

Coalition in Support of *ECCLÉSIA DEI*

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Lovely Lady dressed in blue,
Teach me how to pray.
God was just your little Boy,
Tell me what to say.
Did you lift Him up, sometimes,
Gently on your knee?
Did you sing to Him the way
Mother does to me?
Did you hold His hand at night, And,
did you ever try
Telling Him stories of the world?
And, Oh! did He cry?
Do you really think He cares
If I tell Him things,
Little things that happen? And
Do Angels wings make a noise?
Can He hear me if I speak low?
Does He understand me now?
Tell me, for you know!
Lovely Lady dressed in blue,
Teach me how to pray!
God was just your little Boy
And you know the way!

Mary Dixon Thayer



MAY, 2009

With child-like simplicity, this beloved poem, made famous by Bishop Fulton Sheen in his radio and television broadcasts, expresses the love Catholics have for our Blessed Mother. (It is reported that the cause for the beatification of Bishop Sheen is advancing rapidly.) In this, Mary's month, let us ask her to bless our country and to bless the efforts of all who work to implement the restoration of the Traditional Latin Mass.

As we approach the second anniversary of *Summorum Pontificum*, issued 7 July, 2007 by Pope Benedict XVI, let's compare the situation then with now. In May, 2007, on each Sunday in the United States there were about 200 Indult Masses (approved by the local bishop) offered under the terms of Pope John Paul II's motu proprio *Ecclesia Dei*. That marked almost 20 years of progress. As of May, 2009, two years later, almost 150 new Masses have been added to the list (350 total every Sunday). Daily Mass locations (said every weekday) increased from 33 to 57. Dozens of other scheduled Masses are said one weekday each week, or once a month, where almost none were said previously. Some of these have over time come to be offered on Sunday.

Coalition *Ecclesia Dei* maintains a website listing most of these Masses; it is corrected as we receive new information. Our printed Directory (14 pages and growing), lists the Sunday Masses; it is updated every week. The flyer, *Catholics, Do You Know?* is published 4 times a year. We are only as up-to-date as the information we receive, some from other internet sources, but mainly from you, our reporters on the ground.

Please continue to send us all information and corrections, bulletins, newspaper articles, and other reports about the Traditional Latin Mass!! Many thanks!!

Much progress has been made, with surely much more to come. Let us resolve to redouble our prayers and efforts to promote this Form of the Latin Mass. The laity can encourage priests, help to educate others, raise funds to send interested priests to training sessions offered by the Priestly Fraternity of St. Peter, the Canons Regular of St. John Cantius, the Institute of Christ the King. With God's grace, the Mass of the Ages will continue to grow and prosper.

The Readings at Mass

It has been brought to our attention that there is confusion in the minds of a few priests as to how the Epistle and the Gospel are to be read in the Extraordinary Form of the Mass. To quote the website: <http://www.sanctamissa.org/en/rubrics/>

“1. Priest position for reading Epistle and Gospel for Mass: This section explains that the Epistle and Gospel must be read from the altar and facing the altar. It states that the priest is reading from the Missal. The 1962 Missal (is printed only) in Latin. It was never printed in the vernacular. So the assumption is that the priest is reading out loud (at) the altar in Latin.”



This has always been the custom in the United States for the Traditional Latin Mass. A reading in the vernacular from the altar is not in the Missal, would bring an awkward break in the flow of the Mass, and could distract and disturb the faithful.

When a sermon is delivered after the Gospel, it is customary for the priest to then read the Epistle and Gospel in English before giving his sermon.

Our Civic Duty

As we work and pray for the Mass in the Extraordinary Form, we should not forget our duty as citizens. How can we ignore the fact that we are under attack on the secular level, as Catholics, as families, as individuals? The attacks are escalating: upon human life, the family, the sanctity of marriage, the freedom of conscience of health care workers, the freedom of speech, on the Catholic Church herself. The prayers, petitions, and letters of concerned Catholics are desperately needed. But there is more that we must do. Patriotism is a virtue.

In the Baltimore Catechism, the virtue of patriotism is joined to that of filial piety, respect and love for our parents.. While preparing this newsletter, I found comments by Bishop Daniel Conlon and Archbishop Raymond Burke: more than commentary – they are a compelling call to take action.

