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Septuagesima
Sunday

I AM THE RESURRECTION

Ash
Wednesday

BY THE DISOBEDIENCE
OF ONE MAN



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Septuagesima: The empty crib marks the close of the Christmas cycle. The Altar points to the drama of suffering and crucifixion of Good Friday. The nails and crown of sharp thorns tell of Christ's bitterest hours. The Cross and the winding sheet silhouetted against the sky keep alive the memory of Calvary. The phoenix rising from the flames, more glorious than before its descent into the fire, is an apt figure of Christ's Resurrection and glorified Body. "It behooves us, also, to suffer and so enter into glory."

Ash Wednesday: This symbolic picture illustrates the words of St. Paul: "By the disobedience of one man (Adam) all men are made sinners; but by the obedience of one man (Christ the Redeemer) all men are made just." The gate of Paradise recalls the scene where an Angel of God with a flaming sword stood against Adam and Eve's return. They had disobeyed God and were expelled. The skull and ashes are opposite the portal of Eden. Christ bore the scourging for sin, and by His death upon the Cross merited the palm of victory for the children of Adam.

New Traditional Latin Masses, the Extraordinary Form LENT, 2011

A quick review of the last few months shows steady growth—more Masses, new Masses, added Masses, time changes, and, sadly, a few discontinued Masses. The overall gain is seven Sunday Masses every week, with several new Masses pending. A number of colleges have a Traditional Latin Mass during the academic year. Sunday Mass is now offered in two Dioceses new to the Latin Mass, Marquette, MI, and Las Cruces, NM.

Please review the enclosed *Do You Know* flyer and our website to check Mass times, and notify us of errors, corrections, new Masses. The flyer lists Sunday Masses, weekly and monthly. Because of space limitations we cannot list the growing number of weekday Masses. For these, and the most up-to-date information on all Masses and changes, please visit our website, www.ecclesiadei.org.

How do we maintain these listings accurate and complete? It is with the help of YOU, our faithful correspondents. You are our eyes and ears. Please contact us by mail, phone, or fax, whenever you have new information. We search the internet, and follow up leads with numerous phone calls. We sometimes find inaccurate websites and poorly instructed parish secretaries who do not distinguish between a Traditional Latin Mass and the *Novus Ordo Mass* in Latin. YOUR first hand, accurate information is vital, and deeply appreciated.

There is still a critical need for education on the Traditional Latin Mass and on *Summorum Pontificum*. A pastor may need to educate his people on the Mass. The laity may need to convince a priest that *Summorum Pontificum* really is the will of our Holy Father. We ask that each one who receives this newsletter

it along to one other person. If you need more copies, please ask. In this simple, direct way you can help others to learn about the Traditional Latin Mass.

A few Masses have been discontinued when the priest retires or is transferred. There is much need for priests to train other priests. Perhaps a group of laity could offer to send a priest to Nebraska (the Priestly Fraternity of St. Peter) or Chicago (the Canons Regular of St. John Cantius) to learn the Mass. Our DVD "The Most Beautiful Thing This Side of Heaven" has helped many priests. A very good training program is available online at: www.sanctamissa.org.

Let us PRAY and SACRIFICE for the growth of the Mass, and the training of more priests to offer It.

The Calendar and the Readings

The seasonal cycles of the One-Year Traditional Liturgical Calendar for the Latin Mass flow smoothly from The Christmas Cycle (Advent, Christmastide, Season after Epiphany) thru The Easter Cycle (Sundays after Septuagesima, Lent, Passiontide, Eastertide, and Season after Pentecost). This smooth continuity has been disrupted in the 3-Year *Novus Ordo* Calendar.

For example, gone are the three Sundays of preparation for Ash Wednesday (Septuagesima, Sexagesima, Quinquagesima). What!? It's Lent already and we have given no thought to our program of prayer, fasting, and almsgiving!

Perhaps with the new improved English liturgical translations for the *Novus Ordo*, it is time to reconsider the three-year cycle of readings used with the *Novus Ordo* calendar. Please see the editorial comment on page 4, written 15 years ago, even more timely now. The difficulty is not only with the calendar but with the readings themselves (the Propers).

There are notable omissions in the new readings. On Holy Thursday is omitted a phrase from the Epistle (St. Paul, II Cor. 11:29): "Whosoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner, will be guilty of profaning the Body and the Blood of the Lord." Why is this deleted? *Lex orandi, lex credendi* (As we pray so do we believe).

Another example—In the Mass for February 21, 2011 (Cycle A), the Gospel according to St. Mark is truncated. When His disciples ask Jesus "Why could we not drive the spirit out?" He said to them, "This kind can only come out through prayer." Omitted is: "and fasting." Why? *Lex orandi, lex credendi*.

