



NEWSLETTER

CX

NATIVITY OF ST. JOHN

From the President

If you are receiving this newsletter, that means that you are currently a paid member of the Association—or you are receiving a complimentary e-mail subscription only. The president and other national officers especially thank those of you who support the association even beyond the minimal annual dues amount.

As I am writing this note on July 3, 2015, I am very concerned about the future of the Church. The recent U.S. Supreme Court decision regarding homosexual “marriage” lays the groundwork for persecution of faithful Catholics (and some Christians of other denominations) within the law of our land. It is more important than ever that we offer sacrifices in reparation for this offense against God and the Natural Law that He has placed in the hearts of all men. One way to do this is by encouraging beautiful liturgies in Latin wherever you may live. Helping others to find God in the beauty and holiness of the Latin Mass (both Ordinary and Extraordinary Form) is one way that we can actively respond to the evils of our world.

On July 7, 2015, we will celebrate the eighth anniversary of Pope Benedict’s “Summorum Pontificum.” We can give thanks to God that this action by our Holy Father has allowed even more Catholics to recover the hidden treasures of the Latin Mass.

Memor et fidelis,
Regina P. Morris, President

News from the Chapters

From the Philadelphia Chapter

Now in its 15th year, Mater Ecclesiae Roman Catholic Church will host a special Tridentine Latin Solemn High Mass of Thanksgiving for the Feast of the Assumption on Friday, August 14, at 7 p.m. at the Cathedral Basilica of Saints Peter and Paul, 18th Street and Benjamin Franklin Parkway, Philadelphia, PA. The Reverend Robert C. Pasley, KCHS, Rector of Mater Ecclesiae, will be the celebrant and preacher. This year’s Mass will again feature the Ars Laudi Festival Chorus and Orchestra conducted by Dr. Timothy McDonnell. Mater Ecclesiae’s cantor, Nicholas Beck, a graduate of Westminster Choir College, will direct the singing of the Gregorian Propers. To support the music for this special Mass through a donation or purchase an advertisement for the program book, visit www.materecclesiae.org or call 856-753-3408.

“We wish to thank His Excellency, Archbishop Charles Chaput, as well as the rector of the Cathedral Basilica, Father G. Dennis Gill, for the great privilege of celebrating this Mass in the Cathedral,” said Father Pasley. Parking at the Cathedral is available in the adjoining parking lot and at the underground garage at the Sheraton Hotel on 17th Street.

From St. Louis-Belleville Chapter

Raymond Cardinal Burke will be in St. Louis in September, 2015. He will offer Mass for the supporters of Covenant Network (Catholic Radio) on September 12, and be the featured speaker at the September 13, 2015 Credo of the Catholic Laity dinner.

At a recent regional convention for the American Guild of Organists, held in St. Louis, Dr. Horst Buchholz, music director of the Cathedral Basilica, presented a workshop on Gregorian Chant to a “standing-room only” crowd of mostly non-Catholic musicians. The workshop was very well received. How wonderful to hear “Attende Domine”, “Parce Domine” and “Ave Maria” being sung for the first time by so many of the participants. A door has been opened for them...

The St. Louis Oratory of St. Philip Neri has moved to 4440 Maryland, 63108 (behind the Cathedral Basilica). Sunday Mass is at 10:00 a.m. in the chapel there. Mass is celebrated in the Ordinary Form, *ad orientem*. Father James Richardson is the moderator. Their web site is <http://www.philipneristl.org/index.html>

From the Pittsburgh Chapter

The national officers gratefully acknowledge that the Pittsburgh Chapter sponsored a half-page ad for the Latin Liturgy Association in the recent program book for the 2015 Blue Mass that honored Beaver County police and law enforcement officers.

Upcoming Latin Masses (Extraordinary Form), sponsored by the Traditional Mass Guild of the Knights of Columbus, Woodlawn Council 2161 at St. Titus Church in Aliquippa, PA, will be on Friday, August 14, 2015 (Vigil of the Assumption); Friday, Sept. 11, 2015 (Votive Mass Against the Heathen); and Wednesday, October 7, 2015 (Feast of Our Lady of the Rosary and Eighth Annual Battle of Lepanto Dinner). For more information and for reservations, see www.KnightsOfColumbusLatinMass.blogspot.com

The fourth annual Catholic Identity Conference 2015 will take place 25-27 September 2015, in Weirton, West Virginia. This year’s conference theme: The Three “R’s” of Modernism:

Recognize it; Refute it; and Return to Tradition. The conference will begin on Friday, 25 September, 2015, at 6:30 PM, with a Solemn High Mass at St. Joseph the Worker Catholic Church, 229 California Avenue, Weirton, WV, offered by Canon Jean-Marie Moreau of the Institute of Christ the King Sovereign Priest. For more information, see <http://catholicidentityconference.com/>

From the Los Angeles Chapter

A community blog for the Latin Mass Communities in and surrounding the Archdiocese of Los Angeles has been established at <http://latinmass-la.blogspot.com/> As Mass times or celebrants change, such changes are posted at this site for your convenience.

