

From the President

Happy Advent to all of you! I apologize for the lateness of this newsletter. I am still a music teacher in a Catholic elementary school, and our annual all-school Advent-Christmas Program is December 15. I arrange much of the music, to fit the capabilities and talents of our students, write the script, and then practice both the music and the script with the students. Hopefully, I will be able to retire within the next two years, and be able to devote much more time to my responsibilities at the Latin Liturgy Association. So, I thank you in advance for your understanding and patience.

Over the Thanksgiving weekend, my husband and I had the blessed experience of attending the traditional Latin Mass at Mater Dei Parish in Irving, TX. The parish is thriving to such an extent, that they have added a fourth Mass on Sunday. The line for Confession stretched the entire length of the Church nave. One item in the church bulletin especially caught my eye. In a textbox with a very bold border was the following announcement:

“In obedience and humility to God and charity to neighbor, please respect the Mater Dei dress code. General: No tight-fitting, sheer, see-through materials; Men: No shorts or t-shirts; Women: Keep a modest cut neckline (within two inches of the top of the sternum); Cover the shoulders and knees (even when seated; no slits above knee); Veiling is welcomed and appreciated
(1 Corinthians 11:2-16).”

I include this announcement as a model that you could offer to your local parish, if you think that this would be helpful. So many young people today have little understanding about what “modest” dress actually means. This simple explanation might be helpful even to one’s own family members.

Please keep praying for our country and our newly elected leaders— at the national, state and local levels. It would seem that we have been granted somewhat of a reprieve from the expected victory of forces hostile to the Church. But we live in dangerous times, and prayer is always needed.

Memor et fidelis

Regina Morris, President
Latin Liturgy Association

News from the Chapters

From the Chicago Chapter

The St. Cecilia Choir and Orchestra of St. John Cantius Church has just released a CD of the Mozart Requiem (Süssmayr Edition). The jewel case also contains a six-panel insert with an English translation. It is available for only \$15.00 at Biretta Books webstore http://birettabooks.com/go/webstore/product/mozart_requiem_cd/

The National Catholic Register published an interesting interview with Father Michael Magiera FSSP, who sings the tenor solos on the recording. <http://www.ncregister.com/daily-news/recording-the-requiem>
Father Magiera describes that the choir first performed the Requiem last year for All Souls’ Day. One of the attendees was a non-practicing Catholic. He was so moved by the performance that he offered to underwrite a recording of it. He also started attending Mass again. It took some time to make it all happen. But now the CD is available just in time for Christmas!

Auxiliary Bishop Joseph Perry and the Canons Regular of St. John Cantius are leading a pilgrimage to Fatima, Portugal June 27-July 3, 2017. Details can be found at http://www.cantius.org/go/news/detail/pilgrimage_to_fatima_with_bp._joseph_perry/

From the Cleveland Chapter

On November 2, 2016, Sacred Heart of Jesus in South Euclid celebrated a Requiem Mass at 2:30 p.m. The Lyceum Schola Cantorum assisted.

On December 4, 2016, a brief introduction to the Extraordinary Form, "Latin Mass 101" was presented at St. Sebastian Church in Akron, OH for a half-hour preceding the 1:00 p.m. Latin Mass. The Mass was followed by coffee and donuts, with the opportunity for time to answer specific questions, regarding the Mass.

On Tuesday, Dec. 6, 2016, the eighth annual Advent Rorate Candlelight Latin Low Mass in honor of the Blessed Mother was held at 7:00 a.m. at St. Stephen's Church. Voce Caelestes of Padre Pio Academy sang for the occasion.

From the Detroit Chapter

Our annual bus tour of historic churches in Chicago is scheduled for December 28-30, 2016. High Masses in the Extraordinary Form will be offered at Our Lady of Sorrows Basilica, St Mary of the Angels Church and St. John Cantius Church. Our Lady of Sorrow was the site of Archbishop Fulton J. Sheen's famous 1941 black-and-white video, "The Immemorial Tridentine Mass", which is now viewable on YouTube. St. Mary of the Angels has been impeccably restored over the past two decades, reflecting an investment of nearly \$20 million. For more information, call (248) 250-6005 or visit www.prayerpilgrimages.com.

Oakland County Latin Mass Association Chaplain Msgr. Ron Browne will lead a pilgrimage to Lourdes and Fatima, August 15-24, 2017. A Latin Mass will be provided daily. For more information visit www.detroitlatinmass.org/wimg/2017pilgrimage.pdf

From the Los Angeles Chapter

On both All Saints Day and All Souls Day, a Solemn High Mass according to the Premonstratensian Rite (also known as the Norbertine Rite) was offered at Ss. Peter and Paul Church in Wilmington, CA.

