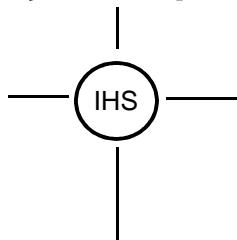

In Hoc Signo



Una Voce

Springfield Area

Volume 2, Number 1, January 2000

Patroness: Our Lady of Guadalupe, Mother of the Americas

Chapter Hymn: *Veni Creator*

The following is reprinted with permission from the Una Voce America newsletter. Father Mole has completed work on a new book, "Whither the Roman Rite". The following are excerpts from the introduction. We will provide information about his new book in an upcoming issue of the newsletter.

WHITHER THE ROMAN RITE

Fr. John W. Mole, O.M.I.

Chapter One: Introduction

"I had to give up my religion. Why should you not give up yours?" The late Cardinal Hume jokingly put this question to the lady who was secretary of the Latin Mass Society of England and Wales. There is a truth in his jest which serves to start this book.

The Pauline reform promulgated on April 3, 1969, changed the practice of the virtue of religion to an extent far beyond what anyone could have imagined before the Second Vatican Council. The change was towards a new rite called the *Novus Ordo* to which all must adhere not later than the first Sunday of the following Advent. Only aged and infirm priests could be exempted, with episcopal permission, from changing their religion. But they could only celebrate the ancient Mass in solitude. Members of the faithful must not be adversely influenced by their senile nostalgia.

How could the entire Roman Catholic Church undergo so great a change in so short a time? The answer lies largely in the bureaucratic genius of the Vincentian priest, Annibale Bugnini, whom Paul VI made the chief artisan of his reform. National liturgical commissions and bodies such as the International Committee for English Liturgy (ICEL) were being organized. They were quickly drawn into a monolithic, worldwide establishment with the Consilium, of which Bugnini was in charge, at its apex. This immense apparatus was set in motion as a juggernaut of change which stifled any possible opposition under a massive barrage of euphoric praise of what it was doing. It proceeded unimpeded from the sixties to the nineties when it was publicly challenged by Cardinal Ratzinger, Prefect of the Congregation of Faith. He declared in memoirs covering the years of his life from 1927 to 1977, and published in 1996, that the Pauline reform had been launched in a manner that had caused "extremely grave damage." However, by acknowledging that it had positive features, he inferred that, once disassociated from the Bugnini revolution, it could turn in a beneficial direction.

Cardinal Ottaviani, emeritus prefect of the Doctrine of the Faith, also perceived immediately that Paul VI had sent his reform in the wrong direction and lost no time in telling him so in a letter cosigned by Cardinal Bacci. The Pope, duly alarmed, requested Ottaviani's successor, Cardinal Seper, to investigate. But Seper, solicitous only for the reputation of Paul VI, treated the Ottaviani intervention as trivial. He let his predecessor be ridiculed in order that the Pope's reputation might not suffer. The stratagem was to withdraw quietly the promulgated missal and re-issue it the following year "slightly retouched" as Bugnini described it. In truth it had undergone an operation to remove heretical implications.

Ratzinger, then a professor of theology at Ratisbonne, seeing that it would take time for truth to prevail, remained silent. Eventually Seper himself realized that Paul VI's reputation was doomed as long as it remained associated with that of Bugnini. When he finally moved, he did so for practically the



same reason which had motivated Ottaviani. The latter had been backed by only one cardinal but Seper assured himself of the support of eighteen fellow cardinals. They all met on June 19, 1975, and agreed that Bugnini had to go. He was summarily dismissed on July 2, 1975, and sent into exile six months later as papal representative to Iran.

In order to revolutionize the liturgy with the least possible delay, Bugnini's policy had been to run his Consilium (later replaced by a special Congregation of Worship) as an entity independent of the Holy See. He omitted to submit the General Instruction

explaining the Novus Ordo to the Congregation of Faith before presenting it to Paul VI for promulgation on April 3, 1969. Article 7 of the Instruction defined the Mass in a Lutheran manner which, as Cardinal Ottaviani complained, was at variance with the doctrine of the Council of Trent. Similarly in 1974, Bugnini, as secretary of the Congregation of Worship, again failed to obtain the approval of Cardinal Seper for another Mass couched in a Lutheran style which had been submitted by the Swiss Episcopal Conference. This Swiss Mass, because of its ecumenical appeal, began to proliferate into twenty-seven countries on three continents. Hence the angry cardinals' meeting which terminated Bugnini's career.

