

# CHRISTIFIDELIS

TO DEFEND CATHOLIC TRUTH AND UPHOLD CATHOLIC RIGHTS

September 14, 2007

Exaltation of the Cross

Vol. 25, No. 5

## Observations On The Apostolic Letter *Summorum Pontificum*

By the Saint Joseph Foundation Staff

[Most *CHRISTIFIDELIS* readers are aware of and — I assume — welcome the Holy Father's decision to "liberate" the use of the 1962 *Missale Romanum*, which he calls an "extraordinary expression" of the Church's "Lex orandi," or Law of prayer. The Missal promulgated by Pope Paul VI, often and inaccurately called the "Novus ordo," is the "ordinary expression" of the same Law.

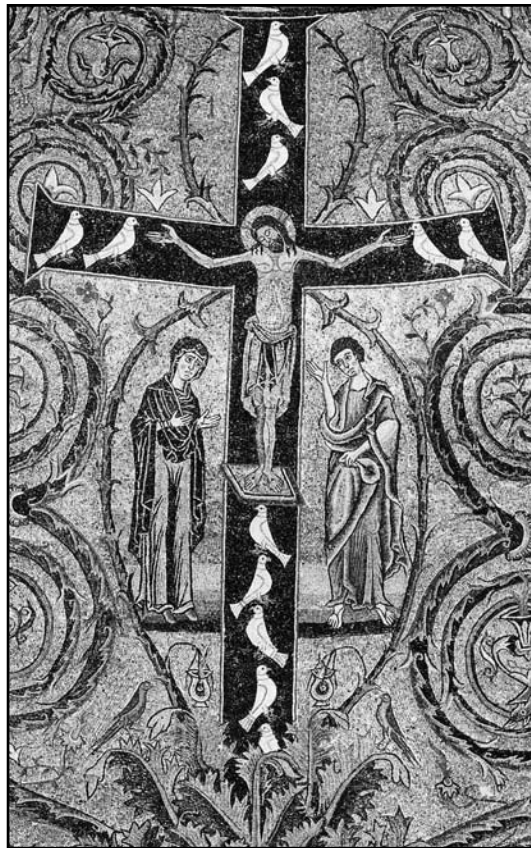
This entire issue is devoted to the Apostolic Letter *Summorum Pontificum* (SP). On pages 3 through 6 you will find unofficial English translations of SP as well as the accompanying letter from Pope Benedict XVI to the bishops. If you are interested in the effects SP might have on our spiritual lives at the parish and diocesan levels, I urge you to become familiar with both.

The rest of the issue contains some general observations, canonical and otherwise. We will not present a detailed canonical analysis of the legislation here because we believe that it would be of limited interest and usefulness to our readers. We are now devoting a good deal of time and energy to do a detailed analysis in order that the Foundation will be prepared to assist Catholics whose rightful access to the extraordinary expression of the Roman Rite is being blocked.

In this article, we will not attempt to compare the merits of the two expressions of the *Lex orandi*. This has already been done at great length by others. Rather, our purpose is to look to the future and point out ways for faithful Catholics to help transform their hopes and the expectations of the Holy Father into reality.

Finally, instead of having separate "Straws in the Wind" we are going to incorporate them within the lead article. This very popular feature will appear in its usual form in the next issue. CMW]

On July 7, 2007, Pope Benedict XVI signed what many believe to be the most significant pontifical legislative pronouncement since Pope Paul VI issued the Apostolic Constitution *Missale Romanum*, which presented the plan of a new Roman Missal, on April 3, 1969. The Apostolic Letter *Summo-*



*rum Pontificum* was given by the Holy Father on his own initiative (*motu proprio*). This is the most common form used by recent pontiffs to promulgate laws. An Apostolic Letter may be less solemn than an Apostolic Constitution; but it is no less a law and no less binding.<sup>1</sup> It is our hope that, in addition to its other salutary effects, SP will introduce an element of justice to certain aspects of ecclesial life where for forty years it has been almost entirely lacking.

### *Liturgical Injustices*

Although *Missale Romanum* was issued in 1969, its effects were not apparent until the following year, when the new Roman Missal was promulgated and approved vernacular translations became available. At that point, celebrations according to the 1962 Roman Missal effectively vanished. Many good Catholics mourned the passing of the venerable form of worship and their sense of sadness at the loss of beauty and reverence soon gave way to feelings of bewilderment, dismay and resentment as unauthorized changes to or abuses of the 1970 Missal and its

subsequent editions spread like wildfire to the point where they became the rule rather than the exception. Catholics have a right to worship only according to the liturgical books and lawful norms established by the competent authorities; not according to the whims of celebrants, liturgy committees or the speculations of liturgists.<sup>2</sup>

Attempts were made to bring an end to or at least control liturgical abuses. Pope John Paul II issued the Apostolic Letter *Dominicae cenae* in 1980, followed by the Instruction *Inaestimabile donum*. Twenty-three years later, on April 17, 2003, he issued the Encyclical *Ecclesia de Eucharistia* and he signed the Instruction *Redemptionis sacramentum* on March 24, 2004. As far as we could see, the 1980 Instruction did not bring an end to or even noticeably reduce incidents of liturgical injustice. We were worried that *Redemptionis sacramentum* might have

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that there was not much that was worthy in the life of the Church until after Vatican II. The following were taken from the many reports received by the Foundation.

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From a Catholic News Service Column in *The Tidings*, Newspaper of the Archdiocese of Los Angeles, August 17, 2007:

## Will anyone come?

By Rev. Peter J. Daly

The parish just to the west of mine has been celebrating the pre-Vatican II Latin Mass for more than 15 years. The pastor has special permission granted years ago by the former Archbishop of Washington, Cardinal James Hickey. He is also one of the few priests around who remember the pre-1962 ritual.

