



NEWSLETTER

CIX

ANNUNCIATION

From the President

I extend wishes for a Holy Passiontide and Blessed Easter to all of our Latin Liturgy Association members. As a church musician, I am deeply aware of all the beauty, solemnity and importance of this holy time. I hope that many of you will be able to participate in the special liturgies for each day of Holy Week and Eastertide.

As we publish our first issue of the LLA Newsletter for 2015, we are honoring our commitment to only send it to currently paid members. After thorough analysis of our membership database with both our national treasurer, Allison Smith, and our newsletter editor, Bill Guelker, I can give the following report:

Our current membership, compared to 2011, is about half the number. Of course, since 2011, we have had a number of our members pass on to their eternal reward. There are some others that we have been unable to contact due to address changes with no forwarding information available. There is also a group of members who have not, as of yet, renewed their annual memberships.

I thank all those of you who have renewed your membership—you are the ones that are receiving this newsletter! I want to thank those of you who have sent in donations above the required amount, to help offset the increased costs of printing and mailing the newsletter. I also thank several people who have expressed great confidence in the LLA by joining as Life Members. After Easter, I plan to contact those members who have not renewed their membership, to be sure their non-renewal is not merely an oversight.

If you belong to an LLA chapter, please remind your fellow chapter members that they should be members of the national Association, as well as members of the local chapter.

Have you been to our web site lately? www.latinliturgy.com has a new look and updated translations for both the Ordinary Form and Extraordinary Form Masses. And more good news, the hosting service is being provided *pro bono*. There is still some work to be done to update the Directory of Masses, and the FAQ sections. If you are willing to help with either of those tasks, please let me know.

Several members have inquired about the date and location of the next national convention. Those of us who attended the last national convention in Detroit have fond memories of the excellent talks, beautiful liturgies, and exquisite churches that we experienced. If your chapter is interested in hosting a national convention in 2016, 2017, or 2018, please contact me

via e-mail, postal mail, or telephone, for further discussion and planning of such an event.

Memor et fidelis,
Regina P. Morris, President
Latin Liturgy Association
3526 Oxford Blvd.,
St. Louis, MO 63143
morrisrp@swbell.net
314-647-0475

R.I.P. Father Carmelo F. Ferrara

Father Carmelo Francis Ferrara, LLA member, died December 6, 2014, at New Melleray Abbey, (a Trappist monastery) in Dubuque, IA, at age 91. Previous to his priestly vocation, Father Ferrara was a Marine during World War II, serving in Australia and the South Pacific. Father Ferrara had served for over twenty-five years at St. Theresa Catholic Church in Spring Hill, FL. He assisted with the Latin Mass there, as well as hearing confessions, ministering to the sick parishioners and offering Mass at nearby nursing homes. Father Ferrara travelled widely, and even offered Mass on the rocks at the South Pole. His lengthy obituary in the FL newspaper includes these words by Father Ferrara: "My purpose is purely spiritual, just to offer to Him His kingdoms and consecrate them all to Him. May God's name be blessed and praised forever."

News from the Chapters

From St. Louis-Belleville Chapter -

The Archdiocesan paper, *St Louis Review*, published a four-page full-color feature article on the start-up of a Sunday Traditional Latin Mass at St. Barnabas, as well as including information about the Latin Liturgy Association (January 26-Feb. 1, 2015 issue). This article is reproduced, minus the pictures, later in the Newsletter.

The Young Adult Group at St. Martin of Tours Church sponsored a Latin Mass (Extraordinary Form) at their church, for the first time, in November, 2014. It was well-received and plans are being made to offer this opportunity again in 2015.

Two Latin teachers at local St. Louis Catholic high schools (St. Louis University High School and Cor Jesu Academy) sponsored visits by their Latin classes and Latin Clubs to the Church of the Little Flower in Richmond Heights, MO for the Latin Mass (Extraordinary Form) in January, 2015.

The St. Louis-Belleville Chapter of the LLA will hold their spring meeting on Saturday, April 18, 2015 at 10:00 a.m. at the

historic courthouse in Cahokia, IL. The chapter will receive a special tour of the courthouse, with emphasis on the religious context of the area's history. Nonmembers are welcome to attend.

From the Los Angeles Chapter -

St. Therese Church in Alhambra, CA is now offering the Latin Mass (Extraordinary Form) every Sunday at 1:00 p.m. The church is located at 1100 East Alhambra Rd. 91801. The church offers four other Ordinary Form (English) Masses. It is administered by the Discalced Carmelite Friars of the California-Arizona Province. This Mass is included in the Latin Mass Directory on the www.ecclesiadei.org web site.

