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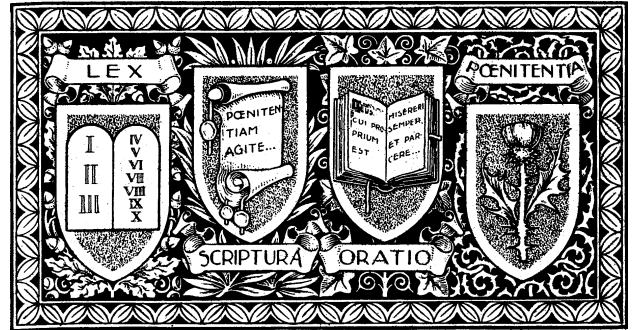
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For those Catholics who observe the Traditional Calendar, there has been preparation for Lent in the richness of Septuagesima, Sexagesima, and Quinquagesima Sundays. The liturgy contemplates the misery of fallen humanity—the fatal consequences of original sin and actual sin. The way is prepared for Lent.



LENT, 2009

By asking us to observe days of Penance, Holy Mother Church “stresses our need to have a guard over our appetites and desires; She knows that if we give up things which are permitted it will be easier to give up things which are not permitted.

“The purpose of penitential days is not for the pain, a thinner body, or a demonstration of the strength we have over our self. Rather, the aim of penance and mortification is the embracing of suffering out of the love of God and the surrendering of our self to Him whereby we conform our self to Christ Crucified.

“In short, we fast and do penance for the sake of God and not for our own self. We thereby break our ties with the world or excessive love of self. Our soul is then freed of the shackles of our passions and appetites, and Heaven rejoices over another sinner doing penance.”
Fr. Eric Flood, F.S.S.P., North American District Superior.

For some, the severest penance may be the lack of any Traditional Latin Mass, or an arduous commute to attend a Mass at an inconvenient time. Over **100 new Masses** have started in the United States since *Summorum Pontificum*; we rejoice with the people who now have the Mass available. There are more Masses in the planning stage. But there are countless “orphans” who are too distant from any Latin Mass, or have no transportation, who have no sympathetic priests, who feel alone and isolated. Let us pray for them, especially this Lent. The number of seminarians who are being trained to say the Latin Mass is growing steadily; this gives great hope for the future.

Summorum Pontificum is especially a gift to priests; it frees them from the need to obtain their Bishop’s permission to say the Latin Mass. However, each Bishop is responsible for the proper celebration of the Liturgy within his diocese.

Bishops would seem to fall into three categories. 1) Those who are fully supportive, personally favorable to the Gregorian Mass and place no road blocks for priests who wish to say the Mass. They provide training for priests and seminarians. When asked, they assist parishioners whose pastor is unwilling. 2) Other Bishops have no great feeling for the Gregorian Mass but they will cooperate fully with those who want the Mass “because this is what the Pope wants”.

3) A few Bishops are personally opposed and think one Mass in a Diocese is more than enough. They set impossible qualifications for priests, such as graduate-level fluency in Latin. We must pray for these Bishops and for their flocks.

The January 24 announcement that Pope Benedict has lifted the excommunications of four Bishops of the Society of St. Pius X (SSPX) marks not an end but a beginning. But it is a good beginning. Talks will start; and, with charity and humility on both sides, should bear good fruit.

To quote Fr. John Zuhlsdorf in *The Wanderer* of 02/05/09: “The removal of these censures does not change the status of the SSPX, which is still separated from clear unity with Rome. Their priests and Bishops are still suspended and do not have permission to exercise ministry in the Church’s name. Their chapels still don’t have approval”. But it is a beginning. Important discussions will include, among other things, interpretation of the ambiguities of certain documents of Vatican II.

*Deceased

Introibo ad altare Dei. Ad Deum qui laetificat juventutem meam.

The Last Shall Be First

*A parish in Quincy, IL is restored
to serve Catholic Tradition in the Springfield Diocese*

In April of 1968, the last Latin Mass to be said in the city of Quincy, IL, for over four decades was offered in a church dedicated to St. Rose of Lima. On November 7, 2008—slightly over 40 years later—strains of the first Latin Mass of the new millennium could be heard in the same church by many Catholics who wished to benefit from the fruits of *Summorum Pontificum*. In a stroke of what has been attributed to Divine Providence, borne out in the efforts of an obedient bishop, one determined local businessman, and a small band of dedicated donors and volunteers, St. Rose of Lima Catholic Church was restored to its former glory. Its mission to provide the Latin Mass to Catholic worshippers has been revived.

