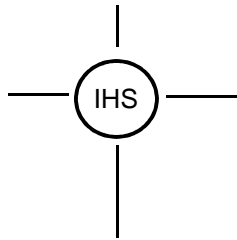


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**In Hoc Signo**



**Una Voce**  
Springfield Area

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Patroness: Our Lady of Guadalupe, Mother of the Americas

Chapter Hymn: *Veni Creator*

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## **LITURGICAL PEACE**

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

*Pro Fide* Forum, London, England May 4, 2000

Continuation from last month's newsletter.

### **II. POLEMON OR PEACE?**

*Polemon* is Greek for "war" and from it is derived the English word "polemics." Should the restoration of the Roman Rite be sought peacefully or polemically? This question is pertinent. The rescue movement, which started out bravely in 1964 and grew to embrace several hundred thousand of the faithful in various countries came to a parting of the ways on July 2, 1988. This was the date of John Paul II's *motu proprio Ecclesia Dei* which urges Bishops to allow traditionalists to enjoy "full ecclesial communion" and "respect for their legitimate aspirations." To this end, they are enjoined to be generous in granting the indult for the ancient Roman Rite to traditionalists who, for their part, should seek to persuade the Bishops peacefully. Traditional Mass communities, which accept the *Ecclesia Dei* policy, follow the path of peace while those who reject it proceed ipso facto along the path of polemics. This is the case especially with the St. Pius X Society. However, several of its priests and seminarians immediately accepted *Ecclesia Dei* and were allowed to organize their own international seminary under the aegis of the Holy See. They thus founded a priestly branch of the *Ecclesia Dei* movement and rapidly became its flagship under the name of the Priestly Fraternity of St. Peter. They now number nearly a hundred priests and are overwhelmed with applications from young men to join them. In consequence, they are constructing two large seminaries, one in North America and the other in Europe, costing over ten million dollars each.

The St. Pius X Society for its part is building up to a million members and five hundred priests. In justice to its leader, Archbishop Lefebvre, he cannot be faulted for having caused the war. It was caused by a Msgr. Bugnini, later made Archbishop, whom Paul VI made the chief artisan of the postconciliar liturgical reform. Bugnini mobilized for the purpose, in addition to the Roman Consilium of forty Bishops and two hundred experts, a vast array of national liturgical commissions.

A special Congregation of Worship replaced the Consilium in 1969. This was liquidated in 1975, while Bugnini was exiled to Iran as papal representative. But the worldwide liturgical establishment still exists. When Paul VI addressed the United Nations assembly at New York he cried out emotionally "War! Never again war!" Nonetheless he had let loose in the domain of the liturgy, where peace should reign undisturbed, reformers for whom progressive meant aggressive. Their penchant for polemics made them oblivious of history and thus prone to repeating its mistakes.

The war of Chinese rites, which lasted for two and a half centuries, had only come to an end during the pontificate of Pius XII. Its *casus belli* coincided with the purpose of articles 37 to 40 of *Sacrosanctum Concilium* concerning the assimilation into Catholic liturgy of pagan customs, which, in the case of China, were reverential ceremonies in honour of Confucius and deceased relatives. Also the question of translating the Mass into Mandarin Chinese posed quite acutely the question of the adequacy of the Chinese vocabulary to express truths of the Catholic Faith. There was bitter controversy. The Holy See fluctuated in its decisions, first granting the legitimacy of the "Chinese rites" then severely forbidding them and finally, under Pius XII, legitimizing them again. The

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matter had to be argued out and great minds were engaged on both sides. But the arguing was so polemical that “war of rites’ is its appellation in historical accounts such as that of the Catholic Encyclopaedia. In French, it is known as “la querelle des rites.”

