

## From the President

As we celebrate the feast day of our Lady's Immaculate Conception, the patronal feast day of our country, we are conscious of the many extremes of good and evil that seem to characterize this country today.

As a Catholic elementary school music teacher, my days during this season are filled with teaching my students the songs (in both English and Latin) that tell the story of Adam's Fall and our need for redemption—and how wonderfully and mysteriously God responded to that need by the Incarnation and Nativity of Jesus. As we prepare for our annual Advent-Christmas Concert, the repeated practices reinforce the melodies and lyrics that have been used through the ages to keep the Truth alive and prominent in our minds and hearts.

I listen to the news on the radio and television, and tremble for our country and my children and grandchildren. But then I also know that it is even more important in these troubled times to keep alive the Latin liturgy and all its beauty and purity, as a bulwark against the difficulties that assail us.

Last month, I had the unique honor and privilege to assist our Detroit Chapter with the Pontifical Mass and Confirmations described elsewhere in this newsletter. Alex Begin, LLA Detroit Chapter Chairman, invited me to play the organ and lead the choir for the Mass and Confirmation ceremony, due to an odd set of circumstances in which all their organists and substitutes were unavailable. I was also able to assist the choir at the 2:00 p.m. Sunday Mass in Windsor, Ontario, which was another unique and wonderful experience. So many people mistakenly think that everything before Vatican II was so monolithic and monotonous—I am still learning how each worshipping community develops their own traditions, within the scope of the Latin liturgy. The liturgies in Detroit and Windsor were outstanding examples of such local variations.

Keep those emails coming—letting me know what is going on in your own Latin Mass community! I wish all of you a Blessed Advent, Joyous Christmas, and a New Year full of promise.

*Memor et fidelis,*  
Regina Morris, President

## Lost Members

The following members have had their most recent newsletter returned as undeliverable. Internet research has not revealed a current mailing address. If you know any of these members, please let them know that we are trying to locate them:

Dr. Timothy S. McDonnell, last known address: Music Dept., Ave Maria University, FL

Rev. Peter John Morgan, last known address: 53 Lockington Ave., Hartley, Plymouth, UK

Ronnie Paille, last known address: 448 Soldier Rd., Rayne, LA

Bradley L. Williams, last known address: 4119 Newman St., Leavenworth, KS

## News from the Chapters

### *From the Chicago Chapter*

On October 7, 2015, the US headquarters of the Institute of Christ the King suffered a devastating fire. Until the church can be restored, Masses are being held in the nearby vintage gymnasium of the First Presbyterian Church of Chicago. See the Institute's web site ([www.institutue-christ-king.org/chicago/](http://www.institutue-christ-king.org/chicago/)) for details. The interim chapel was blessed using the

formula from the Roman Ritual, before the first Mass was offered there on Sunday, November 15.. Canon Talarico blessed 150 rosaries and gave them to the 150 firefighters who had worked to save the church from fire.

On October 12, 2015, St. John Cantius hosted the relics of St. Maria Goretti. For 24 hours pilgrims came to venerate this young saint. At the end of the visitation about 20,000 visited St. John's. That evening, Bishop Joseph Perry offered the Pontifical Mass in the Extraordinary Form. The choir, under the direction of Fr. Scott A. Haynes, SJC, sang the *Messe brève* No. 2," Op. 9 of Félix-Alexandre Guilmant (1837–1911) with Corrado Cavalli, organist. The church was filled to capacity and many people stood in the aisles. We estimate that nearly 3000 individuals were in attendance.

On All Souls Day, Bishop Joseph Perry offered a Pontifical Requiem Mass at St. John's for all the deceased of our parishioners and all mentioned on our Memorial Cards. The famous Mozart Requiem for choir and orchestra was sung at the Mass under the direction of Mr. Dan Robinson. Fr. Regis Barwig of the Community of our Lady rendered the sermon.

#### *From the Detroit Chapter*

On Saturday, October 17, 2015, Detroit native son, Dom John Tonkin was ordained to the sacred priesthood (E.F.) for the Canons Regular of the New Jerusalem at St. James Church in Charles Town, WV. The faithful of Detroit await the return of Dom John to offer his "Homecoming Mass" in the near future.