From the Chicago Chapter

St John Cantius Parish welcomes Maestro Corrado Cavalli as their new organist. Maestro Cavalli is a native of Turin, Italy. In coming to St. John's, Cavalli leaves his position as organist at S. Giulia and San Filippo in Turin.

From the New York Chapter

Father James Fryar, FSSP, will lead a Confraternity of St. Peter Pilgrimage to Avila and southern Spain from September 14-24, 2015. The all-inclusive cost from Newark is \$3995. Since this is the quincentenary of the birth of St. Teresa of Avila, they will visit medieval Avila and Segovia, home to St. Teresa and St. John, as well as the cities of Seville, Cordoba, and Granada. For more information go to www.syversentouring.com/confraternity

News from the Coalition in Support of *Ecclesia Dei*

LLA President Regina Morris recently spoke on the phone with a representative from the Coalition, expressing the Association's support for the work of the Coalition, especially their on-line Directory of Latin Masses (Extraordinary Form). President Morris forwards via UP Postal Service Mail, all schedule changes regarding Latin Masses (Extraordinary Form) that she receives via e-mail from around the country (and Canada) to the Coalition, since they cannot yet receive any such information via e-mail.

As a reminder to LLA members, the Directory of Latin Masses at the LLA web site does NOT attempt to duplicate the efforts of the Coalition. It is the goal of our web site to only list Latin Masses in the Ordinary Form and Hybrid Masses (partly in English and partly in Latin). For "traditional" Latin Masses, please refer to the Coalition's Mass Directory at <http://www.ecclesiadei.org/masses.cfm>

Church Music Association of America Colloquium XXV

Sights and sounds from the annual Colloquium which is currently underway, may be found at <http://www.chantcafe.com/>. For those of you who like to plan

ahead, the first Winter Sacred Music Workshop is planned for January 4-8, 2016, at St Mary's Seminary in Houston, TX. See <http://musicasacra.com/> for more details. As part of this year's Colloquium, the annual CMAA member meeting took place in Pittsburgh. At that meeting it was announced that the next colloquium will be in St. Louis, MO, from June 20 - June 25, 2016.

United States Catholic Catechism for Adults

The US Conference of Catholic Bishops (USCCB) has released a free on-line version of the US Catholic Catechism for Adults in both English and Spanish. It is in flip book format, and you can quickly go to the last page of the index and then page backwards to search for topics of interest. <http://www.usccb.org/beliefs-and-teachings/what-we-believe/catechism/us-catholic-catechism-for-adults/index.cfm>

News from *Adoremus*

It was with joyful surprise that President Morris recently received a Spring, 2015, issue of *The Adoremus Bulletin*. The *Adoremus* board met in March, 2015, and chose a new editor for the Bulletin: Christopher Carstens of La Crosse, WI. The St. Louis office has closed, and the new mailing address is P.O. Box 385, La Crosse, WI 54602. The web address has remained unchanged: www.adoremus.org. The mission of *Adoremus* is to advance the liturgical vision of Pope Benedict XVI; and they plan to continue to publish bimonthly newsletters.

Midwest Theological Forum Offers New Latin language Missal for Ordinary Form

LLA President Morris recently spoke with a representative from the Midwest Theological Forum. They are happy to announce that a chapel edition of the *Missale Romanum* (2008 updates and corrections in the Latin language) is now available (as of June 20, 2015). The cost is \$225.00 and can be ordered directly from their web site at www.theologicalforum.org When you go to their site, click on "Categories" at the top; and then "Latin books" to find this edition. The representative also wanted everyone to know that the large Altar size edition is currently on sale for \$399.20. So, if you are a priest who wants to offer the Ordinary Form of the Mass in Latin (or if you know such a priest) this is an excellent time to make an investment in the Latin liturgy in the Ordinary Form. Any lay person can purchase these books—and what a wonderful gift they would be for a seminarian or newly-ordained priest.