From the Monterey Chapter

An educational conference, sponsored by the Latin Mass Magazine and Keep the Faith will be offered in Monterey, CA, at Monterey Tides February 25-26, 2017. Speakers will include Christopher A. Ferrara, Dr. Steve O'Brien, Father James Buckley, FSSP, and Father Joseph Illo. For more information, visit http://www.latinmassmagazine.com/conferences/conferences_main.html

Beginning on November 13, 2016, the Sunday Latin Mass at St. Paul the Apostle Church in Pismo Beach will no longer be offered at 12:30 p.m. The new time is 3:30 p.m.

From the New York Chapter

On Monday, November 14, 2016, the first Holy Mass in the Extraordinary Form at St. Patrick Cathedral to be held in twenty years took place. Approximately 1,000 faithful were in attendance. The building has been recently renovated and restored. Father Leonard Villa was the celebrant, and a large professional-grade choir was assembled for the event. They sang Orlando di Lasso's 'Missa Bell' Amfitrit' altera. Servers from Holy Innocents Parish in Manhattan assisted at Mass. Area Knights of Columbus councils organized the event. Another such Mass is scheduled for February, 2017.

From the Philadelphia Chapter

Chapter Chairman, William Torchia, has been reprinting sections of Rev. Fr. Leonard Goffine's, "The Church Year" for each Sunday of Advent on the Chapter's website, <http://www.latinliturgy.org/phila/>

From the Pittsburgh Chapter

Our Pittsburgh Chapter, originally chartered as the Pittsburgh Latin Mass Community, has had a busy fall. Bishop Athanasius Schneider from Kazakhstan began his autumn visit to the United States with a Pontifical Low Mass, Dinner and Conference at St. Titus Church in Aliquippa, PA. Bishop Schneider is Auxiliary Bishop of the Archdiocese of Mary Most Holy in Astana, Kazakhstan, and the author of *Dominus est*, available in English from Newman House Press.

The chapter recently presented a leather-bound, first edition biography of Don John of Austria to the library of the Knights of Columbus, Woodlawn Council 2161.

From the St. Louis-Belleveille Chapter

The chapter held its Fall meeting on October 15, 2016, following a traditional Latin Mass offered at St Mary of Victories Church in St. Louis. The Mass was live-streamed on St. Mary's web site, and twelve people listened to the Mass that way, besides those who were physically present in the church. St. Mary's was also featured in a recent "Church Militant" video entitled, "Offering the New Mass—in Latin". St. Mary's also hosted a Mass (in Hungarian and English) and reception on November 4 to commemorate the 60th anniversary of Cardinal Mindszenty taking refuge in the US Embassy during the Hungarian Uprising. Dr. Eugene Megyesy, a survivor of the Uprising, and a senior Cabinet Member to the current Prime Minister of Hungary, was the guest of honor.

Masses for the repose of the soul of Father James Rodis, long-time advocate for the Traditional Latin Mass in St. Louis have been offered at the Church of the Little Flower in Richmond Heights, MO, where Father Rodis last celebrated the Latin Mass, before his death in February, 2016.

LLA Member Phyllis Schlafly (1924-2016): Requiescat in pace

Most people did not know that Phyllis Schlafly was a Latin Liturgy Association member. Although her funeral was not a traditional Latin Requiem Mass, Father Brian Harrison, himself a Latin Liturgy Association member, preached the homily. National LLA officers, Allison Smith and James Mooney were in attendance. National LLA president, Regina Morris, went to the visitation at the funeral home, and presented the family with a Mass card for a Latin High Mass to be offered on the feast of the Little Flower, for the repose of Mrs. Schlafly's soul.

On a personal note, as a young wife and mother, Mrs. Schlafly's book, "The Power of the Positive Woman", provided me with a beacon of light and an affirmation of the importance of motherhood, and of helping my spouse on his journey to heaven. I was privileged to hear her debate "live" at a local college campus. I never dreamed that I would someday meet her in person—and even sit next to her at a local Catholic event. Her life was not trouble-free, by any description. But she always faced the challenges with faith in God, and a deep sense of her life's purpose. Requiescat Phyllis in pace.

Twelve Steps to Surviving as a Catholic Family

(by Bishop Athanasius Schneider, excerpted from Life Site News, May, 2016)

To survive in a heretical wasteland, Catholic parents must:

1. See persecution as a grace from God for becoming purified and strengthened, not simply as something negative.
2. Become rooted yourself in the Catholic faith through study of the Catechism.
3. Protect your family's integrity above all else.
4. Catechize your children as your first duty.
5. Pray with your children daily, such as litanies and the Rosary.
6. Turn your home into a domestic church.
7. Withdraw your family from a parish spreading error and attend a faithful parish, even if you have to travel far.
8. In the absence of a priest and Sunday Mass, make spiritual communion.
9. Withdraw your children from school if they are encountering immoral danger in sex-ed.
10. If you cannot withdraw your children, establish a coalition of parents to fight for that right.
11. Fight for parental rights using available democratic tools.
12. Be prepared for persecution in protecting your children (see first point).