Chesterton relates in his autobiography how, when his brother Cecil was born, he thought “Good. Now I’ll have someone to argue with.” And in fact the Chesterton brothers argued vehemently all their lives. But says, Gilbert, “We never quarrelled. For a quarrel would have interrupted the argument.” One wonders how Paul VI, who as a close collaborator of Pius XII was familiar with the war of Chinese rites, could have failed to avoid a resumption of hostilities and their extension to the whole Church. **The danger of this was quite evident**

**because from the 1940’s on the liturgical movement had been divided by rivalry between traditionalists and progressives.** Pius XII had to warn the latter, in his encyclical *Mediator Dei* of 1947, of certain aberrations such as **antiquarianism, inordinate emphasis on the vernacular and an anti-devotional mentality**, which have been bones of contention in the postconciliar period. When an argument is engaged in peacefully it more easily descends to the depth where a common ground can be found, thanks to which it can be resolved. The common ground proper to traditionalists and. progressists is living tradition. Liturgy, being a living thing, grows, organically and thus makes progress. In this perspective, traditionalism and progressism are complementary tendencies and can avoid being pushed by extremists on either side into opposition with each other.

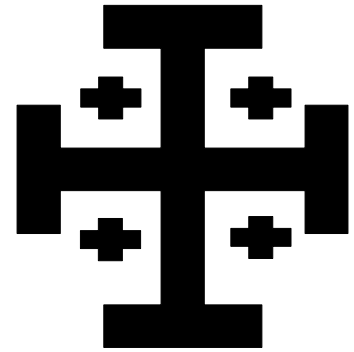
The crash-programme mentality and impatience of Archbishop Bugnini made him ride rough-shod over all opposition and the consequent confusion and disorder finally obliged Paul VI to dismiss him summarily in 1975. But the damage done has resulted in deep division amongst Bishops and even amongst prelates of the Holy See. In consequence, the Pauline reform, although no longer associated with the Bugnini revolution and able therefore to turn in the right direction, still has to be purified of the polemical streak which has vitiated it from the beginning and which is presently manifested by the phenomenon of belligerent Bishops.

The success of the *Ecclesia Dei* movement depends on Bishops growing in benevolence towards traditionalists and responding generously, whether fearlessly or otherwise, to the *motu proprio*, which is their constitutive document. For the rest, there are Bishops unable to respond to the will of the Pope. This can happen, for instance, **wherever the presbyteral council is in collusion with anti-traditionalist liturgists in the diocese**. And there are Bishops who are unwilling. Among the last named there are Bishops who inhibit the policy of *Ecclesia Dei* and downplay its importance.

For some years, I found myself serving as a military chaplain and, during a stint of duty with an artillery regiment, I learned from the good-natured banter characteristic of army life, that people are divided into two categories: gunners and targets. I arrived at the beginning of December and, on evening of the fourth, Feast of St. Barbara, the Colonel of the Regiment made a little speech at the Officers Mess, saying, “With all due deference to Father Mole, it is a pity that the Pope has decreed the abolition the Feast of St. Barbara, patroness of the artillery, but fortunately, the head of my Church, her Majesty the Queen, has rescinded the decree and so we can, without qualms, celebrate our patroness appropriately. “ Thus I learned what it is to be a target. But after a while, they took me out to the artillery range and had me fire one of the guns of the battery. And then they declared me to be a gunner.

In army circles, the dichotomy of targets and gunners is only a pleasantry. But the traditional progressive dichotomy, which has afflicted the Church in the postconciliar period, has been decidedly unpleasant. When the Pauline reform was launched as a revolutionary movement, the traditionalist immediately found himself targeted as senile and nostalgic for the past. The first ordinance issued after the new Missal promulgated in 1969 was that Bishops could permit aged and infirm priests to continue to celebrate the ancient Mass only if lay people were excluded. The said priests had to be quarantined lest members of the faithful be contaminated. This indignity was represented as an act of magnanimity.

