

Una Voce Arkansas Ozarks Regional Newsletter

<http://www.arlatinmass.com>

Volume 7, Number 1, January 2012



Una Voce Arkansas Ozarks Officers

Dave Sonnier
Paul Dudenhefer
Barb Schoeneberger

Newsletter Editor

Barb Schoeneberger

St. Pio da Pietrelcina Latin Mass Community - Anatomy of a Demise and Next Steps

by Barbara A. Schoeneberger, M.A.

In November of 2011 a perfect storm struck the St. Pio Community and a dream died. A "perfect storm" is an expression that describes an event where a rare combination of circumstances will aggravate a situation drastically. In the case of St. Pio, the community itself perished because of that combination.

In charity we must ascribe good intentions to the priest, the bishop, the FSSP leadership, and, overall, the members of the community itself, even though the pain, sense of abandonment by the FSSP, anger towards some community members, and anger towards Bishop Taylor are raw and real. In charity and justice we must also say that some very bad decisions were made both in content and timing by all parties involved. Regardless, **the permissive will of God is at work here** and what seems a crushing blow actually provides ample opportunities for the spread of the Traditional Latin Mass in both Arkansas and southern Missouri.

Historical Overview

People at St. Peter the Fisherman in Mountain Home were the first in northern Arkansas to ask for the Traditional Latin Mass. Bishop Andrew J. McDonald of Little Rock allowed the Fraternity to come into Arkansas in the early 90s and offer it in North Little Rock. Upon the request of people in Mountain Home who were responding to the Holy Father's 1988 *motu proprio, Ecclesia Dei*, **the Fraternity priest started saying Mass in Mountain Home at St. Peter's almost immediately, flying out of Little Rock every weekend for a Sunday evening Mass.**

Cherokee Village was aided in the beginning by Father Venantius Preske, a diocesan priest who offered the first Missa Cantata at St. Michael on Christmas Day in 1998. Father Mancini, pastor of St. Michael at the time, became favorably disposed to those who wanted the 1962 liturgical books. It was probably the only time in the history of the Cherokee Village location that things went well between the Latin Mass advocates and the rest of the parish. Unfortunately, Father Mancini was moved elsewhere in the early 2000s and life became more difficult for those attached to the TLM.

The first Mass celebrated by the FSSP at Cherokee Village was May 13, 1999, and they began serving Mountain Home from there on Sunday evening. The laity bought the FSSP priests a house in Cherokee Village to allow the priests to avoid the long, winding drive back to Little Rock in the dark, and the Catholics there were fortunate to have the priest for a few days out of the week as well as on Sunday. At one point, however, Bishop MacDonald was going to close the Cherokee Village apostolate because of complaints he received from parishioners over comments the FSSP priest made back then in the local newspaper. However, it was saved by MacDonald's retirement and in the interim, before the advent of Bishop Sartain, the FSSP replaced the priest, sending Father Portzer who patched things up with the new bishop.

Father Portzer wasn't there long, however. The FSSP then sent Father Blust and then Father Eshiwu, a Nigerian, to care for the apostolate for a year or so, and then Father Define who stayed about five years, and then Father Demets. When Father Define was transferred, the FSSP was considering shutting down service to both Cherokee Village and Mountain home because of some of the factors named below. However, after an avalanche of letters from people attending Mass at both locations, they decided to continue and sent Father Demets, a young and energetic priest who they believed would be able to make the apostolate grow. Some sources have the understanding that if things didn't grow under Father Demets, the FSSP was going to terminate service. **In fact, Father Demets posted on Facebook that he had "warned" people both in Cherokee Village and Mountain Home in the past year that the apostolate was in danger.** Sources report that they indeed heard the warnings but were helpless to do anything more than what they were already doing.

It was only a few years ago that the FSSP and current Bishop Anthony Taylor agreed to allow Cherokee Village and Mountain Home to exist as an apostolate separate from the St. John the Baptist Community in North Little Rock, and thus the St. Pio da Pietrelcina Latin Mass Community came to be. (Please read [Father Demets' letter](#) in the September 2008 newsletter. While full of hope, it hints of persistent problems.) From the beginning in the 90s, people moved to both the Cherokee Village area and to the Mountain Home area as well because of the Latin Mass. People also moved away or died, and some left because of irreconcilable differences, but with the formal designation of a Latin Mass Community and the project to acquire or build a church, things appeared to be on track for growth. (Please read the [September 2010](#) newsletter for more on this.) The separation from St. Michael would have greatly reduced constant tension experienced by the community. Certainly a number of the laity went out of their way to advance the apostolate and support Father Demets.

