

From the President

As we begin this centennial year of the apparitions of Our Lady at Fatima, may we all devote ourselves to praying for sinners, as Our Lady asked, and honor her requests for First Saturday Mass and devotions.

Several LLA members have written to either me or our treasurer asking about a future national convention. But no chapter has come forward to offer to facilitate the local planning of such an event. I have also noticed that there seems to be a proliferation of other interesting conventions and conferences, some of which are announced in this newsletter. So, I wonder if we would be redundant in trying to organize a convention to discuss and worship together, since this seems to already be happening in so many other events in various parts of the country. A final consideration is the aging of so many of our members and their inability to travel to a national convention location.

We may have an option to “piggyback” onto the end of the CMAA Sacred Music Colloquium in 2018, in Pittsburgh (their tentative location) if such an option would be supported by the membership. Our attendance at past conventions has been about 200-250 attendees, and we would need to sustain that level to make planning such an event be financially feasible. I will be creating an electronic survey within the next month to send to our members who have e-mail. If you do not have e-mail, please use the short survey found at the end of this newsletter, to voice your opinions.

As always, thank you to all of you who do so much at your own local level to promote the use of Latin in all the approved rites of the Church.

Memor et fidelis

Regina Morris, President
Latin Liturgy Association

News From the Chapters

Chicago Chapter: Our Lady of Sorrows Basilica, site of the Archbishop Fulton Sheen film, “The Immemorial Tridentine Mass,” had not seen a traditional Latin Mass in over forty years, until this past December. A group from Detroit arranged a traditional Latin Mass, using the same high altar and same pulpit that were used in the Sheen film.

An introductory meeting for those interested in the Total Consecration to Mary, as set forth by St. Louis de Montfort is scheduled for April 1, 2017, following the First Saturday 8:30 a.m. Mass and Devotions at St. John Cantius Church.

The celebration of 100 years of Fatima will include every 13th of the Month from May to October as St John Cantius parish will host a presentation and host an outdoor candlelight Marian Procession. The events will conclude on October 13th, the 100th anniversary of the “Miracle of the Sun” with a Pontifical High Mass celebrated by Bishop Joseph Perry and a sermon by Relevant Radio’s Fr. Francis “Rocky” Hoffman. [See related article on Indulgences for the Centennial of Fatima Apparitions.]

Cleveland Chapter: During all the Fridays in Lent, the Church of the Immaculate Conception will have a Latin Mass at 6:00 p.m., followed by Stations of the Cross and Benediction.

Bishop Richard Lennon, Ordinary of the Cleveland Diocese, has retired. His request to retire was accepted by Pope Francis, citing health issues. We are reminded of his charity shown to the traditional Latin Mass, particularly as he celebrated personally the Sacrament of Confirmation for the TLM community. Prayers are requested that God will bless us with a wise and just shepherd.

Detroit Chapter: Six parishes in Detroit have gone *ad orientem*, following Cardinal Sarah’s advice, most completely removing their free-standing altar: St. Stephen (New Boston), Assumption Grotto, St Josaphat, St Mary (South Rockwood), St. Anthony (Temperance) and Ss. Peter and Paul (west side, Detroit). Archbishop Allen Vigneron formally installed Canon Michael Stein (Institute of Christ the King) as pastor of St. Joseph Oratory on Feb. 5, 2017.

Philadelphia Chapter: A special CD of beautiful, traditional choir music to commemorate the 100th anniversary of Our Lady of Fatima and the Miracle of the Sun, "I Heard a Voice from Heaven..." is presently underway. This CD will be a recording of several pieces from the Catholic tradition of Portugal, where the Blessed Virgin appeared in Fatima. The pieces will be selected and conducted by Dr. Tim McDonnell and sung by professional choir singers. Donations are currently being accepted to offset the cost of production. See <http://www.latinliturgy.org/phila/> for details.

On Wednesday, April 5, 2017 at 6:00 p.m. a Missa Cantata will be offered at Holy Martyrs Roman Catholic Church in Oreland, PA.

Pittsburgh Chapter: On Saturday, April 1, 2017 at 1:00 p.m., a traditional Latin Mass will be offered to commemorate the 95th anniversary of the death of Blessed Karl of Austria, at St. Titus Church, in Aliquippa, PA. The Duquesne University Schola Cantorum Gregorianum will provide music for the Mass. A luncheon and conference will follow immediately after Mass. The speakers will be Gabor and Terez Laszlo, speaking on, "The Legacy of Blessed Karl in Modern Hungary: The Social Reign of Christ the King." For reservations and additional information, see www.KnightsOfColumbusLatinMass.blogspot.com

St. Louis-Belleville Chapter: Plans are underway for the Spring meeting of the Chapter, to take place in late April. Meeting notices will be mailed to Chapter members by the end of March.

