need, please contact President Morris at [morrisrp@swbell.net](mailto:morrisrp@swbell.net)

We announced in our last newsletter that LLA members can apply for tuition scholarships to attend workshops and conferences that support the goals of the Latin Liturgy Association. We are happy to announce that the first of these scholarships has been awarded to **Simon Frisch**, to attend the upcoming Living Latin in Paris experience, offered by Paideia Institute. We look forward to reading about Simon’s experience in a future LLA newsletter.

If there is a conference or class or workshop that you, as an LLA member, would like to attend, and need financial assistance, please send the details to President Morris.

## News from the Chapters

### Chicago Chapter

St. John Cantius Church held an investiture for a number of its altar servers into the Archconfraternity of St. Stephen on Nov. 10, 2021.

A class on “The Latin of the Mass” began on Nov. 28, 2021, and will continue until Feb. 27, 2022. The class is for those persons who have no background in Latin. The class will focus on pronouncing, translating and explaining the Latin words used at Mass and in the Latin inscriptions in the church. Other Latin classes will begin in January, for the Spring semester. For more information, go to [www.cantius.org](http://www.cantius.org)

### Cleveland Chapter

His Excellency, Bishop Edward Malesic, was installed as bishop of Cleveland in Sept. 2020. He has appointed Father Doug Brown as the diocesan liaison for the Traditional Latin Mass. Father Brown has called for a detailed Mass count during the month of December, 2021, at all ten current locations that offer the Traditional Latin Mass—both on Sundays and daily. In January, 2022, those parish priests will meet to collaborate and make a recommendation to the Bishop for the future of the Latin Mass in the diocese. It is expected that the Bishop will not announce any changes until some time

after Easter in 2022.

#### Detroit Chapter

During the month of November, St. Aloysius Church in downtown Detroit underwent a restoration project in the upper church for the floor and pews. So, all Ordinary Form Masses moved to the lower church for the entire month. Since the lower church had not been used regularly for Masses in over 50 years, additional candles, relics and statues were brought in. The High Altar is against the wall (because of limited space). So all Masses were offered “*ad orientem*”. LLA local chair, **Alex Begin**, reports that it was “a beautiful sight to behold.”

#### Philadelphia Chapter

His Excellency Ronald W Gainer, Bishop of Harrisburg, PA, offered a Pontifical Latin Mass from the throne on Nov. 21, 2021, at St. Joseph C. C. in Lancaster, PA.

#### Pittsburgh Chapter

Bishop Athanasius Schneider of Astana, Kazakhstan, offered a solemn Pontifical Mass on Friday, 1 Oct., 2021, at Most Precious Blood of Jesus Parish in Pittsburgh.

#### St. Louis Chapter

The Oratory of Ss. Gregory and Augustine has begun offering sung Sunday Vespers on Sundays at 4:30 p.m. LLA Life Member, **Stan Metheny** presented a history and explanation of the Divine Office on three Tuesday evenings in November, at the Oratory, to familiarize people with the practice of celebrating the Liturgy of the Hours (Divine Office).

LLA member, ordained Acolyte **Steven Gilroy**, was recently inducted into the Knights of the Holy Sepulchre.

His Excellency, Archbishop Mitchell Rozanski, is permitting all currently offered traditional Latin Masses to continue, pending the Strategic Planning Process that has begun in the archdiocese. The Archbishop hopes to announce the recommendations and decisions of the Strategic Plan by Pentecost, 2023. This plan will affect all churches in the archdiocese—not just those that offer the Latin Mass.

### **News from Members**

LLA member, **Dr. Joseph Daly**, sent us information about a new website, <https://reverentcatholicmass.com/> that features an interactive map of the entire United States. It shows the location of hundreds of reverent Masses: Extraordinary Form, Ordinary Form, Byzantine, that are all in communion with the Catholic Church. This can be helpful both where you live, or when you travel.

LLA member, **Kenneth Solak**, sends us this news from the San Francisco Archdiocese. Archbishop Salvatore Cordileone is continuing all Extraordinary Form Masses. Star of the Sea has a TLM everyday of the week. There are two other chapels and another parish with the EF Mass. On the down side is the fact that after 40 years a *Novus Ordo* Latin Mass is no longer to be found in the Archdiocese. Since the early 80's a men's schola (some of whom sung at the first LLA Convention in Washington D.C. in 1987) has sung an OF Latin Mass in the N. Beach neighborhood of San Francisco, first at St. Francis of Assisi, then at Saints Peter & Paul, but no more.

