



NEWSLETTER

CVII

EXALTATION OF THE HOLY CROSS

From the President (August 1, 2014)

I have been greatly encouraged by all the e-mails, and letters that I have received, following the distribution of the Spring, 2014, issue of the LLA Newsletter. Since I am still a "working" president, I have tried my best to fit in replies to all communications, as best I could. I am so pleased that so many members have already sent in their renewals for membership. I am also humbled by the number of life time members who have sent in additional donations to help with the ongoing costs of maintaining the web site, maintaining the membership data base and producing the newsletters. We are also trying to accumulate funds to be able to plan another national convention.

Thanks to all who have sent in corrections and updates to our Latin Mass Directory. I forward all the information about Extraordinary Form Masses to the Coalition in Support of Ecclesia Dei, so they can update their Directory of Latin Masses (Extraordinary Form) <http://www.ecclesiadei.org/masses.cfm>. Our LLA website directory does not try to duplicate the Ecclesia Dei Directory. We attempt to list all Latin Masses in the Ordinary Form, as well as Hybrid Masses, and parishes that offer both the Ordinary and the Extraordinary Form on a regular basis. Since no special permission is required to celebrate these Masses, we rely on you, our members, to notify us about these Masses, so they may be listed correctly in our directory.

Please continue to correspond with me, or any of our national officers, about concerns and ideas that you may have for our association.

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

From the Treasurer

The costs of production and mailing for the last newsletter totaled \$544.64. Some have yet to provide their email addresses and others have given us their email on their enrollment form but asked for the mailed hardcopy. Please, if at all possible, provide your email address and accept the Newsletter in email form. Thank you in advance for your consideration.

Allison Smith
Treasurer

Requiescant in Pace

When we mailed the last quarterly newsletter in May, 2014, we found that several more of our members had gone on to their eternal reward. We pray for the repose of the souls of:

- William Amann, died October 20, 2019
- His Eminence Anthony Cardinal Bevilacqua, life member: January, 2012, at age 88
- John H. Barrett: June 20, 2010, at age 86
- John Blewett: (an Editor of Latin Mass magazine) February 8, 2013, at age 84
- John R. Conklin: February 14, 2013
- Brian J. Coyne, died September 12, 2011, at age 49
- Brother David E. Corney, life member: July 14, 2013, at age 83
- Joseph Hopkins: August 15, 2014
- Dr. Eunice Lasche: April 1, 2013
- Leo May, AZ
- Elizabeth (Mrs. Fristoe) Mullins, life member: 2010
- Michael Pearce, (Marricksville, Australia) April 28, 2010
- Charles D. Sacconaghi: December 31, 2009
- Therese D. Sheehy: 2012
- Rev. Charles J. Schoenbaechler CR, life member: (Father celebrated seventy years as a priest on June 3, 2012. He passed away on April 17, 2013, at age 97.
- Ruth G. Silberstein: September 24, 2011, at age 90
- Sister Priscilla Simmons OSF
- Jerome Urbik, life member: June 12, 2013.

Lost Members

The following members did not receive the Spring newsletter, because it was returned to the sender. Searching the internet has not enabled us to locate them. If you know the post office address or e-mail address for any of the following members, please send this information to morrisrp@swbell.net.

- Mr. and Mrs. Joseph Bentivegna (PA)
- Ms. Marty Fisher (CA)
- Joan Kenny (NY)
- Father Daniel Ketter (GA)
- Anne Lennon (IL)
- Clyde & Susan Redmond (MO)
- Mr. and Mrs. Joseph Schaf (NE)
- Roxanne Trimble (SC)

News for LLA Chapters

"Guidelines for Chapters of the Latin Liturgy Association, Inc.", updated in March, 2014 may be obtained by contacting President Regina Morris at morrisrp@swbell.net

The ***St. Louis-Belleville chapter*** is busy planning their Fall, 2014 meeting to be held at the new Oratory of St. Philip Neri at St. Martin of Tours parish in October, 2014.