Almost nobody comes. He gets about 30 people per Sunday, even though his is the only Latin Mass for at least 40 miles around in an area that encompasses more than 20 parishes.

Most of the people who come are elderly. They like this Mass because it is quiet and short. It reminds them of the old days. A few young people come once in a while out of curiosity. They do not come back often.

My neighboring pastor is a bit exasperated with the whole thing. It means a lot of work for him. Under the old liturgy the priest did just about everything. The people who come to the Latin Mass like that part of the tradition just fine. They don't think they should have to do anything but show up. After all, it is the priest who says Mass. They are just spectators.

Before Vatican II's reforms, there were no lectors or Eucharistic ministers. The servers said most of the responses. A lot of the prayers were said "sotto voce," i.e., inaudibly.

For my neighbor, the extra liturgy means that he has had to move the altar used for the Mass facing the people. (He has recently stopped doing this because nobody showed up to help him.) Then he has to set out different books and change into different vestments.

Most inconvenient of all, he has to prepare and preach a different homily.

Why a different homily? Because there are different readings. In the pre-1962 liturgy there was a one-year cycle of readings. We read only an Epistle and Gospel. There were no readings from the Old Testament. We didn't hear much of the Bible and it was heard in Latin.

Since the reforms of Vatican II our book of readings for Sundays (Lectionary) has a three-year cycle, which includes readings from the Hebrew Scriptures. So my neighbor can't even preach the same homily for the Latin and English Masses on most Sundays.

A few folks from my parish go over to my neighbor's parish for the Latin Mass. Mostly they are quite elderly. They don't like all the singing at my parish. They don't like shaking hands. They don't like Communion in both forms. They don't like having three readings.

They tell me what they like most about the Latin Mass is that they can get in and get out in less than 45 minutes. They put a high premium on speed. A good liturgy is a short liturgy.

*(Continued from page 1)*

actually produced similar results; but the Saint Joseph Foundation has seen a decrease in the number of requests for assistance related to this problem. We do not know the reasons for this or if it reflects what is actually happening at the parish level; but we do have evidence that the right of the faithful to proper and lawful worship is still being violated.

After 1984 we began to see injustices in connection with the limited use of the 1962 Missal as well. The licit celebration according to the earlier Missal all but ceased for a period of approximately fifteen years, from the time of the introduction of the 1970 Missal until the issuance of the Indult *Quattuor abhinc annos* on October 3, 1984.<sup>3</sup> In 1980 Pope John Paul II had invited the world's bishops to report on how the 1970 Missal had been received, whether there was any resistance to it or if there were other difficulties. The responses were summarized by the Congregation for the Sacraments and Divine Worship in this way: *As regards the 'Tridentine Mass,' the Episcopate in its entirety considers this to be a practically non-existent problem and, in general, the Bishops are opposed to concession of the old rite side by side with the liturgical books restored by Vatican II.*<sup>4</sup> Perhaps the Pope did not entirely share this view because on October 22, 1984 the Holy See granted the Indult allowing celebration of Mass according to the 1962 Missal; albeit with restrictions. Four years later, in the Apostolic Letter *Ecclesia Dei adflicta*, the Holy Father called for a *wide and generous application of the directives already issued some time ago by the Apostolic See, for the use of the Roman Missal according to the typical edition of 1962.*<sup>5</sup> Despite the clarity of the Pope's words, not all bishops responded in a spirit of generosity. Some in the U.S. simply rejected out of hand requests for such use from faithful Catholics. Others gave grudging approval and limited celebrations to inconvenient times and out-of-the-way places. As of July 1, 2007, almost twenty-three years after *Quattuor abhinc annos*, 104 out of 177 territorial sees in the United States allowed at least one celebration according to the 1962 Missal every Sunday; twelve other dioceses allow it less frequently and in sixty-one it does not occur at all.<sup>6</sup> We are not saying that all the dioceses in the latter category are against the celebration of the older Missal; there may be other reasons for this.

### July 7, 2007

After over a year of speculation and rumors of its impending release, SP finally saw the light of day. Our impression is that it was most welcomed by those Catholics who do their best to adhere to the traditional teaching and discipline of the Church and criticized by those who follow the "party line"

Saturday, July 7, 2007

Summorum Pontificum - English

APOSTOLIC LETTER

**SUMMORUM PONTIFICUM OF THE SUPREME PONTIFF**

BENEDICT XVI

GIVEN MOTU PROPRIO

Up to our own times, it has been the constant concern of supreme pontiffs to ensure that the Church of Christ offers a worthy ritual to the Divine Majesty, 'to the praise and glory of His name,' and 'to the benefit of all His Holy Church.'

Since time immemorial it has been necessary — as it is also for the future — to maintain the principle according to which 'each particular Church must concur with the universal Church, not only as regards the doctrine of the faith and the sacramental signs, but also as regards the usages universally accepted by uninterrupted apostolic tradition, which must be observed not only to avoid errors but also to transmit the integrity of the faith, because the Church's law of prayer corresponds to her law of faith.' (1)

Among the pontiffs who showed that requisite concern, particularly outstanding is the name of St. Gregory the Great, who made every effort to ensure that the new peoples of Europe received both the Catholic faith and the treasures of worship and culture that had been accumulated by the Romans in preceding centuries. He commanded that the form of the sacred liturgy as celebrated in Rome (concerning both the Sacrifice of Mass and the Divine Office) be conserved. He took great concern to ensure the dissemination of monks and nuns who, following the Rule of St. Benedict, together with the announcement of the Gospel illustrated with their lives the wise provision of their Rule that 'nothing should be placed before the work of God.' In this way the sacred liturgy, celebrated according to the Roman use, enriched not only the faith and piety but also the culture of many peoples. It is known, in fact, that the Latin liturgy of the Church in its various forms, in each century of the Christian era, has been a spur to the spiritual life of many saints, has reinforced many peoples in the virtue of religion and fecundated their piety.