### **News Notes**

#### **From Benedictines of Mary, Queen of Apostles, Priory of Our Lady of Ephesus, Gower, MO**

For those of you who have been waiting for another CD from the nuns at the Priory of Our Lady of Ephesus, your wait is over! The newest release is entitled, “Christ the King at Ephesus.” It is available from the Priory website at <https://music.benedictinesofmary.org/products/cds> or from Amazon or iTunes. For \$15.00 you will receive a total of 20 pieces of sacred music sung by the nuns: 13 in Latin, and the rest in English. How wonderful that this is just in time for Christmas this year! The St. Louis Review (Archdiocesan newspaper) included a feature story on the sisters, in their Nov. 8-14, 2021, issue.

#### **From Boston Cathedral Singers**

Richard J. Clark, director of the Boston cathedral Singers and a quarter of the choir, have released their first album, “From the Bell Tower”. It includes 4 Eucharistic motets composed by Clark, as well as 8 other Latin motets, and 3 English hymns. It is available on Amazon and iTunes. However, the best description of the musical selections can be found at <https://www.cwatershed.org/2021/11/05/from-the-bell-tower-boston-cathedral-singers-release-first-album/>

#### **From Sophia Institute Press**

Artist and Benedictine oblate, Michaela Harrison, has created a set of 18” x 24” colored posters, illustrating the entire traditional Liturgical Year. To make the purchase easier on the pocketbook, a group of posters is shipped every three months, and billed at the time of shipment.

If you would just like to try out the concept, you can go here to see the Advent poster:

<https://www.sophiainstitute.com/products/item/the-illustrated-liturgical-year-calendar-subscription> . You can order just the Advent-Christmas set, and see how they work for your family (or your students at school). The second group (Lent-

Easter) will ship in February 2022. The third group (Pentecost) and the fourth group (after Pentecost) at the appropriate times in the next year. The optional wooden magnetic poster hanger is currently on back order.

### **“Save the Date” from CMAA**

The Church Music Association of America (CMAA) will offer various summer courses, June 14-18, 2022, at the Newman Center, University of Illinois-Champaign-Urbana. These will be followed by the Sacred Music Colloquium 2022 from June 20-June 25, 2022, at the same location. Details will be forthcoming.

### **From Arouca Press**

Arouca Press has just published "Antonio Cardinal Bacci: Essays in Appreciation of His Life, His Latinity, and His Books." This book was originally published in Italian, The English translation is by former LLA Chairman Anthony Lo Bello, who has also written a 43-page Foreword for the volume. The ISBN numbers are 978-1-98990-583-8 (paperback) and 978-1-98990-584-5 (hardcover).

Also from Arouca Press - "Are Canonizations Infallible? Revisiting a Disputed Question" by Peter Kwasniewski; Arouca Press, Aug 26, 2021.

[Book Review by Fr. Sam Conendara, S.J., excerpted from Amazon website] "Are Canonizations Infallible?" invites the reader to reconsider a theological question that, by the contributors' own admission, has enjoyed a strong weight of learned opinion against the position that nearly all of them take. Their case is both theological and historical. It should be seen as part of the ongoing dispute over the patterns of Church life that have emerged in the wake of the Second Vatican Council. [Essays by twelve writers are included in the book.]

This book is an excellent introduction to the history of the making of saints. Only in the second millennium did anything like a canonization process appear, and it was not until the late sixteenth and seventeenth centuries that it attained the characteristic features that would remain in place until after Vatican II. "Are Canonizations Infallible?" also showcases serious theological debate on open questions within the bounds of orthodoxy; the contributors are able to take different positions while speaking the same language. Much of the discussion centers on the connection between canonization and the truths of revelation. The safeguarding of the latter must be the ultimate rationale for the claim that the Church acts infallibly when she raises men and women to the altars.

The contributors carefully sift through the works of the most important theologians and make crucial distinctions between levels of authority and assent, while debating about the consequences of venerating someone who is not actually in heaven. The dispute over the teaching of Aquinas and his commentators is especially interesting in this regard. It must be said that the contributors' theological methods will be unfamiliar to many readers, but their intellectual rigor is most welcome.

Some contributors raise serious and unexpected objections. For example, how does the existence of different liturgical rites and their respective calendars affect the claim that the Church canonizes saints for universal veneration? In most instances, canonizations only affect the calendar of the novus ordo in the Latin Rite, not the vetus ordo or any of the Eastern rites. In this light, can canonizations really be regarded as exercises of the universal magisterium?

