



# NEWSLETTER

CLIV

NATIVITY OF SAINT JOHN THE BAPTIST

## From the President

I have just completed our Annual Grant Report to the Philadelphia Foundation. Our membership has remained steady at just over 500 members. We have lost members due to death or incapacity, but also gained some new members. We provided several more Latin Altar Missals to needy priests. We granted two tuition scholarships to the Paideia Institute's Living Latin In Paris experience. We sponsored a new Latin sacred music composition, *O Magnum Mysterium*, by Dr. Zanaida Robles. We continued to support the ancient Latin liturgies of the Feast of St. Louis. We also contributed to the Priestly Fraternity of St. Peter Seminary, Corpus Christi Watershed, and the Fons et Culmen Summit.

The Latin Liturgy Association continues to maintain an informative website with links to other Latin liturgical resources as well as an active Facebook Page, and, of course, our quarterly newsletter.

We continue to be most grateful for the generosity of our deceased Lifetime LLA member, Dr. Rudolph Masciantonio. We are one of the ongoing recipients of grants from the Masciantonio Fund for Classical Studies. Please continue to pray for the repose of his soul.

Regina Morris, President  
Latin Liturgy Association  
[morrisrp@swbell.net](mailto:morrisrp@swbell.net)  
Nativity of Saint John the Baptist  
June 24, 2026

### **LLA Members needed to attend concert in St. Louis, July 8, 2026**

As has been previously discussed, the Latin Liturgy Association has sponsored the composition of a new piece of Latin sacred music. The composer is Dr. Zanaida Robles, whose film and television credits include *Glee*, *Minions*, *The Lego Movie*, *Despicable Me*, *Frozen 2*, and *Star Wars: The Last Jedi*. She has also composed a full Mass in Latin. The new composition entitled *O Magnum Mysterium* is written for organ and solo voice.

In the composer's own words: "By using Victoria's setting as a model and point of departure, this work bridges past and present, blending Renaissance traditions with contemporary sensibilities. The result is a compelling exploration of the sacred and the

sublime, inviting listeners to experience the enduring wonder of *O Magnum Mysterium* in a new light.”

Dr. Robles will be in St. Louis on July 8, 2026 for the World Premiere of this composition at the 2026 National Convention of the American Guild of Organists. Christopher Houlihan, organist, and Christine Brewer, soprano, will be performing the work. It was originally scheduled to be presented in the Cathedral Basilica of St. Louis. However, because of technical issues with that organ, the venue has been changed to the First Presbyterian Church of Kirkwood, MO. Since that venue cannot accommodate the entire number of convention registrants, there will be two performances that evening: one at 6:45 PM and one at 8:15 PM.

Members of the Latin Liturgy Association who are not already registered for the convention will be issued VIP Event Passes for these performances. However, these need to be reserved ahead of time by emailing President Regina Morris at [morrisrp@swbell.net](mailto:morrisrp@swbell.net). Please include which performance you will be attending (6:45 PM or 8:15 PM). We would like to have a fair representation of LLA members at both performances.

## Requiescant in Pace

**Donald Cherry**, LLA Life Member and former national officer, passed away on March 4, 2026. A Requiem Mass for Don Cherry was offered on March 25 at Holy Innocents Church in Manhattan, NY. Rev. James Miara, pastor, was the celebrant and gave extremely moving remarks about Don's relationship to the Traditional Mass and his decades-long devotion to the church. [Many thanks to LLA member **Michael Morrell** who represented the Latin Liturgy Association at the Mass.]

We recently received notice that **Howard J. Walsh**, long-time LLA Life Member, died on January 1, 2023. Mr. Walsh was the founder of Keep the Faith, Inc. and was affiliated with the Latin Mass Magazine for a number of years, besides his many other efforts in promoting the Latin Mass and the Catholic Faith.

## News from the Chapters

Detroit Chapter: The caretaker of the Holy Name of Mary Church, Windsor (Canada) recently discovered the components of a shrine to the Crucifixion in pieces in a storage area. He carefully cleaned and reassembled the parts, including a matching votive candle stand, and set it up in the right transept of the church. Candles were ordered and are available to be lit. An offering box has been set up to cover the cost of the candles.

In addition, two parishioners recently repaired the electric bell ringing mechanism in the church, so that the smallest and largest bells can be rung by flipping a switch, while the middle bell for the time being continues to be rung manually by rope. Currently the

middle bell is rung at the Consecration during the St. Benedict Tridentine Community's Masses, but the restored functionality allows the other bells to be rung conveniently at other times.

Pittsburgh Chapter: The Knights of Columbus, Woodlawn Council 216 and the LLA Pittsburgh Chapter sponsored a Blessed Karl of Austria Weekend Conference, April 17-19, 2026. Speakers included Princess Maria Anna Gallitzine, granddaughter of Blessed Karl; Suzanne Pearson, North American delegate of the Emperor Karl Prayer League; Paul Van Wie, founder of the Kaiser-Karl Archive of North America; and Lauran Higgins, director of the Kaiser-Karl Archive of North America. Liturgies for the conference were offered at St. Titus Church and St. George Byzantine Catholic Church.

The Village Smithy Welding Services of Aliquippa recently made and installed a traditional altar rail at St. Titus Church in Aliquippa.

