



NEWSLETTER

CVI

SPRING 2014

From the President (May 1, 2014)

If you have looked at the Latin Liturgy Association web site within the last six months, you have noticed some new content, and some new national officers.

On September 18, 2013, LLA President Jim Pauer, the sole remaining national officer of the Latin Liturgy Association (following the resignation of Treasurer, Jane Errera in 2010, and Secretary Scott Calta in 2012) turned over the membership database and the financial assets of the national organization to a new set of officers as follows:

- President: Regina P. Morris
- Vice-president: James Mooney
- Secretary: Bill Leininger
- Treasurer: Allison Smith

After a lengthy telephone conversation with the Internal Revenue Service in October, 2013, I learned that our 501(c)3 status had been revoked on May 15, 2013. However, the agent encouraged me to apply for reinstatement. This is an ongoing process: We submitted all the required paperwork to the IRS on January 13, 2014. As of today, May 1, we are still waiting to hear the results.

Our web master, Jimmy Stockard, has been very cooperative in gradually updating the web site. This process is still ongoing. If you have any updates you would like added to the site, please e-mail them to me at morrisrp@swbell.net

I thank Bill Guelker for updating the membership database and taking over editing and publishing this newsletter. Since national dues have not been assessed since 2011, this 2014 transition year will give everyone time to renew their membership, so that our database will become completely current. You may renew either on-line at our www.latinliturgy.com website; or by the US mail, using the enclosed membership application form. Dues are the same as they were in 2011. I hope that most members will opt to receive the quarterly newsletter via e-mail, saving considerable printing and postage costs—and allowing us to keep the dues at their current level for 2015. This is especially true for our 116 lifetime members.

I am not a Latin scholar as many of our former LLA presidents have been. But I love the Latin liturgy. I will do my best to be an advocate for the use of Latin in all forms of the Mass, the administration of the sacraments, and the Liturgy of the Hours as authorized by the Roman Catholic Church.

Regina P. Morris
President
Latin Liturgy Association, Inc.
3526 Oxford Blvd.
St. Louis, MO 63143

Requiescant in Pace

Since the last quarterly newsletter in April, 2011, several of our members have gone on to their eternal reward. We pray for the repose of the souls of:

- Father William Barnaby Faherty (who spoke at the 2006 National LLA Convention in St. Louis, MO), August 22, 2011
- John (Jack) Doyle, January 22, 2012
- Dr. Gregory Sand, March 22, 2013
- Patricia Christy, January 23, 2014
- C. Raymond Nowacki, April 28, 2014

Dr. Tortolano published in "The American Organist"

Those of you who attended our last national convention in Detroit, MI in 2010, may remember the excellent organ recital and scholarly presentation by Dr. William Tortolano on "Gregorian Chant in the Organ Works of Johann Sebastian Bach". A summary of Dr. Tortolano's work was published in the March, 2012 issue of "The American Organist" (p. 58-60). Congratulations to LLA member, Dr. William Tortolano!

News for LLA Chapters

President Regina Morris has received several requests for an updated "Guidelines for Chapters of the Latin Liturgy Association, Inc." The guidelines were updated in March, 2014. A copy may be obtained by contacting Regina at morrisrp@swbell.net

The Philadelphia and St. Louis chapters are active and healthy. The St. Louis-Belleville chapter recently met and participated in Latin sung Vespers (Ordinary Form) at the Cathedral of St. Peter in Belleville, IL.

At one time in the past, there have been active chapters in Baton Rouge, Boston, Chicago, Detroit, Hartford, Los Angeles, New Orleans, New York, San Diego, Trenton, and Washington, D.C. President Morris would greatly appreciate an update from someone in these locations, advising her of the current status of the chapter, and a list of officers if it is currently active.

St. John Cantius Church in the News

St. John Cantius Church in Chicago, IL, site of two of our National Conventions (1993 and 2001) recently installed a new organ. It was a two-year process, beginning in 2011 with the discovery of a 1926 Casavant Freres four-manual

organ in a recently closed Methodist church in Chicago. The organ was featured on the cover of the May, 2014 issue of "The American Organist", with a feature story giving all the details. The organ was finally installed in October, 2013. Father Scott A. Hanes, SJC, Associate Pastor and Director of Music, facilitated the restoration.

St. Mary of Victories in the News

Historic St. Mary of Victories Church in downtown St. Louis, MO has been in the local Catholic press several times in the last two years: "Catholic St. Louis" magazine ran two stories in their September/October 2012 issue about the Latin Mass at St. Mary's.