Although the discourse contained in this book is primarily theological, some contributors make it clear that their reconsideration of the infallibility question was occasioned by the major changes to the canonization process and the outcomes that it has produced. The "streamlining" of the process that Pope John Paul II carried out has resulted in a dramatic increase in the number of canonizations. Critics charge that this has lowered the standards and rendered the outcomes dubious. Many of the older procedures intended to ensure the temporal endurance of a cult or the authenticity of miracles have been removed. Certain cases seem to have been pushed through with haste. Some of the contributors zero in on the canonization of Pope Paul VI as especially problematic in this regard. There is concern for his public behavior and decisions as the Roman Pontiff, as well as the questionable status of his miracles and cult. This in turn raises the question of the role of the investigative process as such.

Does the reliability of a given canonization depend on the quality of the investigation, or does the latter merely provide helpful information for a decision that, in the end, is guaranteed by the Holy Spirit?

One issue that deserved fuller treatment is what ought to be done in the instance of a dubious canonization. Even granting that such a thing is possible, is it reversible? A dubious saint could be removed from the liturgical calendar, as indeed happened in the 1960's--although this is not equivalent to declaring that a person is not a saint. One author suggests withholding participation in the cult of a dubious saint by not celebrating his Mass or asking for his intercession, which seems like a strategy of consigning him to oblivion. This entails something of a paradox: how can someone be both remembered (as a case that demonstrates the fallibility of canonization) and forgotten (as the object of undeserved veneration)?

"Are Canonizations Infallible?" deals with a major theological question in a serious, even if sometimes polemical, way. It is not meant for everyone. It does, however, make a significant contribution to the discussion of why and how the Church raises her holiest members to the altars.

## Ordos for 2022

Romanitas Press publishes an Ordo for the Traditional Latin Mass (1962 Missal) here:

<https://www.romanitaspress.com/product-page/2022-ordo>

The FSSP Publications folks have published their 2022 TLM Ordo. This may be found here:

<https://fraternitypublications.com/product/2022-liturgical-or-do-fssp-directory/>

The Biretta Books people have published the 2022 TLM Ordo for St. John Cantius here:

<https://www.birettabooks.com/2022-or-do-for-the-1962-missale-romanum.html>

## From PCP (Preserving Christian Publications)

Our friends at PCP have announced the release of The Catholic Bibliographical Index. This online tool is a database of over 25,000 Catholic titles that they have accumulated over the last 30 years of their endeavors in collecting and republishing classic Catholic works. You can access the database at <http://www.cbi.pcpbooks.net/books.php>.

## From the Paideia Institute

The Paideia Institute is seeking a Curriculum Designer to develop materials and organize content for [Elementa Curriculum](#), an elementary and middle school Latin program. The Elementa Curriculum includes a student textbook, workbook, Teacher's Materials, and digital resources. They are developing a sequel textbook, a Spanish supplement, and additional digital content. The Curriculum Designer will collaborate with and report to the Curriculum Manager in their tasks to write content on the Latin language, Roman culture, and Roman history, and prepare it for digital and paper publication.

To apply, please send a resume and cover letter to [info@paideia-institute.org](mailto:info@paideia-institute.org) with the subject line: Elementa Curriculum Designer Application. Applications are open until December 31, 2021.

Registration is now open for the eighth annual Living Latin in New York City conference, Feb. 19-20, 2022. This international gathering of Latin/Greek teachers and students focuses on the active, spoken use of Latin and ancient Greek in the classroom. The theme for this year's conference is [Festivals and Celebrations](#)

Hosted at Regis High School in the heart of Manhattan, the program includes workshops in which participants can practice and observe spoken Latin and Greek techniques. Daily coffee hours and one optional group dinner allow for informal contact and exchange with other participants and free Latin and Greek conversation. The tuition for the two-day event is \$150.00. Scholarships are available. If you are an LLA member who would like to attend, but cannot afford the tuition, please contact LLA President Regina Morris at [morisrp@swbell.net](mailto:morrisrp@swbell.net) to apply for an LLA scholarship. For event details go to [https://www.paideiainstitute.org/living\\_latin\\_in\\_new\\_york\\_city\\_2022](https://www.paideiainstitute.org/living_latin_in_new_york_city_2022)

## Essays, Excerpts, Et Cetera

### "What are those red cords the servers are wearing?"

An explanation of the Guild of St. Stephen by Regina Morris

*"Cui serviere regnare est"* (To serve Him, who is to reign)

The Guild of St Stephen is an international organization of altar servers founded in England in 1904 by Father Hamilton McDonald. He initially formed a society of altar servers at the Convent of the Sacred Heart in London. In 1905, with the support of Francis Cardinal Bourne, Pope Pius X gave his approval to the Canonical establishment of the Guild at Westminster Cathedral, London. In 1906, the Sacred Congregation of Rites made the Guild an Archconfraternity *prima primaria*, enabling all parish branches to be linked with it, and granting the Archconfraternity a number of indulgences. In 1907, the Guild's first handbook was published.

