

From the President

Happy Feast Day to all of you! I hope that wherever you live, you will be able to actually assist at Holy Mass **in person** on this day. We need the intercession of the Blessed Mother, the Immaculate Conception, more than ever. Please continue to pray the Rosary daily for the intentions of her Immaculate Heart.

The organizers of the Catholic Identity Conference (CIC) in October, credit the intercession of the Blessed Mother with the success of their conference. Up until a week before the Conference was scheduled to begin, it was unsure whether it would be allowed to take place.

My husband and I are so grateful that we were able to attend the conference (along with 600 people from all over the US) in person, in Pittsburgh. Two of the speakers (Archbishop Vignano and Bishop Athanasius Schneider) spoke to us via live streaming. The young people running the technology equipment did a first-rate job—and we were so pleased with the quality of the sound and video.

Even if you did not get to attend in person, you can sign up for the on-demand videos for only \$30.00 at <https://remnantnewspaper.com/web/index.php> You will see and hear Father James Altman, Dr. Peter Kwasnieski, Christopher Ferrara, Father Gregory Pendergraft, FSSP, and Fr. John Echert (the “parking lot priest” during COVID), among others.

Another unexpected blessing this Fall was the Michelangelo’s Sistine Chapel Touring Exhibit that came to St. Louis. Although my husband and I had been in the Sistine Chapel during our trip to Rome, over ten years ago, the way the exhibit is set up, you are able to focus on each section of the ceiling, close-up. This was something one cannot do in the Chapel itself. So, I highly encourage you to go to the Touring Exhibit, if it comes to your city. May you all have a Blessed Advent and Joyous Christmas,

Memor et fidelis,
Regina Morris, President
Latin Liturgy Association
Dec. 8, 2020

Dr. Rudolph Masciantonio Foundation update

The LLA national officers met (via Zoom) and discussed various suggestions regarding appropriate use of the funds. With all the COVID restrictions on travel and meetings, in general, it was decided to look for ways to advertise the Association in other publications and web sites.

If you have suggestions on relevant publications or websites (and the advertising fees involved), please send them to one of the national officers. They will be meeting again in the New Year to plan our advertising strategy. If you have particular ideas for the content of the ads, please send those, also.

News from the Chapters

Chicago Chapter

All Masses at St. John Cantius still require online reservations in compliance with Illinois health restrictions. To accommodate more people on Christmas Day, St. John’s has added more Masses to their normal schedule. Refer to their website and most recent bulletin for specific times. They also continue to live stream all Masses and the praying of the Divine Office.

Cleveland Chapter

As of Nov. 23, 2020, St Paul’s Catholic Church on Brown Street in Akron has made the decision to permanently offer the TLM every Sunday at 9:30 a.m. It is a High Mass and beautiful, according to some who have attended! This decision came after attendance was taken during a 10-week trial period, and **more people attended the Latin Mass** than the other two [Ordinary Form] Masses offered on Sunday.

On Sat., Oct 17, 2020, Father Kevin Estabrook offered his first Solemn High Mass at St. Ignatius of Antioch Church in Cleveland.

We are still seeking someone to assume the leadership of the LLA Cleveland Chapter.

Detroit Chapter

On Sunday, Dec. 13, 2020, the first public Traditional Latin Mass in over 50 years will be offered at Holy Family Church in downtown Saginaw, MI. Bishop Robert Gruss (who was just appointed to the Saginaw diocese in 2019) will be present and sit in choir.

Old St. Mary's, Greektown, began offering monthly Sunday morning High Mass on Nov. 15, 2020. The next one is scheduled for Dec. 13 at 10:00 a.m. Old St. Mary's continues to offer a Latin High Mass on First Fridays at 7:00 p.m.

Philadelphia Chapter

On Nov. 15, 2020, a traditional Latin Mass was offered in the lower chapel of the National Shrine of Our Lady of Czestochowa in Doylestown, PA. The lower chapel features a unique black altar, and is where the treasured replica of the original painting of Our Lady of Czestochowa resides.

Pittsburgh Chapter

President Morris and her husband were able to attend a Latin Mass at St. Titus Church in Aliquippa on Oct. 22, 2020, with some of the participants of the Catholic Identity Conference. The Morrisises also enjoyed meeting with **Dr. Joseph Beierle**, local LLA chapter chairman at his home. On Sunday, Oct. 25, 2020, the Morrisises were able to attend the Latin Mass at Most Precious Blood Church, which is now under the care of the Institute of Christ the King, Sovereign Priest.

St. Louis Chapter

On Nov. 8, 2020, the grand-daughter of Blessed Karl of Austria and Empress Zita, Princess Maria-Anna von Habsburg Galitzine, spoke about the lives of her grand-parents: the sufferings they endured, and the holy example they were for their children and grand-children. Ms. Suzanne Pearson, who directs the cause for canonization of Blessed Karl in the United States, added details about Blessed Karl's life to show what a kind and thoughtful leader he was for his country.

