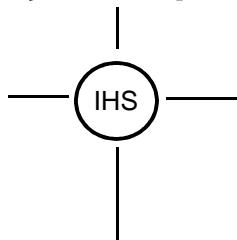

In Hoc Signo



Una Voce
Springfield Area

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Patroness: Our Lady of Guadalupe, Mother of the Americas

Chapter Hymn: *Veni Creator*

The following homily by Bishop Gregorio from the most recent CIEL symposium (see Dec. newsletter, Fr. Mole's address) is reprinted here with permission of CIEL.

Centre International d'Etudes Liturgique (CIEL)
November 10, 2000
Versailles, France

A Pastoral Viewpoint of the Ecclesia Dei Communities

Homily given by:
Bishop Camilo D. Gregorio (Philippines)

I thank you for this opportunity to address this international conference on the traditional liturgy although I feel so unworthy and inadequate to the task you have given me. I take refuge in one whom I identify with at the moment, St. Therese of the Child Jesus who despite her obvious lack of theological training has been raised by the Holy Father to the honors of the Doctor of the Church. I find it pastorally beneficial to dwell on St. Therese of the Child Jesus. Allow me to elaborate just a bit on her doctrine. She offers us two pastoral orientations.

First, it is a sobering thought to realize that while our God is a God who reveals, He is also a God who hides things from us. He reveals only when hearts are emptied enough to be ready to receive His secrets and surprises. The proclamation of little Therese as a Doctor of the Church must become an invitation for us to see that her little way is the path to follow for those of us to see **not only the restoration of the Tridentine Mass but the resurrection of the Church from the turmoil and darkness of the present time.**

Second pastoral orientation: the way of humility of St. Therese asks of us, pastors, to listen intently to the little ones in the Church today - the simple, humble and lowly people we serve. My position is this: **we must acknowledge our peoples' experience of God in the *Ecclesia Dei* communities.**

More than ten years have elapsed since the issuance of the *Motu Proprio, Ecclesia Dei* by Pope John Paul II, which gave traditionalist Catholics their place in the sun. After more than a decade of *Ecclesia Dei* we can examine the outcome born of this papal initiative and in our judgment the fruit has been good. I cannot say it better than His Eminence, Josef Cardinal Ratzinger:

"Ten years after the publication of the Motu Proprio, Ecclesia Dei - How does the account stand? Above all, I think it is an opportunity to show our gratitude and give thanks. The different communities, born from this Pontifical document, have given the Church a great number of priestly and religious vocations, zealous, joyful and profoundly united with the Pope, to serve the

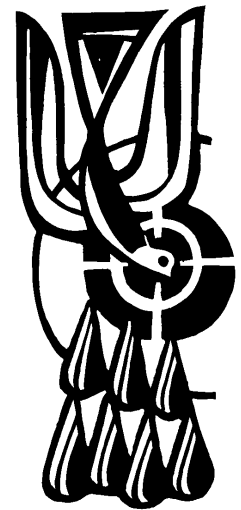
Gospel at this era in history, our era. Through them many faithful have been confirmed in their joy to be able to live the liturgy and in their love for the Church where maybe they have found the two. In several diocese - and their number is not so small - they serve the Church in collaboration with the Bishops and in a brotherly way with the Faithful who feel at home in the renewed form of the new liturgy. All this cannot but urge us to gratitude today!"

(Conference given in Rome by Cardinal Ratzinger, October 24, 1998)

Speaking of gratitude allow me to digress a little. It is my privilege to have seen and passed from the pre-conciliar time of the Church to the Vatican II era. It is also my joy to recall my ordination to the priesthood in the old Latin rite. It is with fond reminiscence that I recall the Tridentine Latin mass and I admit to a feeling of nostalgia for such traditional things as the daily use of the soutane, the tonsure, etc. that fell into disuse after the Council.

I am aware that sometimes some people may not look too well on feelings of nostalgia when they refer to things liturgical. I can only respond to criticisms of this kind by reminding people that to be nostalgic is to show a part of our humanity. For why can I be legitimate to be nostalgic about our childhood, our home and our youthful days and not be allowed to recall lovingly the liturgical things and memories of days gone by.

But what I am experiencing - and perhaps you are also experiencing - is not just nostalgia. Even young people - the generation after the 1960's - are appreciating the Latin Liturgy not only as an alternative form of art and music but almost like "sensus fidelium" or "le sens de la foi" - are instinctively craving or hungering for the spiritual richness of the Latin liturgy that they feel they have been deprived of. This is a beautiful phenomenon. The Holy Spirit is "flowering where he wills." He is revealing to our young people a "spiritual treasury" that is a source of spiritual upliftment not only for the older generation but also for them - the young generation. For us all the Holy Spirit is offering us paradoxically a "new" expression of worship.