The red color of the cord symbolizes the blood shed by St. Stephen, the first martyr. The medal, with the Latin motto cited above, hangs from the cord, over the heart.

History of the Guild -

The Guild spread throughout Great Britain. During World War I (1914-1918), most of the senior members of the Guild were drafted. This led to a general decline of the Guild in England.

After the war, Fr. MacDonald worked to re-establish the Guild. In 1925, a revised Constitution was adopted; a central Council and an Executive were established. This structure still exists today, with the adaptations described below.

Fr. MacDonald died in 1933. In 1934, Pope Pius XI enabled all Guilds of Altar Servers throughout the British Commonwealth to be affiliated with the Archconfraternity at Westminster.

During World War II (1939-1945), the Central Council maintained the integrity of the Guild. In 1945 A National Council of Priest Directors (one from each Diocese) was formed to advise the National Director.

In 1955, the Guild celebrated its 50<sup>th</sup> anniversary by organizing a pilgrimage to Rome, which included an audience with Pope Pius XII. There is some evidence that there was a US chapter in a church outside Boston, which is no longer in existence.

In 1962, a revised edition of the handbook was printed, which included the original contents of the 1907 edition, except

for some (omitted) devotional items.

After the Second Vatican Council, and the introduction of the *novus ordo* of Mass in 1970, the Handbook was again revised (1981).

In that same year (1981), Father Damien Carlisle SSPX, in Rockdale, Australia joined forces with some older members of the Guild, who had been enrolled in the early 1960's. They started a chapter of the Guild at the Child Jesus and St. Joseph SSPX Chapel in Rockdale.

In 1994, the *novus ordo* edition of the St. Stephen's Handbook for Altar Servers was rewritten by Edward Matthews. This is the current edition for servers of the Ordinary Form Mass.

In 2001 the Guild, as traditionally established, was re-introduced into England. It should be noted that the SSPX chapters of the Guild are NOT affiliated with Westminster Cathedral, as the *novus ordo* English chapters are. Louis Tofari, from Romanitas Press, confirmed to me in personal correspondence that he and others had attempted to affiliate with Westminster on numerous occasions and in various ways, to no success.

There are several churches in the US who offer the Traditional Latin Mass that have been successful in affiliating with Westminster Cathedral.

In 2003, St. Stephen the First Martyr Church in Sacramento, under the auspices of priests of the FSSP, established a chapter. Church of All Saints in Minneapolis, also served by the FSSP, has a chapter. In St. Louis, MO, the Oratory of Ss. Gregory and Augustine, which was originally staffed by Benedictines from the St. Louis Abbey, applied and received the letter of acceptance from Westminster. St. John Cantius Church in Chicago applied and received their letter of acceptance in 2009. St. John's most recent ceremony of enrollment for servers into the Guild was held Nov. 10, 2021.

The Facebook page for the modern Guild of St. Stephen alludes to multiple US parish chapters—but does not name any specifically.

The Four Rules of the Guild (according to the 1907 Handbook) are:

1. To serve at the altar reverently, intelligently and punctually.
2. To make short acts of preparation before and of thanksgiving after serving Mass.
3. To observe silence in the sacristy and great reverence in the sanctuary.
4. To recite daily the Guild prayer.

The Guild Prayer (1962 edition) is as follows:

O God, Who dost graciously accept the ministry of Thy servants and allow us to share in the service of Thine Altar: grant that, whilst in serving Thee we follow the example of our Patron, Saint Stephen, the first Martyr, we may, like him, come to see Thy Son standing at the right hand of Thy Majesty, and so enter into the Kingdom of Our Lord and Savior, Jesus Christ, Who livest and reignest with Thee in the unity of the Holy Ghost, God, world without end. Amen.