Una Voce St. Louis and Juventutem St. Louis continue to offer monthly traditional Latin Masses at different parishes around the archdiocese, in addition to the weekly and daily Latin Masses offered at 6 other parishes in the archdiocese.

Requiescant in pace

Please pray for the repose of the soul of LLA Life Member **Rev. Bede Mulligan** O. Carm. (1934-2020). Father Bede was a member of the North American Province of St. Elias. He suffered a brief illness before passing to eternal life on Aug. 31, 2020.

Please pray for the repose of the soul of Archbishop John J. Myers (1941-2020). He was the Bishop of Peoria, IL, (1990-2001), and Archbishop of Newark, NJ (2001-2016). He resigned in 2016, at the age of 75, and moved back to IL, to be close to family. LLA members **Max Kaiser** and **Dr. James Hitchcock** both remember Archbishop Myers with great fondness. As Dr. Hitchcock said, "He was a very good bishop—very orthodox."

News from Members

LLA Life member, **Michael Foley**, has a new column in the New Liturgical Movement website every Friday entitled "Lost in Translation," which examines the proper prayers of the Extraordinary Form and explores how certain terms in Latin are not easily translated into English. But if you read his offering for the Collect for the 1st Sunday of Advent, you will see more than translation observations is provided here -

<http://www.newliturgicalmovement.org/#5882284813125843482>

News from the Association of Latin Liturgy (UK)

On Saturday, 21st November, at 11.30 a.m., at St Joseph's Church, Sheringham, Norfolk, the second of two November live-streamed ALL sung Requiem Masses was offered by Fr James Fyfe, who was joined by Fr Denys Lloyd as Deacon. The Mass was offered for deceased members of the Association and for all those who have died from coronavirus. The architect of the very fine church at Sheringham was Sir Giles Gilbert Scott. The first such Mass was offered on Saturday, November 7, 2020.

Work continues on the second volume of the *Graduale Parvum* (Communions). There are 300 different Communion antiphons to be included. This is twice the number of Introids that were required in the first volume. Layout will include engraved chant for the antiphon and first verse, with the rest of the verses in plain text below, but "pointed" for singing.

Traditional Latin Mass Returns to Jamaica

On August 9th we were contacted for help in developing the program (text and music) for the first (private) Latin Mass in Jamaica since 1969. The Assumption of the BVM was celebrated on August 15th by Father Michael Palud, Congregation of the Oratory of St. Philip Neri. There were about 25 faithful souls in attendance. We then assisted with the program for their second Mass on 9/12, the Most Holy Name of Mary, after which a handful of these "souls" formed the Latin Mass Society of Jamaica. On September 15th we received a note from one saying:

"Have so much to tell. The handful of us who celebrated the private TLM on The Assumption formed a Latin Mass Society on Our Lady Queen of Heaven feast day & wrote to our AB who responded on Our Lady's birthday giving us the thumbs up & a dedicated home for TLM at the Shrine of St Anthony & Mary Star of the Sea in Port Antonio, Jamaica! Our Lady is walking with us! We had our first public TLM last Saturday & are now scheduling first Sundays of each month for future TLMs. Thanks for all you've done to assist us with our worship."

Our Lady of the Rosary Family Catechism now open

The Voice of the Family has put together a free online video catechism class called "Our Lady of the Rosary Family Catechism." The program launched October 20, 2020. It has been recommended by His Excellency Bishop Athanasius Schneider. Each week a new lesson is released. Once you log in, you have access to the videos. Currently, the three introductory videos and the first three lesson videos are available. The goal is to create a total of 42 videos that cover the entire Baltimore catechism, with the goal of having participants memorize the catechism answers. Father Anthony Pillari, JCI, MCL, STB is the presenter. To join, go to <https://olrfamilycatechism.com/>

News from The Latin Mass Magazine

The Latin Mass Magazine wants to remind all priests, seminarians, and religious that they may receive all past issues and a subscription to the e-edition of The Latin Mass Magazine ENTIRELY FREE! Go to <http://www.latinmassmagazine.com/priests.htm> to apply for this free benefit.

The Latin Mass Magazine is also offering a special 8-page edition of the magazine to EVERYONE for free. It features a detailed article by Bishop Athanasius Schneider about promoting a crusade of Eucharistic Reparation to combat the sins that have been committed against the Blessed Sacrament, which have accelerated during the current COVID crisis. Go to <https://keepthefaith.org/wp-content/uploads/sites/4147/2020/11/TLM-2020-2B-Summer-Special.pdf> to access the full article.

Large Print Edition of EF Sunday Missal Booklet

Angelus Press has announced the availability of a large print edition (16 point font) of the Sunday Missal booklet. The booklet is 7.25" x 10" and is saddle stitched. The rubrics are in red. The full Mass Ordinary is included, as well as the propers for Trinity Sunday. Price is \$12.95.