Dr. Joseph M. Beierle, LLA life member and long-time president of the ***Pittsburgh chapter*** announced that a Votive Mass of the Most Precious Blood of Our Lord was offered on Friday, July 11, 2014 at St. Titus Church in Aliquippa, PA. The Mass was jointly sponsored by the Knights of Columbus Woodlawn Council 2161 and the Traditional Latin Mass Guild. The Pittsburgh chapter also co-sponsored the "2014 Blue Mass" (Extraordinary Form) on June 1, 2014 at St. Titus Church to honor the local police and fire departments and the Beaver County Sheriff's Office.

The ***Baton Rouge chapter*** has changed their name to the Latin Liturgy Group, and meets informally to support Latin Masses in the area. Thanks to Jeanette (Janie) Dawson for this update.

The ***Philadelphia chapter*** has a beautiful web site at <http://www.latinliturgy.org/phila/> Most recently, for the First Friday and First Saturday of August, Extraordinary Form Masses were offered at the Rectory Chapel of St. Albert the Great Parish in Huntingdon Valley, PA.

At one time in the past, there were also active chapters in 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.

IRS Update

Just as the newsletter was going to press, President Morris received in the mail the official notice from the IRS approving our reinstatement as a 501 (c) (3) not-for profit organization. To quote directly from the letter:

"We are pleased to inform you that upon review of your application for tax exempt status, we have determined that you are exempt from Federal income tax under section 501 (c) (3) of the Internal Revenue Code. Contributions to you are deductible under section 170 of the Code. You are also qualified to receive tax deductible bequests, devises, transfers or gifts under section 2055, 2106 or 2522 of the Code. Further, we have determined that you are a public charity under the Code. We approved your request for reinstatement under Revenue Procedure 2014-11. Your effective date of exemption is retroactive to the date of revocation."

This means that all of you who have already sent in donations/memberships this year qualify for the exemption. Thanks to all who assisted President Morris in preparing the necessary information for the application.

If anyone needs an exact copy of the complete letter for tax purposes, please contact President Morris, and she will send you either a digital copy, or a paper copy, whichever you need.

Two New Sites for Latin Masses (Extraordinary Form)

For those members in the Madison, WI area, the Mass that was at Holy Redeemer has been moved to St. Mary's of Pine Bluff in Cross Plains, WI. This Mass is Sundays at 7:30 a.m. For more information see <http://www.latinmassmadison.org/>

For those members in the Detroit, MI area, a Latin Mass at the Chapel of The Academy of the Sacred Heart is now offered on Sundays at 9:45 a.m. The chapel is located in Bloomfield Hills, MI in Oakland County. For more information, contact the Oakland County Latin Mass Association at www.the-latinmass.com

President Morris has forwarded this information to the Coalition In Support of Ecclesia Dei, for inclusion on their website.

2015 Winter Chant Conference

Notice has been received that the Sixth Annual Winter Chant Conference will take place in Santa Fe, NM in February, 2015. The actual dates will be Monday, Feb. 9 through Friday, Feb. 13, 2015 at the Immaculate Heart of Mary Conference Center. The conference will be led by Father Columba Kelly, OSB, Ph, D., and Ray Henderson, from Our Lady of Hope in New York. Both Latin and English chant will be included. For more information, contact Lowell A. Davis at 281-855-2358 or see their web site at www.chantschool.org

New Web Site for Father Samuel Weber

Those of you who attended the 2006 national LLA convention in St. Louis, may remember the presentation by Father Samuel Weber, LLA life member, on singing chant. Father Weber has relocated to California, where he is establishing an Institute of Sacred Music. His web site includes all the chants he has composed, to date. See <http://frsamuel.tumblr.com/> for more information.

New iBreviary App Available in Latin

For those of you with iPads, iPhones, Androids, Kindle Fires, and other mobile devices, check the iBreviary web site at <http://www.ibreviary.org/en/> for continuous improvements. Originally created by Father Paolo Padrini in Italy, iBreviary now supports not only English, Italian, French, Spanish and Romanian, but also Latin. President Morris was able to find the prayers for the Ordinary Form in Latin for both the Liturgy of the Hours, as well as the Roman Missal, Mass of the Day. In the menu where the language is specified, the user chooses the "cross", rather than a modern flag, and the Latin version will be displayed. There are plans to expand to the Extraordinary Form in the future.