Fatima TV and the Apostolate of Father Nicholas Gruner

In case you had not heard, Father Nicholas Gruner died suddenly on April 29, 2015. Although not a member of the Latin Liturgy Association, Father Gruner celebrated the Mass in Latin only, and wrote in defense of the Latin Mass, and of the importance of the apparitions of Our Lady at Fatima. Currently Fatima TV broadcasts over the internet at <http://www.fatimatv.com/channel=1.html> It offers the daily Mass in Latin (pre-recorded), and the Rosary in Latin every

evening. Please pray for the repose of the soul of Father Gruner. President Morris was invested in the brown scapular by Father Gruner in 2014.

Missionary Sisters of St. Francis of Assisi

The Missionary Sisters of St. Francis maintain a web site at www.dominusvosbiscum.org. At this site, there is live streaming of the following:

- Holy Hour of Reparation – Sundays 3pm EST;
- Miraculous Medal Novena – Wednesdays 8:40am EST;
- First Friday Devotions with St Padre Pio Novena and Benediction--6:00 pm EST
- First Saturday Devotions – 8:40am EST.

There are also Latin tutorials for the sung Angelus; the Rosary in Latin; various litanies in Latin; and the 1960 Latin Breviary. The sisters were issued a decree establishing them as a private association of the faithful in February, 2015. They are based at the Fraternity of St. Peter apostolate in Vienna, OH.

Saint Basil's School of Gregorian Chant

The first annual Woodland Summer Learning Schola—2015 will take place at St. Anthony of Padua Church in The Woodlands, TX, beginning Wednesday, July 29, 2015 for several summer evenings (Session I and Session II available). See www.Chantschool.org.slsStA for more details.

Third Annual *Veterum Sapientia* Conference

Veterum Sapientia is a week-long Latin program for Catholic priests, seminarians, and those men and women belonging to religious orders. This program seeks to respond to the call of Saint John XXIII's Apostolic Constitution *Veterum Sapientia* to revitalize the Latin language in the Catholic Church. This full-immersion (*Latine tantum*) program offers intensive instruction in the language to intermediate (at least two semesters of college/seminary or equivalent) and advanced students of Latin in separate tracks. If being in a fully-immersive experience seems overwhelming, *noli timere!* Like any other language, participants find themselves conversing comfortably in basic conversation after just several days. It will be held this year at the Catholic University of America August 2-8, with housing available at Theological College. More information can be found at www.veterumsapientia.com

***Sacra Liturgia* USA, 2015**

Alex Begin, LLA member, Detroit, MI

It's always edifying and inspiring to attend one of the major international liturgical conferences. June's *Sacra Liturgia* USA gathering in New York City was no exception. While not exclusively Tridentine-focused, the conference intellectually leaned in the direction of the Extraordinary Form. Academics are becoming ever more convinced that the EF is a more expressive form of Catholic worship. Major events benefit from having a star, and *Sacra Liturgia*'s was unquestionably His Eminence Raymond Cardinal Burke. No Prince of the Church of recent decades has done more to advance the cause of

traditional liturgy. His Eminence delivered the keynote address on the subject, "Beauty in the Sacred Liturgy and the Beauty of a Holy Life." He also presided at Solemn Vespers in the Extraordinary Form, wearing the cappa magna.

San Francisco Archbishop Salvatore Cordileone spoke on the bishop's role in liturgical leadership. He also celebrated a Pontifical Mass in the Ordinary Form *ad orientem* in Latin.

Dom Alcuin Reid, the co-founder of *Sacra Liturgia* and one of the most renowned living scholars on the sacred liturgy, presented a history of the controversial Holy Week reforms of 1955, along with a carefully crafted argument in favor of them. He provided evidence to debunk popular myths about how they came about.

Fr. Christopher Smith, pastor of one of North America's largest traditionally-oriented parishes, Prince of Peace in Taylors, South Carolina, explained how he has formed his parishioners to appreciate faithful liturgy. Dr. Michael Foley elaborated on the reforms of the liturgical calendar in the OF which regrettably eliminated some of the "recapitulation" of feasts present in the EF.

This author was particularly intrigued by Dr. Peter Kwasniewski's talk, "The Reform of the Lectionary". He reiterated the point that the EF actually contains more Sacred Scripture than the OF, both in the Ordinary (the unchanging parts) of the Mass, as well as in the mandatory use of Propers. He pointed out that offsetting the OF's expanded three-year Sunday and two-year weekday lectionary cycle, the OF actually *suppresses* certain passages of Scripture that the liturgical reformers considered too controversial. For example, nowhere in the Ordinary Form readings is the passage contained in the Epistle for Corpus Christi in the Extraordinary Form which states, "For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Body of the Lord." Dr. Kwasniewski coined an interesting term for this phenomenon: "Doctrinal Attenuation".