Being a Catholic "family" in the truest sense of the word is the key to survival.

Latin Liturgy Association Has a Facebook Page

Thanks to LLA members Robert Starszak and Brian Morgan, the Latin Liturgy Association has a Facebook page. Recent postings include sharing an article from Zenit on "The 1983 Code and the Tridentine Mass", sharing photos of beautiful liturgies, and an article on why chant is good for children.

If you use Facebook, be sure to "Like" the LLA Facebook page, and assist in its success by posting comments and other links to pertinent article and web sites.

Parishes Follow Cardinal Sarah's Recommendation

At least one parish in the diocese of Madison, WI, has followed Cardinal Sarah's recommendation to adopt the "ad orientem" posture at Ordinary Form Masses. Father Miguel Galvez at Queen of All Saints Parish (St. Mary's Church) in Fennimore, WI used the "ad orientem" posture for the 4:00 p.m. Vigil Mass for the First Sunday of Advent. As part of the preparation for introducing this posture at the Ordinary Form Mass, the Facebook Page for the parish featured the nine-minute video, "What is Ad Orientem Worship?", that was originally produced by TrueFaithTV. The video can be viewed directly on "YouTube", under the title, "EPIC VIDEO: *Ad Orientem*". In that way, you do not have to be a Facebook member to see this very helpful video. If you are trying to convince your pastor to use the ad orientem posture at Mass, this video may help convince him that you are not the only one who advocates this return to tradition.

Farther Galvez is not alone. In Ofallon, MO, at St. Barnabas parish, Fr. Raymond Hager, who is about to mark his second anniversary of a Sunday 10:00am Traditional Latin Mass, has turned all his Ordinary Form Masses ad orientem: Saturday's anticipated Mass, both Sunday Masses, and each weekday Mass. Father prepared the congregation both from the pulpit and with several handouts. At St. Barnabas, this orientation happily coincides with the location of the apse wall at the east end of the structure.

Northeast Missouri Church Completes First Year of Monthly Latin Masses

The Northeast Missouri Latin Mass Society reports that they have been successful in offering the Latin Mass at least once every month, since they started in January, 2016. This group spent several years planning and finding the needed resources to initiate the monthly Latin Mass at St. Rose of Lima Church in Novinger, MO. They have expressed their gratitude to the Latin Liturgy Association for our support and for assisting in developing a more extensive network of resources. The traditional baptismal font at the church has been cleaned, repaired and restored—with the first baptism to be administered in the Traditional Rite after Mass on December 18, 2016.

Scientists at Work within the Church of the Holy Sepulchre

EWTN Great Britain reported on November 26, 2016 that a group of scientists and religious authorities were working in Jerusalem in the Church of the Holy Sepulchre, within the Edicule. The Edicule is the ancient chamber ("little house") wherein the tomb of Jesus is located. This work took place October 26-28, 2016. There is a marble slab that covers the tomb. The slab was removed in order to do some repair work to the structure. Scientists eventually were able to place measuring devices directly on the stone where it is thought that Jesus' body had rested. Some reports say that the devices either malfunctioned or stopped working. However, the National Geographic web site does not mention this phenomenon. The National Geographic web site does, however, have a video showing the removal process, and what the remains of the burial cave currently look like:

<http://news.nationalgeographic.com/2016/10/jesus-christ-tomb-burial-church-holy-sepulchre/>

News from the Association for Latin Liturgy (UK)

The 2016 Annual General Meeting of the association was held on Saturday, October 15, 2016. at the Church of St. Mary Moorlands (London). Photos of the opening Mass, and the concluding Vespers and Benediction have been posted to the association's Facebook page. Weekly Sunday Latin Masses in the Ordinary Form continue at Fisher House at the University of Cambridge, throughout the school year.

CMAA Announcements

CMAA announces their Winter Sacred Music 2017 event to take place at the Cathedral of St. Paul in Birmingham, AL, January 2-6, 2017. Masses offered will be both in the Ordinary and Extraordinary Form. Directors will be Scott Tunkington and Nick Botkins. Register online at <http://musicasacra.com/winter-2017/> You can also download the Program Book that contains all the music that will be studied and performed during the event.

CMAA has now made the Antiphonale Romanum (1960 edition) available as a free download. The book is a large download—100 MB. Go to <http://musicasacra.com/2016/10/antiphonale-romanum/> for downloading this newest resource.