*Hail Mary...*

Saint Stephen, *Pray for us.*

(Resources used for the above article:

<https://www.romanitaspress.com/guild-of-st-stephen>

<https://acss.sspusa.org/index.aspx>

<https://fsspminneapolis.org/539-2/>

<https://www.sacfssp.com/altar-guild/>

[www.guildofststephen.org](http://www.guildofststephen.org)

<https://www.facebook.com/GuildofSaintStephen/>

*Personal correspondence from Louis Tofari, Monsignor C. Eugene Morris, Father Frank Phillips, Brother Mateusz Szymanski, and Matt Menendez.)*

## **Reflections on the New Translation of the Order of Baptism of Children by Michael Brummond**

[excerpted from Adoremus Bulletin, Nov. 2021]

Just over a year ago, on Easter 2020, The Order of Baptism of Children, Second Typical Edition replaced the English translation that had been in use for around 50 years.

The first edition of the Latin typical edition of the *Rite of Baptism for Children (Ordo Baptismi parvulorum)* was published in 1969. Many ritual editions in English were based off of that version. The second Latin typical edition was issued in 1973. It contained a minimal number of changes to texts and terminology. Some reprints of the English ritual editions incorporated some of those modifications from the second typical Latin edition in 1973. The second Latin edition served as the basis for the new English translation in 2020. But the new translation is a fruit, in part, of the 2001 instruction, *Liturgiam Authenticam*, that provided new and expanded guidelines for the translation of liturgical documents of the Roman liturgy.

The changes to baptism were rather modest since they reflected only the new translation rather than a completely new edition of the liturgical book. However, small changes in word choice connote theologically significant differences and highlight diverse realities. Take, for example, changes to the word “welcome.” At three points in the previous translation, the child baptized was said to be “welcomed.” In each instance, the 2020 translation eliminates and replaces the word “welcome.” It is worth examining each case.

The first occasion occurs during the Rite of Receiving the Children, just before the celebrant signs the forehead of the child with the sign of the cross. The previous translation introduced the gesture in part by saying, “the Christian community *welcomes* you with great joy.” The current translation, however, replaces this phrase with “the Church of God *receives* you with great joy.” The change from the “Christian community” to the “Church of God” has received some attention and reflects a change in the Latin typical edition ordered by Pope Benedict XVI in 2013. The Latin verb rendered first as “welcomes,” and then as “receives,” remained the same: “*magno gaudio communitas christiana vos excipit*” and “*magno gaudio Ecclesia Dei vos excipit*.” *Excipio* has a range of meanings including take out, rescue, capture, or, as it is now translated in the Order of Baptism of Children, “receive”.

The second example comes from the Prayer of the Faithful. The first petition previously prayed: “By the mystery of your death and resurrection, bathe these children in light, give them the new life of baptism and *welcome* them into your holy Church.” The same prayer now concludes, “and *join* them to your holy Church.” The Latin of the typical edition is “*sanctae Ecclesiae aggregare digneris*.” *Aggrego* has the meaning to join with, or to add to. Again, “welcome” would not normally be an expected translation of the verb.

The same Latin root is found in the final instance, during the anointing with sacred chrism after baptism. The original English version spoke to the child in this way: “God the Father of our Lord Jesus Christ has freed you from sin, given you a new birth by water and the Holy Spirit, and *welcomed* you into his holy people.” As in the previous example, “welcomed” is replaced by “joined.” Now it states that God has “*joined* you to his people.” This renders the Latin “*eius aggregati populo*.”

While any one of these differences in translation might be rather unremarkable in itself, viewed together in this way, the change is rather striking. For five decades the faithful had heard in the Church’s prayers that the community welcomed the child, petitioned God to welcome the child into the Church, and again extolled God’s action in baptism of welcoming the child into the People of God. In each case, welcome has been replaced with the less affective, more objective terms “receive” and “join.” At no point now in the prayers of The Order of Baptism of Children do we explicitly hear that the child is welcomed into anything by anyone. Given this conspicuous absence in the new translation, it could be objected that the celebration of the sacrament of baptism has been rendered rather unwelcoming...

Underlying the recent translations of the Church’s liturgical books are the principles found in the 2001 instruction, *Liturgiam Authenticam*. The following is particularly relevant to the instances mentioned above: “To be avoided in translations is any psychologizing tendency, especially a tendency to replace words treating of the theological virtues by others expressing merely human emotions”.

Each of the three cases are ecclesiological statements: The Church of God receives the child; we ask God to join the child to his Holy Church; and after baptism we explain how God has indeed joined the child to his people. Each describes the new relationship the child has with the Church. Baptism incorporates us into the Church and makes us members of the Body of Christ (see CCC, 1267).