Liturgically, the conference was stellar. Under the direction of Dom Alcuin Reid, arguably the world's most expert Master of Ceremonies, the week's liturgies were executed at the highest rubrical standards. A particular highlight was Pontifical Solemn Mass in the Extraordinary Form for the Feast of Corpus Christi, celebrated by Chicago Auxiliary Bishop Joseph Perry. Over 125 priests and seminarians were in attendance, along with hundreds of lay faithful. Mass was followed by a Eucharistic Procession through the streets of New York. The crowd processed from St. Catherine of Siena Church to St. John Nepomucene Church to St. Vincent Ferrer Church, where the concluding Benediction was held. Police blockaded the streets, including major intersections at 1st and 2nd Avenues. Several locals remarked on the peaceful, reverent atmosphere.

Cardinal Burke granted an exclusive press interview at the conference to our crew from Extraordinary Faith, who shot portions of the conference and obtained interviews with several other speakers. Look for the broadcast of our New York episodes in mid-2016.

Interested in experiencing this sort of conference for yourself? *Sacra Liturgia* 2016 will take place July 5-8 in London, England, at a location to be announced in September.

The Nativity of St. John

Cherie Guelker, LLA member, Marthasville, MO

On June 24 we celebrated the feast of the Nativity of John the Baptist. It is highly appropriate that we of the Latin Liturgy Association should pause to reflect on this most important saint for his name occurs in the Traditional Latin Mass four times. Not only that, but the words that the priest speaks to us as he presents Our Lord in the sacred host just before our "Dominum non sum dignus" are John's: "Behold the Lamb of God. Behold Him who takes away the sins of the world."

We meet John first in the Confiteor, listed just after the Blessed Mother and Saint Michael the Archangel, but before Saints Peter and Paul and all the other saints. We find him again in the Offertory prayer that begins "Sucipe sancta Trinitas." John is once more placed just after the Blessed Virgin Mary and before Saints Peter and Paul and all the other saints. In the "Nobis quoque" after the Consecration, the John appearing before the list of "holy apostles and martyrs" also refers to The Baptist. Finally, in the last Gospel, we are told about the "man sent from God whose name was John" who came "to give testimony concerning the light that all might believe through him." In the Traditional Latin Mass the Church honors John above all other saints except for the Blessed Virgin Mary, Mother of God.

Why is John the Baptist given such prominence in our liturgy? A newsletter article cannot begin to fully address the import of John the Baptist. But, by the time he is born, we already know that he is a critical element of God's plan for our salvation; and he is already beginning his mission of announcing Christ's coming and preparing us for it. St. Luke, the great chronicler of the Annunciation, the Visitation, and the Nativity of Our Lord, entwines John's story with Our Lord's: the annunciation of John's conception, the annunciation of Jesus' conception, the Visitation, John's birth and circumcision, and finally, the birth of Jesus and His circumcision. From the annunciation of his conception onward, John is the precursor. St. Luke's gospel begins with the announcement of John's conception by the angel Gabriel to Zachary. John's conception is also a miracle, his mother Elizabeth a barren woman past child-bearing age. As with Jesus, John is given his name by God through Gabriel. Zachary is told that John "shall be great before the Lord . . . and he shall be filled with the Holy Ghost, even from his mother's womb. And he shall convert many of the children of Israel to the Lord their God. And he shall go before him in the spirit and power of Elias . . .to prepare unto the Lord a perfect people." (Luke 1:15-17) Already we know that he is chosen by God, filled with the Holy Spirit, to further the work of salvation.

After then narrating the story of the Annunciation, Luke moves to the Visitation where Elizabeth "filled with the Holy Ghost" prophesies, saying, "And whence is this to me, that the mother of my Lord should come to me? For behold as soon as the voice of thy salutation sounded in my ears, the infant in my

womb leaped for joy." (Luke 1:43-44) Two short familiar verses, but so much is told us here. Here John, still in the womb, announces our Lord's coming for the first time; and Elizabeth becomes the first person we know of to recognize and honor Jesus as her Lord. Church tradition has always held that John was "baptised" in the womb by the Holy Spirit at this time, according to Gabriel's prophecy.