It should be noted that the FSSP apostolate based in Cherokee Village served people from Batesville, Jonesboro, and other towns in Arkansas within about a two hour radius, and Birch Tree and Willow Springs in Missouri. People in the Springfield, Missouri area occasionally drove 3 hours to attend special events such as the yearly Michaelmas Pilgrimage, which also drew people from other southern states. The Mountain Home location attracted regulars from Gainesville, Missouri and other small towns in Arkansas. The sheer numbers of people scattered over a very wide area who have been "displaced" because of the collapse of this apostolate are much bigger than one would think.

It should also be noted that although numbers diminished in both apostolates because of the factors listed below, it does not mean that numbers wouldn't increase if Jonesboro and Batesville were to become Latin Mass locations, and if Mountain Home were restored to regular and more complete service. Both Jonesboro and Batesville are larger population centers with the potential to attract more people. There are also enough people

in Cherokee Village to make it worthwhile to keep a regular Latin Mass going. *Summorum Pontificum* and *Universae Ecclesiae* put the ball in the court of the parish priest to make sure the Mass is made available, and if necessary, the diocesan bishop must facilitate access to it.

The aggravating factors

- **A bad economy and ongoing poor economic circumstances of rural north central Arkansas** cannot be underestimated as a contributing factor to the demise of St. Pio. The Latin Mass group was shrinking not just because people died. People who could flee did so, too, for opportunities elsewhere, and no one with a growing family wanted to move to a rural area with so little opportunity and cultural advantages. Jonesboro and Batesville, however, offered enough opportunity that a stable group continued to frequent St. Michael even though some had to drive up to two hours one way. The economic struggles led to deep stress in families which led to increased need for pastoral attention in a situation where the priest was already spread thin.
- **Poor infrastructure** in a poor state made driving over the narrow, winding roads of the Ozarks from Cherokee Village to Mountain Home tiring and difficult. In bad weather roads are very dangerous. When Father Demets reduced the Masses to once a month in Mountain Home during the summers, the community dwindled. **People who really want the Traditional Mass also want all the sacraments according to the 1962 liturgical books on a regular basis, but sources say that even prior to Father Demets' arrival, service from the FSSP was being cut back.** Apparently some health issues of the prior priest and the need to drive over winding roads in the dark caused him to shorten the time he spent in Mountain Home and made stable relationships difficult to forge. All of Father Demets' good intentions for Mountain Home documented in his September 2008 letter we published came crashing against the hard reality of roads, distance, and finally, his health, just as with the previous priest.
- **Star of the Sea Village** lawsuits and rancor from the 1990s hurt St. Michael Parish, setting the stage for ongoing difficulties and discontent. Star of the Sea Village was founded as a community of Catholics, but things went terribly wrong. Although the issues had nothing to do with the sacred liturgy but rather with real estate, the people involved managed to poison the waters and set the stage for a lot of fighting over every little thing. Some readers might recall articles in the Wanderer covering this ill-fated project.
- **Animosity between parishioners** attending the Novus Ordo and those attending the Traditional Latin Mass could not be overcome in spite of the best attempts by the pastors and some of the laity. A fairly large Catholic charismatic group in the parish peopled by some Star of the Sea residents clashed with Latin Mass attendees in the early days of the Latin Mass arriving at St. Michael. Although the various players changed over the years and their numbers were actually few in comparison to the whole, the sniping was endless with the Novus Ordo

attendees looking for opportunities to make life difficult. Sad to say, some of those in the Latin Mass community didn't always respond well, but **others went out of their way to get along peaceably.** Those in the Latin Mass Community who insisted on voicing criticism of the Novus Ordo, et. al, helped keep the pot boiling. There were always a few people who would get mad and leave as happens in every group. A source stated that recently, the parish council at St. Michael wanted to raise the Latin Mass Community rent from its current level of approximately \$1000/mo. to around \$1200/mo. for Sunday and daily Masses and the use once a month of the kitchen/gathering area in the basement for pot luck after Mass. **Considering the economy and the effort of Latin Mass parishioners to be good renters, their demand appeared to be imprudent and rankled people in the St. Pio community.** Fortunately the pastor of St. Michael told the council he wanted to wait until he had been pastor for awhile and could adequately assess the situation, but the attempt was one more jab the Latin Mass group had to take. Now it is irrelevant because there is no Latin Mass group to pay them any rent at all.

