

Coalition in Support of **ECCLESIA DEI**

P.O. Box 2071, Glenview, Illinois 60025~6071 • 847-724-7151

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The Seven Sorrows of the Blessed Virgin Mary

Prophecy of Simeon

Flight into Egypt

Loss of the Child Jesus in the Temple

Mary Meets Jesus on His Way to
Calvary

Jesus Dies on the Cross

Mary Receives the Body of Jesus

The Body of Jesus is Placed in
the Tomb

15 September, 2011

Feast of Our Lady of Sorrows

On another of Our Lady's days, 13 May, 2011, Commission *Ecclesia Dei* issued the long-awaited Instruction on *Summorum Pontificum*. This document, *Universae Ecclesiae*, has been widely reviewed in print and on the Internet. We include a summary from our friends at the Latin Mass Society of England and Wales.

The Instruction will not please or satisfy everyone, but it is filled with positive answers to many questions. It emphatically states that bishops are to respond pastorally to the requests of the faithful, and must offer training to their priests and seminarians. We are now learning of seminaries with plans to train their young men in Latin and the Traditional Latin Mass.

The Church is in a period of transition. There are not yet enough priests available to offer the TLM. Ignorance and antagonism exist among the laity, priests, and some bishops. How can these obstacles be overcome? -- by Prayer, Penance, Persistence, Perseverance, Patience, Persuasion. We need to educate our fellow Catholics, by word of mouth, study groups, example.

Pray to Mary under her titles of Sorrowful Mother and Our Lady of Fatima (she asked for a Rosary each day). Ask others to pray, Novenas, Holy Hours, Eucharistic Adoration, Fasting, Friday Abstinence. We are Catholics, for goodness sakes. Let's revive some traditional Catholic customs and storm Heaven with our prayers!

What can Coalition *Ecclesia Dei* do? With your help we will continue to sell Booklet Missals and educational materials. Our website must be updated. When we have funds we will renew our advertising campaign. Catholics should and can be made aware of their priceless liturgical heritage.

Please pray for us, order when you can, send a donation if you are able. We are deeply grateful, and we pray daily for all your good efforts to foster our beloved Traditional Latin Mass. Without you and your prayers we can accomplish nothing.

May God bless you and yours, Sincerely in Christ and His Holy Mother,

Mary M. Kraychy

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

Catholic Apologetics

PART VI

Fr. James B. Buckley, F.S.S.P.

Director of Spirituality, Our Lady of Guadalupe Seminary

From the statements Our Lord made about Himself, from His unerring prophecies and miracles—especially from His own resurrection—Catholic apologists demonstrate that Christ is the legate of God and, consequently, the religion He established must be embraced by all men. This point was obvious to Nicodemus who said to Jesus, “Rabbi, we know that thou art come a teacher from God; for no man can do these signs which thou dost, unless God be with him” (John 3:2). The same point was made by Jesus Himself after the multiplication of the loaves and fishes. When the Jews asked Him, “What shall we do, that we may work the works of God?”, He replied, “This is the work of God that you believe in him whom He hath sent” (John 6:28–29).

It is only through the divine revelation made in Christ that men can know supernatural truths because these truths are so far beyond man’s natural powers that by himself he cannot even know of their existence. Once they are revealed and promulgated, even non-believers can know about them. A non-believer can, for example, know what the Catholic doctrine of the Trinity is and realize that it involves no contradiction. Because he disbelieves, however, this knowledge is not salutary. What is salutary is the knowledge which comes from faith. In his letter to the Hebrews, Saint Paul declares, “Without faith it is impossible to please God” (Hebrews 11:6). Even more absolutely Christ at the end of Mark’s gospel says to the apostles: “Go into the whole world and preach the gospel to every creature. He that believeth and is baptized will be saved: but he that believeth not shall be condemned” (Mark 16:15–16).

Unless the apostles first announced the gospel, their audience could not make an act of faith. One must know

for certain that there is a revelation before he can believe it. One is certain when he assents to some truth without any prudent fear of error. Because he assents to a truth existing outside of his mind, his certitude is not subjective but based on objective motives. A man, for example, who witnessed the raising of Lazarus, would have physical certainty that a miracle had been performed because it is beyond the powers of all created nature that a man four days in the tomb suddenly come back to life at the command of another. No one could do such a work, unless God was with him. The witness to such a miracle would have all the evidence necessary to believe whatever supernatural truths Christ revealed to him.

Can people be certain of events which they did not witness? Of course. No one now alive saw the Battle of Gettysburg but there is no doubt that the battle occurred. And what about the Battle of Thermopylae in 480 B.C.? Can anyone prudently doubt that by their heroic skill King Leonidas and his three hundred Spartans for three days checked the advance of the Persian army under Xerxes? We know of these battles and other events of history from human testimony. If what we have received is false, we must ask ourselves why so many reliable witnesses with nothing to gain conspired to pass on a falsehood. In other words, our certitude about things we did not see is a moral certitude, based upon the way in which men normally act.

Whether or not the Battle of Thermopylae ever happened is of little importance in the lives of mankind’s vast majority. But whether or not there is a divine revelation entrusted by Christ to the Catholic Church is a matter of eternal consequences for every man. In the last analysis, therefore, the fundamental question facing every man is: “What think you of Christ?” †

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The LATIN MASS SOCIETY of England and Wales Welcomes the ‘INSTRUCTION’ from the PONTIFICAL COMMISSION ‘ECCLESIA DEI’ on the Application of the Motu Proprio ‘SUMMORUM PONTIFICUM’

The Latin Mass Society welcomes unequivocally the publication by the Pontifical Commission ‘*Ecclesia Dei*’ of its Instruction on the application of the Holy Father’s *Motu Proprio*, ‘*Summorum Pontificum*’.