On Friday, October 30, 2015, an E. F. *Missa Cantata* was offered at Detroit's old St. Mary's Church in Greektown. This was followed by a dinner for young adults (aged 18-35) organized by Juventutem Michigan.

The Detroit-Windsor Latin Mass community welcomes recently ordained Father Danny Santos as a new celebrant of the E.F. Latin Mass. Father Santos offered his first public Latin Mass on Nov. 2, 2015, at St. Alphonsus Church in Windsor.

On Sunday, Nov. 8, 2015, Confirmation in the E. F. was administered by Auxiliary Bishop Donald Hanchon at the Academy of the Sacred Heart in Oakland County. Bishop Hanchon offered an E.F. *Missa Cantata* prior to the Confirmation ceremony.

#### *From the Los Angeles Chapter*

Both High and Low Masses for the feasts of the Immaculate Conception and Our Lady of Guadalupe are planned in various churches in the Los Angeles area. Please check their web site for details at <http://latinmass-la.blogspot.com/>

#### *From the Philadelphia Chapter*

On Sept. 24, 2015, a Latin Mass (E.F.) was offered for the World Meeting of Families at Holy Redeemer Chinese Catholic Church in Philadelphia. Celebrant was Rev. Jason V. Kulczynski.

On November 11, 2015, a Solemn High Mass (E. F.) was offered at the St. Charles Borromeo Seminary, at the request of the seminarians.

On December 8, 2015, a Solemn High Mass for the feast of the Immaculate Conception was offered at the Cathedral Basilica of Sts. Peter and Paul.

A *Rorate* Mass (E.F.) with only candles illuminating the church, will be offered at St. Peter Church in Merchantville, New Jersey at Saturday, Dec. 12, 2015, at 6 a.m. (yes—before dawn...)

#### *From the Pittsburgh Chapter*

On September 8, 2015, a pontifical solemn High Mass was offered by His Eminence Raymond Leo Cardinal Burke at St. Peter Parish in Steubenville, OH, which is only about 40 miles from Pittsburgh. The Ordinary of the Mass was the *Messe Solennelle* by Louis Vierne, and was sung by the Schola Cantorum Franciscana, under the direction of Mr. Nicholas Will, professor of sacred music at the Franciscan University of Steubenville. The 30-page printed program included advertisements by the Pittsburgh Latin Mass Community, Inc., and the Latin Liturgy Association, Pittsburgh Chapter.

On October 7, 2015, the eighth annual Battle of Lepanto Dinner was held at St. Titus Church in Aliquippa, PA, sponsored by the Knights of Columbus Woodlawn Council 2161 Traditional Mass Guild. The dinner was preceded by Holy Mass, offered by Reverend Canon Joel Estrada of the Institute of Christ the King Sovereign Priest. The after-dinner speaker was Rev. Fr. Ladis J. Cizik, who spoke on "Our Lady and Islam: Peace Through Strength."

On October 21, 2015, a solemn High Mass was offered for the feast day of Blessed Karl of the House of Austria. The Mass took place at St. Mary, Mother of God, Church in Washington, D.C., site of a shrine to Blessed Karl, (which had been dedicated on September 2, 2012). Reverend James Bradley offered the Mass, and Reverend Richard Mullins was the homilist. The Mass Ordinary was *Missa Inclina Cor Meum* (Philippe de Monte) sung by a combined choir under the shared direction of Donald Clark, David Sullivan, and Kerry Krebill. An opportunity for the faithful to venerate a first-class relic of Blessed Karl followed immediately after the Mass. Special guest, Her Imperial and Royal Highness, Princess Maria-Anna Galitzine, grand-daughter of Blessed Karl, was present for the Mass, and the reception and program which followed.

(Thanks to Dr. Joseph Beierle, chairman of the LLA Pittsburgh Chapter for the above report.)