- **A shockingly Protestant spirit persists among some of the laity at St. Michael, particularly, but not limited to, the parish council.** For some unknown reason, many of the laity at St. Michael consider it their duty to order priests around. I personally witnessed the contempt people attending the Novus Ordo expressed for Fr. Atunzu, one of the African priests sent as pastor. A source reports that a parishioner accused Fr. Demets of preaching heresy, not once, but several times. It also seemed that whenever Fr. Demets wanted a big celebration for any special event or feast day, some extremely urgent painting and maintenance had to be done on that exact day so that the church was unavailable. Some of the people at St. Michael spoke to him as if he were not even a priest, according to several sources.
- **A priest under increasing stress** from trying to handle a set of circumstances, some of which he could not control, led to declining health and some bad judgment calls. No one can deny that when Father Demets came to Cherokee Village he had every intention of having the apostolate grow. He threw himself into pastoral work with every ounce of energy he had. We recounted in the December 2011 newsletter much of what he accomplished, but it was at a price. Father was naturally loveable and engaging, but he openly admitted that he had a short fuse. As time went on the short fuse shortened more according to a number of sources. These blow-ups drove a few families away. Stress also showed up in health issues which caused him to be unable to meet all of his many commitments. Some of the Mass times were switched to times inconvenient for travelers from Batesville and Jonesboro. At one time a large number of people would attend First Friday at 7:00 p.m.; when it was switched to 2:00 p.m. few people were able to attend. Often daily Masses were cancelled due to the priest's health according to a source. The move of St. John Bosco Academy to Batesville for the 2011 fall semester, while wise for the good of the children and teachers, added a lot of miles and time to his schedule, increasing pressure. It may be also

that a factor in his stress and decline in the ability to fulfill his duties more easily was the major difference between the culture in France and the culture of rural Arkansas according to one source. Some people can adapt to these kinds of situations and others struggle. Towards the end, Father was, by most accounts, struggling, although he was still full of good will. Anyone who has been under a great deal of stress knows that health and good judgment decline until relief comes.

- **Apparently erratic behavior by Bishop Taylor** caused confusion, uncertainty, and uneasiness in St. Pio. Two years after he arrived to begin serving Cherokee Village and Mountain Home as a separate apostolate from Little Rock, Father Demets acquired permission from the Superior General of the FSSP and from Bishop Taylor to start raising money for a separate church for St. Pio. The apostolate published information concerning finding or building their own church. One source reported that Bishop Taylor came to Cherokee Village and looked with Father Demets at a protestant church that was up for sale. **For sure the FSSP never establishes a Latin Mass Community and moves to the level of raising money for a church unless the bishop has agreed.** Everyone, including Father Demets, was shocked and utterly mystified when in September 2011 Bishop Taylor disclaimed any knowledge of having given permission for St. Pio to find or build its own church and become separated from St. Michael Parish. We don't know if said permission was ever confirmed in writing, but the bishop's profession of ignorance came in a letter to Father Demets and was very upsetting to him and participants in the apostolate considering all the hard work expended to make things better for the St. Pio community.
- **Gossip** enabled the axe to fall on Father Demets in early November. "Loose lips sink ships" is a saying from World War II, and gossip was the proximate cause of the sinking of the St. Pio apostolate. Only three people were actually present in the sacristy the August day of "the slap", but the people in the church praying the rosary heard Father Demets' yelling, a source confirmed. Since he posted about this on Facebook himself and permitted comments from his parishioners it is not a secret. For most people it was a non-issue, but somebody was keeping it alive in the Latin Mass community and somebody unknown got wind of it because of gossip. In early November, over two months after the incident, some unknown person reported it to Bishop Taylor.
- **Bishop Taylor's handling of the situation** was the immediate cause of the FSSP withdrawing from the apostolate. **Nowhere in the Dallas Charter or in subsequent documents from the USCCB are bishops required to send out press releases to all surrounding media outlets the minute they receive a complaint about a priest and before it can even be investigated by a proper authority.** A vile anti-Catholic organization called SNAP got in on the deal and tried to stir up more trouble. Although the Arkansas family services department investigated for two days and found no cause to bring charges, Father Demets' reputation was permanently damaged. **Yet Bishop Taylor fully expected that**

the FSSP would send another priest to take care of the apostolate. This was clear from the letter he sent to the people announcing Father Demets' suspension.