From the Pittsburgh Chapter -

A Requiem High Mass was offered for the repose of the soul of Brother Nathan Cochran, a monk of St. Vincent Abbey, on Saturday, November 29, 2014. The Mass was offered at historic St. Anthony's Chapel in Pittsburgh. The chapel is located on Troy Hill, overlooking the Allegheny River on Pittsburgh's North Side. Over five thousand relics of the saints are found within the chapel. There are also life-size Stations of the Cross, carved in Germany, and stained glass windows imported from Europe. The Requiem High Mass was sung by the Schola Cantorum of Holy Family Church, Latrobe, PA, Father Stephen Concordia, OSB, Director. CD's of the Mass are available for \$15.00 from St. Vincent Archabbey P. R., Attn. Jordan Hainsey, 300 Fraser Purchase Rd., Latrobe, PA 15650. All proceeds will benefit vocal scholarships for the schola and the students enrolled in St. Vincent College's Program in Sacred Music.

The Fourth Annual Blessed Emperor Karl of Austria Traditional Latin Mass, Luncheon, and Conference will be held at St. Titus Church, 952 Franklin Ave., Aliquippa, PA 15001 on Saturday, 18 April, 2015 at 1:00 p.m. The featured speaker will be Suzanne Pearson, founder of the Blessed Karl Shrine at Old St. Mary's Church, Washington, DC.

The 2015 Blue Mass honoring Beaver County Police and Law Enforcement Officers will be offered on Saturday, 9 May, 2015, also at St. Titus Church in Aliquippa. The featured speaker will be The Honorable Richard Mancini, judge of the Court of Common Pleas.

For a complete listing of all the monthly Latin Masses at St. Titus Church for 2015, please see www.KnightsOfColumbusLatinMass.blogspot.com. This web site also has details regarding costs and reservation deadlines.

News from the Coalition in Support of *Ecclesia Dei*

According to their December 2014 newsletter, some of the changes announced last year have been reconsidered.

The Board of Directors of the Coalition voted NOT to accept the offer of Roger McCaffrey to assume control of the organization. Instead, a new office at 4545 West 63rd Street,

Chicago, IL 60629 has been established. This address is located within the facilities of the Lithuanian Catholic Press association, near to Midway Airport. A new office manager, Lesa, is in place. You may telephone her at 773-284-7785.

Mary Kraychy has officially resigned as Executive Director of the Coalition. However, she has retained her position as Chairman of the National Advisory Board. She will continue to write the newsletter and maintain the Directory of Latin Masses (Extraordinary Form).

LLA Chairman Morris reminds all LLA members that the Latin Liturgy Association works with the Coalition to maintain their Latin Mass Directory. LLA does NOT seek to duplicate the efforts of the Coalition in this matter. Therefore, all additions and corrections to Extraordinary Form Masses will be forwarded to the Coalition. They will not be duplicated in the LLA Directory, unless the particular location also has Ordinary Form Latin Masses.

Priestly Fraternity of St. Peter

(For details, see their web site: www.fssp.com)

Upcoming Events -

April 20-29, 2015 Pilgrimage to Italy with Fr. Neal Nichols, FSSP

May 30, 2015 Newman Center Chapel, U.N. Lincoln, Priestly Ordinations (3)

June 11-14, 2015 OLG Seminary, Denton, NE, Men's Ignatian Retreat

June 13, 2015 St. Hyacinthe, Quebec Seminary Chapel, Priestly Ordinations (2)

June 21-30, 2015 Pilgrimage to Spain and Portugal with Fr. Robert Boyd, FSSP

July 7-17, 2015 FSSP Headquarters, Elmhurst PA, Summer Camp for Boys

July 17-19, 2015 St. Benedict Abbey, Still River MA, Women's Ignatian Retreat

July 24-26, 2015 St. Benedict Abbey, Still River MA, Men's Ignatian Retreat

July 28-Aug 10, 2015 Mission Trip to Piura, Peru (for ages 16-21)

August 14-24, 2015 Mission Trip to Piura, Peru (for ages 21 and up)

August 14-26, 2015 Custer State Park, SD. Summer Camp for Boys

Sept. 14-24, 2015 Pilgrimage to Southern Spain, Gibraltar and Avila with Fr. James Fryar, FSSP

Website for Mass and Liturgy of the Hours -

If you have a computer, a smart-phone, or an iPad, or similar device and have not been to www.livemass.net you need to stop reading this article and go there right now! It is that amazing! The web site is an apostolate of the Priestly Fraternity of St. Peter.