#### *From the St. Louis-Belleville Chapter*

St. Rita Parish in Vinita Park, MO, hosted a Latin Mass (E.F.) at the request of a group of local parishioners on September 27, 2015. The LLA St. Louis Chapter assisted the pastor, Fr. David Wichlan, in procuring necessary supplies and providing an organist and servers for the Mass, which was celebrated by Fr. David Kemna of the FSSP. The Archdiocese Reclamation Center provided altar cards and hand missals.

St Barnabas Church in O'Fallon, MO hosted the last meeting of the Chapter on October 25, 2015, after the 10:00am Traditional Latin Mass. The pastor, Fr. Raymond Hager, addressed the members and guests from the parish in attendance. Father indicated that the Latin Mass has brought new families into the parish, many with young children, and he continues to promote its weekly Sunday Latin Mass through advertisements in the archdiocesan newspaper, and on several highway billboards within the county of the church.

#### **Extraordinary Faith TV Series on EWTN**

LLA member, Alex Begin, has been working with other faithful Catholics to produce a series of video programs showing the "extraordinary faith" of Catholics around the United States and beyond. Episodes 1-8 are available to watch directly on your own computer, by going to his web site, <http://www.extraordinaryfaith.tv> .

Extraordinary Faith staff members also offer a celebrant training program to interested clergy. The only prerequisite is that the priest must commit to offering the Extraordinary Form of the Mass at least once a month for three months, commencing within two months of the training. The training is an intensive on-site one or two day training that is offered at no charge to the interested priest. For more details, go to the Resources tab at the Extraordinary Faith website listed above.

The celebrant training is already bearing fruit: Father Michael Adams in Texarkana, TX now offers the Latin Mass every Thursday at 6:00 p.m. at Sacred Heart Church. Other Masses at the parish are offered in English and Spanish. Father Lito Amade has begun offering Sunday Low Masses at 3:00 p.m. at the historic Old Post Chapel at Fort Hood, TX.

#### **Hymn for the Jubilee Year of Mercy**

The Jubilee Year of Mercy will have begun by the time you receive this newsletter. The official hymn can be downloaded for free at <http://www.im.va/content/gdm/en/giubileo/inno.html> . It is a "Macaronic hymn", in that the refrain and antiphons are in Latin, while the verses are in the vernacular (French, Italian or English, currently available). While some critics argue that the structure is more like a litany than a hymn, it still is very singable, and definitely makes use of the Latin motto: *Misericordes sicut Pater!* LLA President Morris plans to teach it to her elementary school students for use during Catholic Schools Week in January.

#### **Church Music Association of America**

As detailed in our previous newsletter, the Winter Sacred Music Workshop in Houston, TX will take place January 4-8, 2016. On-line registration is still open.

CMAA's Colloquium XXVI will be held in St. Louis, MO June 20-25, 2016. Registration is now open at <http://musicasacra.com/events/colloquium-2016/> Early Bird registration is due by March 1, 2016. LLA President Morris has received several inquiries from LLA members regarding this event. President Morris will be working with the event organizers to arrange a lunch or dinner meeting of attending LLA members. Details will be available in the next LLA newsletter.

## St. Basil's School of Gregorian Chant

As detailed in the previous LLA newsletter, this event is scheduled to take place Feb. 1-Feb. 5, 2016, in Santa Fe, NM. On-line registration is still open. Early Bird discount ends January 4, 2016.

### Excerpt from article in "Choral Director", October, 2013 issue

"In the world of singing, Latin is no dead language." So says Brandon Hollihan, who teaches vocal music at Whetstone High School in Columbus, OH. Mr. Hollihan is also the choir director and organist at Northwest United Methodist Church in Upper Arlington, OH. He says, "Ecclesiastical Latin is a brilliant, sacred language that is just as truly alive today as it was in the Medieval Age. Unlocking the 'secrets' behind its diction can open our students to an abundant quantity of literature that is suitable and well-known amongst audiences worldwide." He cites examples such as the "Gloria" from the Mass, and the hymn, "Ave verum corpus" that should be part of the vocal repertoire of high school choirs—even at non-Catholic schools like Whetstone.