Father Michael Joseph Houser, formerly of the St. Louis Archdiocese, who had offered the traditional Latin Mass at the Church of the Little Flower in Richmond Heights, was received as a novice of Silverstream Priory on Feb. 11, 2017. Silverstream Priory is located in Stamullen, County Meath, Ireland. It is a community of Benedictine monks of perpetual adoration, offering the traditional Latin Mass according to the Benedictine form. Father Houser's monastic name is Brother Hildebrand Maria.

From our members

Long-time LLA member, **William Hummel**, from Costa Mesa, (Orange County) CA, recently sent in some interesting information:

The Serra Chapel on the grounds of the Mission of San Juan Capistrano is one of nine missions established by Father Serra. It is the only mission church that has survived, in which Father Junipera Serra celebrated Mass (1783). The Norbertine Fathers offer the traditional Latin Mass every Sunday at 8:00 a.m.

St. John the Baptist Church in Costa Mesa, CA offers the traditional Latin Mass at 12:30 p.m. on Sundays. Other Masses are offered in English, Spanish and Vietnamese. The Norbertines sometimes are able to offer a Solemn High Mass at this location.

Another long-time LLA member, **Ted Cover**, from Sarasota, FL, shared this good news recently:

Christ the King, Sarasota, is now officially a full-fledged non-territorial parish! Bishop Dewane elevated our status as of Jan. 11, 2017. Formerly, we were a mission of historic St. Martha Church. St. Martha, first Catholic parish in Sarasota County, was the "mother church" for every other parish erected in Sarasota County, including the Cathedral parish in Venice. Next step will be to erect another non-territorial parish offering the Extraordinary Form to the congregations in the Fort Myers and Naples areas. The combined Sunday attendance in the Fort Myers-Naples areas in the two churches we now serve often exceeds our 200+ Sunday attendance at Christ the King! [Note: www.livemass.net broadcasts some the Latin Masses from Sarasota.]

Alex Begin, LLA member from Detroit, learned that the Shrine of Our Lady of Guadalupe Shrine in LaCrosse, WI, will henceforth offer all Ordinary Form Masses *ad orientem*. This change was announced by Raymond Cardinal Burke in December, 2016.

LLA member from San Francisco, **Kenneth Solak**, has pointed out an encouraging article from the January 27, 2017, Michigan Catholic newspaper titled "At area Catholic schools, the Latin language is very much alive." The article focuses on two schools in Michigan, the University of Detroit Jesuit High School and Academy and an all-girls high school, St. Catherine of Siena Academy in Wixom, although over half of the 25 Catholic high schools in the Detroit archdiocese offer Latin.

U of D Jesuit has offered courses in Latin continually since opening in 1877, 140 years ago. They have a four year program, and enrollment has increased over the past 10 years with 185 students taking Latin classes in this academic year. One of their instructors, Mr. Young, suggested that the increased interest is due to "the history, the continuity, and the fact that we still use Latin vocabulary in science, business, law, and a host of other fields." He introduces his students to the connection between Latin and the Church, beginning his classes with Latin prayer, and discussing Latin's relationship to the Catholic liturgy. The senior instructor at U of D Jesuit, John Feeney, who has taught Latin there for 23 years, brings some fun to Latin study while exposing his students to a bit of classic Latin religious music by teaching his students Latin Christmas carols.

St. Catherine's principal, Karen Ervin, says that the school requires Latin because it is the mother tongue of western

civilization and involves a methodology and structure not found in other languages. “We require both Latin and philosophy in an effort to teach these young women to be gifted in rhetoric and critical thinking. The idea is not for them to be able to speak fluently in Latin, but to be trained in thought.” At St. Catherine theology and Latin teachers cooperate to expose their students to the original language of the Mass. Ervin explained, “By going to the first translation of the Mass, we can learn what this worship means to us now. It helps them to see that Latin is the root of the Church.” We can all hope that these Catholic students of Latin will not only study the use of Latin in the liturgy, but experience it for themselves.

News from the Association of Latin Liturgy (UK)

Our sister organization, the ALL, is currently working on producing a *Graduale Parvum*, which will be a complete Graduale of the Ordinary Form propers in both Latin and English, using the tones of the Office. They are publishing the Introits, as they are completed, on www.jhnilm.org.uk. It should be noted that the melodies are NOT the Gregorian melodies found in the Gregorian Missal, produced by Solemnus, but are simplified chant, with verses, that could be sung by a church that wants to begin the transition from hymns to sung Introits at Sunday Mass.

A Monastic Chant Forum will take place from July 17-21, 2017, at Quarr Abbey on the Isle of Wight. Lay persons are welcome to attend, as space allows. The focus will be on proper phrasing in Gregorian chant.

The ALL website has been updated; and a Facebook page and a Twitter feed have been established. Because the ALL made the decision some time ago to focus totally on the use of Latin in the Ordinary Form, they are experiencing pressures from the “great preponderance of Tridentine Masses [in the UK] and the ample and well-financed resources of organizations that promote it.”