The terms of the indult, which Paul VI granted to Cardinal Heenan, were drawn up by Msgr. Bugnini who loaded it with humiliating and punitive restrictions and accompanied it with a letter stipulating that the concession should not be publicized. Cardinal Heenan was most displeased. At his death, pressure was brought on his successor, Cardinal Hume, to let the indult die with him. But Hume was too kind a man to afflict the



traditionalists in such a callous manner. John Paul II besides apologizing in his own name and that of the Bishops for the abuses accompanying the Pauline reform, also asked the Bishops to determine the extent to which attachment to the ancient Mass persisted. The enquiry apparently was addressed to the national episcopal commissions, which referred it to the national liturgical commissions. **Predictably, given their inclination to consign traditionalists to oblivion, their reply was: no problem. They kept the enquiry secret from the faithful in complete disregard for the Council's decree *Inter mirifica* stipulating the people's right to information in matters concerning them.**

However, Dr. de Saventem, president of Una Voce International, upset the apple cart by engaging the same polling agency used by the German episcopate to put the question to the faithful. Five million Germans replied yes, they wanted the traditional Mass to remain available. And one million said that if the traditional Mass were available, they would attend it. A Catholic newspaper editor in England polled its readership and received ten thousand letters saying yes; give us back the ancient Mass. The editor lost his position for his temerity on the insistence of a belligerent Bishop who was chairman of the episcopal commission for media and, incidentally, predecessor of the Bishop of my native diocese. The faithful had no right either to be informed or to have the Roman Rite. Thus the Holy See was apprised of the fact that the reply of the liturgical establishment to its enquiry could not be trusted.

For this reason an indult was issued with the title *Quattuor abhinc annos* -- "Four years ago." It began by saying that it had been asked four years ago if there were faithful still desirous of worshipping according to the ancient Roman Rite and the reply sent back was that there was no such problem. However, says, the indult, *problema idem perduret* - the problem exists just the same. Hence this indult documents the untruthfulness of the liturgical establishment, to wit, that the traditional Mass movement, being insignificant, can be ignored. The worst kind of polemics is that of ostracism. Chesterton remarks about an English country squire who showed his butler around his estate, brandishing a carving knife, that he showed more humanity to the fellow than if he had ignored his existence.

In October of the year 1984 in which the indult was issued, a congress of national liturgical commissions was held at Rome, the organizers of which demanded that the indult be delayed until their meeting so that it could bring pressure on the Holy See to rescind it. But this strategy was foiled by a benevolent Roman prelate who got the indult published and promulgated before the delegates reached Rome. Two years later, John Paul II, concerned about the extent to which the indult was blocked by its adversaries appointed a commission of nine cardinals to study what should be done to improve the lot of the traditionalists. This Commission recommended six rules.

The first involved the principle, established by *Sacrosanctum Concilium*, that Latinity is essential to the Roman Rite. Therefore, in order to give due honour to the Roman Rite, at least one Sunday Mass should be celebrated in Latin in principal churches of each diocese. Secondly, private Masses celebrated by any priest could be celebrated in Latin with members of the faithful present. In regard to any Mass celebrated in Latin, the priest could choose either the Missal of Pius V or that of Paul VI. The remaining three rules stipulated that the rubrics and calendar proper to the Missal chosen must be observed.

In addition, according to Cardinal Stickler who was a member of the Commission, it was asked two questions. The first was whether Paul VI intended to abolish the ancient Mass. The answer, eight to one, was No. The second question was: "Can a Bishop forbid a priest to celebrate the Tridentine Mass?" to which the unanimous reply of all nine Cardinals was No. But an organized effort of belligerent Bishops in the European episcopate succeeded in exerting great pressure on the Pope not to enact the recommendations of his commission of cardinals. But had he not been deterred from posing this act of magnanimity, it is highly probable that the schism which occurred two years later would have been avoided. This is another clear indication that the responsibility for this schism lies on both sides of the traditional/progressive dichotomy and **therefore there is a grave moral responsibility incumbent on all Bishops to leave no stone unturned to heal it.**

The next notable attempt to reinforce the traditionalist position was a brief submitted to John Paul II by Dr. Eric de Saventem, president of Una Voce International in the autumn of 1993. It was a learned exposition of arguments pleading that the *motu proprio Ecclesia Dei* be made more juridically effective. He was encouraged to take this step by Msgr. Re, chief of the papal secretariate, who undertook personally to present the matter to His Holiness. But all that Dr. de Saventem eventually received for his pains was a brief and peremptory letter, signed by Msgr Re, and dated Jan. 17, 1994, to the effect that the Roman Rite revised was the law and the Roman Rite

unrevised was merely a privilege. There was no consideration of the arguments. They were simply brushed aside.