### The Immaculate Conception

C. J. Guelker, LLA Life Member

This winter issue of the LLA newsletter is timed to coincide with the Feast of the Immaculate Conception, one of our few holy days of obligation. There is much misunderstanding of this feast. Those who have not been properly catechized tend to believe that it refers to the conception of Our Lord by the Holy Spirit of the Virgin Mary. And certainly that was in all respects a most holy and immaculate conception; but it is not the conception that we celebrate in this feast. On December 8 we celebrate the Immaculate Conception of the Blessed Virgin Mary, her freedom from original sin from the moment of her conception.

While writings from the early Church affirm emphatically the holiness and sinlessness of the Virgin Mary and refer to her as the New Eve, which would imply freedom from original sin at conception even as Eve was conceived free from original sin, the full doctrine of the Immaculate Conception was slow developing. Church doctrine regarding original sin took time to mature. The lack of a clear definition of "conception" for some time led to misunderstanding and disagreements. Some saints, including Saint Thomas Aquinas, were opposed to the belief, questioning how the Blessed Mother could be redeemed if she had not sinned. Certain biblical references, such as Genesis 3:15 "I will put enmity between you and the woman, and between your seed and her seed," suggest the doctrine but are not explicit.

The writings of Blessed Duns Scotus in the thirteenth century finally provided answers to the questions remaining about the Immaculate Conception. Among other things he wrote: "Either God was able to do this, and did not will to do it, or He willed to preserve her, and was unable to do so. If able to and yet unwilling to perform this for her, God was miserly towards her. And if He willed to do it but was unable to accomplish it, He was weak, for no one who is able to honor his mother would fail to do so." The doctrine that Our Lady was conceived without sin began to be fully developed, and the feast began to be celebrated here and there.

Two centuries later Pope Sixtus IV praised the celebration of the feast of the Immaculate Conception and condemned those who said it was sinful to teach and preach it. In the mid-sixteenth century the Council of Trent specifically excluded the Blessed Mother from their decree on original sin, saying "... it is not its intention to include in this decree ... the blessed and Immaculate Virgin Mary, Mother of God. Rather, the Constitutions of Sixtus [IV] of happy memory are to be observed." Pope St. Pius V continued the papal defense of the Immaculate Conception and put the feast in the calendar of the Roman breviary. In 1708 Pope Clement XI made December 8th, the Feast of the Immaculate Conception, a holy day of obligation, affirming the importance of this doctrine. Then in 1854 Pope Pius IX in "*Ineffabilis Deus*" officially defined this tenet of our faith, adding that Mary was conceived immaculate in anticipation of the merits of Christ. Finally, in an apparition to St. Bernadette on March 25, 1854, Our Lady took this title to herself, announcing "I am the Immaculate Conception," words with which Bernadette with her village schooling was completely unfamiliar.

That Mary was untouched by sin, even original sin, is not only theologically sound, but reasonable and fitting. Mary, the mother of Jesus, is the ark of the new covenant. The ark of the Old Testament, the old covenant, held the stone tablets containing the Ten Commandments. Mary bore the Son of God.

In Exodus 25:10-21 God gives Moses detailed instructions for the ark. He does not just instruct Moses to build a special box covered with gold and suitably decorated. He specifies the kind of wood, the specific measurements, and embellishments: "And thou shalt overlay it with the purest gold, within and without . . . a propitiatory (cover, mercy seat) of the purest gold . . . two cherubims of beaten gold . . . spreading their wings, and covering the oracle." He indicates how the cherubim are to be positioned and how their spread wings are to be placed. He details how the ark is to be carried. If

God took such care for the container of the tablets of the Old Law, how much more important must it have been to Him that the woman who was to bear His Son be perfectly free from any taint of sin?

St. Andrew, Archbishop of Crete (660-740), preaching on the Feast of the Nativity of the Blessed Mother and speaking of God's plan for our salvation asks: "And how could all this be accomplished, if first there did not serve the mystery a Pure and Inviolable Virgin, Who contained the Uncontainable, in accord with the law, yet beyond the laws of nature? And could some other virgin have done this besides She alone, Who was chosen before all others by the Creator of nature?" He then answers: "This Virgin is the *Theotokos*, Mary, the Most Glorious of God, from Whose womb the Most Divine came forth in the flesh, and by Whom He Himself arranged a wondrous temple for Himself." Surely, this "wondrous temple" would be perfectly pure and holy, free of any stain of sin. Surely, Our Lady who more than any other creature of God, man or angel, participates intimately in the life of the Holy Trinity, daughter of the Father, spouse of the Holy Spirit, mother of the Son, must be inviolate. And thus we celebrate her on this holy feast.