Even after Bugnini had disappeared from the scene, his influence persisted in the Congregation of Worship. The Congregation of Faith was not able to settle the imbroglio of the Swiss Mass before 1991 and even then only obtained a partial rectification. The congregation of Worship continued on its independent way and approved inclusive language and altar girls as if there were no doctrinal aspect which would concern the Congregation of Faith. So it was only a question of time before Cardinal Ratzinger would intervene in no uncertain terms, as did his predecessors in 1969 and 1975. As liturgy depends on harmony between *lex orandi* (law of prayer) and *lex credendi* (law of belief) it was intolerable for the two Roman Congregations for Faith and Worship, responsible for this harmony in the Holy See, to be at odds with each other. After Ratzinger had spoken in 1996, a process evidently began which resulted in important changes of personnel in the Congregation of Worship which thereafter worked closely with that of Faith. The author of this book, having been ordained in 1947, was a Roman Rite priest for two decades prior to the launching of the Pauline reform. Like everyone around him, he accepted the drastic change of religion with docility and applied himself to the task of being a Novus Ordo priest for the next two decades. Then in 1984, he found himself requested to change back to the Roman Rite in order to serve the traditional Mass community of Ottawa, capital city of Canada. This community had been set up by the Archbishop himself in 1968 at the request of a French diplomat who invoked a document of the Holy See, issued in 1967, which proposed that a Latin Mass be retained in major cities for the benefit of the international community. A Sunday Mass was provided in a convent chapel by a priest of the Chancery. Sixteen years later, the immanent closure of the convent obliged the community to acquire its own place of worship, whereupon it required an extra Mass on Sunday and weekday Masses which the chancery priest could not provide. The Archbishop accordingly named in writing this author as assistant.

However, there was a fly in the ointment. Changing back to his former rite meant estrangement. The Ottawa Latin community, well treated though it was, was inevitably associated with the international traditional Mass movement (to which the French diplomat belonged) and had to live under a massive pall of prejudice. Even John Paul II's *motu proprio Ecclesia Dei adflicta* of 1988, declaring traditionalists to be entitled to "full ecclesial communion" and deserving of respect for their

legitimate aspirations, had little effect in overcoming this ostracism.

All things considered, the job description of the new assignment received from the Archbishop of Ottawa could not be restricted to saying Mass and administering the sacraments. It had to include the acquisition of the erudition necessary to bolster the morale of traditionalists everywhere and to diminish the atmosphere of alienation. In the course of studying the liturgical movement in general and the Pauline reform in particular, conferences were given here and there and articles contributed to various reviews. It is from these that this book has been compiled. X

From the President...

Our December meeting was one of our best as we learned about the *Confiteor* used in the Traditional Mass. By the time of Pope St. Gregory the Great some form of this prayer was used before a penitent began confession. From an early date it was probably said in the sacristy by the celebrant before he began Mass. At some point in the 1000's, a version of it was already being said at the foot of the altar. By the year 1314, the Third Council of Ravenna ordered it, exactly as we have it today in our Traditional Mass, to be used throughout the province. Variations in the names of the saints were used in different locations throughout the Middle Ages.

Since Pope Pius V standardized the Missal in the mid 1500's, it has remained untouched until the *Novus Ordo* of 1969. The form in the 1962 Roman Missal, which we use in our Traditional Mass, is still used in Compline in the Divine Office today.