The policy of pushing the Pauline reform forward in an unrelenting manner during the pontificate of Paul VI resulted in a counter polemical reaction coupled with a deep mistrust of the Holy See which reached a climax in the schismatic act posed by Archbishop Lefebvre in 1988. Its mistrust proved insuperable to all overtures of John Paul II made through the intermediary of Cardinals Gagnon and Ratzinger both of whom proceeded with exquisite tact. But the kindness of John Paul II was not overcome. He acted swiftly and energetically to respond with his magnificent gesture of the *motu proprio Ecclesia Dei afflictata*.

The current effort of certain belligerent Bishops is to undermine the effectiveness of *Ecclesia Dei* by arguing that it is only a temporary document for which time has run out. Their attitude is not without some support within the Roman Curia because the second president of the Pontifical Commission *Ecclesia Dei* took pleasure in informing Bishops on *ad limina* visits to Rome that his mandate was to terminate the Commission. Moreover, Msgr. Re, in his letter of rejection of Dr. de Saventem's brief referred to John Paul II's *motu proprio* as being of a temporary nature and that the privilege of the ancient Roman Rite was not to be regarded as perennial. And he showed himself quite aware of the provocatively polemical effect that he expected the letter to have by telling Dr. de Saventem, as he handed him the letter, "This is going to anger you."

The last severe polemical flare-up occurred when the present and third president of the Pontifical Commission *Ecclesia Dei*, Cardinal Felici, addressed a letter of reprimand, on July 13, 1999, to Fr. Bisig, Superior General of the Priestly Fraternity of St. Peter. This was sent in prompt response to a complaint received from a group of sixteen dissident members of the Fraternity in France, who sought the replacement of Fr. Bisig with an apostolic administrator. Fr. Bisig had incurred their displeasure by not permitting the occasional celebration of the *Novus Ordo*. Cardinal Felici refers in his letter to certain Bishops who were displeased by the Fraternity. One of them, a French prelate, openly expressed his satisfaction with the dissidents' manoeuvre by comparing it to that of the Trojan Horse. In any event, the game of gunners versus targets finished with the cardinal hors de combat. He fell from a platform and broke his hip so badly that it took five and a half hours of surgery to mend. A meeting he had convoked of all the members of the Fraternity took place in the vicinity of Rome with a trio of Roman secretaries to preside and politely answer questions. The dissident French members laid down their arms. All the rest of the members showed themselves solidly in support of their Superior General. The outcome was that he was told what he could have been told in the first place: let the matter be taken up at the next General Chapter of the Fraternity (already scheduled to take place in 2000).

While all is well that ends well, traditionalists were warned that the belligerence of which they are the target can strike at them from a most unexpected quarter. And indeed, the moral of the pattern of polemics evident from the very beginning of the Pauline reform is that, **no matter what the provocation, traditionalists must not abandon the peaceful policy enjoined on them by *Ecclesia Dei*.**

Once, I was requested to visit an *Ecclesia Dei* community in western Canada and celebrate Mass for them for three Sundays. After Mass on the third Sunday, I was told that a delegation from the local St. Pius X community was waiting to see me. The case they put to me was that they owned their own church and school and had a priest in residence. Why then should they endure the frustrations and humiliations of being an *Ecclesia Dei* community? This, incidentally, was the first time I heard the expression "*Ecclesia Dei* community" and I have used it ever since. I replied cordially, "Certainly, I will be glad to tell you why. Sooner or later, there will be Bishops who feel they have to make overtures to you to end the division. They will feel obliged to do so once they realize that there has been fault on both sides. But they will have no chance of success unless there are *Ecclesia Dei* communities to keep the door open for your return. **It is for your sake that they endure frustrations and humiliations.** [Emphasis is editor's. Msgr. (Bishop) Re is now the Prefect of the Congregation of Bishops and will probably be made Cardinal when the Pope makes the next appointments. The next installment of Father Mole's address will be in next month's newsletter. – Ed.] **XXX**