A few of these aggravating factors could have been dealt with effectively, but the collection of them and the persistence of them made for exactly the disaster that occurred.

Why Father Demets had to leave

When Father Demets was cleared of any criminal wrongdoing, **Bishop Taylor refused to restore his faculties unless he went to [St. Luke Institute](#).** Father Demets posted this on Facebook, saying that he declined. In fact, the FSSP is solely responsible for the welfare of its priests and the priest and the Fraternity Superior General are the ones to decide what care should be given. Since his faculties would not be restored unless he went to St. Luke, the FSSP had to remove him and the mutual decision was made to return him to France.

Why the FSSP abandoned the St. Pio apostolate

When FSSP Superior General Father Berg met with members of the community to tell them that the apostolate would be closed and that no consideration would be made to keep it open, he openly said, according to a source present at the meeting, that **it was because of the way Bishop Taylor treated priests.** He also said that the welfare of the FSSP priests is paramount. **The FSSP has a canonical duty to properly care for all the priests incardinated in it,** and obviously this meant sending Father Demets back to France where he will serve with two other FSSP priests in an apostolate. He will be much happier there and a lot less stressed. Those who loved and appreciated his work are happy for him.

Whether or not the FSSP actually had another priest available to send to keep the apostolate open we do not know. Father Berg mentioned that **the apostolate was too big for one priest and too small for two.** The rules governing the placement of priests by the FSSP say that **there should be at least two in every location.**

Over the years, in order to serve all those wanting the Traditional Latin Mass, **the FSSP has sometimes set this rule aside temporarily as it did in Arkansas.** In many apostolates, deacons were sent to help priests, and sometimes seminarians were posted at apostolates for a short time to provide the common life the FSSP priests are required to observe. Many FSSP priests over the years have extended themselves almost beyond reason while they served alone as Father Demets did because of their commitment to the people.

According to an FSSP priest, the only other apostolate in North America that the FSSP had to abandon was Toronto, Canada, which is a large metro area and which should have worked out but for certain reasons did not. It has only a few rural apostolates in North America, and all but St. Pio are in fairly close proximity to larger metro areas or have significant numbers, such as Maple Hill, Kansas which accommodated people who disassociated themselves from the SSPX in St. Mary's, Kansas, attracted others to the area, and is within 45 minutes of Topeka, the capital. St. Pio had none of these advantages.

The FSSP made other exceptions to its policies with Father Demets, no doubt with the good intention of making things easier for him and enabling the kind of growth they desired, but in the end they were no more successful with those than the exception they made to staff the apostolate with only one priest. The ground is now littered with casualties.

After over twenty years of existence and experience in many locations, the FSSP has determined that it needs to move in the direction of locating in larger metro areas where it can staff the apostolate with at least two priests and where the situation favors continuing growth . The Cherokee Village/Mountain Home situation no longer made sense for them to continue because of the many aggravating circumstances mentioned above and the new direction they are taking. They gave many years of service in northern Arkansas and the decision to end it has been as devastating to the people as divorce is to a family because of its abruptness. **If a mere six month notice of departure had been given, everyone would still not be happy, but at least orderly preparations could have been made with Bishop Taylor to continue the availability of the Latin Mass and other 1962 sacraments without interruption.** Why the FSSP was unable to do this is unknown. The abruptness of their departure will take awhile for people to get over, and has caused some loss of confidence in the FSSP.

Bishop Taylor's Policies

In an interview when he was appointed bishop, Taylor stated that it was Dr. Martin Luther King, Jr. who inspired him to become a priest. He is a social activist with a strong partiality to Hispanics as evidenced by setting the offering of Spanish Masses in the diocese ahead of accommodating the people who had been literally begging for the Traditional Latin Mass in northwest Arkansas for years - even under the reign of his predecessor. Finally, after the intervention of Rome, Catholics there have the Latin Mass in Tontitown.