News from the United Kingdom

As many of you know, the LLA has a sister organization in the United Kingdom called the ALL. Its website may be found at <http://www.latin-liturgy.org.uk/>. It has been their custom to send one of their members to our national LLA conventions, whenever and wherever they have been held. Some of you may remember meeting Jeremy de Satgé at the 2010 National LLA Convention in Detroit. Jeremy's enthusiasm for Gregorian chant and the Latin Mass was truly inspiring. His musical composition, "Westminster Mass for Boys' Voices" was premiered at Westminster Cathedral on January 14, 2014.

It is with great shock and disbelief that we received word that Jeremy had a heart attack on February 27, 2014 and died shortly thereafter. His funeral Mass was offered at St. George's Cathedral, Southwark, UK on March 14, 2014. An additional Memorial Mass was offered at Westminster Cathedral, London, on March 27, 2014. Jeremy is survived by his wife, Catherine, and three children, Olivia, Heloise, and Louis. Please pray for the repose of Jeremy's soul, and for his family.

Youth Keeping Latin Catholic Mass Alive

Lilly Fowler, St. Louis Post-Dispatch, August 6, 2014

When Pope Francis was first elected, he appeared to the crowd in St. Peter's Square without the short, red velvet cape known as a mozzetta. Some Roman Catholics immediately cried foul, worried the pope's decision to forgo the more formal wear signaled a threat to traditional Catholic worship.

Specifically, they fretted over the fate of the old Latin Mass, now in the hands of a papacy that seemed to shrug off pomp and circumstance.

But more than one year into Francis' reign, the Tridentine Mass, as it is sometimes called, appears to be alive and well. Decades after the Roman Catholic Church moved away from celebrating Mass in Latin, a throwback movement is growing, in many cases with the young leading the charge.

On Tuesday, four men were ordained into the priesthood at St. Francis de Sales Oratory, the neo-Gothic church in south St. Louis known for practicing the Latin liturgy, for its soaring 300-foot steeple and for its listing on the National Registry of Historic Places.

The Mass marked only the second time members of the Institute of Christ the King Sovereign Priest have been ordained in the United States. The religious community, founded in Africa in 1990, regularly celebrates the old-style Mass, or the extraordinary form of the Roman Rite, as Pope Benedict XVI referred to it.

The last set of U.S. ordinations to the institute as celebrated in 2007 and involved only two deacons. This year's group was larger, with four men welcomed into the priesthood. Four other men were ordained earlier this year in Italy, where the institute is based.

Former St. Louis Archbishop Raymond Burke, one of the more devoted supporters of the old Latin rite among U.S. bishops, came in from Rome to lead the ordinations.

Mary Kraychy, with the Coalition in Support of Ecclesia Dei, a nonprofit based in Glenview, Ill., that promotes the Latin Mass, says she's seen a slow but steady rise in the practice, with more than 400 churches offering the liturgy today. The organization sells missals that display the Latin text of the Mass alongside the English translation.

Kraychy describes it as a "youth movement," with much of the enthusiasm for the rite espoused by those who are too young to remember the Second Vatican Council. In 1969, Pope Paul VI declared the church should perform Mass in the native language of parishioners, which led to the Tridentine Mass' being largely replaced.

On Tuesday, Francis Altieri, 32, and three other deacons knelt before Burke, holding candles in their right hands. They prostrated themselves before the altar while Burke knelt with his back to the congregation. The cantors sang the Litany of the Saints, praying to Catholic saints, martyrs and angels for divine protection and assistance.

Altieri is originally from Pennsylvania with a degree from Harvard University. He says his decision to become a priest is owed in part to his discovery of the traditional Latin Mass in a church in downtown Boston.