News from the Priestly Fraternity of St. Peter (FSSP)

On Feb. 6, 2017, the North American District’s administrative center, St. Peter’s House, relocated to a smaller space to save on maintenance and operational costs. The new office is located at 450 Venard Rd., South Abington Twp., PA, 18411 just north of Scranton. Please make note of this new address for requesting Latin Masses to be offered for your intentions. The stipend is \$10 for each Mass. Along with the relocation, the FSSP has unveiled a new website at www.fssp.com that includes spiritual reflections for each season of the Liturgical Year, as well as a new interactive apostolate map.

On March 25, 2017, the Fraternity will ordain ten men to the transitional Diaconate. Prayers are requested for those to be ordained.

Upcoming pilgrimages for 2017 include one to the Holy Land, one to the Catholic Shrines of Eastern Canada, and one to the UK to honor the English Martyrs. There are also several mission trips to Mexico and Peru scheduled. Contact the Fraternity for details.

The Priestly Fraternity will also sponsor a Sacred Music Symposium from June 26-June 30, 2017. It will be held at St. Therese Church in Alhambra, CA. Highlights will include singing at the first solemn Mass of a newly ordained FSSP priest, as well as singing a Spanish polyphonic Mass at the historic San Fernando Mission Church. For more details, visit the Corpus Christi Watershed website at www.cwatershed.org/symposium

News from CMAA (Church Music Association of America)

Early Registration Rates for the Summer Chant Courses are still available through March 31, 2017. The four courses will be held concurrently at Duquesne University in Pittsburgh, PA, from June 26-30, 2017. The courses to be offered are: Chant Intensive; Clear Creek Monastery’s Laus in Ecclesia – Level One; Ward Method I; and Ward Method II.

The 2017 Sacred Music Colloquium will be held from June 19-24, 2017 in St. Paul, MN. The early bird deadline has passed. May 8, 2017, is the deadline to register to avoid the \$50 late fee. Daily registrations are also available.

Fifth Annual Oregon Sacred Liturgy Conference

“The Voice of the Bridegroom” is the title of the upcoming Oregon Sacred Liturgy Conference. The conference will take place July 12-15, 2017, in Medford, OR, at Sacred Heart Church. Raymond Leo Cardinal Burke, Archbishop Alexander Sample and Bishop Robert Vasa will participate. There will be eight lectures, four sung liturgies, and various other workshops. For more information, see www.sacredliturgyconference.org.

Pope Francis and the Liturgy (Part 1)

by Regina Morris

An international conference on sacred music was held in Rome March 2-4, 2017, to commemorate the fiftieth anniversary of *Musicam Sacram*. The conference was sponsored by the Pontifical Council for Culture and the Congregation for Catholic Education. Also collaborating in the event was the Pontifical Institute of Sacred Music and the Pontifical Atheneum Sant'Anselmo. Pope Francis addressed the conference on March 4, 2017. Here is an excerpt from the official English translation:

"The Conference has wished to deepen the current relationship between sacred music and contemporary culture, and between the musical repertoire adopted and used by the Christian community and prevailing musical trends, from an interdisciplinary and ecumenical perspective...The Council Fathers [of the second Vatican Council] perceived the difficulties the faithful felt in participating in a liturgy **whose language, words and signs they could not fully understand** [emphasis added]...Active and conscious participation consists in knowing how to enter profoundly into this mystery [of God], in knowing how to contemplate, adore and welcome it....

A two-fold mission emerges which the Church is called to follow: On the one hand it calls for safeguarding and enhancing the rich and manifold patrimony inherited from the past, balancing it with the present and avoiding the risk of a nostalgic or 'archaeological' outlook. On the other hand, it is necessary to ensure that sacred music and liturgical chant be fully 'inculturated' in the artistic and musical language of the current time.

The meeting with modernity and the introduction of speech in the Liturgy has given rise to many issues: of language, form and musical genre. At times a certain mediocrity, superficiality and banality have prevailed, to the detriment of the beauty and intensity of liturgical celebrations...An appropriate musical formation must be promoted, even of those who are preparing to become priests, in a dialogue with the musical trends of our time, with the inclusion of different cultural areas and with an ecumenical approach....

Sacred music and liturgical chant have the task of giving us a sense of the glory of God, of His beauty, of His holiness which wraps us in a 'luminous cloud'."

Pope Francis and the Liturgy (Part 2)

by Regina Morris

Pope Francis has been quoted as saying some things (see previous article) that have made some people wonder about the future of Latin in the liturgy, and even the *ad orientem* posture. But, as another saying goes, "A picture is worth a thousand words." There is a Youtube video of Pope Francis offering Mass on 8 January, 2017, for the Feast of the Baptism of the Lord. The Mass was offered in the Sistine Chapel, and the Holy Father is definitely offering the Mass *ad orientem*.