For this reason, the *Ecclesia Dei* communities have demonstrated that **the traditional Latin rite is not going to be a museum piece but rather a potent source of spiritual nourishment for the generations of the third millennium.** For this, I thank the Holy Father, Pope John Paul II who issued *Ecclesia Dei* which "legitimizes" the comeback of the pre-conciliar rite and this provide a necessary liturgical continuity spanning the periods before and after the Second Vatican Council .

As a priest for almost four decades and a bishop for about a decade and a half, I see *Ecclesia Dei* and its implications from a positive and concrete point of view. I want to emphasize particularly the following three points in this conference.

1. First, there is a need for historical continuity in the liturgy. *Ecclesia Dei* provides for this. In truth the *Novus Ordo* cannot in any way stand on its own without the traditional Latin Mass such as I cannot possibly be without my parents. Put more simply and forcefully the ***Novus Ordo* cannot of itself make sense except in reference to its predecessor. Thus, the preservation of the pre-conciliar rite is a distinct service the *Ecclesia Dei* communities render to the Church.**

2. Secondly, *Ecclesia Dei* is a pastoral vehicle to inculcate the sense of universality and unity of the Church amidst the inevitable diversity within a Church spread throughout the world. The experience of *Ecclesia Dei* communities is a necessary consideration in the process of inculturation wherever it takes place. John Paul II writes in *Ecclesia Dei*, n. 5: "It is necessary

that all Pastors and the other faithful have a new awareness, **not only of the lawfulness but also of the richness for the Church of a diversity of charisms, traditions of spirituality and apostolate, which also constitutes the beauty of unity in variety: of that blended ‘harmony’ which the earthly Church raises up to heaven under the impulse of the Holy Spirit.”**

Concomitant with the New Evangelization there is the need to inculturate the Church’s presence, faith and teachings in the mosaic of peoples and cultures that compose the world. Amidst the kaleidoscope of ethnicity, nationalities, dialects and languages the bond that the Latin rite represents, that links us together serves to underscore that the *una, sancta, catholica et apostolica ecclesia* is the authentic Church of Christ.

3. Thirdly, I want to emphasize that **the *Ecclesia Dei* communities constitute both a challenge and a promise to a more fruitful evangelization in the future. *Ecclesia semper reformanda.***

The challenge presented is the need to review a great deal of current thinking and practices which have somehow accumulated in the period after the Council to justify the need for updating in the Church. **I submit that the need is no longer for *aggiornamento* but for *kenosis*. Not updating but an emptying out of negative attitudes and aversions towards new movements or charisms that are definitely fruits of the Spirit.**

Your communities are a testimony to the perennial youthfulness of the Church in a paradoxical way. Vibrant and growing with the vitality of youth your communities and Lay Faithful draw strength and nourishment from the ages’ old Latin rite of our 2,000 year old Church. The *Ecclesia Dei* communities present a case in which the past is future.

In conclusion, let me honestly say that this conference is of vital importance providing us a forum and a venue with which to view and assess in perspective the *Ecclesia Dei* communities which helps paves the way for a greater participation in the life of the Church even to something as ecclesial as a future ecumenical council.

If Scripture assures us that in heaven there are many mansions for the elect, the Church on earth likewise contains enough room to welcome all who sincerely desire to enter in her bosom. In the aftermath of the Second Vatican Council, there has arisen new ways of being church and new expressions of worship and let us not forget that the Church has had different expressions of rites and worship since time immemorial. After all, St. Paul said: “We do not know how to pray as we ought, but the Spirit itself intercedes with inexpressible groanings. And the one who searches hearts knows what is the intention of the Spirit, because it intercedes for the holy ones according to God’s will. We know that all things work for good for those who love God.” (Romans 8:26-28)

I close with a prayer for all of you. May the newest and youngest Doctor of the Church, the Beloved Saint of Carmel be your guide through her Doctrine of Spiritual Childhood in your journey with the Church in the Third Millennium of the Christian Era. (*Emphasis added. – Ed.*)**XXX**

From the President...

Many thanks to those who gave extra financial support to our chapter last month. Your generosity was a big help. Please, if you can, continue the little extra for the next two months so we can pay for Father Myler’s plane ticket and fund our Family Fair booth without draining our treasury. These two special events will be very exciting and beneficial to us spiritually.

Petition rejected

For the past year and a half our chapter has engaged in learning, data collection, and prayer in preparation for making a formal petition to Bishop Leibrecht for the Traditional Latin Mass, even though we knew he was opposed to providing it. We are very fortunate to have begun our chapter during a time



when excellent scholarship and sound theology, to say nothing of the encouragement of the Pope, vindicate our desires. On November 30th, 2000, our Treasurer hand delivered a thoroughly documented, factual petition to the bishop's office. On January 3, 2001 we received the bishop's refusal. We expected this and are not the least upset by it. Why?