For starters, it streams Latin Masses (Extraordinary Form) live from three different locations: Sarasota, FL; Guadalajara, Mexico; and Fribourg, Switzerland. There is a list of all the Mass times and a calculator to assist you in converting the times to your local time.

But that is just the beginning. You can also click on “Missal” to obtain a side-by-side Latin-English Missal for the Mass of the Day, and follow along as the Mass is happening. The side-by-side feature is available for other vernacular languages, also.

There is an interactive “Calendar” to access other days, previous and following, to the Mass of the Day.

Then you can click on “Breviary”. If you have always wanted to pray the Liturgy of the Hours (in the vernacular or in Latin) for the 1570, 1960 and other versions—these are all available. No need to flip back and forth with different bookmarks, etc. It is all right in front of you in one continuous document. Absolutely amazing! So, if you did not stop reading this article in the first paragraph—and you read the whole article—now you can go to the web site and experience all these features yourself.

Church Music Association of America Colloquium XXV

The Church Music Association of America (CMAA) will be offering their Colloquium XXV in Pittsburgh, PA, this summer, June 29-July 5, 2015. Both the Cathedral of St. Paul and Duquesne University will be venues for the event. Both chant and polyphony will be included. There will also be break-out sessions for organists, members of the clergy, and those interested in children’s programs. For more information, see their web site, <http://musicasacra.com/colloquium>.

New Canadian Website for Latin Mass (Extraordinary Form)

A group of volunteer Catholic lay people in Canada have assembled a web site that could be a preview of how choirs and perhaps even congregations of the future may sing the *Missa Cantata* (famously known to most people as a normal High Mass). The URL for the site is www.latine.ca and it is both in French and English, since both vernacular languages are used in Canada.

In the section named “Events” one can find a chronological list of all Sunday Masses from the first Sunday of Advent to the Last Sunday after Pentecost. The actual content for each Sunday varies: some have just a “pew” version, while others include audio files for the priest, as well as sheet music for the organist. The “pew” version includes Latin, English, and French for all the chanted Ordinary and Proper parts of the Mass—with most of them featuring the Gregorian Chant notation for the particular part. Beautiful colored artwork is also seamlessly integrated into the .pdf documents for each Sunday.

There are no fees for using this web site. There is also an online forum section where users may leave suggestions and other comments. Drawbacks to the site include abbreviated Gradual chants, and only a few hymns incorporated for either the opening or closing processions. Although the spoken Ordinary parts of the Mass are not included, this would not be a difficult feature to add, and then a complete digital version of the High Mass would be easily accessible to those choir

members or congregants who have an iPad or other tablet computer.

[Regina Morris, reviewer]

An Interview with Cardinal Burke

Una Voce Austria

On Vatican II

Q. Your Eminence, you grew up before the Second Vatican Council. How do you remember those times?

A. I grew up in a very beautiful time in the Church, in which we were carefully instructed in the faith, both at home and in the Catholic school, especially with the Baltimore Catechism. I remember the great beauty of the Sacred Liturgy, even in our little farming town, with beautiful Masses. And then, I’m of course most grateful for my parents who gave me a very sound up-bringing in how to live as a Catholic. So they were beautiful years.

Q. A friend of mine who was born after the Council used to say, “Not everything was good in the old days, but everything was better.” What do you think about this?

A. Well, we have to live in whatever time the Lord gives us. Certainly, I have very good memories of growing up in the 1950’s and early 1960’s. I think what is most important is that we appreciate the organic nature of our Catholic Faith and appreciate the Tradition to which we belong and by which the Faith has come to us.

Q. Did you embrace the big changes after the Council with enthusiasm?

A. What happened soon after the Council - I was in the minor seminary at that time, and we followed what was happening at the Council - but the experience after the Council was so strong and even in some cases violent, that I have to say that, even as a young man, I began to question some things - whether this was really what was intended by the Council - because I saw many beautiful things that were in the Church suddenly no longer present and even considered no longer beautiful. I think, for instance, of the great tradition of Gregorian Chant or the use of Latin in the celebration of the Sacred Liturgy. Then also, of course, the so-called ‘Spirit of Vatican II’ influenced other areas - for instance, the moral life, the teaching of the Faith - and then we saw so many priest abandoning their priestly ministry, so many religious sisters abandoning religious life. So, there were definitely aspects about the post-conciliar period that raised questions.