**Dr. Joseph Beierle** recently sent President Regina Morris photos for the archives from the 1997 LLA convention in St. Paul, MN and the 2004 Convention in Indianapolis.

St. Louis Chapter: **Father Brian Harrison**, long-time LLA member, now of Australia, recently visited St. Mary of Victories Church to officiate a wedding and offer Mass on April 17, 2026.

Bishop Joseph Strickland will be the featured speaker at a Credo of the Catholic Laity forum on September 12, 2026. For more information, go to <https://credostlouis.org/credo-dinner-forum-with-qa-featuring-bishop-strickland/>.

## News from Members

LLA Member **Joyce Simmons** shared that Fr. Richard Carton has returned to Our Lady of Lourdes Parish in Sparta, NJ. At the daily Mass the congregation sings many hymns and parts of the Mass in Latin. Attendance averages about 50 people, with both men and women participating in singing the Latin songs. This is her home parish when not working at Our Lady of Lourdes in Mt. Arlington, NJ. She said, "This is just a small blessing for me these days!"

St. Bridget Catholic Church in Whistler, AL was given permission for a weekly TLM every Sunday at 2 PM. A Holy Hour including confession begins at 1 p.m. every Sunday in thanksgiving to the Archbishop. They host a monthly Potluck after the first Sunday of the month's Mass.

**Living Latin in Paris 2025**  
**By Zlota Bosnjak, LLA scholarship awardee**

My “Living Latin in Paris” experience provided me with immensely valuable tools to improve my language skills, especially with regard to spoken Latin, with which I had no prior experience.

The program’s itinerary was well thought out and the students were instructed with special regard to their proficiency and level of comfort with speaking and composing in Latin. One portion of the program took place in classrooms, where we read excerpts from authors writing on a variety of topics, ranging from internal dealings of medieval royal dynasties to descriptions of animals and fantastical beings.

The lecturers conducted their presentations in Latin to the extent possible, and encouraged us to compose and speak in Latin as often as we could—their thoughtfulness and precision in doing so transformed the way I think of language-learning.

In the tours around Paris and Troyes, the presenters took particular care to explain to us the context in which the texts we were reading had emerged. For instance, we had the opportunity to read what architect Abbot Suger was thinking as he devised the vaults of Saint-Denis, as we stood in front of that very building. We were able to ponder the biographies of French queens as we stood congregated around their marble statues in Jardin du Luxembourg.

I am deeply grateful to have been a part of a program so ample with opportunities to learn about stunning artifacts, architecture and landscapes, and to engage with Latin in a manner different from anything I have encountered before.

I am indebted to the Latin Liturgy Association for providing me with tuition support, without which I certainly would not have been able to attend this program, which ended up enlightening me on so many novel ways to approach Latin.

## News

### News from the National Eucharistic Pilgrimage 2026

The National Eucharistic Pilgrimage is currently in progress. In celebration of the 2026 theme, [\*One Nation Under God\*](#) and the nation’s 250th anniversary, events will bring the faithful together in prayer and also reflect U.S. history.

The journey began on Pentecost Sunday, and will continue through Independence Day weekend. Pilgrims will travel the Eastern seaboard on the “St. Frances Xavier Cabrini Route,” named for the first U.S. citizen to be canonized.

A group of nine Perpetual Pilgrims will carry the Blessed Sacrament through several of the original 13 colonies, 18 dioceses, and two Eastern-rite eparchies. The faithful are invited to join the public processions, liturgies, and Eucharistic Adoration.

The procession has already passed through the dioceses of St. Augustine, FL; Savannah, GA; Charleston, SC; Charlotte, NC; Richmond and Arlington, VA; Washington, DC; Baltimore, MD; Wilmington, DE; Camden and Paterson, NJ; Manchester, NH; and Portland, ME. It will pass through Boston, MA from June 26-28; Fall River, MA from June 29-30; Providence, RI from June 30-July 2, and will conclude in Philadelphia, July 2-5.

For more information, please go to <https://www.eucharisticpilgrimage.org/>.

### **2026 Chartres Pilgrimage Sets New Participation Record. [compiled from numerous sources]**

The 2026 pilgrimage from Paris, France to the cathedral in Chartres, 60 miles away, concluded on Pentecost Monday, May 25, 2026. Cardinal Raymond Burke offered a Solemn Pontifical Mass as the closing liturgy in Chartres Cathedral. You can watch the Mass at <https://www.youtube.com/live/MJkFUKPEE04>.

Estimates of the number of pilgrims this year vary from just under 20,000 to over 23,000. Some of the variation could be caused by the multiple starting locations in Paris, and the addition of a shorter “Jerusalem” pilgrimage route of 43 miles, instead of the full 60 miles.

This is the 44<sup>th</sup> year of the pilgrimage, now described as the “largest pilgrimage in the West”. Pilgrims came from 22 countries, and were organized into 300 chapters for the journey. Over 1000 volunteers and 120 staff tended to the needs of the pilgrims over the three days of the pilgrimage.

### **Holy Hill Pentecost Pilgrimage in Wisconsin**

The Institute of Christ the King Sovereign Priest united with thousands of pilgrims from around the world in praying for the restoration of Christendom during the annual Pentecost pilgrimage to the Basilica of Our Lady Help of Christians in Wisconsin on Saturday, May 23, 2026. These pilgrims formed a “Guardian Angel” group, participating in all the spiritual blessings of the great Chartres Pilgrimage taking place at the same time in France.