The 2017 Sacred Music Colloquium will be held June 19-June 24, 2017 in Saint Paul, MN. Online registration is now open at <https://shop.musicasacra.com/colloquium-2017/>

St Basil School of Gregorian Chant

St. Basil's School of Gregorian Chant is offering its eighth annual national Winter Liturgical Chant Conference, February 20–24, 2017, at the Immaculate Heart of Mary Conference Center in Santa Fe, New Mexico. This five-day program will be led by Father Columba Kelly, OSB, and Mr. Ray Henderson. It is sponsored by St. Basil's Chant School at the University of St. Thomas in Houston, Texas. Additional information is available at Winter Chant.

Father James Fryar on EWTN Live

Father James Fryar of the Priestly Fraternity of St. Peter was on the television program EWTN live on November 16, 2016, explaining details of the Extraordinary Form Mass to the network's viewers. You may view the hour-long show directly on Youtube, entitled, "EWTN Live-2016-11-16-Fr. James Fryar"

Father Fryar also wanted to remind our members that the online video stream of the daily Mass continues at www.livemass.net. This service is provided by the FSSP in Sarasota, Florida. You can join an email group to receive notices of special Masses before they are broadcast by sending a blank email to livemass+subscribe@googlegroups.com

Gregorian Institute of America Celebrates Diamond Jubilee

In 1941, Clifford Bennett began the Gregorian Institute of America, to foster the singing of Gregorian chant during the Catholic liturgy. In 1966, Mr. Bennett was nearing retirement, and somewhat dismayed at the direction that sacred Catholic music appeared to be taking. He sold GIA to Ed Harris, who had previously worked at Carl Fischer music stores, and who had recently acquired a distribution company for musical instruments. Mr. Harris had always wanted to be in the publishing business (according to a his video interview on NAMM's web site) and thought that this new acquisition would fulfill that dream. The Harris family has made GIA the premier music publisher for Catholic liturgy (Ordinary Form) today. Some of their choral music is in Latin—but the majority is not. Their "Diamond Jubilee Collection" of thirty-five "most beloved" titles includes only four titles in Latin—and no actual Gregorian chants at all.

Young People Appreciate the "Rigidity" of the Traditional Latin Mass

In a comment posted at the Catholic Herald (UK) website, writer Paolo Gambi responded to Pope Francis' wondering why young people are attracted to the preconciliar liturgy: "The Old Mass is simply more beautiful—better vestments, more solemn songs, more reverence. [Since] beauty is an attribute of God, if beauty decreases, it becomes more difficult to see God."

Mr. Gambi would like to see the Latin language return as the language of the liturgy. He realizes that, "Latin is not just an old language; it is a symbol of our identity." And rigidity? He sees that as a good thing! He says, "We younger generation need some rigidity, surrounded as we are by weak systems of thought and 'liquid societies'". If Mass is "just something social, then we have better social places to go."

Baltimore Catechism Now On-line

CatholiCity.com offers a searchable on-line edition of the Baltimore Catechism (1941 version) on their web site at <http://www.catholicity.com/baltimore-catechism/> . The table of contents is divided into parts one, two and three, so you can find exactly what questions and answers you are looking for.

New App for iPad to Help Train Servers

Mr Bill Redic from Una Voce Pittsburgh has produced an app for iPad, to help servers learn the responses for the Low Mass. This is something that is much needed and finally available. Even better - it's free! So if you would like to get it, here's the link: <https://appsto.re/us/hZXoeb.i>

Goupil Graduale Available

Jeff Ostrowski, at Corpus Christi Watershed, has announced the availability of print copies of the Goupil Graduale books. These books for the choir contain the full Propers of the Mass, using the Solemn notation that has been scanned at very high resolution. There are also interlinear English translations, to help choir members understand what they are singing. Psalm tones are used for the Graduals, Tracts and Alleluia verses. Each volume is spiral bound and sells for \$17.99 and \$16.99 respectively. For more information, see <http://www.ccwatershed.org/blog/2016/jun/22/goupil-graduals-now-available/>

Faith of Our Fathers: Why Tradition Matters

By Sam Guzman, August 1, 2016

(Reprinted with permission, from “The Catholic Gentleman” Website)

One of the most painful faculties for a person to lose is memory. This is one reason why diseases like Alzheimers are so tragic. When a person loses his or her memory, it is almost as if they have ceased to exist both to themselves and those around them. There are few things more painful than speaking to a mother, father, or spouse who no longer knows who you are, who can't tell you from a stranger in the street.

Our memories very much make us who we are. To a large extent, our identity is bound up in them. Memory of people, places, and experiences gives context and meaning to our lives. Without memories, it would be nearly impossible to function, to move forward in any meaningful way.

Memory is so vital that movies, books, and novels have been written to explore what happens to human person when memory is erased (the Bourne movies are one example from pop culture). Culturally, we are fascinated at how debilitating the loss of memory truly is.