This ambitious project began in 2004, when a group of lay Catholics who wished to worship at the Latin Mass decided to make their intention known to their bishop. Under the leadership of the businessman, they prepared a petition stating their request. From the petition, a mailing list was developed, as was a questionnaire, which sought to determine the level of participation that could be expected from residents of the area. The energetic businessman was persistent in maintaining contact with interested parties, and, eventually, a serious contingent of motivated laity coalesced.

Then, in the midst of this constructive activity, Pope Benedict XVI issued the *motu proprio*. The milestone document, which insisted upon the availability of the Latin Mass worldwide, can be seen as a turning point in the re-development of not only the Mass itself within the Quincy area, but in the parish of St. Rose. In a striking, humble act of obedience, the bishop who oversaw the workings of the diocese responded to the Holy Father's request. Immediately after the prelate's permission was obtained, the businessman was instrumental in obtaining the services of the Priestly Fraternity of St. Peter.

The young order, committed to providing Mass and all the Sacraments in their Traditional form, sent one of their members to Quincy. Together priest and businessman toured available churches; when the good Father laid eyes on St. Rose of Lima, he stated emphatically, "This is the church."

Vacant for over two years, the formidable structure suffered from some signs of neglect—it was "filthy", remarked the businessman—but structurally it was sound, and its fine pastors and landmark status had protected its original beauty. Prospective parishioners had their work cut out for them. From June of 2008 until November, when the first Mass of the newly unveiled church was said, a corps of tireless volunteers and resourceful benefactors were able to restore St. Rose's former beauty. Under the direction of the same businessman who had helped to initiate the project, the details of renovation were completed, and the church re-opened soon after the first anniversary of *Summorum Pontificum*.

We hope St. Rose of Lima Catholic Church will be one of the first in a long line of parishes to rise up and give life to the *motu proprio*. In so doing, the sacred structure will reignite the fire of Catholic Tradition. Currently in attendance at daily Mass are up to 50 worshippers, and, at the two Sunday Masses, there can be found approximately 350 people. The formula for this great success, according to the businessman, involves prayer and work. "Pray hard," he says, "and work together." Special intercessors on this particular project include St. Michael, St. Rose, and the Blessed Mother. In addition, the assistance of a holy, deceased, pastor was implored.

Do not get discouraged, the businessman advises. "Just ask people to help," he offers, in order that the burden of such work may feel light. Certainly this example of a parish that once clung to the Latin Mass longer than did others, and that now is among the first to re-introduce it, illuminates the teaching of our Dear Lord that indeed the last shall be first. May many graces rain upon the clergy and the people of Quincy, and the Diocese of Springfield. ✠

By Mary Ellen Swee

Continued from Page 1

The world-wide eruption of controversy over the intemperate remarks of one of the SSPX bishops, Richard Williamson, may have subsided by the time you read this, like a tempest in a teapot. My friends in the Society tell me that Bishop Williamson has been considered a "loose canon" for many years. It is unfortunate that he has given ammunition to the enemies of the Papacy and of the Church.

To quote Fr. Zuhlsdorf again: "The Pope's enemies, I think, see this less as a matter of defending the memory of Jewish suffering than as a way of undermining the Church's consistent teaching in matters that stick in their secularist craw." Our Lord Himself told us that His followers should expect to be hated and persecuted.

We should be prepared to defend our Faith, our Holy Father, with truthfulness and charity, "setting aside bitterness and sharp rhetoric. A sour approach has slowed good progress in the past. It will seriously damage your aspirations now."

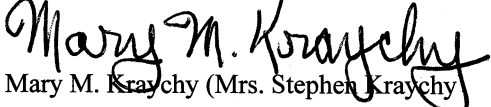
The above report on St. Rose of Lima Church shows what was accomplished by a dedicated group who prayed and worked together for a common goal. May their success encourage and inspire others!

In these difficult economic times I do not ask for donations. If you can spare us anything we will be very grateful, and promise to spend it frugally—for printing, mailing, heat, rent, advertising. But what I do ask of you are PRAYERS. Persist, persevere in prayer for our Holy Father, Bishops, Priests, Religious, and Seminarians. Pray for the continued restoration of the Mass of the Ages. Pray for the work of Coalition *Ecclesia Dei*.

You can help us in another way, and this is one reason we send you these periodic mailings without charging any membership fee. Please check our Flyer listing of Latin Masses. Send us all information on new Masses, and any time changes, additions, further details on the over 300 current listings. We also maintain a website which has more information about daily Mass, and a printed Directory which includes addresses. Without your help we could never keep our information current and accurate.