There is another Youtube video of Pope Francis offering Mass on the Solemnity of the Epiphany of the Lord in St. Peter's Basilica. He is facing outward, toward the front of the basilica. But there were plenty of people in the congregation on the same side of the altar as he—and the videographer included shots that "look" *ad orientem*, since that was his perspective. But what was remarkable about this Mass for me was the amount of Latin still used in the prayers, responses, and Ordinary parts of the Mass (like the "*Orate, fratres*", and the "*Sanctus*"). So it would definitely be classified a "hybrid" Mass, according to our LLA guidelines. That was very good news to me, and I hope that you are heartened to hear it, as I was.

Cantate Domino Canticum Novum

To commemorate the fiftieth anniversary of the promulgation of the "Instruction on Music in the Liturgy," *Musicam Sacram* (on March 5, 1967), a group of over 200 Catholic musicians, priests, and educators signed a statement on the current situation of sacred music in the Church, entitled, "Cantate Domino Canticum Novum." This five-page statement was first posted on www.AltareDei.com, and has been re-posted on a number of other websites. The signatories include a number of LLA members.

I have paraphrased the eight proposals offered:

1. Reaffirm Gregorian chant, sacred polyphony, and the pipe organ for the sacred liturgy.
2. Educate children to appreciate the beauty of true art in the repertoire mentioned above.
3. Develop well-trained laity in the areas of art and music.
4. Hire professional music directors for diocesan cathedrals and basilicas.
5. Offer a weekly Latin Mass at every basilica and cathedral (either Ordinary Form or Extraordinary Form).
6. Insist upon thorough liturgical and musical training in the seminaries.
7. Guide Catholic music publishers to value sound Catholic doctrine over financial profit.
8. Educate liturgists in Gregorian chant, polyphony and the entire music tradition of the Church.

Call for Papers

The Society for Catholic Liturgy will be holding their 2017 annual conference at the Cathedral Basilica of Sts. Peter & Paul in Philadelphia, PA, Sept. 28-30, 2017. The theme of this year's conference is "The Liturgy and Post-Modernity"

You are invited to submit a paper proposal for a presentation at the 2017 annual conference on the topic of the Liturgy and Post-Modernity in terms of:

- an understanding of the sacred liturgy itself
- the celebration of the sacred liturgy
- instruction on the sacred liturgy
- participation in the sacred liturgy
- preaching during the sacred liturgy
- the celebration of the sacraments, especially the Eucharist
- the Liturgy of the Hours and liturgical prayer
- liturgical time and the memory of Mary and the saints
- liturgical music
- liturgical art and architecture
- the sacred liturgy and the Christian life
- the sacred liturgy and tradition
- the sacred liturgy and ecumenism

Paper proposals of approximately 250 words should be emailed to fr.dgill@archphila.org or mailed to Reverend Gerald Dennis Gill, SCL Conference Coordinator, Office for Divine Worship, 222 North Seventeenth Street, Philadelphia, PA 19103. **Proposals must be received by Friday, May 5, 2017.** Presentations will be 45 minutes in length, followed by 15 minutes of discussion. Papers presented will be considered for publication in *Antiphon*. Presenters must register for the full conference and will be responsible for their own expenses.

Dunwoodie Conference Report

(by Sarah Rodeo)

From Friday, March 11th, through Saturday, March 12th, 2017, St. Joseph's Seminary (also known as "Dunwoodie"), located in Yonkers, New York, held their first ever national chant conference, entitled "Gregorian Chant in Pastoral Ministry & Religious Education." Over 140 participants from all over the country attended. Both Friday and Saturday consisted of the fully-sung, gorgeous liturgies of Solemn Lauds, Mass, and Vespers. Solemn Lauds and Vespers consisted entirely of chant, both in English and in Latin, accompanied by the organ. Fully-sung Solemn Mass involved the congregation and clergy chanting, both accompanied and unaccompanied, in both Latin and English. Saturday's Solemn Mass featured the Schola Cantorum of the Church of St. Vincent Ferrer (located in New York City on 65th Street and Lexington Avenue) singing both unaccompanied chant and polyphony in Latin.

Between Friday and Saturday, there were seven conference addresses, each consisting of stunning paper presentations on Catholic liturgy, aesthetic philosophy, Gregorian chant, musical institutions, schools, and religious education and catechesis. A total of thirty-two wonderful papers were presented. Friday opened with a conference welcome delivered by Dr. Jennifer Donelson, Director of Sacred Music at St. Joseph's, and chair of the conference. On Friday, Msgr. Robert Skeris delivered the plenary address, titled "The Theology of Worship and its Music." Fr. Christopher Smith delivered the keynote address, titled "Liturgical Formation in Catholic Schools". Dr. Jennifer Donelson delivered the conference banquet address, titled "Sacred Music Renewal Fifty Years after *Musicam Sacram*."