*From the President...*



At our last meeting, I am most pleased to report, George Mueller was elected chapter Vice-President. All other officers were returned to their respective offices by the members present. I am very positive about the make up of our board, the various talents and backgrounds of the members, and am confident we will continue to be strong in leadership.

The name of the motel we will be meeting at from now on is **Days Inn**, not Quality Inn as I had wrongly put in last month's newsletter. The location was and is correct, and the place used to be a Quality Inn. I apologize for any difficulty or confusion this may have caused.

In the past 30 days interesting correspondence has arrived affecting *Una Voce* – Springfield Area. First, we received an answer from Msgr. Perl of the Commission "Ecclesia Dei" answering our query for clarification on the language of the *motu proprio*. To apprise all readers of the meaning and force of the document, we quote here from the letter: "While the *Motu Proprio* "Ecclesia Dei" is definitely more positive in tone than *Quattuor Abhinc Annos*, it cannot be interpreted as a command from the Pope. It is rather a fraternal invitation to his brother Bishops to be generous in making a pastoral provision." It should be noted by all that since he became President of the Commission "Ecclesia Dei", Cardinal Hoyos has been very forthright in saying on more than one occasion that Bishops should not be forbidding the faithful the Traditional Mass unless for grave reasons.

Also from Msgr. Perl, "The Holy See has not established 'a required minimum number' of the faithful who petition for the celebration of the Mass according to the 1962 Roman Missal under which this Mass will not be conceded. This pontifical Commission has rather spoken consistently of 'a sufficient number' because we know that circumstances will vary notably from place to place, especially with regard to the availability of priests."

In keeping with our policy of publishing all correspondence with the chancery, we include in this newsletter a missive plus attachment your President received from the Chancellor of the diocese. Please note that this letter was sent to her personally, not addressing her in her official capacity; was sent to her home, not to the chapter address readily available on the newsletter referenced in the correspondence, and was directed to her as an individual from the official capacity of chancellor. The attachment was a copy of the letter sent to Mr. Don Carriker, Jr. last fall after we had courteously notified the Bishop of our founding, and which was published in the October 1999 newsletter. We will leave our readers to their own conjectures about this initiative from the chancery. After examining the letter, the board immediately decided to request a meeting with the Bishop.

Upon consultation with our canon lawyers, we decided to ask for a mere 10 minutes of his time to be scheduled sometime over the next 30 days. We want to be sure we clearly understand the Bishop's reasons for refusing the Mass, and to make sure he clearly understands our situation. We wish also to assure our readers that our door will always be open for communication with the Bishop and that we do not want an adversarial relationship with him. We shall always conduct ourselves respectfully.

We will continue operation according to our purposes and pray that charity and justice will bloom in all hearts on this issue. Most of all, let us remember St. Paul's words to Timothy (2 Tim, 7-8): I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not only to me but also to all who have loved his appearing." And again to the Corinthians (1 Cor. 15:58): "Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain." Finally, most consolingly the sacred writer to the Hebrews tells us (Heb. 10:35): "Therefore, do not throw away your confidence, which has a great reward."

If one accepts Catholic teaching that in matters of faith, morals, and discipline the Holy Father speaks the mind of Christ to the Church, we cannot arrive at any other conclusion than one supporting the "wide and generous application" of the *motu proprio Ecclesia Dei*. That includes our diocese at some point. Lest any have doubts regarding our right to exist and pursue our cause, let us examine relevant canon law according to the 1983 code promulgated by Pope John Paul II. These canons apply to our organization and/or to us as individuals.