Many other Roman pontiffs, in the course of the centuries, showed particular solicitude in ensuring that the sacred liturgy accomplished this task more effectively. Outstanding among them is St. Pius V who, sustained by great pastoral zeal and following the exhortations of the Council of Trent, renewed the entire liturgy of the Church, oversaw the publication of liturgical books amended and 'renewed in accordance with the norms of the Fathers,' and provided them for the use of the Latin Church.

One of the liturgical books of the Roman rite is the Roman Missal, which developed in the city of Rome and, with

the passing of the centuries, little by little took forms very similar to that it has had in recent times.

'It was towards this same goal that succeeding Roman Pontiffs directed their energies during the subsequent centuries in order to ensure that the rites and liturgical books were brought up to date and when necessary clarified. From the beginning of this century they undertook a more general reform.' (2) Thus our predecessors Clement VIII, Urban VIII, St. Pius X (3), Benedict XV, Pius XII and Blessed John XXIII all played a part.

In more recent times, Vatican Council II expressed a desire that the respectful reverence due to divine worship should be renewed and adapted to the needs of our time. Moved by this desire our predecessor, the Supreme Pontiff Paul VI, approved, in 1970, reformed and partly renewed liturgical books for the Latin Church. These, translated into the various languages of the world, were willingly accepted by bishops, priests and faithful. John Paul II amended the third typical edition of the Roman Missal. Thus Roman pontiffs have operated to ensure that 'this kind of liturgical edifice ... should again appear resplendent for its dignity and harmony.' (4)

But in some regions, no small numbers of faithful adhered and continue to adhere with great love and affection to the earlier liturgical forms. These had so deeply marked their culture and their spirit that in 1984 the Supreme Pontiff John Paul II, moved by a concern for the pastoral care of these faithful, with the special indult 'Quattuor abhinc anno,' issued by the Congregation for Divine Worship, granted permission to use the Roman Missal published by Blessed John XXIII in the year 1962. Later, in the year 1988, John Paul II with the Apostolic Letter given as Motu Proprio, 'Ecclesia Dei,' exhorted bishops to make generous use of this power in favor of all the faithful who so desired.

Following the insistent prayers of these faithful, long deliberated upon by our predecessor John Paul II, and after having listened to the views of the Cardinal Fathers of the Consistory of 22 March 2006, having reflected deeply upon all aspects of the question, invoked the Holy Spirit and trusting in the help of God, with these Apostolic Letters we establish the following:

Art 1. The Roman Missal promulgated by Paul VI is the ordinary expression of the 'Lex orandi' (Law of prayer) of

*(Continued from page 3)*

the Catholic Church of the Latin rite. Nonetheless, the Roman Missal promulgated by St. Pius V and reissued by Bl. John XXIII is to be considered as an extraordinary expression of that same 'Lex orandi,' and must be given due honour for its venerable and ancient usage. These two expressions of the Church's Lex orandi will in no way lead to a division in the Church's 'Lex credendi' (Law of belief). They are, in fact two usages of the one Roman rite.

It is, therefore, permissible to celebrate the Sacrifice of the Mass following the typical edition of the Roman Missal promulgated by Bl. John XXIII in 1962 and never abrogated, as an extraordinary form of the Liturgy of the Church. The conditions for the use of this Missal as laid down by earlier documents 'Quattuor abhinc annis' and 'Ecclesia Dei,' are substituted as follows:

Art. 2. In Masses celebrated without the people, each Catholic priest of the Latin rite, whether secular or regular, may use the Roman Missal published by Bl. Pope John XXIII in 1962, or the Roman Missal promulgated by Pope Paul VI in 1970, and may do so on any day with the exception of the Easter Triduum. For such celebrations, with either one Missal or the other, the priest has no need for permission from the Apostolic See or from his Ordinary.

Art. 3. Communities of Institutes of consecrated life and of Societies of apostolic life, of either pontifical or diocesan right, wishing to celebrate Mass in accordance with the edition of the Roman Missal promulgated in 1962, for conventual or "community" celebration in their oratories, may do so. If an individual community or an entire Institute or Society wishes to undertake such celebrations often, habitually or permanently, the decision must be taken by the Superiors Major, in accordance with the law and following their own specific decrees and statutes.

Art. 4. Celebrations of Mass as mentioned above in art. 2 may — observing all the norms of law — also be attended by faithful who, of their own free will, ask to be admitted.

Art. 5. (1) In parishes, where there is a stable group of faithful who adhere to the earlier liturgical tradition, the pastor should willingly accept their requests to celebrate the Mass according to the rite of the Roman Missal published in 1962, and ensure that the welfare of these faithful harmonises with the ordinary pastoral care of the parish, under the guidance of the bishop in accordance with canon 392, avoiding discord and favouring the unity of the whole Church. (2) Celebration in accordance with the Missal of Bl. John XXIII may take place on working days; while on Sundays and feast days one such celebration may also be held. (3) For faithful and priests who request it, the pastor should also allow celebrations in this extraordinary form for special circumstances such as marriages, funerals or occasional celebrations, e.g. pilgrimages. (4) Priests who use the Missal of Bl. John XXIII must be qualified to do so and not juridically impeded. (5) In churches that are not parish or conventual churches, it is the duty of the Rector of the church to grant the above permission.

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Art. 6. In Masses celebrated in the presence of the people in accordance with the Missal of Bl. John XXIII, the readings may be given in the vernacular, using editions recognised by the Apostolic See.