Q. You were ordained a priest in 1975. Did you think that something in the Church had gone wrong?

A. Yes, I believe so. In some way, we lost a strong sense of the centrality of the Sacred Liturgy and, therefore, of the priestly office and ministry in the Church. I have to say, I was so strongly raised in the Faith, and had such a strong understanding of vocation, that I never could refuse to do what Our Lord was asking. But I saw that there was something that had definitely gone wrong. I witnessed, for instance, as a

young priest the emptiness of the catachesis. The catechetical texts were so poor. Then I witnessed the liturgical experimentations - some of which I just don't even want to remember - the loss of the devotional life, the attendance at Sunday Mass began to steadily decrease: all of those were signs to me that something had gone wrong.

On the Two Forms of Holy Mass

Q. Would you have imagined in 1975 that, one day, you would offer Mass in the rite that was abandoned for the sake of renewal?

A. No, I would not have imagined it. Although, I also have to say that I find it very normal, because it was such a beautiful rite, and that the Church recovered it seems to me to be a very healthy sign. But, at the time, I must say that the liturgical reform in particular was very radical and, as I said before, even violent, and so the thought of a restoration didn't seem possible, really. But, thanks be to God, it happened.

Q. Juridically, the *Novus Ordo* and the Traditional Latin Mass are the same rite. Is this also your factual experience when you celebrate a Pontifical High Mass in the new or the old rite?

A. Yes, I understand that they are the same rite, and I believe that, when the so-called New Rite or the Ordinary Form is celebrated with great care and with a strong sense that the Holy Liturgy is the action of God, one can see more clearly the unity of the two forms of the same rite. On the other hand, I do hope that - with time - some of the elements which unwisely were removed from the rite of the Mass, which has now become the Ordinary Form, could be restored, because the difference between the two forms is very stark.

Q. In what sense?

A. The rich articulation of the Extraordinary Form, all of which is always pointing to the theocentric nature of the liturgy, is practically diminished to the lowest possible degree in the Ordinary Form.

On the 2014 Synod

Q. The Synod on the Family has been a shock and sometimes even a scandal, especially for young Catholic families who are the future of the Church. Do they have reasons to worry?

A. Yes, they do. I think that the report that was given at the mid-point of the session of the Synod, which just ended October 18th, is perhaps one of the most shocking public documents of the Church that I could imagine. And, so, it is a cause for very serious alarm and it's especially important that good Catholic families who are living the beauty of the Sacrament of Matrimony rededicate themselves to a sound married life and that also they use whatever occasions they have to give witness to the beauty of the truth about marriage which they are experiencing daily in their married life.

Q. High-ranking prelates keep giving the impression that "progress" in the Church lays in promoting the gay agenda and

divorce ideology. Do they believe that these things will lead to a new springtime in the Church?

A. I don't know how they could believe such a thing, because, how could it be that, for instance, divorce - which the Pastoral Constitution on the Church *Gaudium et Spes* called a plague in society - how could it be that the promotion of homosexual acts, which are intrinsically evil, how could any good come from either? And, in fact, what we witness is that both result in a destruction of society, a breakdown of the family, the breakdown of the fiber of society, and, of course, in the case of unnatural acts, the corruption of human sexuality which is essentially ordered to marriage and to the procreation of children.

Q. Do you think that the main problem in vast territories of the Church is the lack of Catholic families and especially the lack of Catholic children? Should that not have been the focus of the Synod?

A. I believe so, very much so. The Church depends on sound Catholic family life, and it depends on sound Catholic families. I do believe that, where the Church is suffering most, there also marriage and family life is suffering. We see that when in marriage couples are not generous in bringing new human life into the world, their own marriages diminish, as well as society itself. We witness in many countries that the local population, which in many cases would be Christian, is disappearing because the birthrate is so low. And some of these places - for instance, where there is also a strong presence of individuals who belong to Islam - we find that the Muslim life is taking over in countries which were formerly Christian.

On the Society of St. Pius X

Q. In many parts of Western Europe and the U.S., the only parishes who still have children belong to the Priestly Fraternity of St. Pius X, while whole dioceses are deserted. Do the bishops take notice of this?

A. I would imagine so. I do not have direct experience of what you are describing. From my own time as bishop of La Crosse, Wisconsin and as archbishop of Saint Louis, Missouri, I have heard this said about dioceses in certain European nations where the dioceses are practically unable to continue, yet there is a strong presence of those who belong to the Society of St. Pius X. I cannot help but think that the bishops in those places must take note of it and must reflect upon it.

On Young Catholics

Q. Most practicing Catholics in an average parish in Western Europe and the U.S. are those who were baptized and catechized before the Council. Is the Church in these countries living from her past?