One story was about 87-year old Ed Marty who was born in a house that was connected to the church in 1925 (which has since been removed). He began serving at the Latin Mass at St. Mary's in the early 1930's as a boy, and returned to the St. Louis area in 1965, and resumed serving at St. Mary's—first at the Hungarian/English Mass, and now at both the Latin Mass (Ordinary Form) and the Hungarian/English Mass.

The other article was about then four-year old Louis Bigari who also serves at the weekday Latin Masses at St. Mary's. When he was only two and a half years old, he would make a ringing sound with his voice at the Consecration, if the bells were not rung, for one reason or another. Louis now has his own custom sized cassock and surplice, and has learned the Latin responses of the altar servers.

Father Brian Harrison, O. S., chaplain at St. Mary's, had his own article published in the "St. Louis Review" (reprinted later in this Newsletter), explaining the Latin Mass (Ordinary Form) that is celebrated at St. Mary's every Sunday at 9:30 a.m. with full sung Gregorian chant Propers.

Canons Regular of the New Jerusalem

The Canons Regular of the New Jerusalem have relocated to the diocese of Wheeling, WV. The Priory of the Annunciation of the BVM is located in Charles Town, WV. Their website is www.canonsregular.com and includes the times for all daily Masses and the Liturgy of the Hours (Horarium). The Canons use the Extraordinary Form exclusively. They have a guest house on site, and will be offering summer camps for both boys and girls during the month of June. The Latin Liturgy Association wishes them much success in their new location.

North American Institute for Living Latin Studies, 2014

The North American Institute for Living Latin Studies traditionally sponsors various week-long Latin-immersion experiences. Some of the 2014 summer sessions are already full. Please see their web-site www.latin.org for details.

Priestly Fraternity of St. Peter Celebrates 25th Anniversary

The solemn Pontifical Mass of celebration for the 25th anniversary of the Priestly Fraternity of St. Peter was offered by Archbishop Cordileone at the Mission Basilica San Diego de Alcala in November, 2013. As of January, 2014, there are ninety priests of the Fraternity operating in fifty parishes and other apostolates across forty dioceses in North America. Fraternity priests use the Extraordinary Form for all liturgies. Their website is www.fssp.com

Upcoming Changes for Coalition in Support of Ecclesia Dei

According to the Lent, 2014 issue of their newsletter, changes will be forthcoming in the administration of the Coalition in Support of Ecclesia Dei. Executive director, Mary M. Kraychy, is in the process of resigning as President and Executive Director. She will maintain her position as Chairman of the National Advisory Board. She will also continue to maintain the Directory and website listings of all Extraordinary Form Masses in the United States. Roger McCaffrey will be the new President. Priscilla McCaffrey will be the new Executive Director. Shipping of bulk orders for the various Latin-English, Latin-Spanish, and Latin-French Booklet Missals will be transferred to the offices of Roman Catholic Books in Fort Collins, CO. Please check with their web-site <http://www.ecclesiadei.org/> to stay informed as these changes are implemented.

Guest Column | Celebrating the 'New Mass' -- in Latin

By Father Brian W. Harrison, OS
(Reprinted from the St. Louis Review)

When Catholics hear about Masses celebrated in Latin, they usually assume this refers to what is now called the "extraordinary form" of the Roman rite: the ancient liturgy, completely in Latin, which was used with little variation for many centuries prior to the reforms of Vatican Council II.

Relatively few Catholics may be aware that the "ordinary form" of the Roman-rite Mass -- that is, the revised, post-conciliar liturgy now celebrated in the vernacular -- also can be celebrated mainly in Latin and with other more traditional options. This is a part of a healthy liturgical pluralism that has deep roots in the traditions of our worldwide Church. As well as incorporating 17 different Eastern rites, each with its own forms of worship, Catholicism has traditionally included quite a few varieties of the Latin liturgy.

Celebrating the new Mass using Latin is an option that has been offered each Sunday for five years at beautiful and historic St. Mary of Victories Chapel, just south of the Arch. This new rite (the Novus Ordo), celebrated mainly in Latin, could be described as the most "thoroughbred" form of the post-Vatican-II Mass! The Missal used is the latest Latin editio typica, the original and most authoritative text

for the modern liturgy.

Many Catholics may be surprised to learn that the new General Instruction of the Roman Missal allows for certain traditional options now seldom seen in the U.S. The ordinary form Mass, as celebrated with these options at St. Mary of Victories, is actually very close to the style of worship contemplated by the Fathers of Vatican II when they promulgated the Constitution on the Liturgy, *Sacrosanctum Concilium* (SC), in 1963.