Tradition: The Memory of the Church

Just as it is impossible for a person, or even an animal, to function without memory, so it is impossible for the Church to function without tradition. Far from irrelevant or outdated, tradition is the living memory of the Church. Without tradition, the Church makes no sense. There is simply no Catholicism without tradition.

The Church, after all, is a body, a living organism with a distinct identity. Without tradition, without memory, this body has no context, no knowledge of where it came from or where it is going, what its mission is or why it should even exist. Without tradition, the Church is doomed to be swept along by passing fads and prevailing moods, like a patient with no memory is led helplessly along a hospital hallway.

The inevitable outcome of a loss of memory is a crisis of identity. And that is why it should come as no surprise that the last 50 years of Catholicism have been defined by a terrible identity crisis, just as many Catholics eagerly jettisoned the traditions of the faith.

What does it even mean to be Catholic anymore? When Catholics like Democratic Vice Presidential nominee, Tim Kaine, who openly rejects Church teaching on fundamental moral issues, receives a standing ovation at Mass, it is indicative of a severe identity crisis.

Despite this lack of Catholic identity, many have made tradition a dirty word. Some laymen and prelates scowl and snarl, “Dead traditions! We are never going back!” “Worthless pining for the past! Empty nostalgia! A waste of time!” others mock. I firmly believe these people prefer the helpless and neutered Church, the church without memory, aim or direction, because they can make of it what they please. Severed from tradition, the Church becomes a blank slate for them to manipulate at will, creating a personalized religion of their own taste. This traditionless Church becomes a rudderless ship for them to steer as they please.

The Faith is a Gift

There is another reason tradition matters: The faith is a gift that is handed down. It is not something we create to suit our preferences. When we are baptized into the Catholic faith, we enter a world and embrace a creed that is not of our own making. We receive a faith that has been watered by the blood of the martyrs, a faith preserved and passed on by holy monks, laypeople, nuns, popes, bishops, priests, and scholars for two millenia.

It is the height of folly and pride to believe the faith is something we create. No, if one is to truly be Catholic, there must always be an element of surrender—surrender of personal preferences, whims, and opinions to the higher wisdom of the Church. In the age of relativism and whatever-suits-you religion, this is profoundly counter-cultural. Yet, no other kind of Catholicism makes any sense at all, for the Faith is the antithesis of a personal religion. It is *Catholic* faith, universal, transcending time and space, and therefore it must be a gift that is handed down and not a slave to the impulses of the ever-changing culture. As one saint said, “Truth does not change from day to day.”

An Unchanging Faith?

Now, some would argue that there is a difference between “small t” traditions and “big T” traditions, what Catholics believe and how they behave. These people believe we can surrender the small traditions without harming the big ones. This simply isn't true. You cannot discard the practice and piety that have been handed down for centuries without inevitably harming the whole fabric of the faith. It's like trying to rip the intricate embroidery from a tapestry without harming the larger cloth. It is impossible. They are bound up inextricably together.

But that is not to say that new threads cannot be added to the tapestry, to continue the analogy. Tradition is not something static or unchangeable. The Church has and always will respond to the needs of the times, but she should always do so without abandoning her traditions.

A Lutheran pastor I knew prior to my conversion had more wisdom than many Catholics today. His mantra was, "No innovation without tradition." He was right. While we can explore new avenues of cultural engagement and even dialogue, it must always be in the wider context of what has been received, and without doing violence to the traditions we have received.

As any traveler knows, there is nothing more satisfying than returning home after a long journey. There is no point adventuring without a familiar home to return to. Frodo and Sam could endure Mordor only because they had the Shire. Likewise, the Catholic can engage a hostile culture only if he has the safe home of a coherent faith to return to.

Faith of Our Fathers

Much more could be said, but the summary of the matter is that Catholicism without tradition is a contradiction in terms. The Faith must always be rooted in the firm foundation of tradition, or it simply ceases to exist. A traditionless faith may be a religion, but it is not Catholicism.

As Catholics, we are faced by a cultural dictatorship of relativism, pluralism, and enforced political correctness. It is all a bit overwhelming, and it would be easy to succumb to this onslaught if we do not have some rock to cling to. That rock is nothing less than the unchanging Catholic faith, as received through 20 centuries.

"Faith of our fathers, holy faith! We will be true to thee till death."

– Fr. Frederick William Faber

"So then, brethren, stand firm and hold to the traditions which you were taught by us, either by word of mouth or by letter."

– St. Paul

The Importance of the Devotion of the Immaculate Heart of Mary in Our Days

(Excerpts from an address given by Bishop Athanasius Schneider at the Annual Battle of Lepanto Dinner, St. Titus Church, Aliquippa PA, October 18, 2016)

The Magisterium of the Church shows us the right theological place of the devotion of the Immaculate Heart of Mary. This devotion is inseparably connected with the devotion to the divine Sacred Heart of Jesus. Pope Pius XII teaches us: "It is highly fitting that after due homage has been paid to the Most Sacred Heart of Jesus, Christian people who have obtained divine life from Christ through Mary, manifest similar piety and the love of their grateful souls for the most loving heart of our heavenly Mother" (Encyclical *Haurietus aquas*).