First of all, one can only be disappointed if one has expectations incongruent with likely possibilities. We would have rejoiced at a positive response but expected exactly what we received: a negative response consistent with the past.

Second, as Caesar Augustus was the instrument of God in bringing Mary and Joseph to Bethlehem that Christ be born according to the scriptures, so our bishop is the instrument of God in what He wishes to accomplish in the *Ecclesia Dei* movement. We know we, too, are God's instruments, His actors in the greatest drama ever: a Divine screenplay in which the outcome is known, but not the twists and turns of the plot. Surprises are around every corner. During the process of growing spiritually as well as in knowledge of the *Ecclesia Dei* movement, we have come to realize that what we accomplish in this diocese regarding the Traditional Mass will have a bearing on the entire movement as well as on the whole Church. This is not grandiose thinking if one is well-informed as to what is happening in the Church today regarding the Traditional Mass and the revival of other forms of the Roman Rite. Our Lady and the Holy Spirit comfort us, guiding us and prompting us to act in charity and justice in all we say and do.

Third, with the appointment of Cardinal Hoyos to Commission *Ecclesia Dei* last June and his avowed support of the Traditional Mass along with the movement toward reconciliation with the SSPX, efforts of groups like ours are much more likely to bear fruit than in the past 6-8 years. Thanks to the excellent advice of our canon lawyers, we have avoided making strategic errors which could have damaged our cause. Instead, we were able to present an unprecedentedly powerful petition, which, to our knowledge, sets a standard for other Una Voce chapters to follow. As our advisor at the St. Joseph Foundation wrote to us on December 20th: "...I was impressed with your submission. I thought that you and your group did a good job of establishing a *factual basis* [*sic*] for the granting of the Indult Mass. Many persons seeking permission for the traditional [*sic*] Mass neglect to do this. In addition, I was impressed by the charity that you showed toward your bishop in your petition and in the correspondence preceding it." I was told in October at the Una Voce America Leadership Conference that both UV America and UV International are watching us and how we handle our situation, and also watching to see how Cardinal Hoyos responds.

What are we going to do now? **Our board quite rightly does not consider it our prerogative to dispute our bishop on his refusal.** Therefore, when his letter arrived on Wednesday, January 3, we went into overdrive preparing a formal appeal to Cardinal Hoyos. The good cardinal received an exact copy of our petition to the bishop along with our appeal letter and other supporting documentation. We sent it Federal Express on Friday, January 5th, to arrive at the Congregation of the Clergy no later than Wednesday, January 10th. Time was of the essence because under can.1737 §2 and can. 1734, we had only ten days from the date we received the refusal to have the appeal arrive in the cardinal's office. It will now be up to Cardinal Hoyos to determine if our situation has merit and if so, what he can and will do about it. He is the one now who can speak with the bishop about our situation and the theological and pastoral issues involved.

We will not publish our appeal in the newsletter as protocol requires the cardinal to show it to the bishop if it has merit. The bishop should hear it from the cardinal, not us. However, we will share our closing sentence publicly: "May Christ grant His increase according to His will: 'Christe, vita nostra, augmentum fac corporis tui ut aedificetur in caritate.'" Translation: "O Christ, our life, increase Thy body that it may be built up in charity." Any member who wishes to read our petition and the appeal

with supporting documentation may do so at our meetings. We will now wait to hear from Commission *Ecclesia Dei* as to what they suggest we do.

Mary in the Liturgy

This month we will welcome Father John Myler of the diocese of Belleville, IL to speak to us on “Mary in the Liturgy”. We are fortunate to have yet another generous priest who is willing to come well out of his way to spend an evening with us on a topic dear to our hearts. The more we understand the liturgy, the better we can pray it. The more we understand how the Church venerates Mary in the liturgy, the more devoutly we can venerate her who is our chapter patroness and our mother. Please invite all your friends who love Our Lady to come spend this evening with us. We will open at 6:30 with our customary rosary in Latin (copies provided). At 7:15 we will begin Father’s program with a procession singing “Immaculate Mary”. It is fitting after all the graces she has obtained for our chapter that we honor her in this special way.

Family Fair

The weekend of February 23-25 is our Family Fair booth at the Trade Center on St. Louis Ave. This event is really exciting because we get to meet so many people who want to know about our Faith and traditional Catholic spirituality. We will need volunteers to sign up to man the booth throughout the weekend. If you are free, please help us.