A. I think that my generation, for instance, was blessed to grow up at a time in which there was a strong practice of the Catholic Faith, a strong tradition of participation in Sunday Mass and the Sacred Liturgy, a strong devotional life, a strong teaching of the Faith- But in some way, I believe, we sadly took

it for granted, and the same attention was not given to pass on the Faith as we had come to know it to the success of generations. Now what I see it that many young people are hungering and thirsting - and this already for some time - to know the Catholic Faith at its roots and to experience many aspects of the richness of the tradition of the Faith. So I believe that there is a recovery precisely of what had been for a period of time lost or not cared for in a proper manner. I think that now there is a rebirth at work among the young Catholics.

Q. Does the Synod on the Family have any plans to promote marriage and to encourage and support families with many children?

A. I sincerely hope so. I'm not part of the central direction or the group of cardinals and bishops who assist in the organization and direction of the Synod of Bishops. But I would certainly hope so.

On the Kasper Proposal

Q. Many Catholics fear that, in the end, the Synod of Bishops will resort to doublespeak. "Pastoral" reasons are used to de facto change doctrine. Are such fears justified?

A. Yes, they are. In fact, one of the most insidious arguments used at the Synod to promote practices which are contrary to the doctrine of the Faith is the argument that, "We are not touching the doctrine; we believe in marriage as the Church has always believed in it; but we are only making changes in discipline." But in the Catholic Church, this can never be, because in the Catholic Church, her discipline is always directly related to her teaching. In other words: the discipline is at the service of the truth of the Faith, of life in general in the Catholic Church. And so, you cannot say that you are changing a discipline not having some effect on the doctrine which it protects or safeguards or promotes.

Q. The term "mercy" is used to change Church doctrine and even the New Testament in order to condone sin. Was this dishonest use of the term "mercy" exposed during the Synod?

A. Yes, it was. There were Synod Fathers who spoke about a false sense of mercy which would not take into account the reality of sin. I remember one Synod Father said, "Does sin no longer exist? Do we no longer recognize it?" So, I believe that was very strongly addressed by certain Synod Fathers. The German Protestant - Lutheran - pastor who died during the Second World War, Dietrich Bonhoeffer, used an interesting analogy. He talked about "costly" grace and "cheap" grace. Well, there is no "cheap" grace. When God's life is given to us as it is in the Church, it demands of us a new way of life, a daily conversion to Christ, and we know God's mercy to the degree that we embrace that conversion and strive to turn every day our lives over again to Christ and to overcome our sinfulness and our weaknesses.

Q. Why is the term "mercy" used for adulterers, but not for pedophiles? In other words: Does the media decide when the Church is allowed to apply "mercy" and when not?

A. This, too, is a point that was made during the Synod. Mercy has to do with the person who, for whatever reason, is committing sin. One must always call forth in that person the good - in other words, call that person to be who or she really is: a child of God. But at the same time, one must recognize the sins, whether they be adultery or pedophilia or theft or murder - whatever it may be - as a great evils, as mortal sins and therefore as repellent to us. We can't accept them. The greatest charity, the greatest mercy that we can show to the sinner is to recognize the evil of the acts which he or she is committing and to call that person to the truth.

On the Power and Authority of the Pope

Q. Do we still have to believe that the Bible is the supreme authority in the Church and cannot be manipulated - not even by bishops or the Pope?

A. Absolutely! The word of Christ is the truth to which we are all called to be obedient and, first and foremost, to which the Holy Father is called to be obedient. Sometime during the Synod, there was reference made to the fullness of the power of the Holy Father, which we call in Latin *plenitudo potestatis*, giving the sense that the Holy Father could even, for instance, dissolve a valid marriage that had been consummated. And that's not true. The "fullness of power" is not absolute power. It's the "fullness of power" to do what Christ commands of us in obedience to Him. So we all follow Our Lord Jesus Christ, beginning with the Holy Father.

Q. An archbishop recently said, "We obviously follow the Church's doctrine on the family." Then he added, "...until the Pope decides otherwise." Does the Pope have the power to change doctrine?

A. No. This is impossible. We know what the teaching of the Church has been consistently. It was, for instance, expressed by Pope Pius XI in his encyclical letter *Casti connubii*. It was expressed by Pope Paul VI in *Humanae vitae*. It was expressed in a wonderful way by Pope St. John Paul II in *Familiaris consortio*. That teaching is unchanging. The Holy Father gives the service of upholding that teaching and presenting it with a newness and a freshness, but not changing it.

Q. Cardinals are said to wear crimson in order to represent the blood of the martyrs who died for Christ. Except for John Fisher, who was made a cardinal when he already was in jail, no cardinal has ever died for the Faith. What is the reason for this?