The devotion of the Immaculate Heart of Mary was propagated in the Church already centuries ago, but especially through Saint John Eudes in the 17th century (+ 1680). Saint John Eudes is without question the outstanding promoter, the great precursor of public devotion and veneration of Mary's Immaculate Heart. The Church has designated him as both "Author of the liturgical worship of the Sacred Hearts of Jesus and Mary" and "Father, Doctor and Apostle of this devotion" (Pope Leo XIII, Decree of Veneration (Jan. 6, 1903): "*Auctor liturgici cultus. Cadium Jesu et Mariae.*" Pope Pius X, Decree of Beatification (April 25, 1909): "*Hujus suavissimae religionis tum Pater ... tum Doctor ... tum denique Apostolus*"), cf. Henry M. Camacho, O.P., *The Immaculate Heart of Mary. The Cordimarian Devotion of St. John Eudes: Dominicana* Vol. 44/2, pp. 162 -167. Our exposition follows in part this article of Henry M. Camacho.

Saint John Eudes was convinced that "a man is not a true Christian if he has no devotion to the Mother of Jesus Christ and of all Christians ... Conversely, it is impossible for anyone to perish upon whom she looks with favor." (*Kingdom of Jesus*, New York, 1946, p. 271). He wrote the incomparable devotional classic, "The Admirable Heart of Mary". In this volume, he distinguished a trinity of Hearts in Mary: the Corporeal, the Spiritual, and the Divine. The Corporeal Heart of Mary, her heart of flesh, is not the dominant aspect in his devotion to the Heart of Mary. The real, yet subordinate role he assigns to Mary's physical heart harmonizes well with the corresponding doctrine on the Sacred Heart. The Spiritual Heart of Mary, the superior part of Mary's soul, includes her intellect, memory and will, but primarily and principally her love and charity. This "furnace of love," symbolized in her Corporeal Heart, mirrors her love for God and her charity for mankind. The Divine Heart ordinarily means the Incarnate Word, Jesus living in her, the gem in its setting: the Divine Son in the Heart of the Virgin Mother.

It is in his most famous work, *The Kingdom of Jesus*, that we find the most precise elaboration of the principles governing devotion to Mary as he conceived it. He taught first of all that we must not separate Jesus and Mary but unite them in our devotions. "Jesus and Mary," the Saint writes, "are so closely connected that he who sees Jesus sees Mary, and he who loves Jesus loves Mary; he who has devotion to Jesus has devotion to Mary. Jesus and Mary are the two chief foundations of the Christian religion, the two sources of all our blessings, the two subjects of our devotions and the two to whom we must look in all our actions and devotions" (*ibid.*). God has so closely united these two Hearts that there has never been and never will be a closer union. Thus as Mary and Jesus are inseparable in life, they also ought to be inseparable in our devotion.

The second principle Saint John Eudes proposes is that we ought to honor Jesus in Mary and Mary in Jesus. "You must see and adore her Son in her and see and adore Him alone. It is thus that she wishes to be honored, because of

herself and by herself she is nothing but her Son Jesus is everything in her, her being, her life, her sanctity, her glory, her power and her greatness." In truth, this is why Christian tradition has honored Mary. Jesus is Mary's reason of being. Mary's reason of being is to give Jesus. In this way, the veneration of the Immaculate Heart of Mary has reverted into homage of Jesus, according to the Saint's formula appearing in the Invitatory of Matins of the liturgical Office of the Heart of Mary: "*Jesum in Corde Mariae regnantem, venite adoremus*" (Llameras Marceliano O.P., Fatima: The Rosary and the Heart of Mary, Washington, 1950, p. 477).

A third principle inculcated by Saint John Eudes is that we ought to model ourselves on Jesus in the practice of devotion to Mary. "As you must continue the virtues of Jesus and keep with you His sentiments, so also you must continue and maintain in your hearts the love, tenderness and devotion that Jesus cherished for His Blessed Mother. He loved her most perfectly and accorded her the very highest honor in choosing her to be His Mother, giving Himself to her as her Most Beloved Son, taking from her a new being and life, becoming subject to her, following her guidance in outward things during His childhood and hidden life, afterwards crowning her Queen of heaven and earth, glorifying her and causing her to be glorified by the whole world. The Saint accordingly urges us to "honor her first as the Mother of God, then as your own Mother and Queen. You must thank her for all the love, glory, and perfect service she has rendered to her Son, Jesus Christ our Lord. You must refer to her, after God, your being and your life, subjecting yourself entirely to her as her slave, imploring her to direct you in all your affairs and to assume full power over you, as over something belonging entirely to her and to dispose of you as she pleases, for the greater glory of her Divine Son. You must beg her to employ all your actions to honor the infinite works of her Son, and to associate you with all the love and praises which she ever gave Him and ever shall give Him throughout eternity" (Kingdom of Jesus, p.272).