Art. 7. If a group of lay faithful, as mentioned in art. 5 (1), has not obtained satisfaction to their requests from the pastor, they should inform the diocesan bishop. The bishop is strongly requested to satisfy their wishes. If he cannot arrange for such celebration to take place, the matter should be referred to the Pontifical Commission "Ecclesia Dei".

Art. 8. A bishop who, desirous of satisfying such requests, but who for various reasons is unable to do so, may refer the problem to the Commission "Ecclesia Dei" to obtain counsel and assistance.

Art. 9. (1) The pastor, having attentively examined all aspects, may also grant permission to use the earlier ritual for the administration of the Sacraments of Baptism, Marriage, Penance, and the Anointing of the Sick, if the good of souls would seem to require it. (2) Ordinaries are given the right to celebrate the Sacrament of Confirmation using the earlier Roman Pontifical, if the good of souls would seem to require it.  $\delta$  2 Clerics ordained "in sacris constitutis" may use the Roman Breviary promulgated by Bl. John XXIII in 1962.

Art. 10. The ordinary of a particular place, if he feels it appropriate, may erect a personal parish in accordance with can. 518 for celebrations following the ancient form of the Roman rite, or appoint a chaplain, while observing all the norms of law.

Art. 11. The Pontifical Commission "Ecclesia Dei", erected by John Paul II in 1988 (5), continues to exercise its function. Said Commission will have the form, duties and norms that the Roman Pontiff wishes to assign it.

Art. 12. This Commission, apart from the powers it enjoys, will exercise the authority of the Holy See, supervising the observance and application of these dispositions.

We order that everything We have established with these Apostolic Letters issued as Motu Proprio be considered as "established and decreed", and to be observed from 14 September of this year, Feast of the Exaltation of the Cross, whatever there may be to the contrary.

From Rome, at St. Peter's, 7 July 2007, third year of Our Pontificate.

BENEDICT XVI

- (1) General Instruction of the Roman Missal, 3rd ed., 2002, no. 397.
- (2) John Paul II, Apostolic Letter "Vicesimus quintus annus," 4 December 1988, 3: AAS 81 (1989), 899.
- (3) Ibid. (4) St. Pius X, Apostolic Letter Motu proprio data, "Abhinc duos annos," 23 October 1913: AAS 5 (1913), 449-450; cf John Paul II, Apostolic Letter "Vicesimus quintus annus," no. 3: AAS 81 (1989), 899. (5) Cf John Paul II, Apostolic Letter Motu proprio "Ecclesia Dei," 2 July 1988, 6: AAS 80 (1988), 1498.

## Letter to Accompany *Summorum Pontificum*

My dear Brother Bishops,

With great trust and hope, I am consigning to you as Pastors the text of a new Apostolic Letter “*Motu Proprio data*” on the use of the Roman liturgy prior to the reform of 1970. The document is the fruit of much reflection, numerous consultations and prayer.

News reports and judgments made without sufficient information have created no little confusion. There have been very divergent reactions ranging from joyful acceptance to harsh opposition, about a plan whose contents were in reality unknown.

This document was most directly opposed on account of two fears, which I would like to address somewhat more closely in this letter.

In the first place, there is the fear that the document detracts from the authority of the Second Vatican Council, one of whose essential decisions — the liturgical reform — is being called into question. This fear is unfounded. In this regard, it must first be said that the Missal published by Paul VI and then republished in two subsequent editions by John Paul II, obviously is and continues to be the normal Form — the *Forma ordinaria* — of the Eucharistic Liturgy. The last version of the *Missale Romanum* prior to the Council, which was published with the authority of Pope John XXIII in 1962 and used during the Council, will now be able to be used as a *Forma extraordinaria* of the liturgical celebration. It is not appropriate to speak of these two versions of the Roman Missal as if they were “two Rites”. Rather, it is a matter of a twofold use of one and the same rite.

As for the use of the 1962 Missal as a *Forma extraordinaria* of the liturgy of the Mass, I would like to draw attention to the fact that this Missal was never juridically abrogated and, consequently, in principle, was always permitted. At the time of the introduction of the new Missal, it did not seem necessary to issue specific norms for the possible use of the earlier Missal. Probably it was thought that it would be a matter of a few individual cases which would be resolved, case by case, on the local level. Afterwards, however, it soon became apparent that a good number of people remained strongly attached to this usage of the Roman Rite, which had been familiar to them from childhood. This was especially the case in countries where the liturgical movement had provided many people with a notable liturgical formation and a deep, personal familiarity with the earlier Form of the liturgical celebration. We all know that, in the movement led by Archbishop Lefebvre, fidelity to the old Missal became an external mark of identity; the reasons for the break which arose over this, however, were at a deeper level. Many people

who clearly accepted the binding character of the Second Vatican Council, and were faithful to the Pope and the Bishops, nonetheless also desired to recover the form of the sacred liturgy that was dear to them. This occurred above all because in many places celebrations were not faithful to the prescriptions of the new Missal, but the latter actually was understood as authorizing or even requiring creativity, which frequently led to deformations of the liturgy which were hard to bear. I am speaking from experience, since I too lived through that period with all its hopes and its confusion. And I have seen how arbitrary deformations of the liturgy caused deep pain to individuals totally rooted in the faith of the Church.