A. I don't know, I can't explain it. Certainly some cardinals have suffered greatly for the Faith. We think of Cardinal Mindszenty (1892-1975), for example, in Hungary, or we think of Cardinal Stepinac (1898-1960) in what was Yugoslavia. And we think of other cardinals of different periods in the history of the Church who had to suffer greatly to uphold the Faith. Martyrdom can take more than the bloody form. We talk about red martyrdom, but there is also a white martyrdom which involves faithfully teaching the truth of the Faith and upholding it, and perhaps being sent into exile as some cardinals have

been, or suffering in other ways. But the important thing for the cardinal is to defend the Faith *usque ad effusionem sanguinis* - even to the outpouring of blood. So, the cardinal has to do everything he can to defend the Faith, even if it means the shedding of blood. But also all that goes before that.

On Cardinal Burke's Favorite Things, Fondest Memories, and Fear of Judgment

Q. Your Eminence, a few quick observations: Who is four favorite Saint?

A. Well, the Blessed Mother obviously is the favorite of us all.

Q. That doesn't count!

A. [Laughs] I also have a great devotion to St. Joseph. But one Saint who has really helped me a great deal during my life, since the time I was a child and in the seminary, is St. Therese of Lisieux, the Little Flower. Her Little Way continues to be, for me, very helpful in my spiritual life.

Q. What is your favorite prayer?

A. The rosary.

Q. What is your favorite book?

A. I suppose the Catechism doesn't count. [Laughs]

Q. No, neither does the Bible.

A. I like also very much the writings of Blessed Columba Marmio (1858-1923), spiritual writings, and I'm also fond of the writings of Archbishop Fulton Sheen (1895-1979).

Q. What was your greatest moment as a priest?

A. I think my ordination to the priesthood itself. I keep thinking back to that and everything was there, everything has unfolded from there. What I found most beautiful on the priesthood was that, in the first five years of my priesthood, I had a very intense priestly service in a parish with the Sacrament of Confession, with many confessions, and the celebration - obviously - of the Holy Mass, and then the teaching of the children in the Faith. Those memories - and then, for a brief period of three years, I taught in a Catholic high school - those are really, for me, treasured memories of my priesthood.

Q. Do you fear the Last Judgment?

A. Of course I do. One thinks, for instance, of all the responsibility that was mine, first as a priest, but even more so as a bishop and a cardinal, and it causes one to examine his conscience. I know there are things that I did that I could have done much better, and that causes me to be afraid. But I hope that the Lord will have mercy on me and I pray for that.

Q. Thank you, Your Eminence.

A. You're welcome.

[Editor's note: To watch a video of this interview, go to -

<https://www.facebook.com/video.php?v=820827711315679>]

Mysterium tremendum

St. Barnabas begins offering the Traditional Latin Mass

By Jennifer Brinker

St. Louis Review

With a single intoning of the bell, Mass had begun at St. Barnabas.

But this was no Ordinary Form of the Mass. "*In Nomine Patris, et Filii et Spiritus Sancti ...*" For the first time in nearly 50 years, the Extraordinary Form of the Mass -- better known as the Traditional or Tridentine Latin Mass -- is being celebrated at the northern O'Fallon parish. In January, Father Raymond Hager began offering the Mass at 10 a.m. on Sundays, after a group of parishioners wrote a letter last January requesting it.

At one of the first Masses, the pews in the modest church were about three quarters full with at least 300 people -- the church seats about 450; the parking lot was nearly filled to capacity. There was a mixture of young and old, middle-aged -- some who had lived in the boundaries of St. Barnabas but attended the Latin Mass at other churches, and some who were new or had not participated in this form of the Mass since before the Second Vatican Council. Some had come from nearby communities including Warrenton, Millwood and Wright City.

"At the first Mass, people had tears in their eyes," said Father Hager. He said that all of this is "directed toward God and what's called the '*mysterium tremendum*,' or the tremendous mystery. The sense of the sacred, and the mystery of God becoming present in His most sacred Body and Blood is proclaimed profoundly in and through the Extraordinary Form of the Mass.

"In the Eastern Churches they have the iconostasis ... where you can't see everything that's going on, because what is happening is so holy it should be veiled. When the elements of the bread and wine become Our Lord's Body and Blood, you're not seeing that at that moment, but you do see Our Lord and God at the elevation of the consecration in the Extraordinary Form of the Mass. It really speaks to that sense of mystery."

Established in 1961, St. Barnabas was established to accommodate the rapid expansion of Catholics in that area of St. Charles County. The parish opened a school in 1963, but in 1981 a fire devastated the church and school building, forcing a temporary closure. The church was refurbished according to changes since the Second Vatican Council, "now that we have the opportunity" to effect such remodeling, former pastor Father George Haar told the Review in a 1981 story. The school merged with nearby Assumption in 1982. St. Barnabas currently has 404 registered households.