Through Mary, Jesus comes to us; through Mary we come to Jesus. She who was His Mother in the flesh becomes the spiritual mother of us all. It was filial knowledge of this spiritual kinship which prompted the Saint to pray: "Omnipotent God, Who didst will the Heart of the Blessed Virgin Mary to be the sanctuary of the Divinity, the throne of every virtue and the treasure of all sanctity, grant, we beseech Thee, through the merits and prayers of this most Holy Heart, that we may unceasingly bear the likeness of her in our heart; so that, in imitation of her, by accomplishing all that is most pleasing to Thee, we may merit to become eternally conformed to Thy Heart" (Saint John Eudes, Admirable Heart, p. 348).

The devotion to the Immaculate Heart of Mary is universally accepted as the most excellent of devotions to Our Blessed Mother. It is not simply another Marian devotion. It is rather the crown, summation, and synthesis of all other particular Marian devotions. The consideration of Mary's Heart, of her great love for God and for man, awakens a desire in the hearts of her children to return that love by acts of consecration and reparation to her Immaculate Heart (cf. Henry M. Camacho, O.P., The Immaculate Heart of Mary. The Cordimarian Devotion of St. John Eudes: Dominicana Vol. 44/2, p. 167).

The apparitions in Fatima and the devotion to the Immaculate Heart of Mary –

Sister Lucy wrote: "Our Lady explained: You have seen Hell----where the souls of poor sinners go. To save them God wants to establish throughout the world the devotion to my Immaculate Heart. If they heed my requests, Russia will be converted and there will be peace. If not, she shall spread her errors throughout the world, promoting wars and persecutions of the Church; the good will be martyred, the Holy Father will have much to suffer, various nations will be annihilated; in the end, my Immaculate Heart will triumph. The Holy Father will consecrate Russia to me, which will be converted, and some time of peace will be given to the world".

In 1927, Sister Lucy received permission to tell of this vision of Hell and the urgent need for devotion to the Immaculate Heart of Mary. It was in 1927, while she was praying in the convent chapel at Tuy, Spain, where she was then stationed, that she received permission from Heaven to reveal the first two parts of the secret, the vision of Hell and the urgent need for devotion to the Immaculate Heart of Mary.

....

Consecration and Reparation are closely allied. The reparation which the Lord now seeks is the sacrifice of self necessary to obtain union with Him, the sacrifice involved in the perfect observance of the duties of our state of life. Consecration to the Immaculate Heart is union with Mary, the most efficient and admirable means for finding Jesus, loving Him, doing His will to perfection, and of obtaining with Him eternal union.

This is the penance which the good Lord now asks: the sacrifice that every person has to impose upon himself is to lead a life of justice in the observance of His Law. He requires that this way be made known to souls. For many, thinking that the word, "penance", means great austerities and not feeling in themselves the strength or generosity for these, lose heart and rest in a life of lukewarmness and sin.

Sister Lucy wrote: "Last Thursday, at midnight, while I was in chapel with my superiors' permission, Our Lord said to me: 'The sacrifice required of every person is the fulfillment of his duties in life and the observance of My Law. This is the penance I now seek and require.'"

In The History of Consecration to the Immaculate Heart of Mary, by Fr. John A. Hardon, S.J. (© 1998 Inter Mirifica) [we read] The Fatima consecration to Our Lady has an ancient history. It is all the more important to see something of this history in the light of some reservations and even criticism of what we know goes back to the early centuries of the

Church.

A key to the meaning of consecration is the expression, "*servus Mariae*", "slave or servant of Mary". Historians have found this term in African sermons from the fifth and sixth centuries. One of the earliest Marian prayers expressing this title is that of St. Ildephonsus, Archbishop of Toledo in Spain (died 667), in which he prays to Mary:

"Therefore I am your servant (*servus*) because your Son is my Lord. Therefore you are my Lady (*Domina*) because you are the handmaid of my Lord. Therefore I am the servant of the handmaid of my Lord because you have become the mother of my Maker." (Theotokos, p. 107).

However, in the East we have what may be the oldest formula of consecration proper in the writings of St. John Damascene (c. 675-753), the last and one of the greatest Greek Fathers of the Church. His devotion to the Blessed Virgin was uninhibited. In his prayer, he says:

"O Lady, before you today we take our stand. Lady, I call you Virgin Mother of God and to your hope, as to the surest and strongest anchor, we bind ourselves. To you we consecrate our mind, our soul, our body, all that we are. We honor you as much as we can (*Homilia* I in *Dormitionem*, p. 76, 720A). (Theotokos, p. 109.)