More than 750 pilgrims gathered with Institute canons, oblates, and Sister Adorers at the trailhead early in the morning. Then, fortified by Canon Benoît Jayr’s opening prayer and words of encouragement, they began their 4.5 mile walk through the fields, hills, and woods of Wisconsin.

Their walk was blessed with sparkling clear skies, while the dappled shadows of the thickets offered welcome shade from the bright sunshine. With banners flying and rosaries in hand, they processed with prayer, song, and enthusiastic joy.

Upon reaching the base of Holy Hill and after a brief rest stop, the pilgrims completed the final leg of the journey—the rosary walk up the hill to the beautifully restored basilica, where they entered in grand procession. The glorious Solemn High

Mass of the Vigil of Pentecost was then offered by Canon Matthew Talarico, provincial superior, together with Canon Aaron Huberfeld, vice superior, and Canon Gerald Bell of St. Mary Oratory.

The music of the choir of St. Stanislaus Oratory, directed by Fabian Qamar, further enhanced the liturgy. As in Chartres, after Mass the pilgrims processed to the altar rails to venerate a priceless relic of the Veil of the Blessed Mother, displayed near a beautiful statue of Our Lady of Fatima.

Afterward, all enjoyed a hearty picnic lunch in the sprawling fields at the foot of Holy Hill.

The Institute thanks everyone who planned and participated in this wonderful event, especially the Holy Name Society of St. Stanislaus. The Institute also expresses its sincere gratitude to the Archbishop of Milwaukee, as well as to the clergy and staff of the Holy Hill National Shrine of Mary, Help of Christians, for their gracious permission and support in hosting this Mass in the basilica church.

### **News from VSI (Veterum Sapientia Institute)**

VSI has begun their Summer 1 schedule of classes. Their Summer 2 classes will begin July 13, 2026 and will include Latin 101 and 102. There is also a five-week Advanced Latin class that will examine the Propers of the Mass (in Latin) in detail. The Fall schedule of classes will begin August 24, 2026.

VSI has opened a new division of classes for Middle School and High School students. Latin 101 will be offered at this level, and then the sequence will continue in the semesters that follow. A reduced tuition fee is available for students at this age level.

For details regarding all classes to be offered, enrollment procedures, and tuition fees, go to <https://veterumsapientia.org/>. Tuition scholarships are available to LLA members who have a financial need. Contact President Regina Morris for details ([morrisrp@swbell.net](mailto:morrisrp@swbell.net)).

### **New Website for Learning Latin Prayers Online**

Two German laymen have created the FaithOS website, which is mostly in German. However, one of their pages, called "Oremus" is available in both English and German. Freely available, you can go to <https://oremus.lat/en> and either read or listen to specific Latin prayers being prayed. For example, if you always wanted to learn the Angelus in Latin, you can click on that link, and you will hear and see the Latin words as they are prayed aloud.

Traditional Latin hymns, like *Adoro te devote* are also included, with a word for word English translation under the Latin. This feature could be very useful for teachers and home-school families, who are just beginning their journey of learning Latin prayers and hymns.

## News from Corpus Christi Watershed

In past newsletters, we have occasionally shared the work of Jeff Ostrowski, of Corpus Christi Watershed. This website at <https://www.ccwatershed.org/> contains a treasure trove of Mass Ordinaries (Latin and English), scores of scans of old and rare hymnals, as well as Responsorial Psalms (for Novus Ordo liturgies), and other interesting articles.

Due to the present economy, the Board of Directors of CCW (Corpus Christi Watershed) now requires a monthly or annual subscription to be able to access everything on the site. Some things are still free to access—but some items (like the two mentioned below) require the subscription. At \$4.95/month or \$60.00/year, President Regina Morris considers this an excellent investment.

Just in the last month, an Australian Hymnal from 1942 and an Organ Accompaniment book from a pre-Vatican II Jesuit at Canisius College in Buffalo, NY have been added to the collection.

## News from Sophia Institute Press

Archduke Eduard Habsburg-Lothringen, Hungary's former ambassador to the Holy See, and a descendant of the Habsburg Dynasty has written a new 64-page book entitled [\*Discovering the Latin Mass: A Travel Guide for the Curious\*](#), it was written as a simple, practical guide for those new to the liturgy. The ambassador recently granted an interview with Edward Pentin, which was published online by the *National Catholic Register* on May 30, 2026.

In his own words, Ambassador Habsburg says, "I wrote this little book because I did not have a small, handy, explanatory brochure when I stumbled into my first traditional Latin Mass. I was completely confused—indeed, even irritated. Nobody had prepared me for the differences in almost every aspect of the liturgy. I was unable at first to appreciate it. I therefore hope that, with this little booklet in hand, people will approach their first Latin Masses better prepared and not immediately put up walls. It is also directed at people who are highly irritated by the Latin Mass and would like to have some of their prejudices perhaps dispelled."

He continues: "When we discovered the Latin Mass about five or six years ago, the entire family—even those who only sporadically visited us in Rome—began a completely new journey of deepening our faith, deepening our relationship with Christ, and gaining a deeper appreciation of the liturgy. I see my role, perhaps, as that of an ambassador of the traditional Latin Mass to people who have not heard of it, who would like to discover it, or who might wish to overcome their prejudices against this form of the rite."

