

Coalition in Support of **ECCLÉSIA DEI**

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CHRIST IS RISEN!

INDEED, CHRIST IS TRULY

RISEN!!

ALLELUIA!!!



APRIL, 2010

It is two and one-half years since the dramatic announcement from Pope Benedict XVI that every priest in the Latin Rite is free to say the Traditional Latin Mass without first asking for special permission from his bishop or the Holy See. Many people, Catholics and non-Catholics alike, wonder what practical results have come from *Summorum Pontificum*.

Was there just a flurry of articles in summer and fall of 2007, but no lasting impact? The many heterodox, liberal liturgists, choir directors, and laymen entrenched devising “designer liturgies” all announced that the *motu proprio* was unimportant, that no one in this country would be interested, that this is just another attempt to turn back the clock. Even now, some priests tell inquirers that there is no interest in the old Mass, no one knows Latin, young people don’t care, priests are too busy.

It is one thing for Coalition *Ecclesia Dei* to say that there has been a resurgence of interest and an increase in inquiries and orders. But are there any solid statistics showing that there is growth of the TLM in the United States? The Coalition conducted an informal Survey of our membership in the fall of 2009, and the results, combined with information we have compiled over the past 20 years, show substantial growth.

The Traditional Latin Mass is said in 155 of the 182 dioceses in the United States, and in every one of the 50 states. On any given Sunday, 375 Masses are offered in the Extraordinary Form. This is a growth from 240 Masses in 120 dioceses in July, 2007.

Some confusion remains over the term “Extraordinary Form” as applied to the TLM. Let’s just think of the dictionary definitions: Ordinary—normal, usual, of common rank, not distinguished by superiority of any kind. Extraordinary—special, remarkable, outside the usual order, exceptional. For the present, after 40 years of the Ordinary Form, the EF is not as usual as the OF. Dare we suggest that in the coming years and decades, as the use of the Extraordinary Form continues to grow, the Extraordinary may indeed become the usual, the customary form of the Latin Mass of the Roman Rite.

Of course problems remain. There are not as yet enough priests. Younger priests are more interested, and while they no longer need their bishop’s permission, their pastor may say “not in my church”. There is resistance among some of the laity, but they can be and are being taught the spirituality of the TLM. Hundreds of priests have been trained since SP, older pastors are retiring, some seminaries are teaching the older form.

In early March, EWTN presented live television coverage of the Consecration of the Chapel of SS Peter and Paul at the Seminary of the Priestly Fraternity of St. Peter in Nebraska. Bishop Fabian Bruskewitz performed the ceremonies and said the Pontifical Solemn High Mass. The 4 1/2 hour ceremony, narrated by two FSSP priests, provided solid catechesis and explanations of the ceremonies of Consecration and the EF of the Latin Mass. Cardinal William Levada, Prefect of the CDF and President of Commission *Ecclesia Dei* came from the Vatican to represent the Holy Father and to deliver the homily. For generations to come, priests will be ordained in this magnificent Chapel and will offer the Holy Sacrifice of the Mass in the Extraordinary Form.

In January, a clarification was sent from the Pontifical Commission *Ecclesia Dei*. In reply to questions from a diocese in Poland, the response covered four issues. The Vatican stresses that the clarification is addressed to a particular group and is not a set of guidelines. The points covered are interesting nonetheless. Perhaps a diocese in the U.S. could address similar questions to the Commission.

1. If there is no other possibility, the liturgies of the Easter Triduum may be celebrated in the Extraordinary Form in the same church in which they are already celebrated in the Ordinary Form, with the bishop's permission.

2. A Mass in the Extraordinary Form may replace a regularly scheduled Mass in the Ordinary Form.

3. A parish priest may schedule a public Mass in the Extraordinary Form on his own accord (without a request from a group of faithful) for the benefit of the faithful including those unfamiliar with the Extraordinary Form.

4. The calendar, readings, or prefaces of the 1970 *Missale Romanum* may **not** be substituted for those of the 1962 *Missale Romanum* in Masses in the EF.