The Instruction is a resounding justification for the work of the Latin Mass Society (LMS) and other adherents of the Extraordinary Form in insisting on their right to the Traditional Liturgy and Sacraments of the Church. There are many bishops and priests who should feel chastened for the way they have treated those attached to the Extraordinary Form over the years – as the then Cardinal Joseph Ratzinger once wrote, they were treated as “lepers”.

However, ‘*Summorum Pontificum*’ establishes a new and authoritative basis for the reintroduction of the Extraordinary Form into the heart of the Church and the LMS is determined to look forward rather than back.

Just as with ‘*Summorum Pontificum*’ there is a great deal in the new Instruction which will be teased out with time. And here the LMS notes that the authoritative Latin text of the Instruction is, in crucial areas, more strongly worded than the unofficial English translation.

The LMS draws attention to these selected points:

*The Instruction stresses that ‘*Summorum Pontificum*’ is the universal law of the Church and cannot be ignored (Art. 2).

*The Instruction confirms that the Extraordinary Form is not a poor relation of the Ordinary Form but is an “expression of the same *lex orandi* of the Church” “alongside” the ordinary form (Art. 6).

*‘*Summorum Pontificum*’ is “an important expression of the Magisterium of the Roman Pontiff and of his *munus* for regulating...the Church’s Sacred Liturgy” and offers “**to all the faithful**” [LMS emphasis] the use of the Extraordinary Form, “effectively guaranteeing...the use of the *forma extraordinaria* for all who ask for it” (Art. 8), i.e. this is not just for the elderly or those previously attached to the Society of St Pius X.

*The Pontifical Commission ‘*Ecclesia Dei*’ now exercises the power “as hierarchical superior” to decide upon complaints referred to it regarding any “administrative provision of an Ordinary which appears to be contrary to the *Motu Proprio*” subject to final appeal to the Apostolic *Signatura* (Art. 10. 1).

*“It is the task of the Diocesan Bishop to undertake all necessary measures to ensure respect for the *forma extraordinaria* of the Roman Rite, according to the *Motu Proprio*, ‘*Summorum Pontificum*’” (Art. 14).

*A stable group of the faithful who request use of the Extraordinary Form is simply constituted by “some people” who come together and can “be composed of persons coming from different parishes or dioceses” (Art. 15).

*Priests are to be considered “qualified” to offer the Traditional Mass if they have a “basic knowledge” of Latin “and have celebrated it previously”. Among others this would refer to priests who have taught themselves the Old Rite and celebrated it privately or, for example, have learned it at an LMS training course (Art. 20).

*Ordinaries are to offer their clergy training in the Extraordinary Form and are also urged to provide training in the seminaries (Art. 21).

*Dioceses without qualified priests should ask the Traditional Orders such as the Fraternity of St Peter to provide priests or training for diocesan priests (Art. 22).

*The particular law and customs of the 1962 books are protected from subsequent law and therefore **such practices as Communion in the hand, Communion under both kinds and female altar servers are not permissible in the Extraordinary Form** [LMS emphasis] (Art. 28).

*The Sacred Triduum can be celebrated in the Extraordinary Form and where necessary these celebrations can take place in churches where the Sacred Triduum in the ordinary form is also celebrated (Art. 33).

*Individuals of the religious Orders may use the Order's liturgical books in effect in 1962 (Art. 34).

Doctor Joseph Shaw, Chairman of the LMS, said "This is a wonderful day for the Church. With this Instruction, the Pontifical Commission '*Ecclesia Dei*' has confirmed what we all knew— that '*Summorum Pontificum*' is a gift to the whole Church designed to end the 'liturgy wars' and establish the full membership of the Extraordinary Form in the family of rites. The LMS will be urging its diocesan representatives to liaise with the diocesan bishops to maximise the reintroduction of the Old Rite in their dioceses. We will also keep records of any problems so that recourse may be made to the disciplinary function of *Ecclesia Dei* if necessary. There is a tremendous task to be carried out to improve the standard of liturgy in England and Wales and the LMS pledges its full cooperation in this cause so close to Pope Benedict's heart".

The Latin Mass Society may be contacted at: 11—13 Macklin St. London WC2B 5NH, UK
Their informative website is: www.lms.org.uk

Some Catholics were concerned that feminists will insist on the use of girls to serve at the Traditional Latin Mass, in spite of Art. 28 of *Universae Ecclesiae*. Their letter elicited a prompt response from Msgr. Guido Pozzo, Secretary of the Pontifical Commission *Ecclesia Dei*.

His reply, dated 19 May, 2011, Vatican City, states:

"This Commission in its *Instruction*, approved by the Holy Father in an audience given to the President of this Pontifical Commission, is able to stipulate its position by citing n.28 of that same *Instruction*:

Furthermore, by virtue of its character of special law, within its own area, the *Motu Proprio Summorum Pontificum* derogates from those provisions of law, connected with the Sacred Rites, promulgated from 1962 onwards and incompatible with the rubrics of the liturgical books in effect in 1962.

In this regard, the Circular letter of the Congregation for Divine Worship and the Discipline of the Sacraments of 1994 (cf. *Notitiae* 30 [1994] 333-335) permitting female altar servers, does not apply to the Extraordinary Form."