### **Sermon 7. Ceremonies of the Church**

(Delivered on the Feast of the Circumcision)

St. John Henry Newman (at the time, still in the Anglican Church)

( NOTE -

Emphases, in *italics* are the Editor's, who, after reading this sermon, asked himself –

1. How many do I know whose faith did "not bear transplanting" from the Mass of Pius V to the Mass of Paul VI?
2. Was then Cardinal Ratzinger thinking of Newman when he said in 1988 – "That which previously was considered most holy -- the form in which the liturgy was handed down -- suddenly appears as the most forbidden of all things, the one thing that can safely be prohibited."
3. Was he reminded of Newman when he said in 2001 - "It is necessary to stop the ban of the liturgy that was in force until 1970. Currently, anyone who defends the validity of that liturgy or who practices it, is treated like a leper: all tolerance ceases. The like has never been seen before in the Church's entire history. By adopting this attitude toward them, they despise the Church's entire past."
4. Is it a just a happy coincidence that Newman's cause for sainthood reached fruition under Benedict XVI?

)

When our Lord came to John to be baptized, He gave this reason for it, "Thus it becometh us to fulfill all righteousness;" which seems to mean,—"It is becoming in Me, the expected Christ, to conform in all respects to all the rites and ceremonies of Judaism, to everything hitherto accounted sacred and binding." Hence it was that He came to be baptized, to show that it was not His intention in any way to dishonor the Established Religion, but to fulfill it even in those parts of it (such as Baptism) which were later than the time of Moses; and especially to acknowledge thereby the mission of John the Baptist, His forerunner. And those ordinances which Moses himself was commissioned to appoint, had still greater claim to be respected and observed. It was on this account that He was circumcised, as we this day commemorate; in order, that is, to show that He did not renounce the religion of Abraham, to whom God gave circumcision, or of Moses, by whom it was embodied in the Jewish Law.

We have other instances in our Lord's history, besides those of His circumcision and baptism, to show the reverence with which He regarded the religion which He came to fulfill. St. Paul speaks of Him as "born of a woman, born under the Law," [Gal. iv. 4.] and it was His custom to observe that Law, like any other Jew. For instance, He went up for the feasts to Jerusalem; He sent the persons He had cured to the priests, to offer the sin-offering commanded by Moses; He paid the Temple-tax; and again, He attended as "a custom" the worship of the synagogue, though this had been introduced in an age long after Moses; and He even bade the multitudes obey the Scribes and Pharisees in all lawful things, as those who sat in Moses' place [Matt. xxiii. 2, 3.].

Such was our Savior's dutiful attention to the religious system under which He was born; and that, not only so far as it was directly divine, but further, where it was the ordinance of uninspired though pious men, where it was but founded on ecclesiastical authority. His Apostles followed His pattern; and this is still more remarkable,—because after the Holy Spirit had descended, at first sight it would have appeared that all the Jewish ordinances ought at once to cease. But this was far from being the doctrine of the Apostles. They taught, indeed, that the Jewish rites were no longer of any use in obtaining God's favor; that Christ's death was now set forth as the full and sufficient Atonement for sin, by that Infinite Mercy who had hitherto appointed the blood of the sacrifices as in some sort means of propitiation: and, besides, that every convert who turned from Christ back to Moses, or who imposed the Jewish rites upon his brethren as necessary to salvation, was grievously erring against the Truth. But they neither abandoned the Jewish rites themselves, nor obliged any others to do so who were used to them. Custom was quite a sufficient reason for retaining them; every Christian was to remain in the state in which he was called; and in the case of the Jew, the practice of them did not necessarily interfere

with a true and full trust in the Atonement which Christ had offered for sin.