Can. 210 – All the Christian faithful must make an effort, in accord with their own condition, to live a holy life and to promote the growth of the Church and its continual sanctification.

Can. 211 – All the Christian faithful have the duty and the right to work so that the divine message of salvation may increasingly reach the whole of humankind in every age and in every land.

Can. 212 - §2. The Christian faithful are free to make known their needs, especially spiritual ones, and

their desires to the pastors of the Church.

Can. 212 - §3. In accord with the knowledge, competence and preeminence which they possess, they have the right and even at times a duty to manifest to the sacred pastors their opinion on matters which pertain to the good of the Church, and they have a right to make their opinion known to the other Christian faithful, with due regard for the integrity of faith and morals and reverence toward their pastors, and with consideration for the common good and the dignity of persons.

Can. 215 – The Christian faithful are at liberty freely to found and to govern associations for charitable and religious purposes or for the promotion of the Christian vocation in the world; they are free to hold meetings to pursue these purposes in common.

Can. 216 – All the Christian faithful, since they participate in the mission of the Church, have the right to promote or to sustain apostolic action by their own undertakings in accord with each one’s state and condition; however, no undertaking shall assume the name Catholic unless the consent of competent ecclesiastical authority is given.

Can. 226 - §2. Because they have given life to their children, parents have a most serious obligation and enjoy the right to educate them; therefore Christian parents are especially to care for the Christian education of their children according to the teaching handed on by the Church.

Can. 299 - §1. The Christian faithful are free, by means of a private agreement made among themselves, to establish associations to attain the aims mentioned in can. 298, §1, [to promote a more perfect life or to foster public worship or Christian doctrine or to exercise other apostolic works, namely to engage in efforts of evangelization, to exercise works of piety or charity and to animate the temporal order with the Christian spirit] with due regard for the prescriptions of can. 301, §1 [competent ecclesiastical authority alone has the right to erect associations of the Christian faithful which set out to teach Christian doctrine in the name of the Church or to promote public worship or which aim at other ends whose pursuit by their nature is reserved to the same ecclesiastical authority].

Can. 1752 – In cases of transfer, the prescriptions of can. 1747 [regarding pastors] are to be applied, with due regard for canonical equity and having before one’s eyes **the salvation of souls, which is always the supreme law of the Church.** [*This last canon in the code contains the key phrase which motivates our chapter. Editor’s emphasis.*]

Later this month I will be attending the Una Voce America Leadership Conference in Oswego, New York. Speakers will be Father John Mole, O.M.I., and Michael Davies among others. Members of Una Voce International met with Cardinal Hoyos during the time span when the Pope beatified Popes Pius IX and John XXIII. Reports are that he was a good listener and affirmed his commitment to the Traditional Mass for those who desire it. I will give a full report on everything in the next newsletter.

We had planned to bring Paul Thigpen, Ph. D. in to speak at our October meeting, but a plane ticket price of \$1000 was more than we could support right now. A board member suggested to continue our discovery of Gregorian chant for October, which can be done easily, using the Nicene Creed as an example of how the words and music of chant are married in prayer. We’ll also cover a little history of the Creed and its place in the Mass.

Let us keep praying for each other, the Bishop, and all the priests of the diocese, that all of us will grow in grace and do the will of Christ without egotism and pride hindering the progress He wants us to make. **XXX**

*Barbara A. Schoeneberger*

**The Nature of Latin** - from Pope John XXIII’s Apostolic Constitution on the Promotion of the Study of Latin, 2/22/62

“Of its very nature Latin is most suitable for promoting every form of culture among peoples. It gives rise to no jealousies. It does not favor any one nation, but presents itself with equal impartiality to all and is equally acceptable to all.

Nor must we overlook the characteristic nobility of latin’s formal structure. Its ‘concise, varied and harmonious style, full of majesty and dignity’ makes for singular clarity and impressiveness of expression.”