Luke now tells us the story of John's birth and circumcision. To those unfamiliar with the full story, it can be found in Luke 1: 57-80. The strange circumstances surrounding his annunciation and birth have been "noised abroad over all the hill country of Judea." Eight days after John's birth, when he is to be circumcised and formally named, Zachary affirms that the baby is to be named John, not Zachary as everyone has assumed. And with this naming of John it is now Zachary who is filled with the Holy Spirit and prophecies, first a beautiful announcement of the arrival of the Messiah, "the Lord God of Israel . . . hath visited and wrought the redemption of his people; and hath raised up an horn of salvation to us, in the house of David his servant" (Luke 1:68-69) and then regarding his son: "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways: to give knowledge of salvation to his people, unto the remission of their sins." (Luke 1:76-77)

Even now, when John is but eight days old, his critical importance in the working out of our salvation is manifest, his mission already begun, the first announcements of the Messiah's presence already made. He is the last and greatest of the prophets, proclaiming not that the Messiah is coming, but that He is here and we must prepare. In a sermon on the Solemnity of the Birth of St. John the Baptist, St. Augustine speaks of him in *Sermo* 293 as follows:

"The Law and the prophets were until John. So he represents the old and heralds the new. Because he represents the old, he is born of an elderly couple; because he represents the new, he is revealed as a prophet in his mother's womb. Already he had been marked out there, designated before he was born; it was already shown whose forerunner he would be, even before he saw him. These are divine matters and beyond human frailty."

Therefore, the Church in her wisdom entwines John the Baptist into the Holy Sacrifice of the Mass even as he was entwined with Our Lord's sacrifice from the beginning.

"Amazed By Beauty": Serious Worship Evangelizes

Father Kevin M. Cusick

(reprinted from *The Wanderer*, August 7, 2014)

On a recent Sunday a new young man came into church and sat near the back for the Traditional Latin Mass (TLM). After the Mass he departed by the side door so I chased him down before he got to his car. He told me that his name is P., he just moved to our area, and that he is Lutheran and considering taking RCIA to enter the Catholic Church. The town where he lives is about an hour away. Why did he drive that distance, bypassing several churches, to worship with us? I think it is

because the historic worship of the Church is seen as a more serious encounter with our ancient faith that he traveled the distance. Ours is the only advertised TLM in southern Maryland. People from outside the Church expect our worship to look more like 2,000 years old than something dated 1968. The “old” things from our Catholic storehouse are necessary for the wisdom to accept the invitation to the Kingdom of God in these “new” times so full of challenge, doubt, and lack of faith. Of course, I welcomed P., told him we’d love to have him join us and gave him a copy of the bulletin.

Another young man in my parish in his 20s who came back to the faith through RCIA and who attends the Traditional Mass recounted a conversation with a priest he encountered near his home. When he informed the priest that he attends the TLM at our parish and revealed his age, the priest responded, “You’re too young to remember that Mass.” This common reaction is irrational and thus reveals itself as an ideological opposition by certain Catholics for their own tradition.

The age at which one discovers beauty and responds to it does not matter. What is important is that God has made Himself an experience, an event in Christ to be discovered and loved by the world for salvation. Pope Benedict said it well, “Being Christian is not the result of an ethical choice or a lofty idea, but the encounter with an event, a person, which gives life a new horizon and a decisive direction” (Deus Caritas Est 2006).

One cannot take something as central as the universal sacred worship offered by the Church through history and up to the 1960s out of the tradition and remain volitionally and spiritually Catholic in an honest way. Those who react as this priest did and who would be otherwise ashamed to be ruled by their emotions make an exception when it comes to discussion of the traditional liturgy.

A seminarian of my acquaintance responded to this phenomenon of the massive rejection within the Church of the tradition of the Church with the comment that it is a “generational” issue. His philosophical point of view, I would guess, is shared by many of those his age in the Church. The middle-aged and older proponents of rupture, and the other victims of the mishandling of the implementation of Vatican II, may be converted by prayer but must always be treated with love as we try to keep them in the Church.

A woman of my acquaintance remains unaware of the rupture in her understanding which leads her to say things like, “The only thing that keeps me in the Church is the Eucharist.” She has mentally ruptured the Eucharist from its living source in the Church and the priesthood of the Church. Christ Himself comes to us sacramentally through His living Body in the world in a continuing way only through the Holy Spirit and the Church together.

I heard back from P., the new man I described at the beginning of this column, shortly before sending it off to the editor. The following comes from his note:

“I was the man you rushed after to catch after the 11 a.m.

Mass last Sunday; I tried calling the office but I couldn’t get anyone. There is probably no one there by the time I get off work. I wanted to thank you for your kindness and apologize for trying to sneak out.