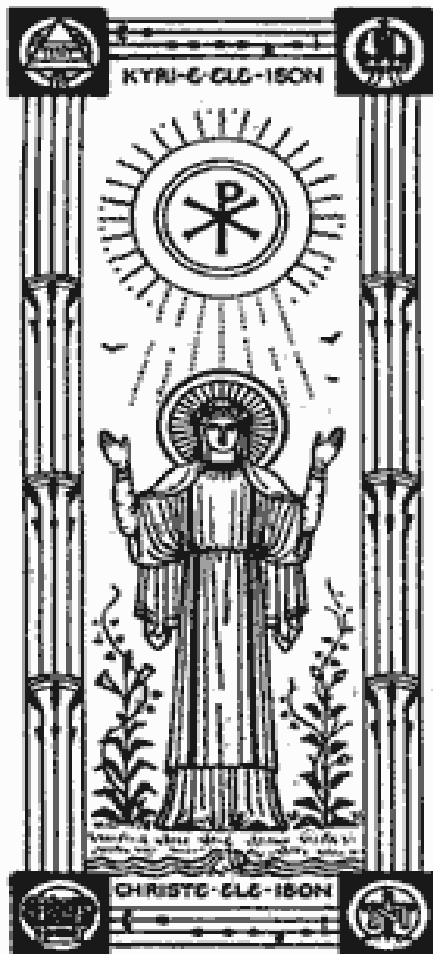
The core of the *Confiteor*, the acknowledgment of our individual responsibility for our sins, is accompanied by the striking of the breast 3 times. This signifies our desire that our heart may be bruised

and softened by compunction, and that our stony hearts be exchanged for one of flesh. (Cf. Ezech. 11:19). In the Old as well as in the New Law, the confession of sins has always preceded sacrifice. Under Mosaic law, before the High Priest offered the emissary goat, he was directed "to confess all the iniquities of the children of Israel, and all their offenses and sins." (Lev. 16:21).

The truths of the faith the *Confiteor* reinforces are many, either directly or indirectly: the Communion of Saints, the angels, the Virginity of Mary and her sainthood in heaven, individual responsibility for sin, our Omnipotent God, the priesthood, the intercessory role of the Church Triumphant, and much more. One could meditate on this prayer for some time and be led by God to ever greater understanding of our faith.

January 19 we will discuss the bridging prayers from the *Confiteor* to the *Introit* and on to the *Kyrie Eleison*. Where did these prayers originate? Why do nearly all liturgical prayers begin with *Oremus*? What is the purpose of the *Introit*? What is the history of the *Kyrie*, its purpose, and why is it in Greek? If we have said the *Confiteor*, why do we need the *Kyrie*? How are all the prayers we've studied so far linked? What truths of our faith are taught or reinforced by this part of the Mass?

Our board has discussed the possibility of a garage sale fund-raiser in the spring. We would like to have someone from the membership to volunteer to coordinate this project, which would be not only work but fun for the membership. Along with the sale we could sell baked goods, etc. To be successful, we need a cooperative effort so no one has to do all the work. If you are willing to head up



or be on the team for this, please contact our Treasurer, Don Carriker, Jr. 860-5457 or 880-8214. This is a great opportunity to collect signatures on our petition and come into contact with others who may have a desire to know about our Traditional Mass and traditional Catholic spirituality.

We have video taped three of our meetings: Why Latin and Why the Latin Mass?, the session on the beginning of the Mass, and the session on the *Confiteor*. If you would like to check out any of these tapes, please contact the president at 581-3648. It's a great way to catch up on sessions you've missed, or to refresh what you learned. We will continue to video tape our meetings so newcomers need not be left behind in our study of the Mass.

Canon No. 1752 of the 1983 Code tells us that the salvation of souls is always the supreme law of the Church. Our *Una Voce* chapter, through fulfilling the call of our Vatican II Council fathers to evangelize and sanctify the world as lay people, upholds this canon. With God's help we must save our own souls first, then help in the salvation of others.

A community cannot be holier than its members. We each have a responsibility to be true to Christ's call and to extend a helping hand through the corporal and spiritual works of mercy (CCC #2447) to those on the journey with us. Most especially our chapter is dedicated to certain of the spiritual works of mercy on our own behalf and the behalf of others. Our Traditional Mass and traditional Catholic spirituality is a fountain from which we gain strength to enlighten our minds and strengthen our wills to answer God's call to each of us as individuals and by our growth in holiness, to act as leaven in the Christian community at large. In this, the Jubilee year, a year of reconciliation declared by our Holy Father, Pope John Paul II, let us pray that many souls will be reconciled to Holy Mother Church and be saved, and that each of us will grow in holiness. Let us also pray fervently for our priests and bishops, that they will be faithful to their calling, being the shepherds Christ asked them to be. (Jn. 21: 15-17)

Barbara A. Schoeneberger X

+++++

Catholic Trivia...