News from Sophia Institute Press

Sophia Institute Press has announced that it will be the exclusive distributor of the St. Jean de Brebeuf Hymnal. The Pew Edition is \$34.99; the Choral Supplement is \$29.99 and the three-volume Organ Accompaniment is \$149.99. The St. Jean de Brebeuf Hymnal can be used for both Ordinary Form and Extraordinary Form Masses.

Sophia Institute Press has also agreed to publish the 20 volume set of Tradivox catechisms. You will be able to purchase each volume as it is released for \$29.95 plus \$5,00 shipping. But they are also offering a subscription alternative whereby you will automatically receive each volume as they become available (and be automatically billed on your credit card) for \$25.00 for each book with free shipping. So this is a savings of \$10 on each volume. If you get all 20 volumes, that saves you \$200 altogether...something to think about if you are interested in building a library of historical catechisms. These Tradivox publications are described in the following article.

What is Tradivox?

Tradivox, Inc. is a Catholic educational resource company incorporated in 2019, operating under the Episcopal Advisement of Bishop Athanasius Schneider. It is the culmination of several preceding years of international research. Their existence as a 501(c)(3) nonprofit in the United States serves their main goal of restoring Catholic religious instruction in the digital age. Their main focus is on republishing the official catechetical works of Catholic bishops from the

past several centuries.

Issuing catechisms has long served as an exercise of the Church's teaching office, and a helpful means for articulating sound doctrine in a concise and systematic manner, especially for the laity. Furthermore, as these works demonstrate a marvelous unanimity across the centuries, they bear striking witness to the unchanging and infallible nature of Catholic Tradition.

It is their hope that by offering an accessible, indexed collection of traditional catechisms, the beautiful continuity of doctrine found in such works will stand as a remedy for the confusion and error of our time and as an enduring testimony to the divine mission of the Catholic Church, forever entrusted to her by Christ.

Volume 1 is currently in print and available from Sophia Institute Press (see above article). This volume features the catechisms of Bishop Edmund Bonner (1556), Fr. Laurence Vaux (1567), and Fr. Diego de Ledesma (1573).

Volume 2 is planned for Jan. 2021. It will contain the catechisms of St. Robert Bellarmine (1614); Fr. Henry Turberville (the "Douay" catechism of 1649); and Fr. Thomas Sadler (1678).

Volume 3 is planned to release in March 2021. It will contain the catechism of Bishop Richard Challoner, the Vicar Apostolic of London during the 1700's, who is most famous for his revision of the Douay-Rheims Bible for English speakers.

President Morris had the honor of meeting Aaron Seng, president of Tradivox, at the recent Catholic Identity Conference. He explained the hours and hours of work of many individual researchers (on both sides of the Atlantic) already invested in finding the various catechisms, and making them accessible for reprinting. The original woodcut illustrations proved most challenging to replicate in a clear and beautiful way.

Tradivox accepts monetary donations to further this research, so that the goal of 20 volumes can be realized. Go to <https://www.tradivox.com/> for more details.

News from Midwest Theological Forum

The third edition of the [Code of Canon Law Annotated](#) is now available at the Midwest Theological Forum. This edition was edited by Bishop Juan Ignacio Arrieta, with Msgr. Patrick Lagges as consultant. This new 3rd Edition has been updated to contain all of the references to all the norms given by the Holy See until the month of May 2020. The Most Rev. Juan Ignacio Arrieta is the Secretary of the Pontifical Council for Legislative Texts and former Dean of the Canonical Law Faculties of the Holy Cross in Rome and in Venice.

This Commentary, known as the "Red Book" among canonists is the most up to date and known for being complete and succinct. It has the Latin and English canons spelled out, and right after, an explanation or comment on the canon itself.

It includes updated commentary on every canon and any new sets of norms that have emerged since the 2004 edition. It includes some alterations of the text of the canons instituted by the Pope. The editor strove to delete references to documents that were only relevant in previous editions. This new edition identifies the new legislative provisions which have appeared since the Code of Canon Law was promulgated in 1983.

The sources for this new edition include the successive Italian editions of the Code of Canon Law that have been edited over past years, whose content has been updated anew and adapted to a different readership.

The Latin text and its English translation are arranged in double column format.

The four appendices include: Apostolic Constitution, *Pastor bonus*; Responses of the Pontifical Council for Legislative Texts; Complementary Norms to the Code of Canon Law Promulgated by English Language Conferences of Bishops; and Tables of Correspondence.

This updated version has a convenient commentary on the *motu proprio, Mitis Iudex*.