It was not the Fathers of Vatican II, but Pope Paul VI, some years after the Council, who decided to legitimize the reception of Communion standing and in the hand, as well as kneeling and on the tongue. Nor did "*Sacrosanctum Concilium*" ask for new eucharistic prayers in addition to the first, the ancient Roman Canon, the centerpiece of the Roman-rite Mass. It did, however, insist strongly that the Church's great treasury of sacred music, especially Gregorian chant, should be not only retained but given "pride of place" (SC 116).

Approval was given by our archdiocese early in 2008 for St. Mary of Victories to use these traditional practices at one of its Sunday Masses. This is very much in line with Benedict XVI's well-known call for a "hermeneutic of continuity" with respect to Vatican II. By this he means that the Council's teachings and directives are to be understood, explained and implemented in a way that shows forth their harmony and unity with the Church's ancient heritage of doctrine and worship.

Along with all other ordinary-form eucharistic celebrations, ours includes the three main reforms deriving from Vatican II: the much greater selection of Scripture readings now provided in the multi-volume Lectionary; the encouragement of more active participation by the people; and a greater use of the vernacular while also retaining Latin. So, as in other parishes, lay readers at St. Mary's proclaim the Scriptures, and worshippers learn to sing and recite the essential Latin chants, hymns and responses. We use English for the Scripture readings and Responsorial Psalm (chanted), the Prayers of the Faithful, and one or two congregational hymns, while English translations are provided for everything recited or chanted in Latin.

We invite you to join us to see another instance of how Holy Mother Church can bring forth from her storeroom treasures both new and old (Matthew 13: 52).

Father Harrison is the chaplain of St. Mary of Victories Chapel in Downtown St. Louis.

Guest Column | The Council of Trent and the Sacred Liturgy

By James Hitchcock

(Reprinted from www.Adoremus.org)

The 450th anniversary of the closing of the Council of Trent was observed on December 4, 2013. First convened on December 13, 1545, and closed on December 4, 1563, the Council of Trent consisted of three separate periods and 25 sessions under three popes: Paul III (1545 -1549),

Julius III (1550-55), and Pius IV (1559-65). The Council's purpose was to address problems caused by the Protestant Reformation, and to correct, clarify, and reaffirm Church doctrine and practice. It would be the last ecumenical council for more than 300 years, until Vatican I was convened in 1870. — Editor

In the broadest sense liturgy was at the heart of the Reformation, since the crucial issue for Martin Luther was the sacrificial nature of the Mass.

Catholic doctrine held that Christ's sacrifice on the cross accomplished the redemption of the human race but that in the Mass the fruits of that redemption were made available through time — the continuation of the sacrifice of Calvary.

For Luther this undermined the uniqueness of Christ's sacrifice and made the Eucharist into a "good work." If the Mass was not a sacrifice, it followed that the clergy were "ministers" only, not priests, and all verbal or symbolic implications of sacrifice (priestly vestments, marble altars) were to be suppressed.

Such things provoked violent passions, and iconoclasm was often accompanied by gang attacks, including murders, perpetrated by one religious group against another. In this as in other things Luther proved to be the most conservative of the Reformers, retaining vestments, candles, altar crosses, paintings, instrumental music, even incense and Latin for a time.

The German Emperor Charles V (without papal authorization) at one point offered the Lutherans communion in both kinds, something that was understood by everyone to be a disciplinary matter that could be changed. (Saint John Fisher said the chalice was withheld from the laity only to prevent accidental spills.) But knowledgeable people on both sides realized that the issues went much deeper, and Lutherans rejected Charles's offer as too little.

There were formidable obstacles to holding an ecumenical council, and not until 1545 — more than a quarter of a century after the beginning of Lutheranism — could Paul III summon the Council of Trent. Altogether there were three sessions: 1545-7, 1555, and 1561-3, the final session by far the most productive of the three.

There were sometimes sharp differences between those who gave priority to reform, in the sense of correcting the abuses that Protestants attacked, and those who favored an all-out offensive against heresy. Liturgical matters fit in both categories — the rekindling of authentic piety and defining the sacramental life of the Church in distinction to Protestantism.

The Council reaffirmed key elements of the Liturgy: 1) the Mass as sacrifice, beneficial to both the living and the dead; 2) seven sacraments, which actually confer grace and which have their effect "ex opere operato" (by objective divine power, not the subjective state of the priest or the recipient); 3) the Real Presence of Christ in the Eucharist; 4) Transubstantiation.

Christ was declared to be present "whole and entire" under both eucharistic species, so that it was not necessary

to receive communion under both kinds and laymen were not permitted to do so. As part of the renewed eucharistic piety, Trent also encouraged more frequent communion, although weekly communion was considered sufficient even for those in training for the priesthood and monthly communion was sufficient for nuns. The reservation of the Blessed Sacrament and its adoration was encouraged.