Ordained in 1997, Father Hager taught himself how to celebrate the Mass according to the 1962 Missal. Born in 1960, he has no memories of going to the Traditional Latin

Mass as a child. As a seminarian, he would occasionally visit St. Agatha, where the Latin Mass was offered in St. Louis at the time. "I was blown away by the beauty and sacredness of the liturgy," he said.

The process of learning the language and rubrics took several months. Father Hager approached Archbishop Robert J. Carlson, who connected him with Canon Michael Wiener, rector of St. Francis de Sales Oratory, one of two churches designated specifically for the Latin Mass in St. Louis. Canon Wiener, the episcopal delegate for the implementation of the Traditional Latin Mass in the archdiocese, offered his guidance.

Father Hager also watched videos, read books and sought help from several others, including Sister Michaleen Vomund, CPPS, PSR director at St. Barnabas, and Bill Guelker of the Latin Liturgy Association, a local organization that promotes the use of ecclesiastical Latin in the liturgy. Several changes had to be made in the sanctuary, including moving the nearly 1,500-pound altar back four feet and adding a communion rail.

In December, before several members of the parish and finance councils, Canon Wiener and others, Father Hager celebrated the Mass for the first time. There were very few corrections to make, according to Canon Wiener. "I think it speaks to the spiritual solidity of the spiritual life of the archdiocese," said Canon Wiener. "It's a sign of the normality that these Masses are offered in both forms of the one Roman rite. As the archbishop emphasizes, it should be done well; if it's done well, it's extremely edifying and beneficial for the faithful and a great source of consolation and edification. The rite is full of beautiful and rich symbolism of the truths of our faith. Every Mass recapitulates the life of Christ, His suffering and resurrection."

Father Hager said he had once been approached by Catholics to offer the Latin Mass when he was pastor at Sacred Heart in Elsberry. "But what I found is it was really coming from outside of the parish, and not the parishioners. Here it's the opposite. I am called to serve my parishioners, and if they're wanting this, if I could possibly do it, I'm going to do it for them."

Leah and Jeff Schuepfer live about 10 minutes away from St. Barnabas, but for the past eight years, the Schuepfers and their five boys have been driving almost an hour to attend the Latin Mass at St. Francis de Sales in south St. Louis. While Leah Schuepfer said the drive was worth it, she was thrilled to learn that the Mass is now being offered closer to home.

"There's the sense of the sacred," said Leah Schuepfer, who began attending Latin Mass as a child with her family at Holy Family Log Church in Cahokia, Ill. "The rubrics of the Mass lend themselves to the Real Presence" of Christ, she added. She appreciates the expression of the liturgy in the Church.

Larry Schlesinger was a student at St. Thomas Aquinas High School when Vatican II took place. Being able to attend the Latin Mass again brings him joy, he said. "We're reconnecting with a millennium and a half of tradition. All of these people before us (who celebrated the Mass) are with us here now." When the Latin Mass largely was no longer offered in St.

Louis, "I thought we lost a lot of the beauty" of the Mass, Schlesinger said. At St. Barnabas, "I found myself going back to when I knew this in high school."

Latin Liturgy Association -

Founded in 1975, the Latin Liturgy Association is a not-for-profit organization that promotes the use of Latin in both forms of the Mass of the Roman Rite — the Ordinary Form (also known as the *Novus Ordo Missae* or New Order of Mass) and the Extraordinary Form (known as the Traditional Latin Mass).

The organization has chapters in major cities, including St. Louis, New York, Chicago, Philadelphia, Pittsburgh, Cleveland and Detroit and has individual members throughout the United States and several other countries. Regina Morris serves as president of the national organization and is a member of the St. Louis-Belleville Chapter.

In the St. Louis Archdiocese, the Latin Liturgy Association has been involved at St. Mary of Victories, where the *Novus Ordo* is offered in Latin on Sundays by one of its members, Father Brian Harrison. The organization has also been involved in the efforts to offer the Traditional Latin Mass at several other parishes, including St. Barnabas, Little Flower and Assumption in New Haven.

The Latin Liturgy Association publishes a quarterly newsletter and has a website at www.latinliturgy.com [1]. For information, contact morrisrp@swbell.net [2] or help@extraordinaryform.org.