The panelists of Saturday's panel discussion during lunch, titled "How do pastors encourage excellence in sacred music programs?," were Msgr. Robert Skeris, Fr. David Friel, Fr. George Hafemann, Dr. Crista Miller, Mary Ann Carr Wilson, Nathan Knutson, Sarah Jane Starcher Germani, and Dr. Jennifer Donelson. Towards the end of the day, Mark Langley gave the keynote address, titled "Building a School of Singers: The Schola Cantorum as an Integral Part of the Catholic School". Saturday night, conference attendees and presenters enjoyed dinner, drinks, and fellowship at the nearby Glenrowan Bar & Grill. By both the lecture series and liturgical experiences that it offered, the conference both educated conference participants in essential liturgical and musical tenets of Catholicism and inspired these attendees to go forth and do the good work of implementing them, helping to further spread the Good News of Jesus Christ and His one, holy, Catholic and apostolic Church.

The Third Millennium Revival of Latin Liturgy in Puerto Rico

by Fr. Brian W. Harrison, O.S., LLA Life Member

As in so many countries, particularly smaller ones where the number of adherents of Catholic liturgical traditions has been correspondingly small, the liturgical use of Latin virtually disappeared in Puerto Rico for decades after Vatican Council II, in spite of the Council's clear directive that Latin be retained and promoted in the Sacred Liturgy. However, there has been, since the turn of the century, a modest revival of the Latin Liturgy in Puerto Rico (which is an autonomous unincorporated U.S. territory). Several years ago a Puerto Rican branch was established of the International Federation *Una Voce*, with dom Edgardo Cruz Ramos as President. (He is a member of the Poor Knights of Christ – an approved lay order based in Italy which takes its inspiration from the mediaeval Knights Templar.) *Una Voce* is dedicated to the promotion of the Traditional Latin Mass ('extraordinary form'). As of this writing (December 2016), in spite of very little support from the Puerto Rican hierarchy (six diocesan bishops), Mass in the Traditional Roman Rite is celebrated monthly at one or two of the island's churches under the terms of Pope Benedict XVI's 2007 Motu Proprio *Summorum Pontificum*.

I think there was (and perhaps still is) a tiny sedevacantist group operating in a town on the eastern side of the island. I remember hearing reports of such a group back in the '90s, when I was told it was served by one or two schismatic French (or French-Canadian?) priests offering Traditional Masses to a handful of followers. However, I was, as far as I know, the first priest living in Puerto Rico to begin celebrating ecclesiastically approved Latin Masses, in both old and new rites, after the forty-year 'vacuum' that followed the Council. I was at the time a Theology professor at the Pontifical Catholic University of Puerto Rico, in the city of Ponce, the island's second-largest city (pop. 200,000), located on the central south coast. Mr. Cruz has asked me to write down, for the historical record, an account of how, when, and where this revival began. What follows is my response to his request.

I. The 'Novus Ordo' Latin Mass:

During Bishop Ricardo Suriñach's episcopate in Ponce (2001-2003), I celebrated two public Sunday Latin Masses in Our Lady of Guadalupe Cathedral in Ponce (on 4/29/01 and 2/24/02). For these Masses I used the *editio typica* of the Missal of Pope Paul VI promulgated in 1969 and slightly revised in 1970 – the rite popularly known as the *Novus Ordo*. I also celebrated two similar Sunday Masses in the parish church of Arroyo (3/3/02 and 6/2/02), where the young Cuban-American pastor, Fr. Eduardo García, was strongly sympathetic to the revival of Latin. (However, these two Masses resulted in complaints to the Ponce diocesan chancery about Fr. García and his traditional leanings from 'progressive' nuns in his parish. Life became difficult for him and not long afterwards he left for the US and has since been ministering in Chicago.)

The next Bishop of Ponce, the Most Rev. Félix Lázaro (episcopate 2003-2015), was also favorably disposed to having some Latin liturgies available as an option, as was the then Rector of the Cathedral, Msgr. Marcos Pancorbo. So I celebrated monthly sung Latin *Novus Ordo* Masses in the Ponce Cathedral during my last four years in Puerto Rico. I taught the little Cathedral choir to chant Mass VIII (*Missa de Angelis*) on these occasions. (Today's *Una Voce* Puerto Rico President, Edgardo Cruz, often joined in this schola when he drove across the island from San Juan to attend these celebrations.) That monthly Mass was generally quite well attended, and was considered newsworthy enough to gain a quite sympathetic double-page write-up, complete with photos and an interview of myself and a couple of happy attendees, in Puerto Rico's main daily newspaper, *El Nuevo Día*. The big headline read: "MISA EN LATIN EN PONCE". The first of that regular series was on 10/26/03 and the last was on 6/24/07, the Feast of the island's original patron, St. John the Baptist. (Columbus bestowed his name – *San Juan* – on the island of Borinquen when on November 19, 1493, during his second voyage to the New World, he became the first Christian to discover it.)