The ambassador commented: "I think that if young people today want to be Catholic at all, they want to be Catholic in a very meaningful way. The traditional Latin Mass gives you both the impression and the reality of very deep roots. The "alienness" of the Latin language, the reverence of the gestures—all of this tells you that what is happening is very serious and very sacred. I think that is what young people are looking for, if they want to build their lives on something solid today."

Besides being available at Sophia Institute Press, this 64-page book is also available on Amazon.

### **News from the Association for Latin Liturgy (UK)**

Our sister association in the United Kingdom, the Association for Latin Liturgy, assembled for their spring General Meeting on Saturday, April 25, 2026 at the Catholic Cathedral of St. Ann in Leeds. The Choirs of the Leeds Diocesan Youth Programme assisted in providing Latin chant and polyphony for the Mass. Father Guy Nichols gave a talk on “Gregorian Chant: A Voice for All Time.”

### **News from the Society of Pius X**

The Society of Pius X recently announced the names of the four priests whom they plan to consecrate as bishops on July 1, 2026. The Latin Liturgy Association does not take a position on this decision. We report this information only as news that may be of interest to our members.

The four priests to be consecrated include two French (Father Michel Poinset de Sivry and Father Marc Hanappier), one Swiss (Father Pascal Schreiber), and one American (Father Michael Goldade). Father Goldade was born in North Dakota, and raised in St. Mary’s, KS. He comes from a family of ten—three of his sisters are professed religious. He is 45 years old, and is the current rector of the St. Thomas Aquinas Seminary (SSPX) in Virginia.

## **Events**

### **Polyhymnia Summer Music Camp July 13-17, 2026**

The Catholic Women’s Choir, Polyhymnia, will offer a Summer Music Camp for Young Singers (ages 7-17) at Little Flower Church, Richmond Heights, MO from July 13-17, 2026. For more information, go to <https://polyhymniastl.org/camp2026>.

### **Catholic Art Institute Annual Conference September 18-19, 2026**

The 7<sup>th</sup> annual conference of the Catholic Art Institute will take place September 18-19, 2026 at The Catholic University of America in Washington, DC. The theme for this year’s conference is *Redeeming Culture: Beauty as a Path to Evangelization*. For a full list of speakers and exhibitors, go to <https://www.catholicartinstitute.org/>.

## Events, cont.

### **Beatification of Archbishop Fulton J. Sheen September 24, 2026**

The Mass for the Beatification of Archbishop Fulton J. Sheen will take place on Thursday, September 24, 2026 at 2:00 PM at The Dome at America's Center in St. Louis, MO. There is a whole week of activities planned (September 20-26, 2026) in both St. Louis and Peoria, IL, where Sheen's body is entombed in the Cathedral of St. Mary of the Immaculate Conception.

The location of the Beatification Mass was chosen because the largest venue in Peoria would not allow more than 15,000 people to participate. When The Dome in St. Louis hosted the Papal visit of Pope St. John Paul II in 1999, more than 100,000 people were present. Since St. Louis is within a reasonable driving distance from Peoria, this was seen as an ideal way of accommodating the many people throughout the United States who are looking forward to sharing in the joy of this celebration.

The Beatification Ceremony will be broadcast on television, and will also be live-streamed. Tickets are supposed to be released in June. For more information, go to <https://www.celebratesheen.com/>.

### **Angelus Press Conference for Catholic Tradition October 16-18, 2026**

The annual Angelus Press Conference for 2026 has as its theme: *Carrying the Torch: Passing on What We Have Received*. The location for this year's conference will be the Hilton Kansas City Airport. Featured speakers will include Father John Fullerton, District Superior USA, Society of St. Pius X; Father Paul Robinson, publisher of Angelus Press; and Dr. John Rao D.Phil. Oxon. among others. For more information, go to

[https://web.cvent.com/event/a28a511f-3105-4501-8bd9-8cfe415cea9c/summary?mc\\_cid=1dfe74ffcc&mc\\_eid=0b9315e14d](https://web.cvent.com/event/a28a511f-3105-4501-8bd9-8cfe415cea9c/summary?mc_cid=1dfe74ffcc&mc_eid=0b9315e14d).

## Essays, Excerpts, Et Cetera

### **Father John Anthony Perricone celebrates his Golden Jubilee** [excerpted from *Lifesite News*, May 26, 2026]

Judge Andrew Napolitano recently spoke at the Golden Jubilee celebration of LLA member, **Fr. John Anthony Perricone**.

Napolitano explained, "I'm still upset with Vatican II, even though I was only 12 years old when this happened."

Napolitano asserted that the Council represented a paradigm shift in human thinking and understanding. “It stands for the proposition that the traditional understanding of truth should shift with the times, that moral clarity comes from experience rather than from reason and revelation.

“But, Truth isn’t unique to the individual. Truth is universal. You wouldn’t know that in today’s Church unless you go to a Mass by Father John Perricone. Contrary to Vatican II contemporary accolades, it is reason and revelation and not human experience that animates us.”...

“Where would we be without the Traditional Latin Mass?” Napolitano asked. “All of the truths that were held sacred by every canonized saint in the past 400 years were manifested in the liturgy of the same Mass that Fr. John Anthony Perricone so magnificently said earlier today and says every day of the week.”...