On March 28, 2009, the Most Reverend Daniel Conlon, Bishop of the Diocese of Steubenville, invited his people to resume the practice of abstaining from meat on all Fridays of the year. Traditionally the law of abstinence was observed by Catholics over the age of 7 years; Friday was recognized as a day of prayer second only to Sunday, and a day of sacrifice as well. Bishop Conlon suggests that this renewed form of penance be specifically offered in support of human life. The spiritual benefits could be incalculable.

Bishop Conlon stated: “Abstinence is a form of fasting—a discipline of the body. It can remind us of the beautiful gift of life that God has given to us personally. It can also remind us, and each other, of how sacred everyone else’s life is. As a public witness, it can be a service to those whose life and human dignity are at risk”.

What a significant statement it would make if Catholic organizations, parishes and dioceses all over the United States

adopted this visible form of penance! Actions speak louder than words. What publicity could be generated for our commitment to defend the sanctity of Human Life!

Most Reverend Raymond Burke, Archbishop-Emeritus of Saint Louis, and now Prefect of the Supreme Tribunal of the Apostolic Signatura, gave the Keynote Address for the National Catholic Prayer Breakfast in Washington, D.C. Early in his address on May 8, 2009, he observed:

“Before the fundamental and great challenges which we as a nation are facing, how better to express our patriotism than by celebrating the teachings of our Catholic faith. The most treasured gift which we as citizens of the United States of America can offer to our country is a faithful Catholic life.”

After enumerating many of the areas in which Catholic values are under attack by those in power, the Archbishop stressed the importance of prayer, and then continued:

“When Our Lord descended from the Mount of the Transfiguration, He found that His disciples had tried, without success, to help a boy afflicted by an unclean spirit. Our Lord then cast out the unclean spirit, prompting His disciples, when they were alone with Him to ask why they had been unable to free the boy from his affliction. Our Lord responded with these words: This kind cannot be driven out by anything but prayer and fasting (Mk 9:29). Our Lord reminded them that the good which they wished to accomplish in the face of great evil could only be attained through prayer and fasting. In other words, evil cannot be overcome by our own forces alone, but by the grace of God which inspires and strengthens our thoughts and actions. It is Christ alone Who has accomplished the victory over sin and its most evil fruit, eternal death, and it is Christ alone, in the Church, Who continues to bring forth the fruits of His victory in our lives and in our world.”

After warning that we not become discouraged, he states that the outcome of the battle does not depend on us alone. “Christ is with us always in the Church, and, in a particular way in the struggle to restore the respect for the right to life.” He suggests daily Rosary, invoking the intercession of Mary, Help of Christians, prayers at every Mass for our leaders, fasting, abstinence and other forms of penance.

We hope to reprint this inspiring address in its entirety!

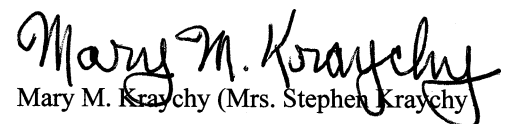
Please read on page 4 the editorial comment by Fr. Kenneth Baker on Our Holy Father, Pope Benedict XVI. Let us pray daily for our Pope, for priests, religious, seminarians, and vocations.

Page 3 contains an excerpt from a commentary on the Holy Mass by Dom Prosper Guéranger. The whole commentary is full of fascinating insights, such as the reasons why the Epistle and Gospel are read at each side and not from the center of the altar.

In these difficult economic times, we hesitate even to ask—but beg we must. Our **most** important need is for your prayers. If you can spare even a small donation we accept it gratefully and promise to use it frugally. Expenses include advertising, printing, shipping and postage. As costs rise, we are committed to holding our prices in order to keep booklet missals and films affordable.

May you have a holy summer, and may Blessed Mother ever keep you and yours safely under her mantle.

Sincerely yours in Christ,


Mary M. Kraychy (Mrs. Stephen Kraychy)

CONFITEOR

Holy Church here makes use of the formula of confession, which she has drawn up; it probably dates from the 8th century. We are not allowed to make the slightest change in the words. It has this prerogative, in common with all the other *Sacramentals*, that its recitation produces the forgiveness of venial sins, provided we be contrite for them. Thus it is, that God, in His Infinite Goodness, has provided us with other means, over and above the Sacrament of Penance, whereby we may be cleansed from our venial sins: He, for this end, inspired His Church to give us her *Sacramentals*.