I am pretty sure that, unfortunately, no public Latin *Novus Ordo* Masses have been celebrated, in Ponce or anywhere else in the island, since my departure almost a decade ago. But I think the main reason for that has not so much been a loss of popular interest, or a negative change of heart on the part of the Bishop of Ponce, but rather, just the lack of any priest who was willing, able and available to continue what I had begun.

II. The Traditional Latin Mass:

At the private level, the revival of the Traditional (Tridentine) Latin Mass actually began before that of the *Novus Ordo*. Under the so-called Indult regime (1984-2007) I had possessed ever since February 1989 a *celebret* for private celebration with the 1962 Missal, issued to me by the Pontifical *Ecclesia Dei* Commission over the signature of its first President, Augustin Cardinal Mayer. But since virtually hardly any of my Masses in Puerto Rico were private, I went through the 1990s without using my *celebret* in the island.

The first Traditional Latin Mass in Puerto Rico that I can find in my records is dated **April 29, 2000**, at the San José Obrero (St. Joseph the Worker) parish church in El Tuque, Ponce. At that time we Oblates of Wisdom priests were in charge of the parish, so I had more freedom there and celebrated a private Mass. It may well have been the first ecclesially approved Traditional Latin Mass offered in Puerto Rico ever since the 1965 'interim' Missal (partly Latin, partly vernacular) came into use 35 years earlier, preceding the *Novus Ordo*. I celebrated another similar private Mass at San José Obrero on 7/30/00 and a third one on 1/28/01.

The first initiative from Puerto Ricans themselves to revive the Traditional Latin Mass came a year later. The central

figure in this movement was the late Don Cancio Ortiz de la Renta, a thorough-going traditionalist. (As well as loving the ancient liturgy, he was a staunch monarchist who deeply regretted that the '*Isla de Puerto Rico*' - Puerto Rico's official title under Spanish colonial rule, which Cancio used in writing his own postal address - had had its allegiance to the Spanish crown abolished after the U.S. invasion a century earlier.) Don Cancio had written to the then *Una Voce* President, the late Michael Davies, asking him if he knew of any priests in Puerto Rico who celebrated the Traditional Latin Mass. Michael, who had been a friend of mine for some years in spite of our differences of opinion on some issues, wrote back advising Cancio to get in touch with me via the Pontifical Catholic University of Puerto Rico Ponce, where I was a theology professor.

Don Cancio succeeded in contacting me at around the New Year, and I was happy to oblige; and so on **February 10, 2002** (exactly 13 years after the date on my Vatican *celebret*), the first Traditional Mass celebrated in '*la Isla*' since Vatican II at the initiative of Puerto Ricans themselves, and through the assistance of *Una Voce* International, was offered. It was a strictly private Mass on a dining-room table at the San Juan residence of some friends of Cancio's - a retired judge or doctor whose name escapes me now. As I recall, about five or six people were present.

When I learned of my new friend's monarchist propensities, I told him how I had recently learned, through my brother's genealogical investigations, that via an 18th-century ancestral link with the Anglo-Irish nobility, I and my family are direct descendants of some branches of European royalty, including the medieval Spanish warrior-king Saint Ferdinand. Cancio was of course delighted by this news, and promptly decided that the nascent Puerto Rican movement to revive the Traditional Latin liturgy should be organized as the *Sociedad de San Fernando Rey*. The first Mass under the new society's auspices, and I believe the first (or at least, the first ecclesiastically approved) Traditional Mass offered in any Puerto Rican church or chapel since Vatican II, was celebrated privately - by word-of-mouth invitation only - on **March 10, 2002**, in the parish church of San Jorge, located in the Santurce sector of the City of San Juan. Another one followed 9 June. If I remember rightly, only a small group attended these Masses - not reaching double figures.

In 2002-2003 I was in Virginia, U.S.A., for a year's study leave, and I have no record of any Traditional Latin Masses in Puerto Rico in the year after my return (2003-2004). Unfortunately, I cannot find anywhere my daily Mass register for the years immediately after that (June 2004 till December 2006). It seems to have been lost in the removal process when I came to live in the U.S. But during those 2½ years I remember there were at least a couple of private Traditional Latin Masses celebrated each year under the auspices of either Don Cancio and *la Sociedad de San Fernando Rey*, or the increasingly active Edgardo Cruz, in churches where there were sympathetic priests in charge. Most were in San Jorge, but one or two were in Stella Maris (also in Santurce), and one was in Nuestra Señora de Fátima In Calle Domenech, Hato Rey. After my records begin again, dating from January 2007, I see another such Mass was offered in San Jorge on 8/30/07, and the last one, just before I left Puerto Rico to live in St. Louis, Missouri, was in my priests' residence at the Pontifical Catholic University in Ponce (*Residencia San Juan Bautista*) on November 7, 2007.