With the Catholic Reformation in the sixteenth century, entire religious communities included consecration to Mary as part of their rule of life. Among these, the best known form is that of St. Louis Marie Grignon de Montfort (1673-1716), founder of the Company of Mary and the Daughters of Wisdom. He emphasized a Christocentric aspect of the consecration. "This," he explained, "consists in giving oneself entirely to the Blessed Virgin in order to belong entirely to Jesus Christ through her." Significantly, in the opening sentence of this prayer, Our Lady is told, "We consecrate ourselves to thy Immaculate Heart." Approved by St. Pius X in 1907, this is still the best known formula of consecration to Mary. Thirty-five years later, Pope Pius XII issued a new form of consecration during the Second World War. He directed the faithful to address the Queen of the Most Holy Rosary, declaring that, "In thee and in thy Immaculate Heart, at this grave hour of human history, do we put our trust; to thee we consecrate ourselves, not only with all of the Holy Church ... but also with the whole world, torn by discords, agitated with hatred, the victim of its own iniquities."

....
Pope John Paul II, who survived the attempt on his life which occurred in St. Peter's Square on May 13, 1981, believed that he was saved thanks to the intercession of Our Lady of Fatima. On March 25, 1984 he made the act of consecration of the world to the Immaculate Heart of Mary. It was solemn, public and collegial. Implicit in this act was the inclusion of Russia, identified among the people who are "most in need." In the homily he gave on May 13, 1982 in Fatima Pope John Paul II already explained what consecration to the Immaculate Heart of Mary means. The doctrinal basis for our consecration is the prior fact of Mary's spiritual motherhood. On Calvary, Christ entrusted us, in the person of St. John, to His Mother's care, when He told her, "Behold your Son." That was the beginning of Mary's mediation. On Calvary, Christ also entrusted Mary to us, again in the person of John, when He told the apostle, "Behold your Mother." That was the beginning of our consecration to Mary.

....
Let us consecrate ourselves with all the strength of our faith, with all our filial love and Catholic devotion to the Immaculate Heart of Mary. Let us renew this consecration often. Let us spread this devotion and consecration. May the devotion and the consecration to the Immaculate Heart of Mary increase in the Church the spirit and the practice of Eucharistic adoration and reparation and so prepare the new splendor of the Eucharistic reign of Jesus. The reign of Mary, the reign of Her Immaculate Heart will renew the Eucharistic Reign of Jesus. This is the prophetic meaning of the message of Fatima and when the faithful and the Shepherd of the Church will accept and fulfill the maternal demands of Mary, there will be a time with renewed gifts of the Holy Spirit, an authentic "Pentecostal" time and a true springtime of the Church. "Immaculate Heart of Mary, pray for us and be our refuge".

(To obtain digital print files of two more of Bishop Schneider's recent presentations, go to the web site for The Paulus Institute for the Propagation of Sacred Liturgy at <https://www.thepaulusinstitute.org/news.htm> . They have downloadable copies of Bishop Schneider's October 19, 2016 lecture on "The Unchangeable Truth about Marriage"; and his October 20, 2016 lecture on "Mary's Victory Over All Heresies".)

From the Webmaster

Subsequent to the death of Fr. James Rodis (see **News from the Chapters**), the congregation at Little Flower has been blessed with a number of fine priests who have stepped up to offer a Latin Mass in his stead. Among these has been a Dominican, Fr. J. Rooney, who has offered the traditional Dominican Rite Latin Mass. This form of the Latin Mass is older than the "official" Tridentine Missal (1570) of St. Pius V. If you remember your Latin Mass history, the papal bull *Quo Primum Tempore* of that holy pope, indicative of his respect for Tradition, provided for the continuation of any form of the Latin Mass that had been celebrated for 200 years or more. The Dominican Rite Mass dates from the order's Assembly of 1256, well in excess of this 200-year provision. A hand missal was needed and one was developed for Little Flower. This

missal may now be found on the LLA sister web site at this URL:

<http://www.extraordinaryform.org/handmissals/HandMissalBookletDominican.pdf>

The form is somewhat sparser than the Traditional Latin Mass we are accustomed to: abbreviated Prayers at the Foot, a much briefer Offertory, abbreviated priest's Communion, etc. But the Canon of the Mass is the same and Mass concludes with the same Last Gospel. And, best of all, there are young priests who want to celebrate it!

From the Editor

Please send us your comments, critiques, observations, news reports, or essays. Space limitations and scope of interest may limit what we can accommodate. 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 (softcopy .rtf .doc or .odt file formats, please). Or, you can mail hardcopy to me at the address below.

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Oratio pro Missa Latine Celebranda

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

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

Prayer for the Celebration of the Mass in Latin

O 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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