The Commentary is available for \$90.00 at https://www.theologicalforum.org/Category/0/Product/601/Code_of_Canon_Law_Annotated_3rd_Edition

News from Romanitas Press

Romanitas Press has developed an innovative app for Android devices that contains the same information as their printed Ordo for the 1962 Roman Missal and Breviary--but at the touch of your smartphone! It is important to note that, after downloading, it requires no Internet connection to use!

The app also includes several appendices via a drop-down menu present on every entry page. These appendices include: an explanation of abbreviations and signs; excerpts of the Rubrics of the Roman Missal and Breviary; a Concurrence/Occurrence table; and proper feasts for USA, Canada, Great Britain, Australia, and New Zealand.

The app is available at the Google Play Store for \$6.99.

For those of you who would prefer a dynamic pdf book (\$9.50) or a print version (\$16.00 plus shipping), these are available directly from Romanitas Press on their web site.

For Apple users: As of 2019, Apple has refused to publish their Ordo iApp. However, they are planning to offer an Ebook for Apple users.

Oremus – A new collection of Latin prayers with English translations

Ave Maria Press has published a new book of traditional Latin prayers especially aimed at those people with little knowledge of Latin. The book, *Oremus*, was published Sept. 11, 2020, and is available at Ave Maria Press or Amazon. It is 244 pages, with the Latin prayer on one page, and its (quite literal) translation on the facing page. The translations are by Christopher Bailey.

Update on the Immaculata Church Building Project, St. Mary's, KS

As mentioned in a previous LLA newsletter, the Society of St. Pius X has embarked on a massive building project in St. Mary's, KS. The new church building, called the Immaculata, will seat 1500 people and will be 12 stories tall. Civium Architects, from Topeka, is in charge of the project, and they are 154 days into the construction phase. They estimate 24 months till completion. When completed, it will be the largest Catholic Church in the state of KS. Over \$26 million has been raised for the new church: 80% by the local congregation, and 20% from donations from 47 states and 20 foreign countries. Donations are still being received at <https://www.anewimmaculata.org/> [Thanks to LLA member, **Will Torchia**, for this update.]

Consecration to the Immaculate Heart of Mary

[Submitted by the Benedictines of Mary, Queen of the Apostles]

Many have asked our prayers during these days, and many propose earthly solutions. There is one that was given from heaven centuries ago: the Most Holy Rosary. Our Lady came to remind us of this at Fatima, and asked for the Consecration of Russia to her Immaculate Heart. In the last century, anticipating the fulfillment of this request, the bishops and families of Portugal consecrated themselves and their nation to the Immaculate Heart of Mary. They were thus spared from both the Spanish Civil War and World War II.

On [the next] First Saturday, or as soon as possible, let all heads of households consecrate themselves and our nation to the Immaculate Heart of Mary. All others present need only say the ejaculation, "**Jesus, Mary, I trust in you,**" and then **follow the Solemn Act with the recitation of the Rosary.**

"Most Holy Virgin Mary, tender Mother of men, to fulfill the desires of the Sacred Heart of Jesus and the request of the Vicar of Your Son on earth, we consecrate ourselves and our families to your Sorrowful and Immaculate Heart, O Queen of the Most Holy Rosary, and we recommend to You, all the people of our country and all the world.

Please accept our consecration, dearest Mother, and use us as You wish to accomplish Your designs in the world.

O Sorrowful and Immaculate Heart of Mary, Queen of the Most Holy Rosary, and Queen of the World, rule over us, together with the Sacred Heart of Jesus Christ, Our King. Save us from the spreading flood of modern paganism; kindle in our hearts and homes the love of purity, the practice of a virtuous life, an ardent zeal for souls, and a desire to pray the Rosary more faithfully.

We come with confidence to You, O Throne of Grace and Mother of Fair Love. In flame us with the same Divine Fire which has inflamed Your own Sorrowful and Immaculate Heart. Make our hearts and homes Your shrine, and, through us, make the Heart of Jesus, together with your rule, triumph in every heart and home. Amen." [Prayer composed by Venerable Pope Pius XII]

***Sapere Aude...Latinam*—And Dare to Try the Johannine Option**

By Father Dylan Schrader

[reprinted from *Adoremus Bulletin*, November, 2020, issue, and congratulations to *Adoremus Bulletin* as they celebrate 25 years of publication!]

On February 22, the Feast of the Chair of St. Peter, in 1962, the year that the Second Vatican Council began, Pope St. John XXIII put pen to vellum. Before a solemn convocation of cardinals, bishops, and members of the faithful, he signed his new Apostolic Constitution after placing it on the high altar of St. Peter's Basilica. It was *Veterum sapientia*, on promoting the study of Latin.

Echoing his predecessors, Pope John asserted that the Latin language, being universal, immutable, and non-vernacular, is uniquely suited for the Catholic Church. In fact, he claimed, it was no accident that the Word became flesh when he did, precisely when the Greek and Latin languages were ready to carry the truth of the Gospel to the nations. This was the design of the same providence that would root the Church's visible headship not in Jerusalem but in the imperial city of Rome.