St. Paul, we know, was the most strenuous opposer of those who would oblige the Gentiles to become Jews, as a previous step to their becoming Christians. Yet, decisive as he is against all attempts to force the Gentiles under the rites of Law, he never bids the Jews renounce them, rather he would have them retain them; leaving it for a fresh generation, who had not been born under them, to discontinue them, so that the use of them might gradually die away. Nay, he himself circumcised Timothy, when he chose him for his associate; in order that no offense might be given to the Jews [Acts xvi. 1-3.]. And how fully he adhered to the Law in his own person, we learn from the same inspired history; for instance, we hear of his shaving his head, as having been under a vow [Acts xviii. 18.], according to the Jewish custom.

*Now from this obedience to the Jewish Law, enjoined and displayed by our Blessed Lord and His Apostles, we learn the great importance of retaining those religious forms to which we are accustomed, even though they are in themselves indifferent, or not of Divine origin; and, as this is a truth which is not well understood by the world at large, it may be of use to make some observations upon it.*

We sometimes meet with men, who ask why we observe these or those ceremonies or practices; why, for example, we use Forms of prayer so cautiously and strictly? or why we persist in kneeling at the Sacrament of the Lord's Supper? why in bowing at the name of Jesus? or why in celebrating the public worship of God only in consecrated places? why we lay such stress upon these things? These, and many such questions may be asked, and all with this argument: "They are indifferent matters; we do not read of them in the Bible."

Now the direct answer to this objection is, that the Bible was never intended to enjoin us these things, but matters of faith; and that though it happens to mention our practical duties, and some points of form and discipline, still, that it does not set about telling us what to do, but chiefly what to believe; and that there are many duties and many crimes which are not mentioned in Scripture, and which we must find out by our own understanding, enlightened by God's Holy Spirit. For instance, there is no prohibition of suicide, dueling, gaming, in Scripture; yet we know them to be great sins; and it would be no excuse in a man to say that he does not find them forbidden in Scripture, because he may discover God's will in this matter independently of Scripture. *And in like manner, various matters of form and discipline are binding, though Scripture says nothing about them;* for we learn the duty in another way. No matter how we learn God's will, whether from Scripture, or Antiquity, or what St. Paul calls "Nature," so that we can be sure it is His will. Matters of faith, indeed, He reveals to us by inspiration, because they are supernatural: but matters of moral duty, through our own conscience and divinely-guided reason; *and matters of form, by tradition and long usage, which bind us to the observance of them, though they are not enjoined in Scripture. This, I say, is the proper answer to the question, "Why do you observe rites and forms which are not enjoined in Scripture?"* though, to speak the truth, our chief ordinances are to be found there, as the Sacraments, Public Worship, the Observance of the Lord's day, Ordination, Marriage, and the like. *But I shall make another answer, which is suggested by the event commemorated this day, our Lord's conforming to the Jewish Law in the rite of circumcision; and my answer is this.*

Scripture tells us what to believe, and what to aim at and maintain, but it does not tell us how to do it; and as we cannot do it at all unless we do it in this manner, or that, in fact we must add something to what Scripture tells us. For example, Scripture tells us to meet together for prayer, and has connected the grant of the Christian blessings on God's part, with the observance of union on ours; but since it does not tell us the times and places of prayer, the Church must complete that which Scripture has but enjoined generally. *Our Lord has instituted two Sacraments, Baptism and the Lord's Supper; but has not told us, except generally, with what forms we are to administer them. Yet we cannot administer them without some sort of prayers; whether we use always the same, or not the same, or unpremeditated prayers.* And so with many other solemn acts, such as Ordination, or Marriage, or Burial of the Dead, it is evidently pious, and becomes Christians to perform them decently and in faith; yet how is this to be done, unless the Church sanctions Forms of doing it?