By that time, Don Cancio, who had health and other personal problems, was no longer attending these Traditional Latin Masses, and, since well before his death on June 13, 2011, Edgardo Cruz had pretty much taken over the role of organizing them and finding priest celebrants. He will be the one who can best tell the story of the Traditional Latin Mass in Puerto Rico over the last decade. During my visits to Puerto Rico every year or two since I moved to the U.S., I have managed, with Edgardo's help, to celebrate an 'Extraordinary Form' Mass, usually at San Jorge. I am planning my next visit to the island in February 2017.

St. Louis, Missouri, December 12, 2016,
Feast of Our Lady of Guadalupe,
Patroness of the Diocese of Ponce, Puerto Rico

A Meditation on the Low Mass by Wilson Gavin

(First published on <https://reginamag.com/silence-in-the-Mass/>)

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It is perhaps a little unusual, but the thing I love most about the Latin Mass is the silence.

Most traditionalists seem to be drawn to the glory of the High Mass; truly, there is no experience that we can experience on Earth that brings us closer to Heaven. And I do love the High Mass immensely. Nonetheless, nothing touches my soul more than the sweet silence of the Low Mass. True silence is almost impossible to find in the world today, outside of the wilderness. But during the Canon of the Mass, on an early weekday morning, surrounded by a few souls who've wandered in from the angry loudness of the world outside; that is where I have my most intensely spiritual moments.

If the High Mass brings Heaven to earth, then it can be said that the Low Mass is the most ancient rite of the Church, preserved in situ for two thousand years. The Apostles and the Martyrs could not celebrate glorious liturgies in awe-inspiring cathedrals; indeed, those were the preserve of the pagans for a very long time. By all accounts, the early Masses said in houses or tombs were not grand affairs. They were simple, austere affairs, but the love and grace present there inspired countless souls to martyrdom.

The silence of the Mass also captures the sadness of the Mass. We can rejoice and be glad over the wonder of our

redemption, whilst still remembering the horrific pain and torment which was needed to bring it about. The silence of the Mass reflects Holy Week in its entirety. The silence of the Mass is that of Christ's agony in the Garden, of His body dead and broken on the Cross, of Him lying anointed like a king on the cold stones of the tomb. That is not something that can be attained through song or loud acclamations; it can only be found in hushed whispers and silent contemplation of the Cross. As Zion lay despoiled and empty, and its people scattered, the Prophet Jeremiah saw fit to write in Lamentations, 'It is good to wait with silence for the salvation of God.' In a time of wailing and the rending of garments, Jeremiah saw silence as the only deliverance from sorrow. It is only in silence that we can truly ponder the deep mysteries of the Faith. It is a time to heal, and find peace.

I cannot count the number of times when I have gone to a vernacular Mass in a sombre mood (I am most definitely a melancholic) to try and find some measure of peace, only to find an overly exuberant pastor who while at the altar insists that I move from my comfortable pew at the back and introduce myself to the congregation. There is no experience more mortifying than to be interrupted whilst kneeling at prayer by the kindly old lady who asks if you wish to serve as lector today. Not particularly, my dear, but because you asked so nicely I shall.

At the Low Mass, everything is so much simpler. You enter the church or chapel, and know that you will not be interrupted until the Last Gospel is complete.

Oddly enough, the Mass which I count as second in my affections to the Low Mass is not the High Mass, but that of the Ordinariate. A dear teacher of mine would often jest that I was more Anglican than Catholic. It's true; I love the bells and smells, the old hymns and archaic language, and the easy comfort of the Ordinariate Mass almost as much as the Extraordinary Form. It makes me feel rather abashed as a Latin Mass Catholic; I always thought that we had the monopoly on otherworldly liturgy! There is most definitely a reason that the Pope Emeritus saw the music and liturgy of the Anglicans as worth preserving. Still, whilst there is beauty there, transcendent beauty, it just cannot compare to the Mass of the saints.

The nearest Latin Mass to me at the moment is two thousand miles away, through North Korea and the Gobi desert. I have the Mass still, every Sunday, but it hurts my head. There is never a moment of silence, never a moment for hushed reverence. It seems that Mongolia jumped straight past spectacular liturgy into the joy of sixties hymns. Perhaps that is a little unkind; the priests and sisters here are good Christians who have travelled across continents to spread the Gospel. The congregation is made up almost entirely of converts, whose faces light up when they receive Our Lord in the Body and the Blood.