Veterum sapientia is not only about the Mass but about the whole life of the Latin Church and, indeed, the Church universal. Pope John directs that seminaries and other academies are to teach in Latin, use textbooks written in Latin, and ensure that their students become proficient in Latin. It is an unambiguous, rigorous document, one that Pope John meant to be taken seriously.

Even those familiar with *Veterum sapientia* may not know the companion document issued by the Sacred Congregation for Seminaries and Universities to assist in the implementation of Pope John's mandate.^[1] This document delineates requirements for teachers, exercises, examinations, and a full curriculum for Latin studies extending all the way to nine years! It specifies how seminaries and universities around the world should have Latin as their *lingua franca* for study.

None of this happened. Despite the mandate of the pope who called the Second Vatican Council, despite the stated intention of that same Council,^[2] despite the statements of subsequent popes and Church documents,^[3] it is not uncommon today for priests never even to have studied Latin at all—never mind the standing canonical requirement of good proficiency (“*bene calleant*”).^[4] The situation among the lay faithful is even worse.

And yet, by the firm and gentle hand of providence, Latin has not yet been lost forever. In fact, there is clear growth in the use of Latin in the Mass and interest in Latin both in Catholic schools, especially those exploring the use of classical curricula, and in the thriving Catholic homeschooling movement. We are far from a revival of Latin on the scale of what was achieved in modern times with Hebrew through the efforts of scholars such as Eliezer Ben-Yehuda (1858-1922) in Israel, but there is interest. I suggest that it is time to accelerate that progress.

Nearly 60 years since *Veterum sapientia*, we must get serious about reviving Latin in the Latin Church. Despite the near total abandonment of the language, we now have tools that Pope John would have marveled at—the Internet, smart phones, and serious advances in language pedagogy. Actually, the Church has now fallen behind the world of secular Latin.

This is a pity because Pope John was right. The Church needs Latin. We are, after all, a global community, an ancient community, and an everlasting community.

A Global Community

In recent years, it has become a common occurrence for disputes to erupt over the exact meaning of a single word or phrase in Church documents. *Amoris laetitia*, for instance, was scrutinized and debated down to its footnotes for months before the official Latin text was even published.^[5] The Church is a global community, and texts are released online, often in as many as eight languages, evoking instant worldwide commentary.

Unfortunately, when that commentary centers on a fine point of interpretation, we have a problem, which is that the standard text of a Church document is not the online version but instead usually that published in the official record of the Holy See, the *Acta Apostolicae Sedis* (AAS)—which is, however, often about two years behind current debates and conversations on a given text. Further, when a Church document is released in eight languages at once, which version is the authoritative document? The English, Italian, and Spanish versions, for instance, may differ in how they express a certain point. No one can debate the meaning of a single word or phrase without first establishing what that word or phrase is. No matter what went into the drafting and editing process, at the end of the day, there has to be a standard version. Latin used to be and remains the obvious choice.

As a standard language for global use, Latin not only avoids favoritism toward any given modern language, it also places current Church documents in line with the great majority of its historical documents. Words and phrases are then contextualized within the rich and refined ecclesiastical vocabulary extant in the Latin language. The Church thought and wrote in Latin for centuries. We are the same Church today, not a different one, so it makes sense that we, too—certainly in our official documents—should think and write in Latin.

An Ancient Community

We are not only a global community of contemporaries but also an ancient community. A sudden rupture in our technical vocabulary would be bad enough, but the abandonment of the very language in which the Church has thought for centuries cuts us off from a conversation spanning generations. When even our official documents, the acts of our synods, and so forth, are fragmented into so many distinct tongues, we risk confusion in the present and rupture from the past.

The same is true, of course, in that “foundation and confirmation of all Christian practice”—Sunday Mass.^[6] Language binds culture. It transmits identity. It shapes community. And, the reverse is also true: our sense of culture, identity, and community influence our language. Crucial, then, to the meaning of the Mass is the understanding that it, too, is a global and ancient sacrifice, not just the expression of this particular group of people in this particular town on this particular Sunday morning. The Mass is the pure sacrifice of Christ re-presented “among the nations, from the rising of the sun to its setting” (Malachi 1:11). Through the Mass, the Church, Christ's Mystical Body, participates in the single self-offering of her Head. This means, in turn, that the community that forms through the Eucharistic sacrifice is the whole Church, in heaven, in purgatory, and on earth.

So, while there are benefits to using vernacular languages in the liturgy, particularly when these vernacular languages are themselves keyed to a hieratic register, it is also important to maintain a sense of continuity. In the Latin Church, this means the Latin language. A global and ancient community grows in solidarity through a global and ancient language.