"At this Mass I really understood the priesthood for the first time," Altieri said. "The primary reason for the beauty of our churches and liturgical ceremonies is to give glory to God, but it is also such a powerful means of evangelization."

Those who attend St. Francis de Sales Oratory also say their faith is strengthened by the liturgy and by the feeling of solidarity experienced by those who attend the Mass.

"Everybody here believes what they're doing is true, real," said Tom Leith, 55, an engineer in St. Louis. "You're among people who believe what the church teaches."

St. Francis de Sales Oratory loyalists say a combination of pacing and visual cues allow even those with little knowledge of Latin to follow the Mass.

Jim Kahre drives 40 minutes with his nine children from High Ridge to visit the church every Sunday.

"I almost get goose bumps," said Kahre, who works in IT at an accounting firm. "I've never seen anything like it until I came here."

In the 1980s, after the switch to the vernacular, Pope John Paul II allowed priests to celebrate the traditional Latin Mass but only with the consent of local bishops. By 2007, however, Pope Benedict XVI had eased restrictions, giving parishes the authority to celebrate the Mass without obtaining bishops' permissions.

In 2011, Roman Catholics in the English-speaking world were introduced to a new translation of the Mass that is said to more closely align with the original Latin.

Altieri, for his part, says he will use his new gifts as a priest to not only recite the Mass in Latin but to save souls.

"There is a saying that the priest does not go to heaven alone," Altieri said. "My goal as a priest is simply to lead as many souls to heaven as possible."

Guest Column | Why Latin?

By D. Q. McInemy, Ph.D.

Professor of Philosophy

Our Lady of Guadalupe Seminary

(Reprinted from the *Fraternity Newsletter* of the F.S.S.P.)

If one were to ask the question, Why should all loyal Catholics be praying fervently for the expeditious restoration of the Latin language as the universal language of the liturgy of the Roman Rite, the most direct answer to the question is: "Because this is what the Church herself wants." In *Sacrosanctum Consilium*, the very first document published by the Second Vatican Council, and whose subject was the liturgy, we read the

following: "The use of the Latin language, with due respect to particular law, is to be preserved in the Latin rites." In light of a mandate so clear and unequivocal, one can only be astonished at the prompt and pervasive way it has been ignored, not to say positively disobeyed. However, let it be left to historians, liturgists, and perhaps psychologists, to try to explain the bizarre phenomenon which was the wholesale abandonment of Latin as the language of the Roman liturgy. It could be likened to a person who had completely forgotten his mother tongue, not to take on another particular language, but to adopt a veritable babel of tongues.

But how this phenomenon happened is not something about which the average Catholic needs to devote much concern; it is better that we should expend our time and energies in attempting to rectify a mistake, rather than keeping ourselves in a state of debilitating distraction in the effort to figure out how it was made in the first place.

It is of the utmost importance, though, that we should be perfectly clear as to what we are dedicated. To pray and work for the restoration of Latin as the universal language of the Roman Rite is not to commit oneself to what is no more than an elaborate exercise in nostalgia. The sentimental purpose of which is somehow to bring back "the good old days"; rather, it is simply to think and to act with the mind of the Church. It is to labor on behalf of the good of the Church. In order to be able to do that, and thus have the right attitude toward the whole project, we must be properly instructed with regard to the full meaning of Latin as it relates to the Church, and in order to secure that instruction we could not go to a better teacher than Pope St. John XXIII.

It can be safely surmised that very few Catholics are aware of the fact that Pope John XXIII, who was of course the pontiff who convened the Second Vatican Council, published in 1962, the very year the Council opened, an Apostolic Constitution entitled *Veterum Sapientia*, the English title of which was, "On the Promotion of the Study of Latin." The timing of the publication of the Constitution was surely no accident. In the early paragraphs of this beautiful and moving document, Pope John writes that the Church "values especially the Greek and Latin languages in which wisdom itself is cloaked, as it were, in a vesture of gold." These two ancient languages have been among the principal means through which the Church has passed down her tradition over the course of the centuries.