Pope John Paul II thus felt obliged to provide, in his *Motu Proprio Ecclesia Dei* (2 July 1988), guidelines for the use of the 1962 Missal; that document, however, did not contain detailed prescriptions but appealed in a general way to the generous response of Bishops towards the “legitimate aspirations” of those members of the faithful who requested this usage of the Roman Rite. At the time, the Pope primarily wanted to assist the Society of Saint Pius X to recover full unity with the Successor of Peter, and sought to heal a wound experienced ever more painfully. Unfortunately this reconciliation has not yet come about. Nonetheless, a number of communities have gratefully made use of the possibilities provided by the *Motu Proprio*. On the other hand, difficulties remain concerning the use of the 1962 Missal outside of these groups, because of the lack of precise juridical norms, particularly because Bishops, in such cases, frequently feared that the authority of the Council would be called into question. Immediately after the Second Vatican Council it was presumed that requests for the use of the 1962 Missal would be limited to the older generation which had grown up with it, but in the meantime it has clearly been demonstrated that young persons too have discovered this liturgical form, felt its attraction and found in it a form of encounter with the Mystery of the Most Holy Eucharist, particularly suited to them. Thus the need has arisen for a clearer juridical regulation which had not been foreseen at the time of the 1988 *Motu Proprio*. The present Norms are also meant to free Bishops from constantly having to evaluate anew how they are to respond to various situations.

In the second place, the fear was expressed in discussions about the awaited *Motu Proprio*, that the possibility of a wider use of the 1962 Missal would lead to disarray or even divisions within parish communities. This fear also strikes me as quite unfounded. The use of the old Missal presupposes a certain degree of liturgical formation and some knowledge of the Latin language; neither of these is found very often. Already from these concrete presupposi-

(Continued from page 5)

tions, it is clearly seen that the new Missal will certainly remain the ordinary Form of the Roman Rite, not only on account of the juridical norms, but also because of the actual situation of the communities of the faithful.

It is true that there have been exaggerations and at times social aspects unduly linked to the attitude of the faithful attached to the ancient Latin liturgical tradition. Your charity and pastoral prudence will be an incentive and guide for improving these. For that matter, the two Forms of the usage of the Roman Rite can be mutually enriching: new Saints and some of the new Prefaces can and should be inserted in the old Missal. The "Ecclesia Dei" Commission, in contact with various bodies devoted to the *usus antiquior*, will study the practical possibilities in this regard. The celebration of the Mass according to the Missal of Paul VI will be able to demonstrate, more powerfully than has been the case hitherto, the sacrality which attracts many people to the former usage. The most sure guarantee that the Missal of Paul VI can unite parish communities and be loved by them consists in its being celebrated with great reverence in harmony with the liturgical directives. This will bring out the spiritual richness and the theological depth of this Missal.

I now come to the positive reason which motivated my decision to issue this Motu Proprio updating that of 1988. It is a matter of coming to an interior reconciliation in the heart of the Church. Looking back over the past, to the divisions which in the course of the centuries have rent the Body of Christ, one continually has the impression that, at critical moments when divisions were coming about, not enough was done by the Church's leaders to maintain or regain reconciliation and unity. One has the impression that omissions on the part of the Church have had their share of blame for the fact that these divisions were able to harden. This glance at the past imposes an obligation on us today: to make every effort to enable\* for all those who truly desire unity to remain in that unity or to attain it anew. I think of a sentence in the Second Letter to the Corinthians, where Paul writes: "Our mouth is open to you, Corinthians; our heart is wide. You are not restricted by us, but you are restricted in your own affections. In return ... widen your hearts also!" (2 Cor 6:11-13). Paul was certainly speaking in another context, but his exhortation can and must touch us too, precisely on this subject. Let us generously open our hearts and make room for everything that the faith itself allows.

There is no contradiction between the two editions of the Roman Missal. In the history of the liturgy there is growth and progress, but no rupture. What earlier generations held as sacred, remains sacred and great for us too,

and it cannot be all of a sudden entirely forbidden or even considered harmful. It behooves all of us to preserve the riches which have developed in the Church's faith and prayer, and to give them their proper place. Needless to say, in order to experience full communion, the priests of the communities adhering to the former usage cannot, as a matter of principle, exclude celebrating according to the new books. The total exclusion of the new rite would not in fact be consistent with the recognition of its value and holiness.

In conclusion, dear Brothers, I very much wish to stress that these new norms do not in any way lessen your own authority and responsibility, either for the liturgy or for the pastoral care of your faithful. Each Bishop, in fact, is the moderator of the liturgy in his own Diocese (cf. *Sacrosanctum Concilium*, 22: "Sacrae Liturgiae moderatio ab Ecclesiae auctoritate unice pendet quae quidem est apud Apostolicam Sedem et, ad normam iuris, apud Episcopum").

Nothing is taken away, then, from the authority of the Bishop, whose role remains that of being watchful that all is done in peace and serenity. Should some problem arise which the parish priest cannot resolve, the local Ordinary will always be able to intervene, in full harmony, however, with all that has been laid down by the new norms of the Motu Proprio.

Furthermore, I invite you, dear Brothers, to send to the Holy See an account of your experiences, three years after this Motu Proprio has taken effect. If truly serious difficulties come to light, ways to remedy them can be sought.

Dear Brothers, with gratitude and trust, I entrust to your hearts as Pastors these pages and the norms of the Motu Proprio. Let us always be mindful of the words of the Apostle Paul addressed to the presbyters of Ephesus: "Take heed to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the Church of God which he obtained with the blood of his own Son" (Acts 20:28).

I entrust these norms to the powerful intercession of Mary, Mother of the Church, and I cordially impart my Apostolic Blessing to you, dear Brothers, to the parish priests of your dioceses, and to all the priests, your co-workers, as well as to all your faithful.

Given at Saint Peter's, 7 July 2007

BENEDICTUS PP. XVI

\*Error in original text from VIS. This is my guess as to what the letter meant.

*(Continued from page 2)*

For them a good liturgy also is one where they don't have to speak to anyone or do anything. Their whole attitude says "I want no commitment and I want no communication." Hardly the "full and active participation" that Vatican II called for.