The Priest, as we were saying, begins the Confession; and, first of all, he accuses himself to God. But, he is not satisfied with that; he as good as says: "I not only desire to confess my sins to God, but to all the Saints; in order that they may join their prayers with mine, and obtain pardon for me." Therefore, he immediately adds: "I confess to the Blessed Mary ever Virgin." Not that he has ever committed any offence against this holy Mother; but he has sinned in her sight; and the very thought of it urges him to make his sins known to Her also. He does the same to the glorious St. Michael, the great Archangel, who is appointed to watch over our souls, especially at the hour of death. In like manner, he confesses to St. John the Baptist, who was so dear to our Lord, and was His precursor. Lastly, he desires to own his sins to Saints Peter and Paul, the two Princes of the Apostles. Certain Religious Orders have permission to add the name of their Patriarch or Founder. Thus, the Benedictines insert the name of St. Benedict; the Dominicans, St. Dominic; the Franciscans, St. Francis.

After mentioning these and all the Saints, he would have even the Faithful, who are present, know that he is a sinner; and he therefore says to them: *And to you, Brethren!* because, as he is now humbling himself on account of his sins, he not only accuses himself before those who are glorified in God, but moreover, before those his fellow-mortals who are there visibly present, near the sanctuary. And not satisfied with declaring himself to be a sinner, he adds in what way he has sinned; and confesses, that it is by all the three ways wherein men commit sin, namely, by thought, word, and deed: *cogitatione, verbo, et opere*. Then wishing to express that he has thus sinned and through his own free will, he utters these words: *Mea culpa, mea culpa, mea maxima culpa*: through my fault, through my fault, through my most grievous fault. And, that he may, like the publican of the Gospel, outwardly testify his inward repentance, he thrice strikes his breast, whilst saying those words.

Conscious of the need he has of pardon, he once more turns towards Mary and all the Saints, as likewise to the Faithful who are present, begging that they will all pray for him. In reference to this formula of Confession, which has been established by our holy Mother the Church, it may be well to remind our readers that it would, of itself, suffice for one who was in danger of death, and unable to make a more explicit Confession.

The Ministers answer the Priest by wishing him the grace of God's mercy; they express their wish under the form of prayer, during which he, the Priest, remains bowed down, and answers: *Amen*. But, the Ministers themselves stand in need of God's pardon; and, therefore, they repeat the same formula as the Priest, for the confession of their sins; only, instead of saying: *Et vobis, fratres*, and to you, Brethren, they address the Priest, and call him Father: *Et tibi, Pater*.

It is never allowable to change anything which Holy Church has prescribed for the celebration of the Mass. Hence, in the *Confiteor*, the Ministers must always use the simple words: *Et tibi, Pater, Et te, Pater*, they must add no further title, not even were they serving the Pope's Mass.

As soon as the Ministers have finished the Confession formula, the Priest says the same prayer for them, as they had previously made for him; and they, also, respond to it by an *Amen*. A sort of blessing then follows: *Indulgentiam...* whereby the Priest asks, both for himself and his brethren, pardon and forgiveness of their sins; he makes the sign of the Cross, and uses the word *nobis* and not *vobis*, for he puts himself on an equality with his Ministers, and takes his share in the prayer that is said for all. ☩

The above excerpt, on the Confiteor, is taken from *Explanation of the Prayers and Ceremonies of Holy Mass* by Dom Prosper Guéranger, Abbot of Solesmes, France, from 1837 until his death in 1875. He wrote extensively on spiritual matters, especially the Mass, and is credited with the revival of the Benedictine Order and the restoration of the Mass in France following the upheaval wrought by the French Revolution.

An attractive reprint of the entire book is planned by the Canons Regular of St. John Cantius in cooperation with Coalition *Ecclesia Dei*. These inspiring meditations cover the whole Ordinary of the High Mass from the *Judica Me* through the Last Gospel. All who read them will deepen their appreciation of, and their love for, the Holy Sacrifice of the Mass.