Perhaps if the *Novus Ordo* were to be corrected to give greater emphasis on those truths of our Faith that have for too-long been deemphasized and neglected, more Catholics would be open to the Traditional Latin Mass as a fuller expression of Catholic tradition.

Let's re-state the obvious. The new English translations for the *Novus Ordo* Mass **do not** affect the

Traditional Latin Mass **at all**. This Mass is all in Latin according to the *Missale Romanum* of 1962. As is made clear in the original Latin of *Summorum Pontificum* (¶ 6), the Epistle and Gospel may **also** be read (repeated) in the vernacular after they are read from the Altar in Latin from the Altar Missal (of course the Missal follows the Traditional Calendar). In the United States they are usually repeated in English from the pulpit, after the Gospel is read at the Altar in Latin, before any announcements and before the Sermon. They should follow traditional Biblical translations such as were in use in 1962 or before.

The Bad News Is...

For ten years Coalition *Ecclesia Dei* has held the line on prices for our Booklet Missals. Paper and other printing costs have risen steadily, and shipping costs increase every year. To be realistic, we can no longer absorb these costs.

Reluctantly we announce price increases for the Booklet Missals. Effective June 1, 2011, the Booklet Missal prices (including shipping in the U.S.) will be:

One copy for \$7.00; 2 for \$12.00; 5 for \$25.00;
10 copies for \$45.00; 20 for \$80; 30 for \$100.00;
50 copies for \$135.00; 100 copies for \$250.00.

As always, you may "mix and match" the various versions, e.g., Latin-English and Latin-Spanish in the same order to benefit from the bulk pricing savings. For the present our reprints and other books will be priced the same as now.

By giving our customers this advance notice we hope that you will be able to plan your purchases so as to take advantage of the present, lower, prices. Please contact us if you have any questions.

Thank You, Thank You!

To our many faithful readers, thank you for your patience and perseverance in promoting the Traditional Latin Mass. With your prayers and work (*ora et labore*, as our beloved mentor Fr. James Downey, O.S.B. would say) the old Mass in Latin (his phrase) has grown in the United States from six Masses in 1988 to over 400 today, 22 years later.

May you have a prayerful, penitential, holy, and grace-filled Lent, followed by all the joys of the Easter Season.

Sincerely yours in Christ and His Sorrowful Mother,



Mary M. Kraychy
(Mrs. Stephen Kraychy)
Executive Director

Dust thou art

■ Ash Wednesday usually occurs in February, but this year it comes later, on March 9. “Dust thou art and to dust thou shalt return.” The Church offers this prayer for each one of us as the priest traces a black cross on our foreheads with the ashes from burnt palm branches. I wonder how often we reflect, especially when we are in good health and are busy with many good works, that a day will come, perhaps very soon, when we will die and our bodies will be placed in a cold casket six feet under the lush green grass in the local Catholic cemetery. I should ask myself now, “Where will I be then?”

As Catholics we should think about death each day, since it is included in many of our prayers. The Mass itself is a memorial and a re-presentation of the death of Jesus. A crucifix reminds us of the death of Christ. In the Liturgy of the Hours we are constantly reminded of the death of the Lord, of the death of the wicked, and of our own certain death. The Church, making use of the Psalms, reminds us over and over again that our life is fragile and fleeting, and that it will disappear like the morning mist.

Man naturally fears death. He knows it is certain, but he does not like to think about it. Contemporary American culture trivializes death in the media because it does not want to confront the awesome reality of death. It is strange, is it not? Scores of murders and deaths are shown on TV each day, but rarely, if ever, is the reality of death given serious treatment.

Our modern culture tries to create illusions of immortality. We see this in film and TV stars, in sports heroes, in popular politicians. But where are they now? Picking just a few well-known names at random, we can ask: where are Abraham Lincoln, John Wayne, FDR, Marilyn Monroe, John F. Kennedy, and Ronald Reagan, and all the rest who have gone before us? During their lifetimes they were thought to be important persons. Now they are gone, and most people pay little or no attention to them.

What a cruel fate awaits rich, powerful and famous men and women who appear to be something but who, whether sooner or later, are swallowed up by the jaws of death. Many of them do not seem to know that death is the fruit of sin, that “the wages of sin is death” (Rom 6:23). And we Catholics—priests, religious and laity—are we any different? Do we heed the warnings of the Bible and the teaching of the Church that death is the punishment for sin—the sin of our first parents, Adam and Eve, and our own personal sins? Daily the Church urges us to repentance and conversion of heart, especially during Lent. Do we listen and heed her motherly warnings?

Just think about your relatives and friends who have died during the past few years. Where are they now? The Church teaches infallibly that there are only three possibilities right now before the Second Coming of Christ: purgatory, heaven and hell. Do you ever think seriously about the certain fact that you will be with those deceased friends and relatives one future day—perhaps sooner than you think? Do you pray for them and gain indulgences for them in case they are in purgatory?