May you have a Holy, Penitential, and Grace Filled Lent, so as to be able truly to Rejoice in His Glorious Resurrection!

Sincerely in Christ and His Holy Mother,


Mary M. Kraychy (Mrs. Stephen Kraychy)

A Historical Juncture in Liturgical Development

By Father Chad Ripperger, FSSP

With the recent promulgation of the *Motu Proprio Summorum Pontificum* and the accompanying letter by the Holy Father, there is renewed interest in an authentic liturgical development. This is said in light of the Holy Father's statement that:

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. [1]

The very fact that the Holy Father introduced new terms to refer to the new rite and to the old rite (Ordinary and Extraordinary form respectively) indicates that the Holy Father is seeking to clarify and direct the discussion.

Article six of the *Motu Proprio* observes that "in the Masses celebrated according to the Missal of Blessed Pope John XXIII with the people, the readings are able to be proclaimed also in the vernacular language, using editions recognized by the Apostolic See." [2] The formulation of this article may indicate two things: (1) that when Mass is said *with the people*, one may read the readings in the vernacular. (2) However, the Latin indicates by the use of the term *etiam* that this is not a substitution but that the readings may be read in the vernacular *in addition to* the readings done in Latin at the altar at the normal time. [3] It appears that the Holy See is allowing for what has become custom in many countries where the readings are done in the vernacular at the time of the homily after they have been said at the altar.

However, as was observed in the *Latin Mass Magazine*, Monsignor James P. Moroney on EWTN [4] used a set of statistics to argue for the use of the 1970 Lectionary with the 1962 Missal. While the legislation of the *Motu Proprio* does not seem to allow for the use of the readings of the Ordinary form in the Extraordinary form of the Mass as was noted above, the question remains as to whether the lectionary of the Ordinary form *should* be used in the Extraordinary form of the Mass in the future by the granting of permission from the Holy See.

One of the arguments in favor of using the Lectionary of the Ordinary form in the Extraordinary form of the Mass is that the new Lectionary contains more of Scripture than does the prior Missal. In the *Newsletter* of the Committee on the Liturgy, [5] it is observed that the Ordinary form includes 14% of the Old Testament and 71% of the New Testament whereas the Extraordinary form includes 1% of the Old Testament and 17% of the New Testament. While use of statistics can have a place even

in liturgical studies, nevertheless, to imply that readings in the Ordinary form should be used in the Extraordinary form because the Ordinary form has statistically more of the Scriptures in it, is to fall prey to the false principle that *more is always better*. It is true that the Vatican II document *Sacrosanctum Concilium* (para. 51) called for an increase in the amount of Scripture, the question is not merely a matter of amplification of the number of readings.

The question is about the *principles* that govern the selection of the readings for the particular Mass of the day. Mere quantitative increase often appears to be the principle that is governing the discussion on the amplification of the readings and other parts of the Mass in relationship to the Extraordinary form. However, just as one would not wear a purple tie with pink polka dots with a pinstripe suit to work, certain things in one form of the liturgy will not be suited to the other form. In other words, it is not merely a matter of *quantity* but a matter of *quality* of the readings in relationship to the particular theme of the Mass or Feast in relationship to the Mass. For example, on the Last Sunday of October in the old rite, it is the Feast of Christ the King. In the new rite (2007), it was the 30th Sunday in Ordinary time which has for its reading a passage from the Gospel according to Saint Luke (18:9-14) in which Christ gives the parable of the tax collector who asks God to be merciful while the Pharisee who is in the temple with him looks down upon the tax collector. This reading has no *suitability* or correspondence to the Feast of Christ the King.

Different Liturgical Forms

In the context of the readings at Mass, the readings in the Ordinary form of the Mass are *unsuited* to the Extraordinary form. This follows from the fact that they are on different cycles (the old rite has one yearly cycle which includes both the feasts of the Saints and the liturgical year, whereas the new rite has a Sunday cycle, a weekday cycle, and a sanctoral cycle). It also follows from the fact that, because they are on different cycles, the readings simply will not fit the themes of the Mass in the Extraordinary form. This would not exclude the possibility of amplifying the readings in the Extraordinary form, but the readings must suit particular feasts and the cycle that is present within the Extraordinary form.