“As Chesterton told us, there are an infinity of angles at which one falls, but only one at which one stands. That is Fr. John Anthony Perricone, standing athwart the rain and the wind and the sand and the bending of the Church. He is the bravest, the most articulate, and he teaches us all,” Napolitano said.

### **The Singing of the Creed**

By Aurelio Porfiri

[excerpted from an email received May 25, 2026; also posted on Cantus Substack, May 25, 2026]

I am fortunate to carry out my liturgical service at the church of Santa Maria in Cappella, a church where music is given the place it deserves, even within the context of the Novus Ordo Mass (I do not wish here to enter into the controversy between Novus and Vetus Ordo, though I deeply appreciate and admire the latter as well). Every Sunday it is beautiful to sing both my own compositions and the sacred music handed down to us by tradition. A place of honor, as indeed is required by liturgical documents so often cited and so rarely applied, belongs to Gregorian chant.

This year we are singing *Credo III*, the best-known among the various Gregorian melodies available for the Creed. Official Gregorian chant books indicate that this Creed originated in the seventeenth century, thus in a period not only very late, but already fully within the realm of tonal rather than modal music. Others place the origin of this chant a century earlier. In any case, because of its memorable melody, this version of the Creed became very widespread and today is almost the only version still heard, on the rare occasions when the Creed is sung at all.

Yet this is truly a chant that should never be neglected, considering that the Creed itself originated in the fourth century precisely to affirm the truth of the Christian faith at a time when many heresies were spreading. If we look at our own time, we realize that the situation is not so different.

Some will say to me: “But the Creed is recited every Sunday.” Unfortunately, this observation is often made by those who do not understand the difference between simply reciting and singing. Singing adds immensely to our experience of liturgical texts; it allows them to descend into the soul with greater strength and depth.

Sadly, the failure to understand this has led to the disastrous choices that we still encounter in too many of our churches. People fail to understand that not all music is suitable for liturgical use and that certain kinds of music can actually be harmful. This has been the tragedy of liturgical music over the past decades: the passage from commercially styled music to sentimental music, music that does nothing but weaken Christian virtue instead of strengthening and elevating it.

My experience of singing the Creed every Sunday is truly powerful. It is beautiful to unite in song through a language that is *super partes* and truly inclusive, because even those who are not Italian can join us in professing the one faith. It is beautiful that this union can exist not only across geographical space, but also across time itself, united with all those who throughout history professed their faith through these melodies.

I do not believe that the objection concerning the Latin language is valid. Everyone knows the text of the Creed [in their native language]. [So we know what we are singing about.] Latin should not be seen as an obstacle, but rather as an opportunity to communicate the beautiful and great truths of our faith.

Anyone can perceive the enormous difference made by well-executed singing in the liturgy—a difference that has been deliberately underestimated and which has led us to the sad situation in which we now find ourselves.

### **Books in Stone**

By Michael Pakaluk

[Excerpted from *The Catholic Thing* website as posted June 4, 2026]

Catholics who sometimes worry that the Church is no longer sufficiently bold in its preaching of the Gospel might at least derive some comfort from its buildings. Sacred buildings stand a long time and carry on the convictions of those bolder folks who came before us—unless they are burned down or, in an interesting case, blocked.

Two examples come to mind. The first is St. Paul's Church in Cambridge, Massachusetts, which the parish's website describes as deliberately placed in an "aggressive setting beside an expanding secular university."

The booklet about the construction and design of the church [St. Paul Church, Cambridge, Mass.—Description, Exterior and Interior](#), written by its first pastor, Fr. John J. Ryan, begins with a remark by the then-Cardinal of Boston, William Henry O'Connell: "The edifice you describe, Father Ryan, is a **book in stone**, and must be put into print."

The cornerstone of this exquisitely beautiful church, designed by Edward T.P. Graham, a Harvard graduate and parishioner, was laid in 1916. Its construction, slowed by the Great War, was completed in 1923. Fr. Ryan's booklet describes the Church as placed "at the head of the 'Gold Coast,' a term given to the street on which front the splendid dormitories of the reputed wealthy students of Harvard."

As for this "book in stone," he comments: "St. Paul's Church is the formal expression of an unqualified belief in revealed religion and the Divinity of Christ. Looking at the frieze, this faith is disclosed by the Angel of Revelation supporting a cross; towards the cross are Ancients looking for the salvation that shall be the gift of the cross; and, counterbalancing, are to be seen the Christians who also regard the cross as the source

of salvation and every spiritual good. The tympanum exhibits a beautiful bas-relief bust of St. Paul, the interpreter of the old law and the new law, his finger on the text and the page held open by the sword grasped in his left hand. The text is engraved on the rim of the tympanum and reads; “The church of the living God, the pillar and ground of truth.” (1. Timothy. Chapter III.) The quotation from St. Paul, the Patron of the church, is the key to the complete understanding of everything within and without this temple of God.”

The verse about truth directly confronts Harvard University with its then-new motto of *Veritas*. I say “new” because apparently soon after Harvard’s founding until around 1880, its motto was understood to be a religious expression: either *In Christi Gloriam* (“for the glory of Christ”) or *Christo et Ecclesiae* (“for Christ and his Church”). But in the 19<sup>th</sup> century, “Veritas” was discovered in some old records and came to supplant the older formulations (although combined forms were used also).

When Fr. Ryan placed “the pillar and ground of truth” over St. Paul’s door, Harvard had been proclaiming “truth” without Christ and without the Church for a generation. The inscription answers: truth needs a pillar, even for a university.