The Council's statement on the celebration of Mass in the vernacular was somewhat ambiguous, seemingly allowing it as a possibility: "it has ... not been deemed advisable by the Fathers that it should be celebrated everywhere in the vernacular tongue," so that the Council condemned the claim that "Mass ought to be celebrated in the vernacular tongue only." Recognizing that the people were often ignorant of the meaning of the sacred rites, the Council enjoined priests to instruct them during the celebration of the Mass itself.

Trent decreed almost complete uniformity of liturgy throughout the Church, something that was perhaps made possible for the first time by the printing press, which allowed the approved Roman Missal (Mass book) to be used everywhere. The ceremonies of the Mass — candles, incense, music, processions, etc. — were affirmed as appropriate to its divine character. Concelebration had not been practiced in centuries, and the Council explicitly affirmed the legitimacy of Mass celebrated by a priest alone, acting for all the people.

The term "Tridentine Mass" is inaccurate, in that Trent did not decree a new liturgy but mandated the reform and standardization of existing liturgies. Slight deviations followed by certain religious orders (Dominicans) and a few localized rites (the Ambrosian of Milan) were permitted.

It was primarily Pope Saint Pius V (1566-72) who implemented the decrees of Trent, including publishing a new Missal and a Breviary (a "short" Divine Office) authorized by the Council. A new Congregation of Rites was given responsibility to oversee the liturgy, and for the next 400 years there would be almost no liturgical change.

Catholic churches, as places where the divine and the human come together sacramentally, had for centuries themselves been great works of art. Trent had little to say explicitly about art and music, and the initial spirit of the Catholic Reformation was one of sobriety and restraint, which was thought appropriate to the spirit of reform. The extravagant use of musical instruments was forbidden, and choirs were to sing in such a way that the congregation could understand the words.

But the Catholic Reformation soon inspired great new artistic creations, by sculptors like Gian Lorenzo Bernini and composers like Giovanni Pierluigi de Palestrina. These dazzling new expressions were called the Baroque (a term of uncertain origin). Preeminently the art of the Catholic Reformation, the Baroque united doctrinal orthodoxy with dramatically new stylistic forms.

Since the universal harmony of Christendom had been shattered, the Baroque expressed dynamism rather than settled order and a restless rather than an untroubled spirit. Peace of soul was attainable only through intense and unceasing struggle. The path to heaven was a strenuous one, but glorious rewards were visible to those who dared

look up as they struggled, to where the visible and the invisible, the finite and the infinite, the natural and the supernatural, dramatically and gloriously united.

A favorite theme was the entry of a saint into heaven, as on the tombs of Philip Neri and Ignatius Loyola in their respective Roman churches.

The renewed emphasis on eucharistic piety had effects on architecture. The altar was made the focus of the worshipper's attention, often under a magnificent canopy (baldachin), and the tabernacle was set on the high altar as a visible affirmation of the Real Presence. Churches were built as large open spaces, without rood screens separating them from the congregation and with as few pillars as possible, in order not to interfere with the worshippers' view of the altar and the monstrance.

The theme of the triumph of the soul over the heaviness of earth — its flight to the heavenly realms — blended almost imperceptibly into the celebration of the triumph of the Church over its enemies, both merging into a single event in which the victory of truth over falsehood made possible the soul's victory over evil. |

James Hitchcock, author of *History of the Catholic Church*, among many other books and countless articles, was professor of history at St. Louis University for more than 45 years, and is presently adjunct professor of history at Kenrick Seminary in St. Louis. He was also the founding Chairman of the Latin Liturgy Association in 1975.

From the Editor:

We hope to expand the pages of this quarterly newsletter by member-written contributions. We need you to be our reporters, commentators, analysts, pundits, and sometimes our critics. To elaborate on a theme from Dr. James Hitchcock – Where and how is the Sacred being recovered in a liturgy near you? In the Ordinary Form, this recovery could be a consequence of using Latin in its celebration, by a priest celebrating it *ad orientem*, by a schola being formed and using Gregorian chant, etc. It may also be recovered by a parish including the Extraordinary Form in its Mass schedule, or by the restoration of a church, the return of a communion rail, etc. The subject of the liturgy is dear to all of us and we rejoice in good news regarding it. We may also reprint (with permission) some of this information from other web sites and publications because we would like to assist in a wider dissemination of such good news. Please, send us your observations, 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 or .doc files, please). Thank you in advance for your efforts.

Bill Guelker
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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.)

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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



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

O MUNDI **R**EGNATOR, 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