After *Summorum Pontificum* was released, Father Arakel of the Indian Missionary Society began offering the Traditional Mass in Berryville, just south of the Missouri border, and did so for over a year. People from the Springfield, Missouri area attended the Mass as well as locals and people from the Fayetteville area. The nearly straight shot down highway 65 from Springfield shortened the time it took to cover over half the distance before driving the curving, narrow double lane roads of northern Arkansas. However, the IMS allows their missionaries to remain in a mission for only a few years, after which they must return to India. About six months before Father Arakel was due to return to India, Bishop Taylor transferred him to northwest Arkansas where, according to a source, he became a "floating" priest, covering for pastors there who were sick or on vacation or on other leave. He had no opportunity to celebrate the Latin Mass in northwest Arkansas even though he would have liked to.

The bishop made no provisions for the continuance of the Latin Mass in Berryville. Whether or not the people attending it asked for it to be continued is unknown, but there are, in fact, people there who would support it.

Currently about 4-5 diocesan priests in Arkansas know how to say the Traditional Mass a source confirmed, and probably more would be interested in learning if given the opportunity. For various reasons, the priests who know how to celebrate it are currently unable to offer it.

The manner in which Father Demets' case was handled appears to be diocesan policy. **It is dangerous for all the priests of the diocese who, upon any allegation, are immediately presumed guilty and their reputations publicly trashed before their innocence can be proved.**

What Bishop Taylor could do for his flock if he wills

The diocesan bishop is 100% responsible for access to the sacraments and *Summorum Pontificum* and *Universae Ecclesiae* make it clear that the Pope wants people to have the Extraordinary Form liberally. In fact, Pope Benedict XVI has said that he wants **every parish to have both forms of the Roman rite as reported by Cardinal Castrillón Hoyos, former head of the Ecclesia Dei Commission in Rome.** If a bishop wishes to contract with a priestly society which specializes in the 1962 liturgical books such as the FSSP, he can certainly do so. But if he can't avail himself of their services, he must provide it through his diocesan priests, **creating a climate where the priests interested in it can offer it without fear of reprisal from fellow priests, laity, or even the bishop himself.**

1. **In keeping with his precedent** of ordering all, or nearly all of his diocesan priests to go to Mexico for some months to learn fluent Spanish to serve the Hispanics of the diocese, **Bishop Taylor could send all of his diocesan priests who want to learn the Extraordinary Form to St. John Cantius in Chicago or to the FSSP seminary in Denton for a thorough grounding and expert help.** The bishop could also avail himself of the Institute of Christ the King, Sovereign Priest, at St. Francis de Sales in St. Louis. It would be a lot cheaper than the cost of sending priests to Mexico to learn Spanish. It is to his credit that he has already assigned one diocesan priest to learn the Traditional Mass in Little Rock from the FSSP priest there, and will be providing Cherokee Village with that priest starting in June according to correspondence sent to a former St. Pio member. Why it is taking six months is unknown.
2. At least **one parish in every deanery could be designated as the central point for the Extraordinary Form and preparations for a worthy celebration of it at least weekly if not daily could be accomplished over time.**
3. Building on the deanery idea, **at least two priests in every deanery should be competent to offer the Extraordinary Form so the people don't have to worry about erratic scheduling.** If all the Spanish Masses in the diocese are backed up by more than one priest, so should the Latin Masses be.
4. Take care to ensure that **towns that are served by hospitals and colleges/universities all have a regular time for the Extraordinary Form on a weekly basis at least.** These are population centers that will attract people who want the Latin Mass and sacraments and provide opportunities for young people to discover this treasure of the Church.

In other words, **a proactive plan with benchmarks for completion** would go a long way towards easing the hurt and anxiety experienced by the former St. Pio people, and longing for the Extraordinary Form on the part of other faithful in Arkansas. This could be worked on with input from the priests and people who will attend the Latin Mass regularly. Once in place, provision for it would be easy to include in the bishop's other staffing considerations. Bishop Taylor could make a program for access to the Extraordinary Form a model for other bishops to follow. **By his words, actions and policies he can go a long way towards stopping the nasty attitudes many parishioners in his diocese have towards the Extraordinary Form, those who attend it, and the priests who offer it.**

The times in the Church

We are, without a doubt, in the time of the "Great Apostasy". We are also in the time of the beginning of the "Great Restoration". This time could be named "The Wars for Orthodoxy". In every war there are casualties, dreams are destroyed, and the landscape is forever changed. The fate of the St. Pio Latin Mass Community is a perfect example.