Readers who have visited St. Paul’s may be surprised to learn that, when the church was planned, it was understood to be directly facing the university and testifying to Catholic truth rather boldly.

[However, today’s visitor to the area sees the church as being] tucked away behind a tall apartment building (Longfellow Court). This apartment building went up soon after construction of the church started and was completed in 1930—seven years after the completion of the church.

I have heard old-timer locals refer to the apartments as a “spite block.” If spite was the intent, the architecture itself is like a medieval siege and counter-siege. A “slab” was imposed to cover up that “book in stone.”

The other great example is the Cathedral of the Madeleine in Salt Lake City, built at roughly the same time as St. Paul’s (1900-1909) and dedicated by James Cardinal Gibbons of Baltimore. It stands on a hill along South Temple, half a mile from the Mormon Temple Square. On its transept wall, it carries a teaching of St. Paul, directed at those who hold that the angel Moroni delivered a new book of Mormon: “Though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema.” (Galatians 1:8)

But if this cathedral is a book in stone, it is an illustrated book, which teaches the truth through its beauty. Its exterior is Romanesque, built of warm pink Utah sandstone. Its interior is Gothic—vaulted, colored, and bathed in light from Munich stained-glass windows. Its original plain white interior has been transformed by successive improvements into something close to a medieval illuminated manuscript in three dimensions: painted murals covering the walls and ceilings; accents of color throughout; a carved Spanish Gothic reredos; and an altar and baptismal font of Carrara onyx set with glass mosaic. Painted Stations of the Cross by Utah artist Roger Wilson line the nave.

Anyone can walk into the building, wonder at its beauty, draw a comparison with the [Mormon] Temple, and make a judgment.

These generations before us did **not** “build better than they knew” (which was Emerson’s claim in his poem, “[The Problem](#)”). **They built what they knew, while we build worse than we know.** [Emphasis added.]

Is it too much to say that these solid Catholics were very Roman, too, in how they built churches? Bernini’s famous colonnade for St. Peter’s was controversial in its day: might Protestants be able to slander Catholics for wasting money for pomp rather than spending it on the poor? He was insistent that since the Church of St. Peter is, as it were, the mother of all others, it must have a portico that indeed expresses the fact that she, with maternally open arms, receives Catholics to confirm them in their faith, heretics to reunite them with the Church, and infidels to illuminate them into the true faith.

These Catholics built boldly and beautifully because they built with Peter, standing on the Rock and confident in the Truth.

### **Integrity of the Priesthood**

By Bishop Joseph Strickland

[excerpted from <https://pillarsofffaith.net/> April 27, 2026]

Images and reports have been circulating showing an Anglican woman “bishop” offering a gesture of blessing within the precincts of St. Peter’s Basilica. For many among the faithful, this has not been a moment of unity, but a source of deep confusion and sorrow.

As a successor of the Apostles, I am bound to speak – not with harshness, but with clarity born of charity.

The Catholic priesthood is not a human creation. It is a divine gift instituted by Our Lord Jesus Christ, entrusted to the Church, and safeguarded through the centuries with fidelity and sacrifice. The priest, by sacramental ordination, is configured to Christ in a unique and irreplaceable way, acting *in persona Christi Capitis*, especially in the offering of the Holy Sacrifice of the Mass

For this reason, the Church has definitively taught that she has no authority to confer priestly ordination on women. This teaching is not a matter open to change, adaptation, or reinterpretation. It belongs to the deposit of faith.

Because the Eucharist is the true representation of the Sacrifice of Calvary, the priest stands in the person of Christ the Bridegroom, who offers Himself for His Bride, the Church. This nuptial mystery is not symbolic—it is sacramental and real. Any gesture that obscures this truth, or blurs the distinction between valid Holy Orders and those communities that do not possess them, risks weakening the faithful’s understanding of the Eucharist itself.

Because of this, the Church has always guarded with the greatest care both the priesthood and the sacred words of the Eucharist. The priest does not speak at the altar as a mere representative of the community, but *in persona Christi Capitis*—in the very person of Christ the Head—so that when he says, “This is My Body...This is My

Blood...” it is Christ Himself who speaks and acts. If this reality is obscured, or if the form of the sacrament were altered in a way that no longer clearly expresses Christ acting through the priest, the faithful could be led into grave confusion, and the integrity of the sacrament itself could be called into question. For this reason, the Church MUST guard with reverence and fidelity both the reality of the priesthood and the sacred form entrusted to her by Christ.

*It may be said that no Eucharistic celebration took place in this instance, and that what occurred was merely a gesture of blessing. Yet even this cannot be considered lightly. Public gestures within sacred spaces carry real meaning. When a person who does not possess valid Holy Orders is received in a manner that appears to affirm or honor a ministerial role she cannot hold, it risks giving the impression that such orders are recognized or interchangeable with the Catholic priesthood.*

This is a source of confusion for the faithful and a cause of legitimate concern. True charity requires clarity. Respect for persons must never be allowed to obscure the truth about the sacramental reality of Holy Orders, which the Church has received from Christ and does not have the authority to alter.