So now that Pope Benedict XVI has issued his "motu proprio" permitting the celebration of the pre-Vatican II Latin Mass, will there be big crowds at the Latin Mass? Will more parishes start to offer it? I doubt it.

Apart from the schismatic followers of Archbishop Marcel Lefebvre and a few young people who are nostalgic for a church they never knew, almost nobody is pressing for it. Nobody under the age of 55 even remembers the old Latin ritual.

I think my neighbor's experience will be the experience of the church. We can offer it. But almost nobody will come.

*[Well, if no one is going to come, why bother to write a column at all? What is more, we have received reports that the pastor of the parish to the west has challenged the accuracy of Fr. Daly's account. CMW]*



### **From the Burlington, Vermont Free Press, August 19, 2007:**

**By Gail Callahan  
Correspondent**

For the first time in more than 30 years, Roman Catholics in Vermont had a chance to attend a traditional Latin Mass last week, and the overwhelmingly positive response means there likely will be more to come.

About 1,000 Catholics from across Vermont, New York, Massachusetts and New Hampshire packed the pews at Burlington's St. Joseph Co-Cathedral on Wednesday, spilling out into the vestibule for the 90-minute ceremony.

The Mass, celebrated by the Most Rev. Salvatore Matano, bishop of the Roman Catholic Diocese of Burlington, was filled with tradition: incense billowed toward the ceiling; worshipers brought black leather-bound missals containing prayers in Latin and English; women donned lace mantillas, or veils, as a sign of respect; and a 14-member choir sang Gregorian chants.

Looking out on the overflowing congregation, Matano promised to invest time in similar ceremonies. "If this is what it takes to fill our churches, then so be it," he said. "I will do whatever I can to fill our churches."

*[I hope that Fr. Daly and other members of the "No one will come choir" will see this story. CMW]*



### **From the Bulletin of Immaculate Conception Church, Springfield, MO, July 29, 2007:**

The apostolic letter states that "each bishop is the moderator of the liturgy in his own diocese." It allows a priest to use the "extraordinary form" of worship in a Mass celebrated "without the people." (I, personally, would not want to celebrate a Mass without the people, since I was taught and believe the celebration of the Mass, is a celebration with the celebrant leading the people in worship.) The letter goes on to state that in parishes

where a group of faithful are attached to the "extraordinary form" must already exist, thus the pastor should be "willing to accede to their request" in such a way that "the good of the faithful be harmoniously reconciled with ordinary care of the parish, under the governance of the Bishop." Anything that would divide the people of a parish is not to take place.

I know of no group of people who speak Latin fluently, thus I cannot imagine leading people in worship in a language they cannot, nor I, understand. Latin may be a beautiful language to listen to, but the Mass is to be a celebration of people worshipping God. In my earlier years of being a server at Mass, we had missals with Latin on one side and the English on the other. The priest did his thing in Latin and we read in English what he was saying. I also remember many people not with open missals, but kneeling and praying their rosaries. That is not celebrating the Mass. I simply do not understand why anyone, other than nostalgic reasons [sic], would want a Latin Mass unless they are fluent in Latin. To me a Latin Mass means the entire Mass, including the homily, should be in Latin.

/s/Fr. Lewis E. Hejna

*[If fluency in a language were a necessary pre-condition, some would argue that we should have then never had the International Commission on English in the Liturgy (ICEL), at least in its original configuration. The ICEL translation of the breviary was so poor that the British chucked it and adopted the Collins breviary. DG]*



### **From the Bulletin of St. Peter Church, Mount Clements, MI, August 5, 2007:**

My Dear Friends,

Over the past two weeks a few people have asked me about having the Tridentine Mass celebrated here. I must admit that I reacted. For that I apologize. These are great, holy people. I know they were taken back by my response. However, since the question has been raised, I will give you my answer. No. You do have a right to my reasoning for this decision.

When Pope Benedict gave permission to the bishops and priests to celebrate the Tridentine Mass, he did so thinking that he was reaching out to a group of people who had formally broken away from the Church because of many things. In Canon Law this group would be called schismatic. Heretics basically deny a teaching of the Church. Schismatics refuse to acknowledge or reinterpret the teachings and/or discipline of the Church to fit their own purposes. The perfect examples are those who followed Archbishop Lefebvre after the Vatican Council. These are good people. For various reasons, they choose not to follow the direction of the Vatican Council Fathers. The pope was trying to reach out to these people, by allowing the celebration of the Tridentine Mass.

This is the ritual we celebrated Mass by before the ritual of the Vatican Council. The Mass was celebrated facing the wall. It was celebrated in Latin. It had many other properties, such as women could not take a meaningful role in the liturgy. Communion could only be received on the tongue, etc. My reasons for refusing to allow this ritual to be celebrated here are many...

I have other problems with the issue of allowing the Tridentine Mass. Celebrating Mass in Latin is not the problem.

(Continued from page 7)

The Tridentine Mass, however, reflects an ecclesiology, a view of the Church that is no longer the official ecclesiology of the Church. For example, those who left the Church of their own free will do not accept the teachings of the Vatican Council on the role of the laity in the Church. They do not accept the role of women in the Church. They do not believe in a viable ecumenical outreach to those of other religions. They certainly do not believe or accept the interpretations of Scripture or the magisterium of the Church as they have been shared with us. They believe that the Church is the pope, the bishops, the priests and then the people. The Vatican Council taught that the Church is the People of God. There is a lot more to reality of the Church reflected by the Tridentine Mass than most people are aware of...

As long as I am pastor, the answer remains “no” for the reasons I have given you plus a few more that I choose not to share with you....