Some argue that the readings should be done in the vernacular and facing the people since the readings are there for the education of the Faithful. In relationship to this assertion, we quote at length from the text *The Holy Sacrifice of the Mass*:

The use of the Latin language in nowise prevents the Faithful from participating in the fruits of the Sacrifice, notwithstanding assertions to the contrary. The demand that the Mass should everywhere be celebrated in the vernacular, is based for the most part on ignorance, or on an entire misconception of the real nature and object of the Eucharistic Sacrifice. The liturgy of the Holy Sacrifice contains “much that is instructive (*magnam eruditionem* – Trident.), but instruction is by no means its principal object. The altar is not a pulpit, the Holy Mass is not primarily a doctrinal lecture or an instruction to the people. The Sacrifice is essentially a liturgical action performed by the priest for propitiating and glorifying God, as well as for the salvation of the Faithful. [6]

The liturgy is not principally and foremost for our instruction but for the giving of glory and praise to God and for the propitiation for our sins. This includes all of the Mass and not merely the Canon. The Epistle and the Gospel are part of a sacrifice of praise offered to God, and this is why the Church offered them in Latin, since Latin, being a sacred language, is more pleasing to God by that very fact. For this reason also the readings are announced at the altar as a form of sacrifice of praise given back to God for the good (i.e. the very Epistles and Gospels themselves) that He has given to us.

Final Observations

Development has been part of the liturgical history from the beginning, but that development of the liturgy always followed certain principles. Among those principles are: (1) while the liturgy in its totality is educational, nevertheless it is principally about God and not us. (2) The parts of the Mass must suit each other. (3) Making liturgical changes is the prerogative of Saints and this is precisely because of the fact that they, being holy, know what suits God Who is holy; a holy man is a principled man and will therefore approach the liturgical changes in a principled manner. (4) Liturgical changes were done organically, which indicates that they were done slowly over the course of time.

Given the aforesaid principles, a discussion to foster liturgical changes at this time appears inopportune for a few reasons. (1) Since this is the age of immanentism, it simply is not possible to fulfill the first principle that the liturgy is principally about God because we are too focused on ourselves. (2) Since the study of Metaphysics which rested upon a philosophical realism has collapsed within the Church, a proper metaphysical understanding of *suitability* and how it should play itself out in the liturgy is not present at the current time except among only a few. (3) The Holy Father himself observed:

...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. [7]

Because there have been deformations based on a lack of proper understanding of the principles that govern the liturgy as well as difficulties regarding obedience to the Magisterium who has repeatedly warned priests that they were not to make liturgical changes to the liturgy, it is hard to see how we can hope for a principled approach to the liturgical development. (4) When liturgical changes are discussed, often there is a lack of understanding of how we are bound to the tradition that went before us. Liturgical discussions often call for wholesale changes which manifest a lack of understanding of the nature of *organic* development.

While the Holy Father’s desire to have an authentic liturgical development is commendable, it does not appear that now is the time for such a development. There is no guarantee that the development would follow a principled approach nor can we claim that this is the age of the Saints who would ensure a principled approach. Not all of the principles are fully understood which have governed the liturgical developments of the past and this can also create difficulties for a current liturgical development. Therefore the author of this article cannot but recommend that no major changes are made to the Extraordinary form of the liturgy for two generations or so. In the meantime, we can hope that the upcoming generations will have the reverential dispositions necessary to have an authentic, organic development of the liturgy. ✕

Fr. Chad Ripperger, FSSP, is the chaplain of St Joan of Arc Roman Catholic Chapel in Coeur d’Alene, Idaho.

Notes

- [1] Benedict XVI, Letter accompanying the *Motu Proprio Summorum Pontificum*, July 7, 2007
 - [2] Benedict XVI, *Summorum Pontificum* (July 7, 2007 B translation mine): Art. 6. *In Missis iuxta Missale B. Ioannis XXIII celebratis cum populo, Lectiones proclamari possunt etiam lingua vernacula, utendo editionibus ab Apostolica Sede recognitis.*
 - [3] The word *etiam* is defined (Charlton T. Lewis and Charles Short. *A Latin Dictionary*. Clarendon Press. Oxford. 1975. p. 662) as: “annexes a fact or thought to that which has already been said, *and also, and furthermore, also, likewise, besides* (syn. *quoque*).”
 - [4] *The World Over* with Raymond Arroyo, July 9, 2007.
 - [5] Volume XLIII, May/June 2007, p. 27.
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- [6] Nicholas Gühr, *The Holy Sacrifice of the Mass; Dogmatically, Liturgically and Ascetically Explained* B. Herder Book Co. Saint Louis, MO. 1935), p. 325.
 - [7] Benedict XVI, Letter accompanying the *Motu Proprio Summorum Pontificum*, July 7, 2007.

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