We didn't choose to be born in these times, God did for us. That means He has a plan for each person to cooperate in a specific way to restore our Catholic identity and spread Catholic truth. **Now, in Arkansas, is the time to move forward to fulfill Pope Benedict XVI's intentions given in *Summorum Pontificum*.** Looking back is only useful to avoid the repetition of past mistakes. The laity must act with determination and not get stuck in a dark place where grudges sap the energy to change things for the better. Father Demets' September 2008 letter provides sage spiritual advice which everyone who desires to establish a stable Latin Mass community should observe.

In the [December newsletter](#) we published a diagnostic tool to assess the health of any Latin Mass group. The laity can benefit greatly by using it and avoiding the repetition of the same problems that have been experienced in Latin Mass groups all over the world and in St. Pio's. Prevent them as far as possible from the start.

If you are seeking to have the Extraordinary Form offered in your area, please review the article in our [August 2011](#) newsletter on how to obtain access to the Traditional Latin Mass. Review the text and commentary of *Universae Ecclesiae* in the [June-July 2011 issue](#). Yes, it is work to obtain access to the Extraordinary Form: work for the committed. The effort demands prayer, humility, and generosity of spirit along with plenty of footwork and diplomacy. Just remember, nothing is impossible with God.



An Interview With Dave Sonnier Concerning Practical Matters Involving the Close of St. Pio's

I sent some questions to Dave Sonnier that I thought people would need answers for and he graciously answered them. Here is the written interview:

1. Why did the FSSP pull out after what, 12 - 13 years? This is very unusual for a long standing apostolate to be abandoned.

Actually I think you've answered that question in much more detail than I'm capable of. We live in Batesville, an hour from Cherokee Village, so I'm not aware of everything that happens there. The only thing I would add, and I regret to have to say it, is that I think the FSSP sensed that they were simply not welcome. I will not speak about the Diocese of Little Rock; there are obviously some serious problems and they will need to be dealt with by people in Rome. I refer to some of the people, both priests and laity at both Saint Michael's in Cherokee Village and Saint Peter the Fisherman in Mountain Home who made it clear that they accepted neither *Ecclesia Dei Adflicta* nor *Summorum Pontificum*. You've already provided some examples, and I could provide more but it's not necessary. To be honest, I've never felt quite welcome at St. Michael's either, even though I was on the parish council for several years.

On the other hand, I don't believe in running away from difficult responsibilities. I happen to personally disagree with Fr. Berg's decision. To me it could be considered analogous to abandoning my children and leaving town just because life is hard. In fact, when Fr. Berg was here to make the announcement of the closing of the St. Pio Community, a member of our community asked him whether this was analogous to abandoning one's children. Fr. Berg's response was that it wasn't a good analogy because it's not right for his priests (Fr. Demets, in this case) to be alone. In that case, isn't this analogous to a *single parent* abandoning his or her children?

But from Fr. Berg's point of view, protection of his priests trumps everything else. The ideal apostolate, like the one in France that Fr. Demets is going to, has several priests and several hundred faithful. The ratio is the same as what Fr. Demets had here: one priest for about 150 traditional Catholic faithful. But here, Fr. Demets was alone; in Saint Etienne he will be with several other priests. Fr. Berg believes that this community life is more important than anything else, thus Mountain Home and Cherokee Village are poor choices of locations for FSSP apostolates. The FSSP will only be considering well-populated urban areas in the future.

2. What is going to happen to the money raised for the St. Pio Church? Canon law says something about returning funds. Who has the control over the funds? The diocese? The FSSP? St. Michael Parish?

The money in the building fund is going to be held in an account managed by Fr. Ryan in North Little Rock. Questions about it can be directed to him. Saint Michael's has nothing to do with it; the purpose of the building fund was to get out of Saint Michael's where we were being charged rent that we believed was unnecessarily high.

3. What will happen to the items that belonged to St. Pio for celebrating the Mass?

The items are to be held in Little Rock until some determination can be made as to the provisions of the Extraordinary Form of the Mass in this region.