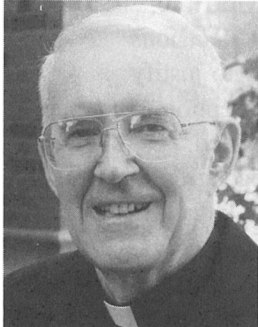
To help raise funds for this ambitious and most worthwhile project, we are offering to send a copy of the new reprint as soon as it is published to all those who donate \$50 or more to this project. (Please specify that your donation is for this reprint.)

Thank you for your help!

Pope Benedict XVI

■ Last October I spent three weeks in Rome covering the synod on the Bible. During that time I was able to see Pope Benedict XVI at several events—Sunday Masses and Wednesday audiences in St. Peter’s Square. In April he will be 83 and will complete four years as our Supreme Shepherd and Vicar of Christ on earth.

In such a short time he has already had a tremendous impact on the Church. In Rome he is very popular and attracts huge crowds to his weekly audiences. Germans, of course, are very much in evidence and seem to outnumber Italians at the audiences by two or three to one. When he was elected pope and in his first audiences, he seemed a bit diffident and surprised that thousands of people would come to see him and cheer him. He soon got over that and now obviously enjoys blessing the huge crowds as he drives around St. Peter’s Square in the famous white “popemobile.”



Editorial

Coming from Bavaria and being a professor, scholar and first-rate theologian, at first sight he would seem to be out of place as the head of the Roman Catholic Church. Shortly after he was elected he went to visit his staff at the Congregation for the Doctrine of the Faith and told them he did not want to be the center of attention. But one of his friends told him, “Your Holiness, that cannot be since you are now the Vicar of Christ.”

Joseph Ratzinger is by nature rather shy. He is soft-spoken and kind to all. The best word I know of to characterize him is to say that he is a gentleman. In the 1970s I attended two or three meetings in Germany at which he was present as Professor Ratzinger. At the time I was impressed by his kind and gentle manner in dealing with others and in speaking about them.

Benedict is an outstanding theologian. At the recent synod he spoke one day for about eight minutes on a topic concerning the Bible—the relationship between exegetes (that is, Scripture scholars who interpret and comment on the Bible) and theologians. He cut right to the heart of the matter by saying that there are two dimensions to the written word of God: 1) the historical, which has to do with past events, and 2) the divine, which has to do with the inspiration and inerrancy of the Bible. For too long, he said, exegetes have concentrated almost exclusively on the historical and human in the Bible and have neglected the divine, which has to do with theology. He said that the two areas of study must learn to work together and learn from each other.

One of the Pope’s main concerns is the liturgy of the Church. He has made significant changes in papal Masses, linking the liturgy to the tradition of the Church. While I was in Rome the first volume of his Complete Works in sixteen volumes was made public. It contains his most important writings on the liturgy; it was his explicit wish that the first volume to be printed should be the one on the liturgy. The whole series will take eight years to produce—two volumes in German per year. Arrangements are being made to make the work available in other languages, including English. Also, his *motu proprio*, *Summorum Pontificum*, which brought back the traditional Latin Mass as a regular part of Catholic worship, proves his concern about the tradition of the Church. He has been saying for many years that there is no discontinuity between Vatican II and the previous history of the Church, that is, that Vatican II was not meant to be a whole new beginning for the Church and a rejection of the past.

Benedict XVI has reduced the papal schedule to a slower pace than that of his predecessor, John Paul II. He does not have guests at all his meals; he does not invite many concelebrants to his morning Mass; he does not travel as much as John Paul did. He has changed the papal schedule in order to find time each day to study and write; since he loves classical music, he reserves a few minutes each day to play the piano. He is now working on the second volume of *Jesus of Nazareth*—his outstanding life of Jesus Christ. They say in Rome that he is also working on a new encyclical. All of this takes time.

It is a difficult task for any man to be the Vicar of Christ. For his age, he seems very vigorous and does not walk like an old man. He is obviously a holy man—a priest who not only knows the Catholic faith thoroughly but also lives it. He needs the prayers of the faithful, since he is our father in Christ. Please say a prayer for him after you have read this short essay.

—Kenneth Baker, S.J., *Editor*