Last year those of us who participated experienced many moments of grace as we witnessed our Faith and the beauty, truth, and goodness of our Ancient Mass to both Catholics and non-Catholics alike. This is what the Pope means by evangelizing, and the laity have been charged with it particularly by Vatican II. Our presence at Family Fair helped us reach Catholics who desire the Traditional Mass and brought us new members. **XXX**

Barbara A. Schoeneberger



The Christmas Gospel of St. Luke: Christ’s Mass

As promised, George Mueller taught us how to read and interpret Scripture using St. Luke’s Christmas gospel at our December meeting. “Sacred Scripture is the speech of God as it is put down in writing under the breath of the Holy Spirit” (CCC #81, quote from *Dei Verbum* 9).

There are three stages in forming the gospels:

- (1) The event itself
Corresponding question to ask: How does this passage lead (point) to the cross?
- (2) Oral tradition (preaching, catechizing, converting, giving the hearer something to act on),
Corresponding question: How does this apply to life?
- (3) the gospel writer arranging the inspired Word in a particular order.
Corresponding question: What came before the passage and what comes after? How does it relate to the passage in question?

The revelation of the gospels is an unveiling of God and His Truth in the Senses of Scripture:

(1) Literal

(2) Spiritual (fuller meaning)

- allegorical (refers to something in the life of Christ)

- moral (calls to conversion of soul)

- anagogical (leads up to God, eternal glory)

“In those days a decree went out from Caesar Augustus...” When St. Luke wrote this passage everyone knew what he was saying by the title alone. The emperor's name was Gaius Julius Caesar Octavianus, named for his great uncle Julius Caesar, who in 48 B.C. had been declared a god. Octavian was called a "son of god". Remarkable in his reign were 3 long periods of peace called the "Pax Augusta". For this he received the title: "Savior of the whole world." A Greek inscription regarding him says: "The birthday of the god has marked the beginning of the good news through him for the whole world." Therefore, we see that St. Luke is contrasting this mortal man, carrying exactly the titles and descriptions referring to Jesus and owning all political power with the coming of God Himself, who emptied Himself of all majesty and made Himself subject to the earthly powers. The sacred writer also tells us in this passage: "And Joseph went up...to the city of David, which is called Bethlehem..." that Jesus is of royal blood and a rightful successor of King David, which makes the irony of the situation and fathomless love of God more apparent.

Bethlehem means “House of Bread”. Jesus, the Bread of Life came to be born in the House of Bread, and was laid in a manger, a place for animals to eat out of. We come to Mass to feast on the Body, Blood, Soul and Divinity of Christ, resting on the paten and in the ciborium, just as He rested in that manger 2000 years ago. We know that Jesus was born in a stable, a cave in the hillside. Isaiah, 1:3 says: “The ox knows its owner, and the ass its master’s crib; but Israel does not know, my people does not understand.” So the animals, not mentioned but implied in the story, representing all of creation, are also present at the birth and glorifying God.

Mary “wrapped Him in cloth bands and laid him in a manger...” The link between Christ’s birth and his death is shown here. In those days at death the body was wrapped in cloth bands and laid to rest in a hollowed out stone in a sepulcher. His very birth, then, points to the cross. The manger is the precursor to the sepulcher.

Jesus was born in a stable because “there was no place for them in the inn.” This public facility referred to was not a hotel. According to the Greek word used, it was a public house with no privacy and no space for a woman to give birth. People crowded in to spend the night, sleep in a large common room where they supplied their own bedding, and be on their way the next day. Mary and Joseph needed privacy and so they had to go to the stable because Bethlehem was so crowded no other place was available. Later in St. Luke’s gospel, he quotes Jesus using the same Greek word describing the upper room where Jesus had the Last Supper. Again, we have a link with the Eucharist, the Mass, and this time we are there at Jesus’ invitation.

The angels appearing to the shepherds lead us up to the heavens. The Gloria is our song now, with them at every Mass. Two Greek versions exist which have led to confusion in the translation of “Peace on earth, good will toward men”, and “Peace on earth toward men of good will.” The accepted meaning now is “peace on earth to men whom God has graced.” God’s good will coming toward men is Himself personally as Christ. We possess Christ in the Holy Eucharist and share in the life of God through sanctifying grace. The peace of Christ is heaven, so we are given heaven on earth in the Mass.

The shepherds went “in haste”, meaning they did not dawdle about starting off for the stable. This is prompt obedience, mirrored in the previous passage of Mary going to Elizabeth “in haste”. We are called by this passage to respond immediately to the promptings of grace. After adoring Jesus, the shepherds left glorifying God, just as we glorify God for what He has done in becoming man and giving us Himself. This glorifying God is our supreme prayer, the Mass.

Much more can be found in these gospel passages than we have room to explain here, but the various examples given show how to apply the principles of Biblical interpretation. The purpose is to deepen our prayer life and personal relationship with God. **XXX**