When the child is marked with the sign of the cross, the Church of God recognizes that God is about to do in the child what no one else could accomplish: He is about to pour out his Holy Spirit and incorporate the child into the Mystical Body of Christ. The Church for its part “receives” what God has accomplished in the child with great joy. The other two texts petition God for this great gift and speak well of God who has accomplished the same: he has joined this child to his people, the Church. In other words, the stress in the liturgical texts we have noted is not on the subjective attitudes of those involved, but on the objective reality of what baptism accomplishes in and for the child. Being welcomed is a wonderful thing. Being joined to the Mystical Body of Christ through the indwelling of the Holy Spirit is an infinitely more marvelous reality.

[ Let us compare the two translations of] the Introduction to the Order of Baptism of Children. The previous version offered this instruction, trying to balance the reverence due to the sacrament with a friendly demeanor: “All who perform the rite of baptism should do so with exactness and reverence; they must also try to be understanding and friendly to all”.

The 2020 translation is very similar, but includes a notable addition: “Whoever is conferring baptism should carry out the rite carefully and reverently; he should strive *above all* to be courteous and affable to everyone.” The phrase “above all” newly renders the Latin *in super*. The minister of baptism is instructed that being courteous and affable is a priority in the celebration of the sacrament of baptism. So, while the rite may not use the terminology of welcoming any longer, that does not preclude the Church’s minister from *being welcoming*. In fact, he should “strive above all” to do so.

Another rather major adaptation in the 2020 translation is the addition of a newly composed text suggested for greeting the parents and godparents at the doors of the Church in paragraph 36 of the Order. The example given for such a greeting is replete with a welcoming tone and wording. It speaks of how the Church “shares your happiness”

and that “this community rejoices with you.” As such, the community offers its “support in raising your children in the practice of the faith” while “praying for these children and their families.” Such a greeting, spoken with the care and attention it deserves, undoubtedly communicates in ritual form the welcome of the Church at the outset of the rite.

These few changes in the translation that omit the explicit language of “welcome” should not be viewed as a loss of such a sense of welcoming in the celebration of the sacrament as a whole. Indeed, the *ars celebrandi* of the Church’s minister and his human bearing, along with the support of the whole community, ought to rightfully convey an authentic welcome. Rather, these modifications in our liturgical prayers should be taken as an occasion to renew our praise and thanks for the *mirabilia Dei*, “for by one Spirit we were all baptized into one body” (1 Corinthians 12:13).

### **“How Lepanto Teaches Us to Confide in Our Lady” by Prince Bertrand of Orleans-Braganza (descendant of St. Louis IX)**

[excerpted from [www.tfp.org](http://www.tfp.org) Oct. 31, 2021]

When considering the present chaos today, the first word that comes to mind is Lepanto. We need to remember Lepanto because this great battle is a lesson for our time.

This [year] is the 450th anniversary of the Battle of Lepanto. It was the famous sea battle off the coast of Greece on October 7, 1571. The outnumbered forces of Christendom faced the mighty Turkish fleet. This battle is both similar and different to the fight of our days.

The future of Christianity depended upon the results of Lepanto. Today, our Catholic future depends upon our fight to defend what little remains of the Faith against the Revolution.

The hatred that drives the left’s fight against the remnants of Christianity today is the same hatred that sought to destroy Christendom back in the sixteenth century.

In Lepanto, the defenders of the Church had to fight indifference, inertia and even betrayal by those who put their interests and pleasures ahead of those of Christ. Today, we also face apathy, lethargy and betrayal by those who have the most to lose from not fighting.

There are also differences between Lepanto and us.

The biggest difference is that the enemies of Christianity today are much greater than those at Lepanto. The enemies are everywhere, inside all fields of society.

As Prof. Plinio Corrêa de Oliveira says in his magisterial book, [Revolution and Counter-Revolution](#), we face a Revolution that is universal, one, total, dominant and processive.

Our forces are much, much smaller. We are a “counter-revolution” that is not proportional to the dominating enemy. We do not have the overwhelming power and clout that the other side has.

The second difference is that the heroes of Lepanto enjoyed the praise and applause of Catholics everywhere. Everyone was praying for their success. However, we face opposition both inside and outside the Church. We must confront the world, the flesh and the devil in all their Revolutionary manifestations. We face ridicule, indifference and scorn. As a result, Prof. Plinio Corrêa de Oliveira said that it takes much more courage today to go to the hostile streets than it did to fight amid the glorious acclaim of Lepanto.