There are now hundreds upon hundreds of different languages spoken by human beings throughout the world, but "amid this variety of languages a primary place must be given to that language which has its origins in *Latium*" – that is, the Latin language. "Of its very nature," the Pope writes, "Latin is most suitable for promoting every form of culture among peoples." Moreover, precisely because it is a universal language, and thus not belonging only to this or that people or to this or that nation, "it gives rise to no jealousies. It does not favor any one nation, but presents itself with equal impartiality to all and is equally acceptable to all." For these and like reasons, Pope John wants us to understand, "the Apostolic See has always been at pains to preserve Latin," which he then describes, quoting from a document which Pope Pius XI had written on

the Latin language, "as the splendid vesture of her heavenly doctrine and sacred laws."

Pope John takes special pains to point out the vital connection between a universal society, the Church, and a universal language. "For the Church, precisely because it embraces all nations and is destined to endure to the end of time, of its very nature requires a language which is universal, immutable, and non-vernacular." The immutable character of Latin, which sharply differentiates it from vernacular languages, is of particular significance. As we have witnessed over the past several decades, when vernacular languages are used in the liturgy they are subject to constant tinkering, in what would necessarily be a ceaseless effort to keep up with ever-shifting verbal meanings. "Modern languages," Pope John explains, "are liable to change, and no single one of them is superior to the others in authority. Thus if the truths of the Catholic Church were entrusted to an unspecified number of them, the meaning of these truths, varied as they are, would not be made known to everyone with sufficient clarity and precision. There would, moreover, be no language which could serve as a common and constant norm by which to gauge the exact meaning of other renderings." Latin, with the fixed meanings of its words, is the standard by which the accuracy of other languages is to be judged.

Beyond that, and because of Latin's ancient lineage, its universal nature, it serves as "a most effective bond, binding the Church of today with that of the past and future in wonderful continuity," and thus we can appreciatively recognize that indeed "Latin is the Church's living language." It does not isolate us in a too narrow present, but opens us to, unites us with, the grand sweep of the Church's history and tradition, especially with regard to the liturgy.

After alluding to "the dangers that would result" from the neglect of Latin, Pope John makes it abundantly clear that he regards the preservation of the language as altogether imperative, not simply a "nice thing to do," and that he is speaking in this Constitution with *vox auctoritatis*, "the voice of authority." He states that he is "fully determined to restore this language to its position of honor." And with this in mind, he continues: "We have therefore decided to issue the timely directives contained in this document, so as to ensure that the ancient and uninterrupted use of Latin be maintained and, *where necessary, restored.*" (emphasis mine) Addressing specifically the bishops of the world, the pontiff urges them to be "on their guard lest anyone under their jurisdiction, eager for revolutionary changes, writes against the use of Latin in the teaching of the higher sciences or in the Liturgy." The clear implication here is that those who would want to do away with Latin are in revolt against the Church. Pope John puts an unambiguous and emphatic official stamp on this remarkable document in these concluding words: "Finally, in virtue of Our apostolic authority, We will and command that all the decisions, decrees, proclamations and recommendations of this Our Constitution remain firmly established and ratified."

Roma locuta est, "Rome has spoken." What will be our response?

Member-written Column | Bookends

The Traditional Latin Mass (TLM), now called the Extraordinary Form of the Latin Rite, provides an elaborate setting for the unbloody offering of the Sacrifice of the Cross. The *Novus Ordo Missae* (NOM), now called the Ordinary Form of the Latin Rite, has simplified this setting by, among other things, omitting the opening and the closing sections, specifically, the Prayers at the Foot of the Altar, and, the Last Gospel. For our examination of this simplification, we will limit the former to the praying of Psalm 42, which, after the Sign of the Cross, is the opening prayer of the TLM, in much the same way as the reading of the first 14 verses of the Gospel of St. John represents the concluding prayer of the TLM. Hence, the title “bookends.” Since they have been omitted in the NOM, the obvious question is – *Why were these in the TLM?*

Psalm 42

1. Judge me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man.
2. For thou art God my strength: why hast thou cast me off? and why do I go sorrowful whilst the enemy afflicteth me?
3. Send forth thy light and thy truth: they have conducted me, and brought me unto thy holy hill, and into thy tabernacles..
4. And I will go in to the altar of God: to God who giveth joy to my youth.
5. To thee, O God my God, I will give praise upon the harp: why art thou sad, O my soul? and why dost thou disquiet me?
6. Hope in God, for I will still give praise to him: the salvation of my countenance, and my God.