/s/Fr. Mike

(Fr. Michael N. Cooney, Pastor)

*[In fairness to Fr. Cooney, he did have some practical reasons for saying no that we had to delete due to lack of space. Still, he needs to read carefully and digest SP and the Pope's accompanying letter. The reasons he gives here simply do not make sense to me. CMW]*



Several bishops have also published some very good and helpful thoughts on how SP will be applied in their dioceses. However, some episcopal comments have been problematic in varying degrees and indicate an intention to place unnecessary — if not downright illegal — barriers in the way of celebrating Masses according to the 1962 Missal. Canon 18 states: *Laws which establish a penalty, restrict the free exercise of rights, or contain an exception from the law are subject to strict interpretation.* Thus, it is arguable that interpretations of SP must emphasize “the fundamental elements of the options made by the legislator and supports them in the face of possible conflict with minor prescriptions.”<sup>8</sup> In other words, we would assert that it would be unlawful to interpret SP, article 5, §4, for example, in such a way that would prohibit a priest who knew enough Latin to be able to pronounce the words properly but not fluent in Latin from celebrating according to the 1962 Missal. An actual appeal of such a prohibition would of course have to contain more extensive canonical arguments.

## The Latin Language

In view of the fact the priest's fluency in Latin, or the lack of it has become an issue, it might be useful to conclude this article with some very brief observations concerning its virtual suppression. The same 1981 report cited earlier stated with regard to the use of Latin: *it is clear that this is tending to fall from use, its place being taken by the vernacular languages.*<sup>9</sup> But there is no evidence that this was the intention of the Fathers of Vatican II. In fact, the Council declared: *In addition, [seminarians] should acquire a knowledge of Latin which will enable them to understand and make use of so many scientific sources and of the documents of the Church.*<sup>10</sup> This requirement is repeated in the Code of Canon Law, c. 249: *The program of priestly formation is to provide that students not only are carefully taught their native language but also understand Latin well.* If priests are graduating from seminary unable to understand Latin, whose fault is that?

As to the retention of Latin in the liturgy, the Council is also clear: *Particular law remaining in force, the use of the Latin language is to be preserved in the Latin rites.*<sup>11</sup> With respect to the 1970 Missal, c. 928 states: *The eucharistic celebration is to be carried out in the Latin language or in another language provided that the liturgical texts have been legitimately approved.* We have very little data on which we could base a general conclusion; but we suspect that even before SP goes into effect on September 14, the number of Masses celebrated in Latin according to the 1962 Missal far exceed those celebrated in Latin according to the 1970 Missal. In fact, we know of only three parishes where the Missal of Paul VI is celebrated every Sunday in Latin. If our readers know of others, we would like to hear about them.

## What will happen after September 14?

There have been announcements of additional extraordinary celebrations and a significant event will take place on that day in Hanceville, Alabama, where a Mass will be celebrated at the Shrine of the Most Blessed Sacrament by a priest of the Priestly Fraternity of St. Peter. This Mass will be televised throughout the world by EWTN.

Our major concern is what the Apostolic See might do — or not do — when attempts are made to prevent celebrations of the 1962 Missal. These obstacles might be easier to circumvent once SP is in force; although, as we have seen in the past, there are a number of means that can be employed to intimidate priests. After *Ecclesia Dei adflicta* was issued, the Foundation prepared several appeals when bishops refused even to consider granting requests for the traditional Mass. Our arguments were based on the assumption that the Indult created a canonical privilege as provided by cc. 76-84. While one does not have a right to a privilege, once it has been granted those for whom it is intended have a right to the benefits. The Pontifical Commission *Ecclesia Dei* was able to convince some bishops to grant the requests; but if they refused, no person or office in Rome was willing or able to coerce them. We are waiting to see if this will change with SP. However, we are not holding our breath and advise that you don't hold yours.

Our concerns notwithstanding, we believe that SP does offer some interesting canonical possibilities and the Saint Joseph Foundation is ready to assist clergy and lay members of Christ's faithful who are willing to stand up for their rights.

## (Endnotes)

- 1 See “The Canonical Significance of Papal and Curial Pronouncements” By Rev. Francis G. Morrissey, O.M.I., Canon Law Society of American, Washington, D.C., 1981
- 2 See canons 214, 846, § 1 and 928.
- 3 AAS 76 (1984), pp. 1088-89.
- 4 *Notitiae* 185, December 1981, pp. 589-611. Quoted from the English Summary.
- 5 AAS 80 (1980), pp. 1495-98
- 6 The data was obtained from the web site of the Coalition in Support of *Ecclesia Dei*, <http://www.ecclesiadei.org/masses.cfm>.
- 7 H/T to Fr. John Zuhlsdorf, <http://www.wdtptrs.com/blog/>.
- 8 *Code of Canon Law Annotated*, Wilson & Lafleur Limitée, Montreal, 2004, p. 45.
- 9 See note 4.
- 10 Vatican II, *Optatam totius*, No. 13.
- 11 Vatican II, *Sacrosanctum Concilium*, No. 36 (1).

# Reports, Rumors, Ramblings and Ravings

By Charles M. Wilson



It would have been too tight a squeeze to fit this section of CHRISTIFIDELIS on page 2, where it usually appears, without making the newsletter look like the boilerplate that you see on the back of a legal form.



I am most grateful to all the readers who responded to my latest appeal for financial support. Your generosity certainly helped, as I hope to report in more detail in the next issue. Nonetheless, we still need help. If it has been awhile since you contributed to the Foundation this would be a very good time to do so.

Our increased activities on the liturgical front will undoubtedly result in extra costs. If the Foundation were not there, many faithful Catholics who need canonical assistance in gaining access to the Mass of Bl. John XXIII or correcting abuses of the Mass of Paul VI and cannot find or afford to hire a canon lawyer would have nowhere else to turn.