As you can imagine, the office of Coalition *Ecclesia Dei* has been exceptionally busy these last months: readying for publication the Dom Guéranger book and analyzing and tabulating the results of the *Summorum Pontificum* Survey. A 42 page report on the Survey will be presented to the Holy Father, Cardinal Levada, and several other interested members of the clergy and hierarchy.

If you would like a four page summary Survey Report it is available on request for a small donation.

Now, as always, we must beg your help: most importantly, we ask for your continued prayers. Next, we maintain a printed directory, flyer, and website listings of the TLM. Keeping this information current involves much correspondence, many phone calls, and checking of websites. Please send us timely reports of corrections, new Masses, changes of time and place. Thank you, thank you!

In these perilous economic times we need your financial assistance if you are able; orders for our materials not only help us pay the bills but provide you with items to inform others of the beauty and spirituality of the TLM. Your generosity will help us to increase our advertising budget so that more Catholics will come to know and love the TLM.

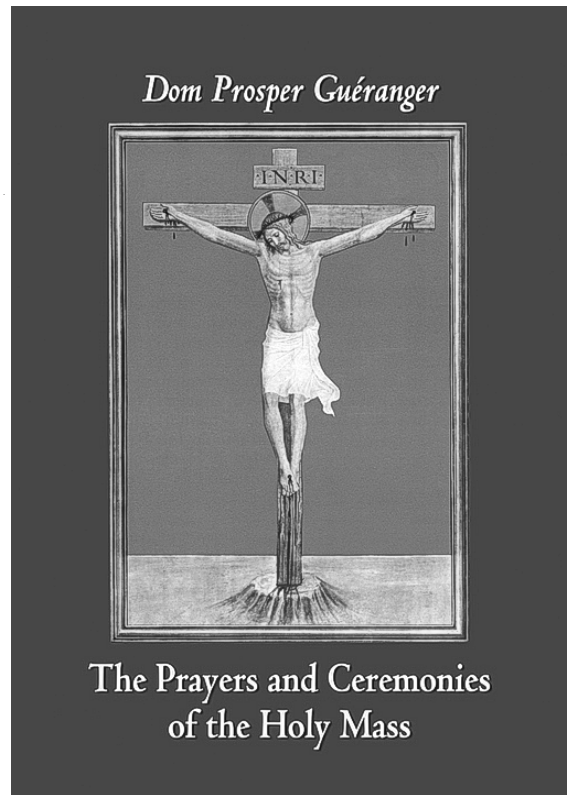
A Blessed Easter Season to you and yours,
Sincerely in Christ and His Holy Mother,



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

P.S. As his anniversary draws near, please remember Our Holy Father Pope Benedict XVI in your prayers. An e-mail message of support and encouragement may be sent as follows:

benedictxvi@vatican.va



The above black and white picture does not begin to do justice to the striking cover of the new edition of *The Prayers and Ceremonies of the Holy Mass*.

This commentary on the prayers of the Mass by Dom Prosper Guéranger is one of his last works. A holy and tireless French Benedictine monk, he did much to restore the Church, the Roman Rite Liturgy, and the Benedictine Order in France after the Revolution and he wrote extensively on the Sacred Liturgy. He is perhaps best known for his 15 volume study *The Liturgical Year*.

The present printing is published by Biretta Books of the Canons Regular of St. John Cantius, with the staff of Coalition *Ecclesia Dei* entrusted with many of the details of production—layout, formatting, typesetting, and proof reading. The 68 page, 7 x 10 inch paperback is printed on quality paper, with a stunning cover in full color.

We have been asked “Why another printing of this book when there are hard cover editions available?” This paperback edition is affordable, attractive, and very readable. The book was completely re-typeset, with the correction of several errors discovered in thorough proof reading. More English translations were added of some of the Latin prayers, to clarify and make the text easier to follow.

You may order copies directly from Coalition *Ecclesia Dei* for \$12 per copy (includes S & H). Please contact us for quantity pricing.

For anyone who donates \$50 or more in response to this mailing, and specifically requests it, we will send a copy of this first printing. May God bless you!