At the very hour that Pope Benedict XV was consecrating a young man to the episcopate, Our Lady was appearing to 3 children at Fatima. The young man was Eugenio Pacelli, who 25 years later, as Pope Pius XII dedicated the human race to the Immaculate Heart of Mary. In 1950 he promulgated the dogma of the Assumption.

+++++

Quotables...

"...The origin of the Church is not the decision of men; she is not the product of human willing but a creature of the Spirit of God. This Spirit overcomes the Babylonian world spirit. Man's will to power, symbolized in Babel, aims at the goal of uniformity, because its interest is domination and subjection; it is precisely in this way that it brings forth hatred and division. God's Spirit, on the other hand, is love; for this reason he brings about recognition and creates unity in the acceptance of the otherness of the other; the many languages are mutually comprehensible." *Called to Communion* by Josef Cardinal Ratzinger, Ignatius Press, © 1996, p.43. X

"The push by Catholic dissidents for a Church less influenced by the Bishop of Rome and his curial congregations has attracted important segments of Church leadership. It is a theme that plays well in media because academics from Hans Küng to Bernard Cooke to Bernard Haring [Ed. – now deceased]

to Richard McBrien and their many collaborators have poured out reams of propaganda since 1965 belittling papal origins and papal teachings. If U.S. bishops dawdle too long over the temptations placed before our faithful by the dissidents, they will help undermine the credibility of any Church claiming the name Catholic and their own episcopal status as well. The conceptualized new “American Church” under the rubric “privacy” or “freedom of conscience” or “academic freedom” canonizes a popular disrespect for unpopular Church directives, gives special privilege to “veto groups” (academics, religious superiors, etc.) to act outside of prevailing law, and favors restraints or penalties for law-abiding Catholics exercising the freedoms and fulfilling the duties prescribed under canon law when these activities threaten the privileged position of power achieved within the Church by those who claim, however improperly, to represent “the spirit of Vatican II.” *Keeping the Church Catholic* by Msgr. George A. Kelly, Doubleday, © 1990, p. 213. X

+++++

Vestments of the Traditional Roman Rite



The Maniple

A strip of silken cloth worn on the left arm of the priest. The vesting prayer is: “May I deserve, O Lord, to bear the maniple of weeping and sorrow in order that I may joyfully reap the reward of my labors.”

Historical Origin: Originally a strip of linen worn over the arm, during the long services and in the intense heat of southern countries its use was frequently necessary to wipe the perspiration from the face and brow.

Symbolic Reference: (a) The rope whereby Our Lord was led, and the chains which bound His sacred hands. (b) An emblem of the tears of penance, the fatigue of the priestly office and its joyful reward in heaven.

The Stole

A long band of silk of the same its length. it is worn around the neck and prayer is: “Restore to me, O Lord, the state sin of my first parents and, although Mysteries, may I deserve nevertheless

Historical Origin: A kind of dress of the upper classes. It gradually authority in the higher clerics, viz., the

Symbolic Reference: (a) The as it is over the shoulders, it reminds us, too, of the Cross Our Lord carried. (b) A reminder of the Yoke of Christ. The priest’s burden is a heavy one, which Christ nevertheless makes sweet and light.



width as the maniple, but three times crossed on the breast. The vesting of immortality which I lost through the unworthy to approach Thy Sacred eternal joy.”

neck-piece or kerchief; a part of the became the distinctive mark of spiritual priest and deacon.

cords with which Jesus was tied. Worn

XXXXX



Next Meeting: Wednesday, Jan. 19, 2000
Where: Holiday Inn @ I-44 & Glenstone
Cordoba Room, Peppertree Restaurant
Subject: Continued Study of the Traditional Mass
Presenter: Dr. George Mueller
Rosary starts at 6:30 p.m.

Una Voce - Springfield Area
3825 S. Campbell PMB 139
Springfield MO 65807