For this reason, I urge the faithful not only to remain steadfast, but to respond with prayer and reparation. *When confusion touches what is most sacred—when the priesthood and the Eucharist are obscured—the proper response by the faithful is not silence, but love expressed through sacrifice.*

I ask you, therefore:

- To spend time in Eucharistic adoration
- To pray the Holy Rosary with renewed fervor
- To offer acts of penance and reparation to the Sacred Heart of Jesus
- To intercede for priests, that they may be faithful to their sacred identity
- And to pray for the Church, that she may be purified and strengthened in truth

Let us respond, then, not with despair, but with fidelity. Let us cling to Christ, love His Church, and pray for her purification and renewal. May the Blessed Virgin Mary, Mother of the Eternal High Priest, intercede for us, that the priesthood may be renewed in holiness and that the Eucharist may always be adored with the reverence it deserves.

Bishop Joseph E. Strickland  
Bishop Emeritus of Tyler, TX

### **St. Louis IX's Advice on Propriety of Dress**

By Phillip Campbell

[excerpted from the *Catholic Exchange* website, posted April 27, 2026]

One of the great monarchs of Christendom was the pious King of France, [St. Louis IX](#). Reigning from 1226 until his death in 1270 during the Eighth Crusade, St. Louis was a model of Christian chivalry whose virtuous reign set the standard for Christian kingship in the 13<sup>th</sup> century.

It is not Louis's reign we are concerned with here, however, but his observations on the matter of propriety of dress as it relates to one's station in life. It seems that Catholics are perpetually disputing about dress: what is appropriate for Mass, what is modest attire for various occasions, pants vs. dresses for women, and much more. The secular world seems equally confused. Nobody seems to have any propriety in appropriate dress. We see the most debauched rappers loaded down in ostentatious displays of gold while billionaires go about in casual wear trying to convince everyone they are "just one of the boys."

Here is an interesting anecdote from St. Louis's life that offers us helpful guidance on this matter, especially relating to how much is too much when it comes to dress. We read in Jean de Joinville's *Life of St. Louis* that at Whitsunday the saintly French king happened to be feasting with his knights at Corbeil. A dispute arose between Joinville, the king's chief steward, and some other knights over a matter of the propriety of certain kinds of dress. Joinville relates that a knight chastised him for being dressed more richly than the king himself. Joinville relates:

"One Whitsunday the saintly king happened to be at Corbeil, where all the knights had assembled. He had come down after dinner in the court below the chapel, and was standing at the doorway talking to the Count of Bretagne, when Master Robert de Sorbon came to look for me, and taking a hold of the hem of my mantle, led me towards the king. So I said to Master Robert: 'My good sir, what do you want with me?' He replied: 'I wish to ask you whether, if the king were seated in this court and you went and sat down at a bench, at a higher place than he, you ought to be severely blamed for doing so?' I told him I ought to be. 'Then,' he said, 'you certainly deserve a reprimand for being more richly dressed than the king, since you are wearing a fur-trimmed mantle of fine green cloth, and he wears no such thing.'"

Robert's gripe was no mere hypothetical; to dress better than the king could be taken as a grave insult to the royal dignity. Joinville, however, protests his right to dress richly:

"'Master Robert,' I answered him, 'I am, if you'll allow me to say so, doing nothing worthy of blame in wearing green cloth and fur, for I inherited the right to such dress from my father and mother. But you, on the other hand, are much to blame, for though both your parents were commoners, you have abandoned their style of dress, and are now wearing finer woolen cloth than the king himself.' Then I took hold of the skirt of his surcoat and of the surcoat worn by the king, and said to Master Robert, 'See if I am not speaking the truth.'"

At this point the King St. Louis himself got involved in the dispute, along with his two sons, taking first one side, then the other...In the end, St. Louis takes the side of Joinville, admitting that it is right for a man of rank to dress according to his rank, and that it is not fitting for him to dress lower than his station out of some misguided sense of humility. He concludes with this advice:

"'As the Seneschal [Joinville] rightly says, you ought to dress well, and in a manner suited to your condition, so that your wives will love you all the more and your men have more respect for you. For, as a wise philosopher has said, our clothing and our armor ought to be of such a kind that men of mature experience will not say that we have spent too much on them, nor younger men say that we have spent too little.'"

St. Louis is advocating moderation in clothing, neither spending too much money on clothing that it is ostentatious nor spending so little that one looks meager. But notice that moderation for St. Louis is governed by station in life. Always dress with moderation, but “in a manner suited to your condition.” A prince or prelate or person in authority does not exercise moderation by abandoning the dress and symbolic vesture of that authority. This is a statement about respect; the implication is that respect is diminished when a man does not dress according to his station.

Moderation must always be exercised, but St. Louis’ point is that moderation looks different for those in different stations in life. Louis does not insist on an absolute universal standard of dress; he insists on moderation relative to station in life. It is proper for a wealthy man to display his wealth through his clothing. It is proper for a laborer to go about in the clothing befitting a laborer. Louis’s statement that “men of mature experience will not say that we have spent too much on them, nor younger men say that we have spent too little” displays exceptional wisdom—men of maturity are experienced enough to see through facades, and we must therefore be aware that ostentation will be quickly (and disapprovingly) spotted by the wise. The young, on the other hand, are easily impressed by appearances; in moderating our dress, we should not go so far that the young despise our appearance.

If virtue is the mean between extremes as the ancient philosophers teach, then St. Louis wisely locates the virtue of moderation in dress as the mean between the value judgments of the young and the old, as representative of the balance between greatness and humility.