Verse 4 of the Psalm is the antiphon – “I will go unto the altar of God, to God who makes joyful my youth.” This is repeated two more times in the course of the recitation of the psalm. Jungmann¹ tells us that Psalm 42 was part of the pre-Mass procession to the altar as early as the tenth century. Verse 4 is obviously well-suited for this purpose. Since the distance to the altar varied, in some locations it became common to say the entire Psalm at the foot of the altar. The Psalm was formally incorporated there by the Missal of St. Pius V in 1570. But, there is more justification for opening the Mass with this psalm than the aptitude of verse 4 for the approach to an altar.

Many exegetes consider Psalm 42 a “psalm of David” written during the time of his flight from Jerusalem after his son, Absalom, had overthrown him (2 Samuel 15). If we grant this explanation, then David is experiencing a time of severe personal and political trial. His own son has betrayed him, and the Israelites have overthrown him. But David is also experiencing a trial of faith. When he flees Jerusalem, he tells Sadoc, the high priest:

“Carry back the ark of God into the city: if I shall find grace in the sight of the Lord, he will bring me again, and he will shew me it, and his tabernacle. But if he shall say to me: Thou pleasest me not: I am ready, let him do that which is good before him.”

By his own command he has removed himself from the closest thing to God’s Presence in his world (2 Samuel 15:25-26). And, he has resigned himself to God’s will. In this context, the opening verse of the psalm is a plea for justice – “Judge me, O God, and distinguish my case from that of the unholy people. From the unjust and deceitful man deliver me.” The unholy people are the Israelites and the deceitful man is Absalom. He affirms “Thou, O God, are my strength” but then wonders “Why do you cast me off and why do I go sadly about while the enemy afflicts me?” David loves his God and has been, for the most part, an upright man, whom God has supported and rewarded. He beseeches God to recognize that his enemies are not like him in their love for the Lord and he would beg relief on that basis. He knows, or at least senses instinctively, that this should be the case, yet, in the absence of restoration, David groans in exile. He asks God to “send forth Thy light and Thy truth.” He would have God enlighten the Israelites with the same light and truth that “have led me and drawn me to Thy holy mountain and unto Thy tabernacles.” He says “I will go unto the altar of God to God who gives joy to my youth.” At the altar, he will make the customary bloody sacrifice to the Lord but he will also use his special gift and “will give praise to Thee upon the harp, O God, my God.” Worship, in the forms of sacrifice and (sung) praise, is what he comes to the holy mount to offer to the Lord. The same can be said of the Mass, our highest form of worship. So, in a straightforward way, this psalm prepares us for an event focused on worshipping God with sacrifice and praise.

But the psalm does not end there. In his next breath David asks “Why art thou sad, my soul, and why dost thou trouble me?” This is followed by “Hope in God, for I will yet give praise to Him, the salvation of my countenance and my God.” This could be a question about self-doubt followed by a decision and affirmation. Or it could be a rhetorical, somewhat scolding, question to himself followed by an answer that is obvious to him. In any case, the psalm reflects a tension between the way things are and the way David believes they should be. The same God who made his youth joyful has now allowed this personal catastrophe. In the singular case of David, we have an archetype of Christ – the King rejected by his people. If we generalize this, the psalm portrays the unenlightened, prayerful, and anticipatory state of all creation after the Fall and before Redemption.