*The Bible then may be said to give us the spirit of religion; but the Church must provide the body in which that spirit is to be lodged. Religion must be realized in particular acts, in order to its continuing alive.* Religionists, for example, who give up the Church rites, are forced to recall the strict Judaical Sabbath. There is no such thing as abstract religion. When persons attempt to worship in this (what they call) more spiritual manner, they end, in fact, in not worshipping at all. This frequently happens. Every one may know it from his own experience of himself. Youths, for instance (and perhaps those who should know better than they), sometimes argue with themselves, "What is the need of praying stately morning and evening? why use a form of words? why kneel? why cannot I pray in bed, or walking, or dressing?" they end in not praying at all. Again, what will the devotion of the country people be, if we strip religion of its external symbols, and bid them seek out and gaze upon the Invisible? Scripture gives the spirit, and the Church the body, to our worship; and we may as well expect that the spirits of men might be seen by us without the intervention of their bodies, as suppose that the Object of faith can be realized in a world of sense and excitement, without the instrumentality of an outward form to arrest and fix attention, to stimulate the careless, and to encourage the desponding. *But observe what follows:—who would say our*

bodies are not part of ourselves? We may apply the illustration; for in like manner the forms of devotion are parts of devotion. Who can in practice separate his view of body and spirit? for example, what a friend would he be to us who should treat us ill, or deny us food, or imprison us; and say, after all, that it was our body he ill-treated, and not our soul? Even so, no one can really respect religion, and insult its forms. Granting that the forms are not immediately from God, still long use has made them divine to us; for the spirit of religion has so penetrated and quickened them, that to destroy them is, in respect to the multitude of men, to unsettle and dislodge the religious principle itself. In most minds usage has so identified them with the notion of religion, that the one cannot be extirpated without the other. Their faith will not bear transplanting. Till we have given some attention to the peculiarities of human nature, whether from watching our own hearts, or from experience of life, we can scarcely form a correct estimate how intimately great and little matters are connected together in all cases; how the circumstances and accidents (as they might seem) of our habits are almost conditions of those habits themselves. How common it is for men to have seasons of seriousness, how exact is their devotion during them, how suddenly they come to an end, how completely all traces of them vanish, yet how comparatively trifling is the cause of the relapse, a change of place or occupation, or a day's interruption of regularity in their religious course. Consider the sudden changes in opinion and profession, religious or secular, which occur in life, the proverbial fickleness of the multitude, the influence of watchwords and badges upon the fortunes of political parties, the surprising falls which sometimes overtake well-meaning and really respectable men, the inconsistencies of even the holiest and most perfect, and you will have some insight into the danger of practicing on the externals of faith and devotion. Precious doctrines are strung, like jewels, upon slender threads.

Our Savior and His Apostles sanction these remarks, in their treatment of those Jewish ceremonies, which have led me to make them. St. Paul calls them weak and unprofitable, weak and beggarly elements [Heb. vii. 18; Gal. iv. 9.]. So they were in themselves, but to those who were used to them, they were an edifying and living service. Else, why did the Apostles observe them? Why did they recommend them to the Jews whom they converted? Were they merely consulting for the prejudices of a reprobate nation? The Jewish rites were to disappear; yet no one was bid forcibly to separate himself from what he had long used, lest he lost his sense of religion also. Much more will this hold good with forms such as ours, which so far from being abrogated by the Apostles, were introduced by them or their immediate successors; and which, besides the influence they exert over us from long usage, are, many of them, witnesses and types of precious gospel truths; nay, much more, possess a sacramental nature, and are adapted and reasonably accounted to convey a gift, even where they are not formally sacraments by Christ's institution. Who, for instance, could be hard-hearted and perverse enough to ridicule the notion that a father's blessing may profit his children, even though Christ and His Apostles have not in so many words declared it?

Much might be said on this subject, which is a very important one. In these times especially, we should be on our guard against those who hope, by inducing us to lay aside our forms, at length to make us lay aside our Christian hope altogether. This is why the Church itself is attacked, because it is the living form, the visible body of religion; and shrewd men know that when it goes, religion will go too. This is why they rail at so many usages as superstitious; or propose alterations and changes, a measure especially calculated to shake the faith of the multitude. Recollect, then, that things indifferent in themselves become important to us when we are used to them. The services and ordinances of the Church are the outward form in which religion has been for ages represented to the world, and has ever been known to us. Places consecrated to God's honor, clergy carefully set apart for His service, the Lord's-day piously observed, the public forms of prayer, the decencies of worship, these things, viewed as a whole, are sacred relatively to us, even if they were not, as they are, divinely sanctioned. Rites which the Church has appointed, and with reason,—for the Church's authority is from Christ,—being long used, cannot be disused without harm to our souls. Confirmation, for instance, may be argued against, and undervalued; but surely no one who in the common run of men willfully resists the Ordinance, but will thereby be visibly a worse Christian than he otherwise would have been. He will find (or rather others will find for him, for he will scarcely know it himself), that he has declined in faith, humility, devotional feeling, reverence, and sobriety. *And so in the case of all other forms, even the least binding in themselves, it continually happens that a speculative improvement is a practical folly, and the wise are taken in their own craftiness.*