Introduction to the Spirit of the Liturgy

Msgr. Guido Marini, Pontifical Master of Liturgical Ceremonies

Excerpts from an address given in Rome, January, 2010, for the Year of the Priest.

Active Participation

It was really the saints who have celebrated and lived the liturgical act by participating actively. Holiness, as the result of their lives, is the most beautiful testimony of a participation truthfully active in the liturgy of the Church.

Rightly, then, and by Divine Providence did the Second Vatican Council insist so much on the necessity of promoting an authentic participation on the part of the faithful during the celebration of the holy mysteries, at the same time when it reminded the Church of the universal call to holiness. This authoritative direction from the council has been confirmed and proposed again and again by so many successive documents of the Magisterium down to the present day.

Nevertheless, there has not always been a correct understanding of the concept of “active participation,” according to how the Church teaches it and exhorts the faithful to live it. To be sure, there is active participation when, during the course of the liturgical celebration, one fulfills his proper service; there is active participation, too, when one has a better comprehension of God’s word when it is heard, or of the prayers when they are said; there is also active participation when one unites his own voice to that of the others in song. . . .

All this, however, would not signify a participation truthfully active if it did not lead to adoration of the mystery of salvation in Christ Jesus, Who for our sake died and is risen. This is because only he who adores the mystery, welcoming it into his life, demonstrates that he has comprehended what is being celebrated, and so is truly participating in the grace of the liturgical act.

As confirmation and support for what has just been asserted, let us listen once again to the words of a passage by the then Cardinal Ratzinger, from his fundamental study *The Spirit of the Liturgy*: “What does this active participation come down to? What does it mean that we have to do? Unfortunately, the word was very quickly misunderstood to mean something external, entailing a need for general activity, as if as many people as possible, as often as possible, should be visibly engaged in action. However, the word ‘participation’ refers to a principal action in which everyone has a ‘part’. . . . By the action of the liturgy the sources mean the Eucharistic Prayer. The real liturgical action, the true liturgical act, is

the *oratio*. . . . This *oratio*—the Eucharistic Prayer, the ‘Canon’—is really more than speech; it is action in the highest sense of the word” (pp. 171-172). . . .

Thus, the true action which is carried out in the liturgy is the action of God Himself, His saving work in Christ, in which we participate. This is, among other things, the true novelty of the Christian liturgy with respect to every other act of worship: God Himself acts and accomplishes that which is essential, whilst man is called to open himself to the activity of God, in order to be left transformed. Consequently, the essential aspect of active participation is to overcome the difference between God’s act and our own, that we might become one with Christ. This is why, that I might stress what has been said up to now, it is not possible to participate without adoration....

Compared to this, everything else is secondary. I am referring in particular to external actions, granted they be important and necessary, and foreseen above all during the Liturgy of the Word. I mention the external actions because, should they become the essential preoccupation, and the liturgy is reduced to a generic act, in that case the authentic spirit of the liturgy has been misunderstood. It follows that an authentic education in the liturgy cannot consist simply in learning and practicing exterior actions, but an introduction to the essential action, which is God’s own, the paschal mystery of Christ, Whom we must allow to meet us, to involve us, to transform us.

Let not the mere execution of external gestures be confused with the correct involvement of our bodies in the liturgical act. Without taking anything away from the meaning and importance of the external action which accompanies the interior act, the liturgy demands a lot more from the human body. It requires, in fact, its total and renewed effort in the daily actions of this life. This is what the Holy Father, Benedict XVI calls “eucharistic coherence.” Properly speaking, it is the timely and faithful exercise of such a coherence or consistency which is the most authentic expression of participation, even bodily, in the liturgical act, the salvific action of Christ.

I wish to discuss this point further. Are we truly certain that the promotion of an active participation consists in rendering everything to the greatest extent possible immediately comprehensible? May it not be the case that entering into God’s mystery might be facilitated and, sometimes, even better accompanied by that which touches principally the reasons of the heart? Is it not of-

ten the case that a disproportionate amount of space is given over to empty and trite speech, forgetting that both dialogue and silence belong in the liturgy, congregational singing and choral music, images, symbols, gestures? Do not, perhaps, also the Latin language, Gregorian Chant, and sacred polyphony belong to this manifold language which conducts us to the center of the mystery?