The Last Gospel

1. In the beginning was the Word, and the Word was with God, and the Word was God.
2. The same was in the beginning with God.
3. All things were made by him: and without him was made nothing that was made.
4. In him was life, and the life was the light of men.
5. And the light shineth in darkness, and the darkness did not comprehend it.
6. There was a man sent from God, whose name was John.
7. This man came for a witness, to give testimony of the light, that all men might believe through him.
8. He was not the light, but was to give testimony of the light.
9. That was the true light, which enlighteneth every man that cometh into this world.
10. He was in the world, and the world was made by him, and

the world knew him not.

11. He came unto his own, and his own received him not.
12. But as many as received him, he gave them power to be made the sons of God, to them that believe in his name.
13. Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.
14. And the Word was made flesh, and dwelt among us, (and we saw his glory, the glory as it were of the only begotten of the Father,) full of grace and truth.

If we again consult Jungmann, this time about the connection of the Last Gospel to the Mass, he says the first (extant) record of it at the conclusion of Mass dates from a Dominican Ordo dated 1256². But we also find the following commentary – emphasis mine:

“It is certainly remarkable that at the close of the Roman Mass a gospel pericope should be read. But if we go back to its origin, we find that this reading harmonizes with the series of dismissal rites and more particularly with the blessings. The prolog of the Gospel according to St. John, with the exalted flight of its ideas and the profundity of its mysteries was accorded an extraordinary esteem even in the early church. Augustine quotes the saying of a contemporary of his that this text ought to be placed in gold letters at some prominent place in all the churches.

The prolog of St. John is rightly regarded as a summary of the Gospel, the divine power of which is, in a measure, concentrated there.” ³

This favorable evaluation of the Last Gospel and the admission of its connection to the “early church” is noteworthy, coming from one of the Committee that built the NOM, the same Committee which saw fit to omit this “pericope”.

If we examine the opening of St. John’s Gospel, we find the assertion that Christ, the Word, was in the beginning with God, a coequal in the creation, because He is, indeed, the same God. “In him was life, and the life was the light of men, and the light shineth in darkness and the darkness did not comprehend it.” This is the same light that David prayed for God to “send forth”. But before the coming of the Messiah, David and his Israelites remained in “the darkness” and did not fully comprehend the plan of salvation. John continues – “That was the true light, which enlighteneth every man that cometh into this world.” The light of truth leads every receptive man to a belief in one God. David knew this, but had little, if any, idea of how the Messiah would present Himself to the chosen people, or when it would happen. John says, “He came unto His own, and they received Him not.” In Psalm 42 we found that David, too, was rejected by his own people. In Christ’s case, the Jews were anticipating another military leader, like David, to relieve them from the “enemy” that afflicted them at that time, i.e. the Romans, not a Savior to redeem them from the “Enemy” that afflicts all men throughout time.

What form would this redemption take? John says – “But as

many as received Him, He gave them power to be made the sons of God, to them that believe in His name.” He is indeed the “salvation of my countenance and my God”, as David understood, but, He is so in a manner which David could not conceive. The Incarnation has elevated human nature from its fallen state and has made it possible for those who accept Him and believe in Him, to become heirs of the Almighty – through Christ, with Christ, and in Christ. John continues – “Who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.” This distinguishing of those saved from those condemned is consistent with David’s prayer to distinguish his case from that of unholy men. But whereas David expected his loyal followers to be distinguished from those of Absalom, and for the Jews to be distinguished from the Gentiles, the Messiah did not come only for the “chosen people”, those of a special bloodline. Nor did He come for those born in the carnal desire of the flesh, nor those conceived because of a determination to have offspring. He came for any of the above who “received Him”, believe in Him, and are born again “of God”. John concludes – “And the Word was made flesh and dwelt among us (and we saw his glory, the glory as it were of the only begotten of the Father), full of grace and truth.” As Psalm 42 looked forward in a prayerful fashion to the coming of a Messiah, the Last Gospel looks back on salvation history and describes for us just what form it has taken.