What a pity when Latin in the Mass strikes Roman Catholics as utterly foreign and incomprehensible when it should evoke instead a sense of belonging and ancestral pride!

Imagine an immense library containing the only records of western Catholic thought and experience. Now imagine that library engulfed in flames and burning to the ground. Just a few volumes here and there survive. This is what losing Latin means for Catholics. And what's worse, keeping Catholics in ignorance of Latin means that they will not even know what has been lost! It is a *damnatio memoriae* of the worst kind. Ironically, only those who know Latin can know what is at risk of being lost. Those who can't read Latin and claim that it isn't worth preserving quite literally don't know what they're talking about. How could they?

An Everlasting Community

If it is foolish to judge the past without knowing it, we might say something analogous about the future. You and I will most likely not be on this earth till Christ comes again, but the Church will. English is widespread today, but for that very reason it is always changing. Where will it be in a century? A millennium? Will Catholics of the 31st century look back at our present era as a lost age, an age with unreadable records in an otherwise consistent stream? If destroying knowledge of the past is a *damnatio memoriae*, we damn ourselves to obscurity—and thereby sell future generations short—by divorcing our most important thoughts from the grand record of the Western Church. It is much more likely that Catholics a millennium from now will be able to read Latin rather than 21st-century English, Italian, Spanish, or any of the other languages in which Church documents are being published. What injury are we prepared to inflict on the poor theologian a thousand years hence who opens his catena of Church documents to find that the Magisterium of our own day has fractured, at least linguistically, into a thousand pieces?

What should we do?

Now is the time for the Church to recover Latin, but how might this be done? I suggest that the first step is nothing other than fidelity to Church law and the Second Vatican Council's stated intentions. This includes the following:

Seminaries should require serious study of Latin to the point that when a man is ordained a priest he can at least read and write Latin competently.^[7]

Seminaries should ensure that newly ordained priests are able to celebrate Mass in Latin and sing Gregorian chant.^[8]

Pastors should teach their parishes the basic prayers (e.g., the Pater Noster, Ave Maria, etc.) in Latin and the basic Gregorian chants, particularly those contained in the booklet *Jubilate Deo*, which Pope St. Paul VI issued as a minimum repertoire for Roman Catholics.^[9] There is a reason this book bears the subtitle: "Easier Gregorian Chants That the Faithful Are Supposed to Learn in Conformity with the Intention of the Second Vatican Council's Constitution on the Sacred Liturgy".

Practically speaking, these initial tasks might be accomplished by:

Ensuring that seminarians start their study of Latin when they begin their course of studies and continue with it throughout.^[10]

Using modern language pedagogy with proven effectiveness for a greater number of students than formal grammar and translation alone.

Requiring proof of an appropriate level of Latin proficiency before seminarians are admitted to the study of theology.^[11]

Having Catholic grade schools and high schools teach Latin whenever possible, or at least basic prayers and chants. The same goes for religious education and homeschooling curricula.

Having children sing at Sunday Masses the chants that they have learned. The chants should be coordinated with the liturgical calendar (e.g., the *Rorate caeli* during Advent, the *Attende, Domine* during Lent, the *Ave maris stella* on Marian feasts). This will integrate the next generation of Catholics into the Eucharistic celebration and create an experience of using Latin in worship.

Regularly using Latin in the Mass in every parish. For example, a parish might rotate through parts of the Order of Mass in Latin throughout the year and use seasonal antiphons. This could also bring multi-lingual parish communities together, allowing them to sing and respond in unison.^[12]

Encouraging priests to take part in ongoing Latin education. The annual *Veterum Sapientia* Latin workshop (www.veterumsapientia.com) exemplifies an unintimidating, modern, and effective approach.

There are also steps that the Church could take on higher levels, such as:

Increasing the staff of the Holy See dedicated to working with the Latin language.

Publishing Church documents in Latin first, with the goal of returning to the point where they are composed in Latin.

Holding synods and other international gatherings in Latin.

Providing scholarships for Latin teachers in Catholic schools to learn methods with the greatest proven effectiveness.

Fostering religious orders and associations of the faithful especially dedicated to Latin.

Providing scholarships for Catholic students from around the world to study Latin intensively. Ideally, this would mean having students come to Vatican City in Rome to live for a significant period of time in a spoken-Latin environment.

Some of these suggestions would require significant funding. Others would be free and could even save money (e.g., on licensing fees for music). All of them would take effort, a commitment not to give up on Latin, and patience. Rome wasn't built in a day—and neither was its language. It will take time to revive Latin, but it can be done, and any steps we

take are better than none.

Answering Objections

Given the situation of the world and the Church herself these days, the revival of an ancient language may seem like the last thing we should be worried about. There are bound to be objections to my proposal. Allow me to reply briefly to some of them.