Repeating what was said in the lead article, *Summorum Pontificum* may very well prove to be the most important piece of pontifical legislation in recent history. It has recognized the right of every priest in the world to celebrate Mass according to the 1962 Missal, if he so chooses, and the right of every member of the lay faithful to attend, if they so choose. As salutary as these effects might be, SP could produce some other more wide-ranging benefits.

In his Letter to the Bishops of the World, Pope Benedict XVI acknowledged that he has personally witnessed “how arbitrary deformations of the liturgy caused deep pain to individuals totally rooted in the faith of the Church.” I can also attest to this. Out of a total of 3,420 requests for information or assistance received by the Foundation from 1986 through August 31, 2007, 690 were motivated by abuses of the Missal of Paul VI and none by abuses of the Missal of Bl. John, XXIII. The reality of the situation is that in the United

States there are over 50,000 Masses celebrated every weekend in satisfaction of the Sunday obligation and only around 240 (1/2 of 1%) are celebrated according to the 1962 Missal. Even though we hope that this ratio will change, it is apparent that most Catholics in this country will be attending the Mass of Paul VI, either due to choice or necessity. They have a right to a Mass celebrated in accord with lawful norms and with due reverence. We pray that the desire of the Holy Father for the two forms to be “mutually enriching” will become real.

The individuals who come to us with liturgical concerns fall into two broad categories. One consists of those whose approach is to concentrate on the promoting and spreading the Traditional Mass; the other is made up of those whose efforts are directed toward ending abuses of the ordinary Mass and promoting reforms, including improved vernacular translations and expanded use of traditional music. I can surely testify that relations between the two groups have usually been less than cordial. It would be accurate to say that the atmosphere has varied between strained silence and hostile denunciations. Now that the Pope has stated unequivocally that there is but one Latin Rite, with both ordinary and extraordinary expressions, I hope that a way to end or at

## A Prayer to Saint Joseph

O blessed Joseph, faithful guardian of my Redeemer, Jesus Christ, protector of thy chaste spouse, the virgin Mother of God, I choose thee this day to be my special patron and advocate and I firmly resolve to honor thee all the days of my life. Therefore I humbly beseech thee to receive me as thy client, to instruct me in every doubt, to comfort me in every affliction, to obtain for me and for all the knowledge and love of the Heart of Jesus, and finally to defend and protect me at the hour of my death.  
Amen

least ameliorate the discord will be found. If it is, that will be a benefit of immense value.



The reaction of individual bishops to SP has been predictable. Those who showed generosity in granting requests for the use of the 1962 Missal under *Quattuor abhinc annos* and *Ecclesia Dei adflicta* have indicated that they will be generous under SP. And there are indications that some dioceses in which the 1962 Missal was not used have already permitted or soon will permit its use. In the few days between the writing of the lead article and this page, the number of dioceses without a Traditional Mass has decreased from 61 to 57. The largest among the remaining 57 are Brownsville (888,000), Joliet (625,000), Las Vegas (544,000), Manchester (327,000) and Madison (296,000). Announcements of additional Traditional Masses are sure to follow.

It goes without saying that outright episcopal rejection of SP would have been out of the question and, as far as I am aware, no bishop in the United States has gone that far; although, as expected, some bishops obviously did not have to work very hard to contain their enthusiasm. Their two principle reservations were the claim that there would be few celebrations according to the 1962 Missal because of lack of demand and that the celebrant and the people really should be fluent in Latin. It remains to be seen if attempts will be made to delay indefinitely the extraordinary Mass for these or other reasons. If necessary, the Foundation is prepared to assist in the preparation of appeals. It also remains to be seen if the Holy See will intervene effectively.

*Ecclesia Dei adflicta* exhorted but did not require the diocesan bishops to be generous. Without their assent, the Traditional Mass could not licitly be celebrated and whatever the bishop decided was final. The Pontifical Commission *Ecclesia Dei* (PCED) did try to persuade some bishops to change their minds and some did so. But if the bishop remained firm in his refusal to grant permission, as far as I know no one with the authority to overrule him ever did it.

As the Holy Father states in his Letter, SP now provides for clearer juridical regulation. Article 7

provides for referral to PCED if a bishop is unable to respond to the “strong request” to satisfy the wishes of the people. Article 12 then confers the power upon PCED to act: “This Commission, apart from the powers it enjoys, will exercise the authority of the Holy See, supervising the observance and application of these dispositions.” We are waiting anxiously to learn precisely how this will work in practice.



Edouard Cardinal Gagnon, P.S.S., died on August 25<sup>th</sup> at the age of 89. His Eminence was President of the Pontifical Council for the Family from 1974 until 1990 and on several occasions was very helpful to the St. Joseph Foundation. He was also vocal in his defense of parents whose children were victims of classroom sex education and suffered for it. May he rest in peace.



In spite of all the attention we are giving to SP, please rest assured that the Foundation is continuing to respond to all requests for information or assistance, whatever their cause.

This will not always be easy, so your prayers will be needed and appreciated.



I offer my thanks to the many readers who responded to our last newsletter with your comments and suggestions, all of which I have read and value. We will implement many of them, beginning with an overhaul of our web site. Among the improvements will be a user friendly donation mechanism that will include credit cards and PayPal.

Finally, we are looking at our “Committee of 1,000” program. Receipts have declined over the past several years; but have been more than exceeded by increases in “one time” donations. I can readily understand why people are a bit reluctant to make pledges, even if there is no obligation. Personally, I prefer to make single contributions to those organizations that I support and then make additional donations when and if I can. Still, pledges are very helpful in financial planning and I can see why charitable organizations welcome them.