“I never quite know what to say to a priest after the Mass. I came across your blog today and saw that you mentioned me. You are right, I wanted to experience the Latin Mass. I will admit I was kind of lost during it, but I was also amazed by its beauty. It really allowed me to focus on what the Mass is really about rather than being distracted by other things going on around me. I would love to sit down and talk if you ever have the time. Like I said, I am currently a Missouri Synod Lutheran but am planning on going through RCIA so I would love to sit down and talk about the faith.”

Please pray for P. and all of our young people who want and need the serious worship that speaks of the Church’s power in Christ to bring the serious work of God’s salvation to the world.

King Richard III and the Latin Mass

Regina Morris, LLA President, St. Louis, MO

When he was killed in the Battle of Bosworth in 1485, King Richard III was maltreated by the victors of the battle, and hastily buried in a shroud in the Grayfriars Friary in Leicester, England. He was the last of the Plantagenet kings, and has been much maligned in literature and history ever since. Shakespeare’s play about him, confirmed the derogatory view of his character and reign.

However, when the mortal remains of King Richard III were uncovered underneath a parking lot in Leicester in 2012, parts of the stereotype were shown to be false. The exact location of his grave had not been known, and the Friary buildings had long since fallen into ruin and had been removed. So, his remains had been considered to be “lost”. Researchers from the University of Leicester supervised the archaeological dig, and studied the king’s remains for over two years. They found that the king suffered from scoliosis of the spine—but that he was a brave warrior-king who sustained over a dozen wounds before succumbing to death on that fateful day in 1485. Richard was the last English king to die in battle.

In March, 2015, the mortal remains of the monarch were laid to rest amid a two week-long schedule of activities. Some of the highlights are listed here.

On Sunday, March 15, 2015, the remains were formally placed in a lead-lined oak casket, which had been made by one of King Richard’s living descendants, who is a cabinet-maker. A rosary was placed in the coffin. The final interior layer was a piece of Irish linen, embroidered by a member of the Richard III Society. The two living descendants of the king fixed the outer oak lid into place.

On Monday, March 23, 2015, Cardinal Vincent Nichols offered a Requiem Mass in Leicester, at the Holy Cross Catholic Church. Cardinal Nichols wore the chasuble known as the

Westminster Vestment during the Mass. Tradition holds that the chasuble was worn by the Benedictine monks of Westminster Abbey during the reign of King Richard. The chasuble is part of a collection of Ushaw College, the former Catholic seminary at Ushaw Moor, Durham, England. It was given to Ushaw in 1867 by the Walton family. The vestment is made from pieces of velvet linked together with silver-gilt brocading thread. The figures are cut from colored silk, attached to a golden background. The figures depicted include Christ crucified, the Roman soldier Longinus, St. Nicholas, St. Catherine and St. Pancras. A photo of the vestment, and other interesting information can be found at the web site for the "Catholic Herald" for March 20, 2015. [Author's note: The vestment appears to be a "red" vestment, worn for feast days of martyrs, Palm Sunday, Pentecost, etc.]

On Tuesday, March 24, 2015, the Dominican friars from Holy Cross (Catholic) Church sang Catholic Vespers at Leicester (Anglican) Cathedral, where King Richard was re-interred on Thursday, March 26, 2015. The cathedral, although now Anglican, is located on the same site as the original St. Martin's (Catholic) Church that was originally built by the Norman kings in the Middle Ages. St. Martin's was rebuilt and enlarged in the 13th-15th centuries into the Catholic "Civic Church". It was further rebuilt and enlarged through the centuries until 1927, when it became the Anglican cathedral for the city.

On Thursday, March 26, 2015, the same day as the re-interment of the king's remains in the Anglican cathedral, there was a Sung Requiem High Mass (Extraordinary Form) "in the style and manner of Richard's day" at St. Catherine's (Catholic) Church in Leyland, Lancashire.

The sealed tomb was open to the public beginning Friday, March 27, 2015.

Ad Orientem

[Editor's note: The following is an instruction delivered by Fr. Raymond Hager as part of a Traditional Latin Mass in February of this year at St. Barnabas Parish in O'Fallon, MO, which your Editor was privileged to attend.]

Last week I talked about the use of Latin. It may be the most obvious difference between the Traditional Latin Mass and the Mass of Paul VI, at least when the New Mass is said in the vernacular. Still, another very obvious difference is the orientation of the priest when he says Mass.