1. *Doesn't the Church have more pressing needs?*

Undoubtedly. It is my hope that those needs will also be served by the revival of Latin. To take a timely example, the present crisis with the novel coronavirus has led to a variety of responses and opinions about the rights and responsibilities of bishops, priests, and the lay faithful. When must a priest administer the Eucharist? Can a bishop forbid public Masses? What about confession or the last rites? Given that the Church has encountered epidemics in the past, there exists significant literature—in Latin—with carefully considered replies to questions such as these. [13] Unfortunately, these sources are rarely consulted. In any case, it is hard to imagine how keeping Catholics ignorant of Latin will help the Church address her other problems.

2. *Couldn't we be helping the poor instead?*

It is a crime when we Catholics fail in our duty to the poor. Still, such failures are not because of Latin but because of indifference and selfishness. There is no reason we can't dedicate resources both to the Latin language and to outreach to those in need. In fact, education itself is a service to the poor. Why should Latin be the privilege of the wealthy?

3. *Okay, fine, so let's revive Latin—but why stop there? Why not go back to Greek, Hebrew, or Aramaic while we're at it?*

These languages are also important and worth recovering! After all, they are the original languages of Scripture. However, in terms of liturgical language, the Roman Rite was only solidified in conjunction with Latin. While Greek was once used for the Eucharistic sacrifice even in the West, the Roman Rite had not yet concretized and matured. For as long as the Roman Rite has truly existed, certainly since the time of the Gregorian Sacramentary, Latin has been its language. In terms of non-liturgical usage, the vast majority of Catholic thought and experience in the West has come down to us in Latin. It is simply a fact that Latin has remained in continuous usage in Western Catholicism in a way that other languages have not.

4. *Are you saying that you want to eliminate vernacular languages in Mass or other prayers?*

Not at all. There is a difference between preserving Latin and eliminating other languages. By analogy, just as the Church says that Gregorian chant is especially suited to the Roman Liturgy and should hold the "first place" in liturgical celebrations while not excluding other musical forms, so also giving greater attention to Latin does not mean eliminating the vernacular. [14]

5. *Why do you want the Church to use a language no one understands?*

I don't. I want Latin, the historic language of the Latin Church, to be understood. This is not about the imposition of some arbitrary foreign language but about empowering Catholics so that Latin will no longer be foreign to them. If children grow up with general use of Latin in their parishes, it will be familiar to them, not alien.

6. *Isn't this just a form of clericalism?*

No. While I suggest prioritizing the education of seminarians and priests in Latin, I also encourage all Catholics to become familiar with and even to learn Latin. Prioritizing the formation of clergy is meant to have a trickle-down effect, but there is also need of a concurrent grassroots movement among the laity, especially in the education of children. Those children will be our future bishops, abbots, and parents. They will be our future Catholics, period.

Reviving Latin is about empowering clergy and laity alike. Better educated clergy will be better equipped to serve the laity, and better educated laity will be more empowered to engage Catholic thought directly. Shirking the responsibility to give people access to their own tradition and instead deliberately fostering ignorance in the laity is the real clericalism.

As [LLA member] Dr. Nancy Llewellyn, accomplished teacher of Latin and champion of its revival, has observed, we can have dead perfection or living imperfection. Christians will not become Ciceronians overnight—or maybe ever. Re-familiarizing Latin Catholics with their language will be messy, but life is messy. We need the courage and decisiveness of Pope John XXIII's vision. The Church should not lock her treasures up like old china, to be looked at on occasion but never touched. Instead, let us open the cabinet and set out our very best—even if we break a few dishes in the process. Let us give the faithful their inheritance to use.

FOOTNOTES

1. *Acta Apostolicae Sedis* 54 (1962): 339–68.
2. *Sacrosanctum Concilium*, no. 36.
3. E.g., *Musicam sacram*, no. 47; *Notitiae* 9 (1973): 153–154; *Voluntanti obsequens* (1974); *Dominicae coenae*, no. 10; *Code of Canon Law*, can. 249; *Sacramentum caritatis*, nos. 42 and 62. For a much fuller catalogue of papal statements on Latin since Vatican II, see Yorick Gomez Gane, *Pretiosus thesaurus: La lingua latina nella Chiesa oggi* (Vatican City: Libreria Editrice Vaticana, 2012).
4. *Code of Canon Law*, can. 249.
5. See, for example, Fr. D. Vincent Twomey, SVD, "What's wrong with an Amazonian Rite?," at *The Catholic World*

Report, May 20, 2020. URL: <https://www.catholicworldreport.com/2020/05/20/what-wrong-with-an-amazonian-rite/#sdfootnote12anc> [accessed October 20, 2020].