The third difference is [that] the heroes at Lepanto did not have to face the severe crisis inside the Church. They had at their head a saint, Pope St. Pius V, who organized the forces against Islam. Today, we face a persecution of the shepherds who [try to] protect us as we fight against the Church’s greatest enemies, including Islam. We face the tragedy of shepherds that help the cause [that is] against us.

This plight is why we must look to Lepanto: it has a lesson for us in the face of impossible situations. The final outcome there will give us the courage to forge ahead. At Lepanto, the two fleets met and interlocked. The sea became one enormous floating battlefield with soldiers fighting and dying on the decks of ships. The Catholic fleet was outnumbered; the outcome of the battle was in doubt. It seemed that all was lost, and the Catholic cause was in danger of being overwhelmed. The situation was desperate. But still, they fought on.

Modern progressivist Catholic sources do not mention a crucial event that happened at the height of the battle. However, some ancient Muslim sources do tell of the following extraordinary experience: Suddenly, when least expected, these Muslims reported seeing a lady dressed as a queen, in the sky, gazing at them. She had such a terrifying look that they lost courage and fled. This experience has a valuable lesson for us: When everything seems lost, we need to trust in Our Lady.

Commenting on the [Lepanto victory](#), Prof. [Plinio Corrêa de Oliveira](#) said the greatest heroism of those fighting at Lepanto was not fighting the Turks. That took a lot of courage, but all battles take courage.

In his opinion, the greatest courage of those Catholics was the heroism of believing that the battle would be won by Our Lady, when everything seemed lost. That act of confidence was an act of fidelity in which the interior voice of grace invited each one to confide and pray that she would give the victory.

When discouraged by the intensity of the fight around you, think of Lepanto. Listen to the voice of grace and go ahead. Believe in our modern Lepanto, a battle, a million times more desperate, which only increases our certainty of victory.

## “Reflecting on the 50<sup>th</sup> Anniversary of the English Indult”

by Joseph Shaw

[Excerpted from Gregorius Magnus, Winter 2021, Edition No. 12]

[This year, 2021, is] the 50th Anniversary of the English Indult, which was signed by Pope Paul VI on 30th October 1971. The anniversary of the English Indult must not be allowed to slip past without notice. Although it only applied to England and Wales, Pope Paul VI was responding to a truly international campaign in favor of preserving the Traditional Mass, a campaign of petitions. For reasons which remain obscure\*, Pope Paul gave his permission for the older Missal's celebration in England and Wales, and there alone.

\*[“The story goes that Pope Paul VI was reading quietly through the list of signatories and then suddenly said, “Ah, Agatha Christie!” and signed his approval. It has since been known, informally, in traditional circles as the Agatha Christie Indult.”  
A. Marneau.]

Nevertheless, this “experiment” was extended to the whole world in 1984 with Pope John Paul II's Indult, *Quattuor abhinc annos*, an extension which was renewed in 1988 with *Ecclesia Dei Adflicta*.

If I had been writing about the English Indult a year ago, I might have said that it began the slow process of rehabilitation of the Traditional Mass which culminated in Pope Benedict XVI's *Summorum Pontificum*, and seems irreversible. Step by step the *Vetus Ordo* has crept back to the mainstream, an evolution illustrated by its place in St Peter's Basilica, being permitted in successively larger and more splendid chapels.

Long forbidden, in 2003 it was allowed only in the Hungarian Chapel in the Crypt. In 2009, Low Mass was celebrated for the FIUV General Assembly in the Chapel of the Presentation of Our Lady in the upper Basilica, despite the obstacles placed in its way by some hostile Basilica functionaries. In 2011 Pontifical Low Mass was celebrated for us in the Blessed Sacrament Chapel by the late Cardinal Castrillón Hoyos. In 2013 Bishop Rifan celebrated Pontifical High Mass in the Chapel of the Throne for the *Summorum Pontificum* Pilgrimage; and in 2014 Cardinal Burke did so.

Today this progress, the fruit of much effort and many prayers and sacrifices, like the progress made in countless dioceses around the world, has been thrown into doubt. For fifty years we and our predecessors in the movement have swallowed insult and rejection; we have lived with unjust and humiliating conditions being placed upon our activities; we have seen what we hold most dear being denigrated and cast out. We have endured all this because our own comfort and *amour propre* is subordinate, in our own estimation, to the good of souls and the honor due to God.

If our progress to date were nullified, and if we were asked to start again from the point we were at in 1984 or 1971, would we be prepared to face fifty more years of marginalization and rejection?