Sacred or Liturgical Music

There is no doubt that a discussion, in order to introduce itself authentically into the spirit of the liturgy, cannot pass over sacred or liturgical music in silence.

I will limit myself to a brief reflection [by] way of orienting the discussion. One might wonder why the Church by means of its documents, more or less recent, insists in indicating a certain type of music and singing as particularly consonant with the liturgical celebration. Already at the time of the Council of Trent the Church intervened in the cultural conflict developing at that time, reestablishing the norm whereby music conforming to the sacred text was of primary importance, limiting the use of instruments and pointing to a clear distinction between profane and sacred music.

Sacred music, moreover, must never be understood as a purely subjective expression. It is anchored to the biblical or traditional texts which are to be sung during the course of the celebration. More recently, Pope St. Pius X intervened in an analogous way, seeking to remove operatic singing from the liturgy, and selecting Gregorian Chant and polyphony from the time of the Catholic reformation as the standard for liturgical music, to be distinguished from religious music in general. The Second Vatican Council did naught but reaffirm the same standard, so too the more recent magisterial documents.

Why does the Church insist on proposing certain forms as characteristic of sacred and liturgical music which make them distinct from all other forms of music? Why, also, do Gregorian Chant and the Classical sacred polyphony turn out to be the forms to be imitated, in light of which liturgical and even popular music should continue to be produced today?

The answer to these questions lies precisely in what we have sought to assert with regard to the spirit of the liturgy. It is properly those forms of music, in their holiness, their goodness, and their universality, which translate in notes, melodies, and singing the authentic liturgical spirit: by leading to adoration of the mystery celebrated, by favoring an authentic and integral participation, by helping the listener to capture the sacred, and, thereby, the essential primacy of God acting in Christ; and finally by permitting a musical development that is anchored in the life of the Church and the contemplation of its mystery.

Allow me to quote the then Cardinal Ratzinger one last time: ...“Fish live in the sea and are silent. Terrestrial animals cry out, but the birds, whose vital space is the heavens, sing. Silence is proper to the sea, crying out to the earth, and singing to the heavens. Man, however, participates in all three: He bears within him the depth of the sea, the weight of the earth, and the height of the heavens; this is why all three modes of being belong to him: silence, crying out, and song. Today . . . we see that, devoid of transcendence, all that is left to man is to cry out, because he wishes to be only earth, and seeks to turn into earth even the heavens and the depth of the sea.

“The true liturgy, the liturgy of the communion of saints, restores to him the fullness of his being. It teaches him anew how to be silent and how to sing, opening to him the profundity of the sea and teaching him how to fly, the nature of an angel; elevating his heart, it makes that song resonate in him once again which had in a way fallen asleep. In fact, we can even say that the true liturgy is recognizable especially when it frees us from the common way of living, and restores to us depth and height, silence and song. The true liturgy is recognizable by the fact that it is cosmic, not custom-made for a group. It sings with the angels. It remains silent with the profound depth of the universe in waiting. And in this way it redeems the world” (translated from the Italian).

At this point I would like to conclude the discussion. For some years now, several voices have been heard within Church circles talking about the necessity of a new liturgical renewal. Of a movement, in some ways analogous to the one which formed the basis for the reform promoted by the Second Vatican Council, capable of operating a reform of the reform, or rather, one more step ahead in understanding the authentic spirit of the liturgy and of its celebration: its goal would be to carry on that providential reform of the liturgy that the conciliar fathers had launched but has not always, in its practical implementation, found a timely and happy fulfillment.

There is no doubt that in this new liturgical renewal it is we priests who are to recover a decisive role. With the help of our Lord and the Blessed Virgin Mary, Mother of all priests, may this further development of the reform also be the fruit of our sincere love for the liturgy, in fidelity to the Church and the Holy Father. †

A six-page reprint of the entire address is available from:
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www.ecclesiadei.org