### **“Let’s Sing With the Pope” Teaches Gregorian Chant to Faithful Via Vatican’s Sacred Music School**

By Bénédicte Cedergren

[excerpted from the [National Catholic Register](#) website, posted May 24, 2025]

Pope Leo charmed and inspired the faithful around the world when he sang the Regina Caeli from the loggia of St. Peter’s Basilica. Now, a Vatican-linked project is producing instructional videos for those who want to emulate the singing Pope.

“[Let’s Sing With the Pope](#)”—the name of the initiative—is hosted by Dominican Father Robert Mehlhart, the president of the Pontifical Institute of Sacred Music.

“The Pope appeared on the balcony of St. Peter’s Square, and he intoned the Regina Caeli, and he intoned it very well,” Father Mehlhart, a Dominican priest from Germany with a prominent career in conducting choirs and orchestras across Oxford, Vienna, and Munich, told the Register.

This new initiative invites the faithful to raise their voices in song alongside Pope Leo XIV, who has done so himself several times since his election...

Launched in collaboration with the Vatican’s Dicastery for Communication, the aim of the “short educational video tutorials” on social media is twofold:

The goal is not only to make the rich heritage of Gregorian chant accessible to all, but to “help the people of God sing along with the Holy Father during the upcoming major liturgical celebrations.”

What chants does he choose to teach the faithful? “The answer is very simple,” Father Mehlhart explained. “I teach people those chants that the Pope actually sings. When he sings a new bit, we’re going to teach you to sing with him.”...

With the help of students at the Pontifical Institute of Sacred Music, Father Mehlhart explains how to read and sing simple musical notes, as well as the meaning behind the profound Latin texts.

Israel Echie [one of these students] has been helping the Dominican priest prepare and organize the creation of the videos. According to Echie, Father Mehlhart’s initiative “couldn’t have been more timely.”

“It comes at a time where Gregorian chant seems to be going extinct,”...While Church documents like *Sacrosanctum Concilium* tell that Gregorian chant has “a pride of place in the liturgy,” Echie explained that, “in practice, it is not so.” According to Echie, “Having someone who is bringing [the chant to them], it’s like a revival. Father Robert is reevangelizing the people again, not just on the local level, but globally.”...

“The Holy Father himself is taking the chant seriously,” Echie continued, and “knowing that the Church is hierarchical, the bishops definitely will do the same, down to our local Churches.”

“My hope is that people feel more secure when they are singing,” Father Mehlhart added. “I think lots of people just want somebody to just sing to them the bits so that they can repeat it.” ...

Father Mehlhart continued: “The best comment I’ve read was: ‘Father, you made an atheist sing with the Pope.’ I think that’s just glorious. And it brightens up my heart as a preacher.”

# LATIN LITURGY ASSOCIATION

## Enrollment Form

Please enroll me as a member of the Latin Liturgy Association and send me the quarterly Newsletter (check one):

- via email                       via postal address

Membership choice:

- Individual Annual            \$15.00 (Outside the US, please add \$5.00) Number of years? \_\_\_\_\_
- Family Annual                \$20.00 (Outside the US, please add \$5.00) Number of years? \_\_\_\_\_
- Seminarian Annual         \$5.00 (Outside the US, please add \$5.00) Number of years? \_\_\_\_\_
- Individual Lifetime         \$150.00
- Family Lifetime             \$200.00

I enclose an additional donation of \$ \_\_\_\_\_

Total enclosed \$ \_\_\_\_\_ (Please, all funds payable in USD.)

Personal information (will not be shared outside the LLA):

Name: \_\_\_\_\_

Organization (if any): \_\_\_\_\_

Address: \_\_\_\_\_

Telephone: \_\_\_\_\_ E-mail address: \_\_\_\_\_

How did you learn of the Latin Liturgy Association? \_\_\_\_\_

Do you attend the Latin Mass regularly? \_\_\_\_\_  Ordinary Form  Extraordinary Form

Name of Church: \_\_\_\_\_ City/State: \_\_\_\_\_

Please tell us something about yourself: Background in Latin; any specific skills or knowledge that may be of help to the Association; what you hope the Association can do for you, etc.

**Please complete this form and mail with your donation (check or money order) to:**

**Allison Smith, Treasurer  
21225 Abberley Lane  
Siloam Springs, AR 72761**

**For on-line payment option, go to <http://www.latinliturgy.com> and click on the Membership tab.**

**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.*

**PRESIDENT**

Regina P. Morris  
3526 Oxford Blvd.  
St. Louis, MO  
63143  
[morrisrp@swbell.net](mailto:morrisrp@swbell.net)  
et

**SECRETARY**

William J.  
Leininger, Esq.  
[bill@silaw.com](mailto:bill@silaw.com)

**SEND US YOUR  
NEWS!**

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

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

**VICE PRESIDENT**

James Mooney  
[mooneyjs@aol.com](mailto:mooneyjs@aol.com)

**TREASURER**

Allison Smith  
21225 Abberley Lane  
Siloam Springs, AR  
72761

**WEBMASTER**

Bill Guelker  
[help@extraordinaryform.org](mailto:help@extraordinaryform.org)

**NEWSLETTER EDITOR**

Kelsey Murphy  
[latinliteditor@gmail.com](mailto:latinliteditor@gmail.com)