David’s prayer at the beginning of the TLM – “send forth Thy light and Thy truth” has been answered by the Incarnation, affirmed by St. John at the end of the TLM. Are these essential components to a valid Mass? No. But these bookends link the Old and New Testaments around the essential part of the Mass, the sacrificing of Christ upon the altar at the Consecration. The Word became flesh once, to redeem man from his fallen state, and now the Word becomes present at every Mass under the appearance of bread and wine, to aid man through this life to the next. The aid takes two forms. First, the Lamb of God, Who takes away the sins of the world, continues to sacrifice Himself on our behalf in every Mass, earning for all men infinite grace. And second, when the Sacrament is also received, the soul of the individual believer is nourished and directed toward God. A very relevant Psalm of David heard at the beginning of the TLM and St. John’s “summary of the Gospel” heard at the end provide the TLM with a scriptural anchorage in salvation history. They establish the context for our belief in the Real Presence.

The Committee that constructed the NOM was charged – by the only Vatican Council II document on the liturgy, *Sacrosanctum Concilium*, – as follows:

⁽²³⁾ “In order that sound tradition be retained, and yet the way remain open to legitimate progress, a careful investigation – theological, historical, and pastoral – should always be made into each part of the liturgy which is to be revised. ...

Finally, there must be no innovations unless the good of the Church genuinely and certainly requires them, and care must be taken that any new forms adopted should in some way grow organically from forms already existing.”⁵

It is very hard to see how the deletion of Psalm 42 and the

Last Gospel complies with the directive just cited. Where “bookends” are concerned, the organic growth of centuries was eliminated root, stem, and branch. Are we to accept that they are just accretions that required excising to bring the NOM in line with Pope Paul VI’s ephemeral “spiritual mentality of our own times”?⁵ No, again. It seems clear why these bookends have formed the setting for the TLM for centuries – *because through the ages, the Holy Spirit informed the TLM with salvation history, in order to instruct us about the mystery of our faith.*

¹ J. A. Jungmann, S. J. – *The Mass of the Roman Rite* – Vol.1, p. 293

² *Ibid.* Vol 2, p. 448

³ *Ibid.* Vol 2, p. 447

⁴ Austin Flannery, O.P. – *Vatican Council II, The Conciliar and Post Conciliar Documents* – p. 10

⁵ *Ibid.* p. 138

From the Editor:

This edition of the Newsletter is not titled “Summer” but rather “Exaltation of the Holy Cross.” Our publishing plan is to publish early in September an issue so-titled, then in early December an issue titled Advent/Christmas, then in early March an issue titled Lent/Easter, and finally in early June an issue titled Pentecost. The liturgical seasons are represented rather than earth’s climatic seasons. We are a liturgy association after all. The September 14th feast seems appropriate since it is the date chosen by Benedict XVI to implement *Summorum Pontificum*, which has done more for Latin in the liturgy than any document in the century so far.

In our last edition I noted – “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.” We received complementary remarks, good wishes, and a few suggestions for incorporating content from other publications (including the article above by Dr. McInerney), but no actual member content beyond news items. When I volunteered to be the Newsletter editor, I did so with the reservation – “As long as I don’t have to provide content.” For, beyond editing content given to me, and handling the production and mailing, I felt too constrained by time and skill to also compose new articles. Regina accepted the deal. In the absence of compositions from membership, I have now compromised my deal! If I want you to scratch your thoughts on paper, I have to at least be willing to set one example and do so myself. Consequently, in this issue I included the “Bookends” essay as a member-written column. I drafted it some time ago (so it is not “new”), and have edited it (mostly redaction) for the Newsletter. Feel free to criticize the column and/or submit a composition in defense of the deletion of Psalm 42 and the Last Gospel. Are there any apologists in our membership for the “Greeting” and “Concluding Rites” now found in the Ordinary Form of the Mass? If so, write us.

If we want Latin to flourish in the liturgy, and with it the sense of the sacred, we can ill-afford to be timid. So, I will reiterate the request in the last issue –

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 .doc or .odt file formats, please). Thank you for your efforts.

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

ADDRESS SERVICE REQUESTED

Visit us on the web – 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