

Liturgical Reconciliation

with a **convergence on SC** (1963)) by the old **LATIN MASS** (1962) and the disastrous **NEW MASS** (1970)

CARDINAL Robert Sarah, Prefect of the Congregation for Divine Worship, in his *The Day is now far spent* (pp. 143-144), renamed the *Reform of the Reform* as **Liturgical Reconciliation**. He upheld Benedict XVI's plan of a *salutary interaction* between Old and New when that former Pope had freed up the use of the 1962 Latin Missal, Breviary, and the Rituals for the other sacraments.

SC (above) is Vatican II's *Sacrosanctum Concilium* on Liturgy.

BACKGROUND: *Handouts* n. 179 has the history of the Liturgical Movement under Popes St Pius X (1903), Pius XI (1928), Pius XII (1947), and its climax in Vatican II's Liturgy Constitution (1963), *Sacrosanctum Concilium* SC.

COLLAPSE OF THE LITURGY!

CARDINAL Ratzinger, before he was Pope Benedict XVI, had coined a chilling phrase, *Collapse of the Liturgy*, and named the remedy **Liturgical Reconciliation**:

In an astounding statement, echoing the famous Ottaviani Intervention (1969), Cardinal Ratzinger [when Prefect of the Congregation for the Doctrine of the Faith] recently admitted that the drastic manner in which Pope Paul VI reformed the Mass in 1969 "provoked extremely serious damage". He said that the suppression of the old Mass marked a "break in the history of the liturgy, the consequences of which could only be tragic. I am convinced that the ecclesial crisis in which we find ourselves today depends in great part on the collapse of the liturgy... I was dismayed by the ban on the old missal, since such a development had never been seen in the history of liturgy... Action should be taken to repair the damage... For the life of the Church, it is dramatically urgent to have a renewal of liturgical awareness, a **liturgical reconciliation**, which goes back to recognising the unity in the history of the liturgy..."

The Catholic Weekly, 11th May, 1997, p. 4 in my Newsletter n. 159

DOCTRINAL INSTRUCTION – a necessity

SC insisted on a *deeper understanding* of Redemption, Sacramental-Sacrifice and Paschal Mystery. In second place there were to be modest adjustments to help *actual participation* by the congregation, that they not be silent spectators. Both Latin Mass enthusiasts and their opponents need **kindly, patient and persuasive instruction** ahead of any changes in the texts, rubrics, furniture or architecture of the Masses they attend.

THE LAITY can come to a deeper understanding by pondering some explanations to these questions:

Question 1: **Why no Mass on Good Friday ?**

Question 2: **Why Sunday obligation, not Friday ?**

Question 3: **Is Resurrection related to Sacrifice ?**

Answer:: Christ's Resurrection is God's **acceptance** of that **offering** His Divine Son made on Good Friday, and manifested on Easter Sunday.

THE OLD TESTAMENT sacrifices had less adequate manifestations of God acceptance of the offerer and his offered gift. The Roman Canon (Eucharistic Prayer n. 1) quotes the sacrifices of Abel, Abraham and Melchizedek, and the Communion Rite has Lamb of God, to contrast the infinitely greater offering and acceptance of Christ's Body and Blood in the Mass.

THE PASCHAL MYSTERY

WE need fuller understanding of Redemption, of Christ's Sacrificial self-Offering on the Cross on Good Friday and its completion with the Father's acceptance manifested in Christ's Resurrection on Easter Sunday. Thus SC uses new words "Paschal Mystery" for what is the traditional doctrine as in St Thomas Aquinas:

Therefore as to **efficient cause, both the Passion and Resurrection are the cause of justification**. But as to **exemplary cause**, the Passion and Death of Christ is the **cause of the remission of sins**, through which we die to sin: the Resurrection, however, is the **cause of the newness of life**, which is through grace and justice. And therefore the Apostles says, Romans 4:25, that He was delivered up, namely to death, on account of our sins, namely to take them away, and He rose on account of our justification. But the Passion of Christ is also the meritorious cause, as has been said.

Summa Theologica IIIae q56, a2, ad 4. cf. 1 Corinthians 15:17 (re 3-16); Philippians 2:8,9.

HENCE SC requires us all, Latin Mass folk and mainstream parish Masses, to upgrade our understanding of Christ's redemptive sacrifice, which is given such pride of place in the Roman Canon, just after the Consecration in both the 1962 and 2011 Missals:

... we celebrate the memorial of the blessed **Passion**, the **Resurrection** from the dead, and the glorious **Ascension** into heaven of Christ your Son..

Again, in pleas **for acceptance of His sacrifice and ours** in both the Offertory and the Canon [numbers in parentheses (-) are rubrics in the 2011 altar Missal]:

....may we **be accepted** by you, O Lord, and may our sacrifice in your sight this day **be pleasing** to you,, (26)

Orate Fratres

Pray, Brethren, that my sacrifice and yours may **be acceptable** to God the almighty Father... (29)

Roman Canon

that you **accept** and bless (84)

graciously **accept** this oblation of our service (87)

make it spiritual and **acceptable** (88)

to **accept** them as you were pleased to **accept** (93).