Therefore, when profane persons scoff at our forms, let us argue with ourselves thus—and it is an argument which all men, learned or unlearned, can enter into: "These forms, even were they of mere human origin (which learned men say is not the case, but even if they were), are at least of as spiritual and edifying a character as the rites of Judaism. Yet Christ and His Apostles did not even suffer these latter to be irreverently treated or suddenly discarded. Much less may we suffer it in the case of our own; lest, stripping off from us the badges of our profession, we forget there is a faith for us to maintain, and a world of sinners to be eschewed."

### From the Webmaster

If you have not visited the LLA web site lately at [www.latinliturgy.com](http://www.latinliturgy.com), you may not be aware of numerous changes made to it since the last Newsletter. The pages *About Us*, *Frequently Asked Questions*, *Local Chapters*, *Latin Prayers*, and, *Texts for the Latin Mass (both forms)* have all been updated. This last in the list now contains the Latin-English text for the Mass of Paul VI and the text for the Traditional Latin Mass in a format easily read on the computer screen. Links are provided to all the Sunday Propers for the TLM and the Weekday Propers from Advent through the Second Week of Lent. When printed, most of these Propers fit on a single sheet (duplexed) and contain both the Latin and the English texts. Finally, it also contains a link to a Latin-English Hand Missal for the Ordinary part of the Traditional Latin Mass in booklet format (like the mailed Newsletter) that may be printed from the web site or downloaded and saved to a local device. These Hand Missals are being used at multiple locations in the St. Louis Archdiocese, one parish in Queensland, Australia, and a Catholic school in Virginia – at least these are locations that we know of through contacts made. If you visit the site and have comments, corrections, or suggestions, each page has a “Contact Us” link for you to send an email to the site.

### From the Editor

Those of you who receive the email version of the Newsletter know that it has been distributed as though it were written on standard 8 ½ x 11 letter paper in portrait orientation. It has also been in a two-column format, since the resulting columns result in a “line” length just under 4 inches. This length is close to the “line” length in the mailed version (which is the same letter-size paper but printed in landscape orientation and then folded in half for both mailing and reading). This version of the Newsletter for email distribution has been changed, as a result of a suggestion from a member, to a single-column which, it is hoped, will be easier to read on a computer screen because it will require less scrolling. I would welcome any feedback – pro or con. Is this an improvement? Is it for some reason an inconvenience?

Please send us your comments, critiques, observations, news reports, or essays. Space limitations and scope of interest may limit what we can accommodate, but as you see, we have space left in this issue. Your contributions will be much appreciated. 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](mailto:bill@solutionm.com) (softcopy .rtf .doc or .odt file formats, please). Or, you can mail hardcopy to me at the address below.

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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.)

### 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**

**Oratio pro Missa Latine Celebranda**

*O mundi Regnator, qui te omni lingua hominum angelorumque laudari voluisti; tribue, quaesumus, ut etiam in diebus nostris, sacrificium dilecti Filii tui immaculatum assidue lingua Romana in oratoriis gentis nostrae omniumque permultis tibi offeratur a populo ad te toto corde converso: per Christum Dominum nostrum. Amen.*

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

**Prayer for the Celebration of the Mass in Latin**

O Sovereign of the world, who have willed that 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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**SEND US YOUR NEWS!**

*Please send us news  
about developments in your  
parish or Latin Mass  
community.*

*Send announcements,  
articles, and reports to the  
Newsletter Editor, shown here.*

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