What direction are you now facing? Within the building, you are facing the tabernacle where the Real Presence is reserved. As far as the compass is concerned, you are facing east, because the tabernacle wall is the eastern wall of this building. As it turns out, this is a very fortunate physical orientation for our church.

Before he was Pope Benedict XVI, Cardinal Ratzinger wrote a book in 2001 entitled The Spirit of the Liturgy. In it he addresses this question as follows:

In what direction should we pray during the Eucharistic

liturgy? (p.76) ... Because of topographical circumstances, it turned out that St. Peter's faced west. Thus, if the celebrating priest wanted - as the Christian tradition of prayer demands - to face east, he had to stand behind the altar and look - this is the logical conclusion - toward the people... The liturgical renewal in our own century took up this alleged model... (p.77) This is, of course, a misunderstanding of the significance of the Roman basilica and of the positioning of its altar,

So, Cardinal Ratzinger said that, traditionally, the Sacrifice of the Mass was always celebrated facing the East. The priest and congregation would turn: one, the other, or both, in order to face east. The Latin word for east is "oriens" - not unlike English where we speak of the East as the Orient. When we say "to the east" in Latin, we say *ad orientem*, and that is what this posture for the Mass is usually called. Facing toward the people, as is usually done in the Mass of Paul VI, is called *versus populum*. He says that the "liturgical renewal" which gave us the Mass of Paul VI and only later this *versus populum* orientation did so because of a "misunderstanding". He then goes on to say:

and the representation of the Last Supper is also, to say the least, inaccurate. In the earliest days of Christianity, the head of table never took his place facing the other participants. Everyone sat or lay on the convex side of a C-shaped table, or of a table having the approximate shape of a horseshoe. The other side was always left empty for the service. Nowhere in Christian antiquity could anyone have come up with the idea that the man presiding at the meal had to take his place *versus populum*. The communal character of a meal was emphasized by precisely the opposite arrangement, namely, by the fact that everyone at the meal found himself on the same side of the table.... (p.78)

In the Traditional Latin Mass, I spend almost all of my time facing the same direction that you face. Accurate pictures of the Last Supper will show Christ, the High Priest, on the same side of the table as the Apostles. This is because the servers who brought the food, served everyone from the opposite side - the open side - of the table. So, if the Mass is representing the Last Supper and I offer the Sacrifice in the person of Christ, or in the place of Christ, it is fitting that I should be facing the same direction as you.

Now let's examine the prayers that I say:

- Psalm 42 at the beginning of Mass starts with "Judge me, O God."
- When I go up to the altar, I say "Lord have mercy" and "Christ have mercy."
- Then, I say "Glory to God in the highest."
- After the sermon I say "I believe in one God, the Father Almighty."
- All the prayers of the Offertory and the Canon are directed to God the Father.
- After the Canon, I say "Our Father who art in heaven."

You see where this is going? Nearly every prayer I say is addressed to the first Person of the Trinity. And you join me in some of them. Why would I face you when I address God the Father? Why would you face me when you address God the Father? So, if we are all praying to the same Person, it is again fitting that we all face the same direction.

There is still an option in the Mass of Paul VI, which is not commonly employed, that allows the priest to turn in the same direction as the people. In fact, that was originally the expected orientation by the designers of that Mass. It's called *versus Deum* or "toward God." The consequences of not facing the same direction can be awkward. Consider that, **unless** I am *versus Deum* in the Mass of Paul VI, you make the response – "for thine is the kingdom, the power, and the glory, now and forever" - while looking at me. Cardinal Ratzinger proclaims this rather forcefully as follows:

... Now the priest ...becomes the real point of reference for the whole liturgy....Less and less is God in the picture. More and more important is what is done by the human beings who meet here and do not like to subject themselves to a "pre-determined pattern". The turning of the priest toward the people has turned the community into a self-enclosed circle. In its outward form, it no longer opens out on what lies ahead and above, but is locked into itself. The common turning toward the East was not a 'celebration towards a wall'; it did not mean that the priest 'had his back to the people';..... For just as the congregation in the synagogue looked together toward Jerusalem, so in the Christian liturgy, the congregation looked together 'toward the Lord'....They did not lock themselves into a circle, they did not gaze at one another, but as the Pilgrim People of God they set off for the Oriens, for the Christ that comes to meet us ... (p.80).