POPULAR PIETY had the right idea all along:-

"may, by His **Passion and Cross**, be brought to the glory of His **Resurrection**" (at end of the *Angelus*); and "by His life, **death and Resurrection**" (end of Rosary)

In spite of popular piety, **catechesis** on the Resurrection was quite inadequate. For instance, the *Old Green Catechism* reduced it to proving Jesus was God, and the 40 days till Ascension to confirm He was really risen – nothing about its relation to sacrifice, grace or glory. – a lack due to deficiencies in current theology.

The *Catholic Family Catechism Apostles' Edition* (1991-2009) treated Christ's Sacrifice: thus: (1) purpose (Q&A 119-123); (2) events (124-136); and meaning of events (137-153); and see also in the *Disciples' Edition* pp. 36-39, 70-73.

MORE DOCTRINE: SACRAMENTAL SACRIFICE

"**Contained, Offered, Received**" were key words on the Real Presence in 16th century Council of Trent and *The Code of Canon Law* (1983) repeated them:-

The most venerable sacrament is the blessed Eucharist in which Christ Himself is **contained, offered and received**, and by which the Church continually lives and grows. The eucharistic Sacrifice, the memorial of the death and resurrection of the Lord, in which the Sacrifice of the Cross is forever perpetuated, is the summit and source of all worship and Christian life. By means of it the unity of God's people is signified and brought about [i.e. it is a **sacramental sacrifice**, "it does what it says"], and the building up of the Body of Christ perfected. The other sacraments and all the apostolic works of the Christ are bound up with, and directed to, the blessed Eucharist.

Canon c. 897

Christ's faithful are to hold the blessed Eucharist in the highest honour. They should take an active part [*'actual part' actuosam partem*] in the celebration of the most august Sacrifice of the Mass; they should receive the sacrament with great devotion and frequently, and should reverence it with the greatest adoration. In explaining this sacrament, **pastors of souls are assiduously to instruct the faithful** about their obligation in this regard.

Canon c. 898

St John Paul II elaborated on this by asserting that the Eucharistic Real Presence of Jesus Christ is:-

**Contained in a Presence Sacrament
Offered in a Sacrifice Sacrament and
Received in a Communion Sacrament.**

Redemptor Hominis n. n. 20 (1979) and the *Eucharistic Church* n. 13 (2003)

Thus just as Christ's Body & Blood, Soul & Divinity are 'sacramentalized' beneath the appearances of bread & wine, so too is His Sacrifice a 'sacramentalized' Real Presence. So the Sacrament of the Holy Eucharist sacramentalizes Christ's Paschal Mystery. He is Really Present: in His Sacrifice on the Cross and in its Resurrection acceptance.

There are Seven Sacraments instituted by Christ, and He made His Church an overall sacrament, **a sign that does what it signifies**, i.e. *ex opere operato* 'from the work having been worked':-

Thus the Church, in Christ, has the nature of sacrament – a sign and instrument, i.e. of communion with God and unity among all men... SC n. 5 and *Lumen Gentium* n. 1

ACTUAL PARTICIPATION in the Paschal Mystery

Man at worship must put his whole being into what God is doing through His priest among his people:

To promote active [*actual*] participation, the people should be encouraged to take part by means of acclamations, responses, psalms, antiphons, hymns, as well as by actions, gestures & bodily attitudes. and at the proper time a reverent silence should be observed. (SC n. 30).

WISDOM OF HINDSIGHT looking back on VCH

Euphoria: Europe had recovered from World War II and it seemed as easy to fix up the Church. The battle cry was *Ecclesia semper reformanda*, 'the Church always needs reform' – but a more moderate and achievable aim would have simply been *to improve*, and always beginning by improving oneself.

Naivety: The bishops were so trusting ! Besides a few clear-cut changes like readings in the vernacular and addition of the Prayer of the Faithful, they signed a blank cheque for further possible changes in rites and texts of the liturgical books, to be made by persons unknown to them. Fancy if it was money !

The Devil: The bishops overlooked Satan and his snares. Nor did they allow for weak links in the chain of men endowed with "free will" – *for better or for worse*.

The really weak link was Cardinal Bugnini, a liturgist carried away by enthusiasm for his own personal preferences, and unfortunately protected by St Paul VI whom he deceived.

He and other enthusiasts got caught up in their own destabilizing chain of continuous tinkering from 1964 (most stressful for priests and people), peaking in 1970 and continuing afterwards with further aggravating tinkering.

Euphoria, naivety, enthusiasm and freewill are sufficient to explain the disaster to liturgy and Church, whether or not Cardinal Bugnini was an infiltrated Masonic wrecker, or a more harmless Mason, or falsely accused. Such questions make little difference to our fixing up the damage.

In 1950 Mgr Ronald Knox wrote *Enthusiasm*, a history of heretics from the apostolic age till the 20th century, all of whom were led astray by their enthusiasm.

In a way it applies to Cardinal Bugnini as he dismantled the Rite of the Mass by his **re-forming** it, a betrayal of **renewal** (SC n. 50). It became "manipulation" and "mendacity", according to *The Memoirs of Louis Bouyer*, p. 3. However, that is not the whole story: earlier Anibale Bugnini seems to have been more honourable in upholding the principle of continuity without disruption in liturgy, before he got "carried away"..

For further reading, see the earlier *Handouts* on the Liturgy: n. 79 on *Liturgical Holiness*; n.135 on *Facing God and facing Godward*; and, coming soon, n. 191 on *Reconciling the 1962 Latin and 2011 English Missals*, which completes n. 190 and this *Handouts* n. 191.

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