6. Catechism of the Catholic Church, no. 2181.
7. *Optatam totius*, no. 13; and Code of Canon Law, can. 249.
8. *Sacramentum caritatis*, no. 62.
9. *Sacrosanctum Concilium*, no. 36; *Musicae sacrae*, no. 47; and *Sacramentum caritatis*, no. 62. As for the obligation to teach the faithful Latin prayers and chants as repeated by Pope Benedict XVI's *Sacramentum caritatis*, no. 62, it is important to note that the English translation available from the Holy See does not accurately render the authoritative Latin text. The Latin says *neque neglegatur copia ipsis fidelibus facienda ut notiores in lingua Latina preces ac pariter quarundam liturgiae partium in cantu Gregoriano cantus cognoscant*, which is better rendered "and there should be no failure to empower the faithful themselves to know the more common prayers in Latin as well as the chants of certain parts of the liturgy in Gregorian chant." The English translation provided by the Holy See says only that "the faithful can be taught."
10. Cf. the Congregation for the Clergy's 2016 document on priestly formation, *The Gift of the Priestly Vocation*, no. 183.
11. Cf. the Congregation for Catholic Education's 1985 *Ratio fundamentalis institutionis sacerdotalis*, no. 66.
12. Cf. *Sacramentum caritatis*, no. 62; and the Congregation for Divine Worship and the Discipline of the Sacraments, *Guida per le grandi celebrazioni* (2014), no. 12.
13. One example is the *Tractatus de sacramentis administrandis tempore pestis* by Francesco Maria Villa (published in 1657), a work is specifically dedicated to the question. But more recent sacramental manuals, such as Felice Cappello's *Tractatus canonico-moralis de sacramentis*, include sections on ways to administer sacraments in time of epidemic as well as detailed analyses of the rights and obligations surrounding the sacraments in those circumstances.
14. *Sacrosanctum Concilium*, 116.

Veterum Sapientia Institute inaugurated Nov. 22, 2020

Father Jason Barone of the diocese of Charlotte, NC has brought together a group of Latin and Greek experts and teachers (including LLA members **Dr. Nancy Llewelyn** and **William Torchia**) to found the *Veterum Sapientia* Institute.

Online ZOOM classes begin January 11, 2021. There are 12 classes being offered—from very beginning Latin language classes to very advanced theology classes. Most classes cost \$200. For more information, go to <https://veterumsapientia.org/>

Paideia Institute offers Latin classes for younger students

The Paideia Institute offered *Elementa* Online from Oct.26-Dec.18, 2020. These weekly one-hour classes were aimed at students aged 8-12 years old. Student workbook was needed. The fee was \$250 per student, but family discounts were available. If you are interested in future classes of this type, contact www.paideiainstitute.org for more information

Free Advent Calendar Daily Videos by Neumz

Neumz.com is offering daily videos to be sent to your email address during the Advent season. This special offer is their way of celebrating the publication of their mobile apps for iOS and Android. The calendar started November 29, the first day of Advent. But you can join today. Day by day (27 days total), you will be able to enjoy the complete liturgy leading up to Christmas as sung by the Sisters of Jouques through the new apps and on their site, as well as enjoy a special online daily video. Videos will include messages from Dom Jacques-Marie Guilmard, a monk from St Peter's Abbey in Solesmes, and from the Neumz team itself, highlighting the most beautiful chants of this season and sharing their spiritual, historical, and musical insights.

"The World's Last Night" and other works

In 1952, the Anglican professor of literature and author, C.S. Lewis, wrote an essay entitled "The World's Last Night," in which he discusses Christ's second coming and the importance of perseverance without fully knowing the plan of God.

C. S. Lewis Doodle has created a fascinating you-tube video of this essay, which you can watch here: https://www.youtube.com/watch?v=leSj7SVX_dg&feature=youtu.be I will warn you that these "doodles" can be addictive. There are currently 56 videos on the C. S. Lewis Doodle youtube channel. They include chapters from the Screwtape Letters, and Mere Christianity, among others.

Writer Seth Campbell explains their value: “The primary reason I love this [C.S. Lewis Doodle] channel is because it makes the Christian philosophy, worldview, and apologetics of the brilliant mind of C. S. Lewis aesthetically and visually appealing on a popular website that’s easy to access and readily available. Much to the chagrin of literature lovers like myself, the world is moving away from reading and from books. Since that’s the case, how can we pass on these incredible insights from the mind of C. S. Lewis to our atheist and agnostic friends? Handing them a book they won’t read? No, this channel has created a new option. We can link to a chapter of [The Problem of Pain](#) and tweet it or share it on Facebook. We can email it to our unbelieving family members, ask them to watch, and begin a dialogue about their thoughts.

Not many would sit down and read a chapter of [The Abolition of Man](#) or [Mere Christianity](#). But who wouldn’t mind watching a 10 minute YouTube video?”

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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 Thou be praised in every language of men and of angels; grant we beseech Thee that now too in our days, the unblemished sacrifice of Thy beloved Son may be incessantly offered to Thee in the language of the Romans in many churches of our land and of every land by a people turned to Thee 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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