Of course we would--and indeed five hundred years, if necessary. Persecuted Catholics from England to Japan have lived their faith in secret, not for decades but for centuries, paying for their small successes, sometimes, with their lives. Our burden is a light one by comparison, and it is a cause for which we suffer with joy. We have seen in many countries now, how the ancient Mass can bring the lapsed back to the Faith and inspire conversions; how it can sustain families and stimulate vocations; and how it can serve as the basis for the revival of local communities, whose flourishing can be seen in all sorts of good works.

We are not going to give up on it now.

## How to Accomplish Effective Change

by Alex Begin, LLA Detroit Chapter

Since the *motu proprio*, *Traditionis Custodes*, was published on July 16, 2021, there has been a tremendous amount of commentary on blogs and YouTube videos about how the Catholic faithful should respond to such an unfortunate and harshly-worded document. Many commentators urge a comparably assertive, militant response to Church leaders. Unfortunately, that sort of approach has never successfully accomplished much, either for the Traditional Mass or for almost any purpose, secular or religious.

Imagine, for example, that you wanted to convince city authorities to allow a certain kind of real estate development that was not permitted under the current zoning for that site. Would the best approach be to insist militantly to anyone who might listen that your concept is the one and only valid plan for that land? Or do you think a wiser methodology would be to get to know one or more of the individuals involved in city planning and work with them cooperatively to develop a plan that will be acceptable and interesting to the various levels of authorities leading up to the required zoning change?

Few things are as cringe-inducing as reading a militant traditionalist maintain that *novus ordo* parishes and Masses are to be avoided. Where does he or she think the next TLM site will come from? Aren't most of them Ordinary Form sites to begin with? Those who want to establish a new Latin Mass site will need to attend some *novus ordo* Masses and get to know Catholics involved with potential host parishes and chapels in order to get the conversation going.

Change in the direction desired is most effectively accomplished by working cooperatively with the parties who have control over situations and sites. The success we enjoy in metro Detroit and Windsor – now the #1 region in North America for the Traditional Latin Mass, with far more sites than any other metro area – is due primarily to having taken this approach.



Detroit went from last to first: As recently as early 2004, there were no TLMs allowed in the Archdiocese of Detroit; we were the last large diocese in the U.S. not to have an indult Mass. It was through steadily working with authorities, at the parish and diocesan level, as well as inviting individual priests to learn the TLM, that site after site began to debut the Tridentine Mass.

Not one TLM location came into being because of a harsh approach, or from simply writing letters and/or blogging or creating videos about what Detroiters deserve to have.

If you want to see the Traditional Mass spread, regardless of what the top-level breezes from the Vatican seem to indicate at the moment, the strategy remains the same: Visit parishes and chapels that you think would make good sites for the TLM. Get to know the priests, the parishioners, and key members of the staff. Help devise a plan that will make the first TLM(s) a success, both in attendance and financially to the host organization. And get ready to do some work yourself – from publicity to hospitality to assembling the team that can make the Mass happen.

### **From the Editor**

The article about the Guild of St. Stephen prompts your Editor to make the following observations. The Guild promotes a particular way of serving the Traditional Latin Mass. And it is a praiseworthy method. It reflects a "British" way of doing so. But there are many ways to reverently serve the TLM, which reflect other orientations (including a "French" variation which the Guild references as a contradistinction in its handbook). I would like to submit the following for your consideration. It is the last page (52) of a document entitled "Priestly Instructions for the Roman Missal of 1962." This document has been used to train priests who want to learn the Extraordinary Form by the Institute of Christ the King, Sovereign Priest. So it is NOT about training servers. But it advises the would-be EF celebrant as follows (emphasis mine):

#### XI. Note on Altar Servers,

##### 1 - Essentials

There are many different methods and customs of serving Low Mass. There are however some things that must be done by the server (always a boy or man who has already made his first communion and having the required knowledge for serving Mass). According to the rubrics of the Mass, the bells must be rung at the Sanctus and the elevations. The server must also make all the responses, transfer the Missal from one side to the other before the Gospel and after the ablutions, present the cruets to the priest for the offertory and the ablutions, wash the priest's fingers at the Lavabo, turn over the communion cloth on the communion rail, and hold the communion paten for the faithful.

##### 2 - Various Customs

In many places there are various customs in the way the altar server assists the priest during Mass, particularly for the times in which the bells are rung. The priest can consult the many guides for serving Mass, keeping in mind the essentials, and to be well-balanced in his approach to instructing altarboys to serve Mass.

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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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