But what I wouldn't trade for a little silent awe! Whenever I attend a Novus Ordo Mass with guitars, corny songs, and clapping, I am reminded of these verses from Kings: "And behold the Lord passeth, and a great and strong wind before the Lord overthrowing the mountains, and breaking the rocks in pieces: the Lord is not in the wind, and after the wind an earthquake: the Lord is not in the earthquake. And after the earthquake a fire: the Lord is not in the fire, and after the fire a whistling of a gentle air. And when Elias heard it, he covered his face with his mantle."

The silence of the Mass is the easy silence between the Beloved, and the Lover. The silence of the Mass draws us into the presence of God, so that we may seek Him Who our soul loveth. To gaze upon Him in rapt adoration as the priest raises the host, to hear the bells and weep; that is communion in the purest sense. That is love.

(Wilson Gavin is an eighteen year old Australian currently living in Mongolia, where he works as a teacher.)

From the Editor:

I have an unusual story to relate to you. As you probably know, LLA's sister web site (extraordinaryform.org) has the Propers for the TLM and several Hand Missals for same, including the Daily Mass for the Dead. Your editor received an email on October 20th of last year from a woman whose nephew had died in Shanghai, China. She said she was

"helping my brother to coordinate a Latin funeral mass in the extraordinary form for his 22 year old son. He has asked me to find a program that features both Latin and the English translation, and I see that your website provides such but I am wondering if there is anything specific to the funeral mass?"

She provided her phone number and I called her. It was painful to admit that I had no funeral missal and to inform her that it was, indeed, "specific."

Understand that this woman was not in any way familiar with the TLM, but her brother, the father, was. I asked when she needed it. She said she was not sure because they were having trouble getting the remains out of China. The young man, a new graduate who had majored in Chinese, was there on a one-year post-graduate scholarship to study it intensively at the University of Nanjing. She said her nephew had collapsed dead in the street on October 2nd, nearly three weeks past. This unfortunate situation provided time for me to make something happen. I asked her multiple questions, eventually contacting her brother, the father. That's when this story got very interesting.

As it happened, his son and daughter had been taken by their grandmother on a one-day segment of the pilgrimage to Santiago de Compostela when they were 10 and 8 respectively. This pilgrimage, also called the Way of St. James, to the location where the Apostle James the Greater is buried, has been a pilgrimage destination since the 9th century. Both children vowed to complete the pilgrimage some day. In the spring of 2016 the daughter was talking to her grandmother who mentioned the idea of completing the pilgrimage in the summer and offered to fund it. The sister immediately texted her brother and began the planning. Neither she nor her brother would be deterred even though their very fiscally

conservative parents counseled them to work during the Summer and save their earnings rather than "vacation" in Europe.

So, now 22 and 20, they went on the pilgrimage to the great cathedral of Santiago in Spain. They began this 500-mile journey on May 28th and completed it on June 26th. The father received an unexpected phone call from his son while the son was at the Cathedral. He told his father that, while in prayer there after the pilgrim's Mass, he had the experience of a warmth or heat manifest itself on the top of his head and spread all through his body. It gave him a feeling of well being and love. Surprised, he asked his father what it might be. His father, who has belonged for years to a "respectfully independent" community (from the Orlando diocese) that celebrates the 1962 Latin Mass, recalled that his son had never been confirmed, and suggested to his son that he had received the Holy Spirit. Given what later transpired in October, you can imagine the impact that this has had on the father.

So, we worked together over the phone and via email to produce a hand missal for the burial of his son, customized with names and dates and places and hymns peculiar to this particular funeral. The family lives in Florida, in the Orlando diocese. There was considerable interchange between the family and the diocese about a *Requiem* funeral. No one could remember when the last one was held – very likely over a half century ago – and there was only one priest in the diocese who could celebrate it. (There is one diocesan parish in the diocese where the Traditional Latin Mass is celebrated regularly.) The diocesan staff really stepped up to the tasks. The liturgy director for the cathedral worked to acquaint the cathedral schola with the chant for the Funeral Mass. The diocese also permitted the priest from the father's community to address the congregation after the Mass. The young man's remains were released by the Chinese authorities on October 27th and returned in time to celebrate his Funeral Mass on All Souls Day at the Orlando Cathedral – of St. James.

In email correspondence from the father, I have learned:

"Our family was touched by the fact that all of the Catholics (at least 150) who received the Holy Sacrament of the Altar received our Lord and Savior on their knees on the bare floor in front of the sanctuary....Many Catholics (and even separated brethren) who joined us at this Holy Mass have reported to us that they have been touched by heavenly graces - one mother told us that her teen aged daughter was so inspired that she has returned to attending mass again after having a crisis of faith and experimenting with New Age abominations."

Subsequently, in working with the Propers for the web site, I came across this from the Mass of 5/26, St. Philip Neri:

Alleluia, alleluia. V. Lam. 1: 13

From above He hath sent a fire into my bones, and hath instructed me. Alleluia. V. Ps. 38. My heart grew hot within me, and in my meditation a fire shall break forth. Alleluia.

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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
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