(End quote.) So, why do we, as Christians, look to the east "for the Christ that comes to meet us"? St. Matthew tells us:

"For as the lightning comes from the east and flashes to the west, so will be the coming of the Son of Man." (Mt 24:27)

A closing quote from The Spirit of the Liturgy:

A common turning to the east during the Eucharistic Prayer remains essential. This is not a case of something accidental but of what is essential. Looking at the priest has no importance. What matters is looking together at the Lord. It is not now a question of dialog, but of common worship, of setting off toward the One who is to come. What corresponds with the reality of what is happening is not the closed circle, but the common movement forward expressed in a common direction for prayer." (p.81)

From the Editor

Bearing in mind the instruction above about *ad orientem*,

consider also that on page 6 of the June 12th issue of *L'Osservatore Romano*, there is an article by the Prefect for the Congregation of Divine Worship and the Discipline of the Sacraments, Robert Cardinal Sarah. This appeared in the Italian version of the paper but not in the English version. *Rorate Caeli* has provided an English translation on their site which I have excerpted as follows:

The liturgy in its essence is "actio Christi" - the "work of Christ the Lord in redeeming mankind and giving perfect glory to God." (n.5) It is He who is the great Priest, the true subject, the true actor in the liturgy (n.7). If this vital principle is not accepted in faith, there is the risk of making the liturgy into a human work, a self-celebration of the community....

The priest must thus become this instrument which allows Christ to shine through. Just as our Pope Francis reminded us recently, that the celebrant is not the presenter of a show; he must not look for popularity from the congregation by placing himself before them as their primary interlocutor. Entering into the spirit of the council means, on the contrary, making oneself disappear – relinquishing the center stage. Contrary to what has at times been sustained, and in conformity with the Conciliar Constitution, it is absolutely fitting that during the Penitential Rite, the singing of the Gloria, the orations and Eucharistic Prayer, for everyone – the priest and the congregation alike– to face *ad orientem* together, expressing their will to participate in the work of worship and redemption accomplished by Christ. This way of doing things could be fittingly carried out in the cathedrals where the liturgical life must be exemplary....

An excessively quick reading and above all, a far too human one, inferred that the faithful had to be kept constantly busy. Contemporary Western mentality formed by technology and bewitched by the mass media, wanted to make the liturgy into a work of effective and profitable pedagogy. In this spirit, there was the attempt to render the celebrations convivial. The liturgical actors, animated by pastoral motives, try at times to make it into didactic work by introducing secular and spectacular elements. Don't we see perhaps testimonies, performances and clapping in the increase? They believe that participation is favored in this manner, whereas in fact, the liturgy is being reduced to a human game.

We run the real risk of leaving no space for God in our celebrations. We risk the temptation of the Hebrews in the desert. They attempted to create worship according to their own stature and measure, [but] let us not forget they ended up prostrate before the idol of the Golden Calf....

It is time to start listening to the Council. The liturgy is "above all things the worship of the divine Majesty" (n.33). It has pedagogic worth in the measure wherein it is completely ordered to the glorification of God and Divine worship. The Liturgy truly places us in the presence of Divine transcendence. True participation means renewing in ourselves that "wonder" which St. John Paul II held in great consideration (*Ecclesia de Eucharistia*) n. 6). This holy wonder, this joyful awe, requires our silence before the Divine Majesty. We often forget that holy silence is one of the means indicated

by the Council to favor participation....

“Participatio actuosa” in the work of Christ, presupposes that we leave the secular world so as to enter the “sacred action surpassing all other” (Sacrosanctum concilium, n.7)...

The liturgy is fundamentally mystical and contemplative, and consequently beyond our human action; even the “participatio” is a grace from God. Therefore, it presupposes on our part an opening to the mystery being celebrated. Thus, the Constitution recommends full understanding of the rites (n.34) and at the same time prescribes that “the faithful may also be able to say or to sing together in Latin those parts of the Ordinary of the Mass which pertain to them.” (n.54).

...The Council did not want to break with the liturgical forms inherited from Tradition, rather it wanted to deepen them. The Constitution establishes that “any new forms adopted should in some way grow organically from forms already existing.” (n.23).

In this sense, it is necessary that those celebrating according to the “usus antiquior” do so without any spirit of opposition, and hence in the spirit of “Sacrosanctum concilium”. In the same way, it would be wrong to consider the Extraordinary Form of the Roman Rite as deriving from another theology that is not the reformed liturgy. It would also be desirable that the Penitential Rite and the Offertory of the “usus antiquior” be inserted as an enclosure in the next edition of the Missal with the aim of stressing that the two liturgical reforms illuminate one another, in continuity and with no opposition.

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

THE LATIN LITURGY ASSOCIATION

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

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