4. What are people doing to obtain the Mass in their area? I saw contacts listed on the St. Pio web page and will check it again. It looks like people from Missouri are trying to get Bishop Taylor to provide for Mountain Home, but since they live in the Springfield/Cape diocese Bishop Taylor may not feel any obligation.

Every Catholic that appreciates the traditional Mass should simply request it. There is no reason to panic over the temporary loss of the Mass at Cherokee Village or Mountain Home. We are living in an era in which the Church is governed by *Summorum Pontificum*, which gives us a right to petition for the Extraordinary Form and which gives the diocese the obligation to find a way to make it available. It is no longer necessary to pack up and move to another state to find a Latin Mass.

Until now, people have been willing to drive extremely long distances because of the FSSP apostolate in Cherokee Village. Now, I expect that people will begin requesting the

Extraordinary Form closer to home. This is your right as a Catholic, and if everyone who has any appreciation for the Latin Mass petitions for it, it will become available. Begin by asking the local priest, then petition the diocese, and finally write to the Holy See if necessary. All of this must be done respectfully and patiently, of course. I will be happy to provide advice to anyone who chooses to petition in this manner, as long as they intend to follow through and as long as they are not expecting me to actually do the work for them.

Bishop Taylor has responded to the requests he has received thus far by stating his intent to assign a priest to offer the Latin Mass in Cherokee Village starting as early as June 2012. Of course we are all grateful that he is responding to the requests, but given that the majority of the people in the Cherokee Village apostolate were driving from somewhere else, he may find that this will not put an end to the requests from the faithful.

5. What will happen to the arlatinmass.com web site? Should I keep that address in the heading of the newsletter?

Our web page at www.arlatinmass.com has been revised. We currently have the following announcement on this web page:

On December 1, 2011 the St. Pio da Pietrelcina Latin Mass Community was closed. If you have any questions concerning the former community please direct them to Father Ryan, the F.S.S.P. chaplain of the St. John the Baptist LMC located at St. Patrick's Catholic Church in North Little Rock, Arkansas @ 501-812-9155 or fssp-arkansas@comcast.net

We will continue to maintain this sites "Recommended Links" in an effort to help those who have a desire to attend the Extraordinary Form of the Mass. Efforts are underway as of December 1st to have the Extraordinary Form of the Latin Mass said within the state of Arkansas in Batesville, Mountain Home, and Jonesboro. If you are interested in lending your support to these efforts, please contact the following individuals and they will add your names to the faithful seeking the Latin Mass as provided for under the Moto Proprio, "*Summorum Pontificum*".

In Batesville: Mr. David Sonnier: 870-834-1541 or david.sonnier@lyon.edu

In Mountain Home: Mr. Jim Bogowith: 417-679-3083 or bogey@webound.com

In Jonesboro: Mr. John Kazyak @ 870-740-9681 or jkazyak@gmail.com

In Hardy: Mr. Jim Cunningham @ 870-258-3146 jcunningham000@centurytel.net

Of Father's legacy, what remains is the school, Saint John Bosco Academy. Our obligation to educate our children remains in effect. For the time being, we intend to make periodic trips to Little Rock with the school children. We are exploring alternatives for the school chaplain and Mass, but our intent is that it will maintain the traditional spirituality, centered around the Extraordinary Form of the Mass. At this point, the children are getting an excellent insight into how people have to make some sacrifices in order to have access to the Extraordinary Form of the Mass.

We currently have 22 students, three full-time faculty and four part-time faculty, and we're in the third year. The school is now located in Batesville. It was at the Ave Maria Hall of Star of the Sea Village for the first two years; we made the decision to move it at the beginning of this academic year because some of the families affiliated with the school left Star of the Sea last year and we were able to pick up additional students by relocating to Batesville.

Our students receive an excellent classical education. Despite the loss of Fr. Demets, the school has held together and we intend to persevere. Hopefully soon, God willing, we will soon have another chaplain. Until then, we continue to ask for the intervention of the patron of our school, St. John Bosco.