The closer one comes to God in love and the more one submits himself to the will of God, the more one becomes like God in holiness, and the less fear one feels in the face of death. Actually, many of the saints have longed to die, to be dissolved that they might be united eternally with Christ. St. Paul said, “For me to live is Christ, to die is gain.... My desire is to depart and to be with Christ” (Phil 1:21-23). A daily awareness that we shall soon be judged by the glorified Christ for our words and deeds injects humility into our lives, and spurs us on to a more intense practice of the love of God and neighbor.

—Fr. Kenneth Baker, S.J., *Editor Emeritus*

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FEBRUARY, 2011 PAGE 80
HOMILETIC & PASTORAL REVIEW

BRING BACK THE 1-YEAR CYCLE

The riches of the scripture are more accessible if the cycle coincides with the natural year

For people are instructed in the truths of faith, and brought to appreciate the inner joys of religion, far more effectually by the annual celebration of our sacred mysteries than by any official pronouncement of the teaching of the Church. Such pronouncements usually reach only a few and the more learned among the faithful; feasts reach them all. The former speak but once; the latter speak every year—in fact, forever. The Church's teaching affects the mind primarily; her feasts affect both mind and heart, and have a salutary effect upon the whole of man's nature.

Pope Pius IX, *Quas Primas*

We want to make a very unpopular recommendation. How unpopular? Consider: (1) No one in the Vatican has been enthusiastic about it; (2) No one outside the Vatican has offered to rush to the barricades to promote it; (3) No one we have suggested it to even likes it; (4) This is our own idea and has no authority whatsoever—except, perhaps, the authority of centuries of Catholic tradition, and of Pope Pius IX.

We can't say we haven't been warned. But we are so convinced the Church we grew up in had a sense of conveying the sacred that is missing in the Churches our children attend today that we are driven to ignore all such advice to search for what may be missing.

What have been the responses of Vatican officials? That shifting from the current three-year cycle of Gospel readings back to the old one-year cycle is *not* a good idea. Every Vatican official to whom we have proposed this idea has replied: "But the three-year cycle of Gospel readings provides more access to the riches of the Scriptures than the one-year cycle. There may be other things about the liturgical reform which were imprudent, or improperly implemented, but the three-year cycle of readings is not one of them. The three-year cycle is a wonderful improvement on the one-year cycle."

A wonderful improvement?—For whom? Who among us does not recall how, as children, we followed the Gospel readings around the cycle of the year? At Christmas there were the Christmas readings, during Lent the Lenten readings, at Easter the Easter readings, and then, through the long summer of (weeks after Pentecost, now called "Ordinary Time"), the Sower would go out to Sow, and the Meek would be Blessed, and the Prodigal Son would eat with the hogs in a far-off land, and the Centurion would tell Jesus he was a man under orders and didn't need Jesus to go all the way to his house to cure his daughter—and the dusty roads of Palestine would seem to rise up before us, and we would sense the presence of the Master in our sweltering churches, and we would be moved.

This is the point: *academics* can learn more about the Scriptures if they read and study more, but *ordinary people*, especially *children*, like the same stories to be told, and told, and told again...

The truth is, the riches of the Scriptures are *less* available to the people than they were prior to 1965! The argument that we now have "more scripture" is very misleading. We don't have "more", we have "more variety." By removing various scripture-based phrases, Psalms like the *Lavabo*, and the Last Gospel, we did not get *more*, we got *different* scriptures.

But the deeper issue is the relationship of the liturgical year to the seasonal year. If we cannot live out each year in a single cycle, we are like people living in an unnecessarily syncopated time. We are living, not the unique liturgical year, but "Year A," "Year B" or "Year C." Nothing could be more artificial, more academic, more distant from the ordinary rhythms of life—almost, we dare to say, more oppressive.

When Pius IX writes about the "inner joys of religion," how many of us understand him? What inner joys? Aren't there simply inner duties, obligations, commitments? What joys? But note—he writes about "the **annual** celebration of our sacred mysteries." And he says this annual celebration of the sacred mysteries speaks "every year" to "all," not just the learned.

How can people keep straight in their minds what year of the three-year cycle we are in? How can anyone know, weeks in advance, what the sequence of Gospel readings is going to be? In the past, even children could know; today no one knows. Is this "opening up the riches of Scripture" to the faithful?

No, it was a *well-meaning attempt* to open up the riches of Scripture. But it mistakes the liturgical year for an academic class. An academic class can add new material each year because it is an artificial environment constructed by academics for would-be academics.

But the liturgical year is something lived. It is woven into the warp and woof of one's life. It has a rhythm which is part of its meaning, part of its richness—is its meaning, is its richness. That rhythm simply can't be maintained in the same way in the three-year cycle. Let us return to the annual cycle of our ancestors. Let us once again walk with the Master on the dusty roads of Galilee and Judea.

— Robert Moynihan, Editor

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