[Editor's note: to see the pictures that accompanied this article go to - <http://stlouisreview.com/article/2015-01-21/mysterium-tremendum>]

From the Editor:

I had the privilege and pleasure of working with Fr. Hager at St. Barnabas and wish to add my kudos and thanks to him for the enormous effort he has undertaken in order to respond positively to the request of his parishioners for a Traditional Latin Mass. Among the many things the article above could not cover was that Father relocated the tabernacle from the far left side of the apse wall to the center, relocated the organ and choir from the sanctuary to the rear of the nave, personally painted and/or restored many of the statues in the church (applying gold gilding to some), sought out used ornate thurifers, sanctuary lamps, etc. for restoration, and more. The Sunday Latin Mass at 10:00am is a reality. But his work is not done. He has plans for transforming the structure of St. Barnabas with a beautiful reredos for the apse wall (where none exists now), and having the traditional side altars of Mary and Joseph (again where neither exist now). Stay tuned, as I hope to report more from the St. Barnabas experience in future issues of the Newsletter.

In reviewing this issue, I noticed that we have commended to your attention multiple web sites for their Latin Mass content. In the process of assisting Fr. Hager, I tried to put together in

one place – www.extraordinaryform.org – the things that a pastor with no Latin Mass background would find useful in his effort to learn and then implement a Mass according to the 1962 *Missale Romanum*. Father, therefore, also became the inadvertent designer of its content. For instance, as many of you know, there are standard endings to the Collects, Secrets, and Postcommunion prayers. These conclusions vary based upon what Persons of the Trinity are mentioned and/or addressed in the prayer. The *Missale Romanum* shows only “*Per eúndem Dóminum.*” The priest must memorize the complete conclusion – “*Per eúndem Dóminum nostrum Jesum Christum, Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia sæcula sæculórum.*” So, we put together a list of the standard endings, loaded it to the web site and Father could bring it up on his laptop whenever he wanted to study or verify what he was supposed to say. Father was unfamiliar with the vesting prayers because the *Novus Ordo* does not require them, so, we loaded a version of them to the web site and also posted it in the sacristy. Father was concerned about how to introduce the Extraordinary Form to a congregation largely unfamiliar with it. So, we developed a one-page (two sides) Introduction to the Traditional Latin Mass, loaded it to the web site, and printed several hundred copies which were inserted in the bulletin one week before the Mass began. The people would need hand missals to adequately participate in the Mass. These are available for purchase from the good people at *Ecclesia Dei* but, as such, cannot be customized with the parish name, cover photos, etc. So we developed a parish-specific Latin-English Hand Missal and loaded it to the web site. (Incidentally, this Latin-English translation is also now on the LLA web site in .pdf and landscape – not booklet – format for easy viewing on the web.) Besides the Hand Missal with the Ordinary parts of the Mass, we loaded Sunday Propers (readings) to the site. These are now printed off for each Sunday and inserted in the Hand Missal. The assembled missalettes are then placed on a table in the vestibule and other entrances before Mass. As Father's efforts continue at St. Barnabas, more items will be added. If you have the opportunity to review the site, please consider dropping me an email with any suggestions you may have.

Similarly, please send us your comments, critiques, observations, news reports, or essays. Due to space limitations and scope of interest, we must be selective in what we can include. By sending content to us, you authorize us to reproduce it for distribution. To send newsletter items, please, email them to me at bill@solutionm.com (softcopy .rtf .doc or .odt file formats, please). Or, you can mail hardcopy to me at the address below.

Well, it looks like we have just about filled the available space for our one-stamp mailing. *Deo laus sit!*

Bill Guelker
19755 Coventry Circle
Marthasville, MO 63357

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)
 Family Annual \$20.00 (Outside the US, please add \$5.00)
 Seminarian Annual \$5.00 (Outside the US, please add \$5.00)
 Individual Lifetime \$150.00
 Family Lifetime \$200.00

I enclose a donation of \$ _____. (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**



LATIN LITURGY ASSOCIATION

3526 Oxford Blvd
St. Louis, MO 63143

Visit us on the web at

www.latinliturgy.com

ORATIO PRO MISSA LATINE CELEBRANDA
PRAYER FOR THE CELEBRATION OF THE MASS IN LATIN
(Official Prayer of the Latin Liturgy Association)

O MUNDI REGNATOR, QUI TE OMNI LINGUA HOMINUM ANGELORUMQUE LAUDARI VOLUISTI; TRIBUE, QUASESUMUS, 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.

O Master of the Universe, who have willed that you be praised in every tongue of men and angels, grant, we beseech you, that in our day too, the perfect sacrifice of your beloved Son may continue to be offered to you in the tongue of the Romans in many churches of our land and every land by a people who have turned to you with all their heart; through Christ our Lord. Amen.

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