News and Notes



Carmel of St. Anne closes permanently in Springfield, MO

This Christmas I received a card and letter from the Mother Superior of the Carmel of St. Anne. Several years ago only four nuns remained in a community founded in 1964. Because they were unable to attract vocations, the four sisters went to live with the Carmelites in Jefferson City to pray to know God's will. Between then and now, another of their number passed away, leaving only three. Mother Marya announced that one of the sisters will remain as a member of the Jefferson City Carmelites while she and another sister will become part of the Carmelites in St. Louis. They are selling part of the monastery land but donating the convent and some of the surrounding land to the diocese of Springfield/Cape Girardeau for the bishop to use as he sees fit.

I remember attending many Sunday and holy day masses at the Carmel of St. Anne. It was the only place in the entire city of Springfield where we could attend a First Saturday Mass. The death of this monastery is but one more casualty of the evil post-Vatican II spirit, leaving the diocese with the Trappists of Ava as the sole contemplative community, and they, too, are dying out.

Contemplatives are called the heart of the Church. Their presence in a diocese is silent and hidden from the naked eye as is a heart. Their job is to pray, do penance, and sacrifice for the good of the Church and especially the diocese in which they reside. They support the active apostolates with their prayers. To lose a contemplative monastery is a grave blow to the spiritual life of a diocese.

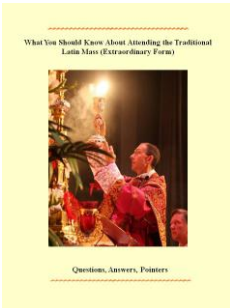
Please pray that Bishop Johnston will recruit Carmelites of strict observance or some other contemplative community for his diocese as part of rejuvenating the Catholic faith.

Bishop Johnston appoints a new Director of Diocesan Liturgy

The best news possible for the Benedictine reforms and for the Traditional Latin Mass in the Springfield/Cape Girardeau diocese is the appointment of Father David Dohogne as the new Director of Diocesan Liturgy. Father Dohogne was the first diocesan priest to encourage me in the founding of Una Voce Springfield in 1999. He is knowledgeable in all aspects of the correct celebration of the Novus Ordo (say the black and do the red) as well as being positively disposed to the celebration of the Extraordinary Form.

Things will not change over night in the diocese, but there is good reason to hope for a much brighter future regarding the sacred liturgy. Father is responsible for three or four parishes and a school in the Dexter-Malden-Caruthersville area so his time is quite precious. He is a very reliable priest to consult on Catholic teaching and favors traditional Catholic practices. Please pray for Father Dohogne as he assists Bishop Johnston in his task of improving diocesan worship.

Tips for Participating in the Traditional Latin Mass



Newcomers to the Traditional Mass often feel awkward and uncomfortable. If they are from parishes celebrating the Novus Ordo in English *versus populum*, Latin isn't the only foreign element. If they are non-Catholics who have not studied Catholic theology of the Eucharist they will find much that bewilders.

Newcomers are a great opportunity for Latin Mass groups to extend a wonderful welcome. If you want to help first-timers, or if you have friends who are curious and want to join you at Mass, this **free ebook** will help prepare them to have a good first experience. It can also be a discussion starter for groups studying the Traditional Latin Mass. You can download it here:

<http://www.mediafire.com/?no0eifjsxabei4>.

This is something you'll want to share with others. Since it was uploaded in February, more than 1500 people have downloaded it. **Let's don't keep the Traditional Mass a secret.** Invite your friends and offer them this booklet. Don't let non-Catholic Christians outdo us in evangelizing.

Rorate Caeli Purgatorial Society

Click on this link: <http://rorate-caeli.blogspot.com/search/label/Purgatorial%20Society> to contribute names of loved one who have passed away so the priests offering the Traditional Mass for the Purgatorial Society may pray for them. This is a worldwide endeavor for the Poor Souls.

To enroll family and friends, email Christopher Paulitz at cpaulitz@yahoo.com.

Barb's Custom Shop



If you shop Amazon, please enter through my store to help finance this newsletter.

I have recommended hand-selected items for Catholic spiritual growth and you can enter the Amazon marketplace to get anything else you want. If you need to shop, **starting with my store helps finance this newsletter.** To shop, **click here:**

<http://astore.amazon.com/sufwitjoy-20>. While you're there, please check out my blog, www.sufferingwithjoy.com/blog/, and leave a comment if you are moved to do so. Reader participation is always welcome.

**That Thou wouldst vouchsafe to humble the enemies of Mother Church.
(priests of Dachau Concentration Camp, 1939-45)**