

# THE LITURGICAL REFORM OF POPE BENEDICT XVI

Celebrating Five Years of Summorum Pontificum

Birmingham, Alabama (7 July 2012)

## I. Introductory Remarks

### a. Brief Biography of Pope Benedict XVI

- i. Born on Holy Saturday (16 April) 1927
- ii. Ordained to the priesthood on the Feast of SS. Peter and Paul, 1951
- iii. After one year of pastoral work, he returned to the University, where he taught for the next 25 years, accompanying Cardinal Frings of Cologne as a peritus to the Second Vatican Council
- iv. 1977—ordained Archbishop, and shortly after created Cardinal, of Munich-Freising
- v. 1981—24 years as Cardinal Prefect of the CDF
- vi. 2005—elected to the Papacy

### b. Three Major Liturgical Themes

- i. Hermeneutic of Reform in Continuity, Not of Discontinuity and Rupture
- ii. Restoration of Earlier Forms
- iii. \*Interior Transformation

## II. Hermeneutic of Reform

### a. “Disintegration of the Liturgy”

- i. “The old building was demolished, and another was built...this has caused us enormous harm...I am convinced that the crisis in the Church that we are experiencing today is to a large extent due to the disintegration of the liturgy.” Milestones (1997), p. 148

### b. Disintegration of the Understanding of the Priesthood

- i. Sacerdotium Ministeriale (6 August 1983)
  1. Essential difference between the ministerial and common priesthood
- ii. Ordinatio Sacerdotalis (28 October 1995)
  1. Priestly ordination definitively reserved to men

### c. \*Christmas Address to the Roman Curia (22 December 2005)

- i. “On the one hand, there is an interpretation [of the Second Vatican Council] that I would call “a hermeneutic of discontinuity and rupture”...[and] on the other...

the "hermeneutic of reform", of renewal in continuity of the one...Church...which increases in time and develops, yet always remains the same."

### III. Towards a "Reform of the Reform"—the Restoration of Earlier Forms

- a. The Liturgical Books as they stand now will have to be revised again—everyone knows this. Yet there is now an entire generation of both laity and clergy who have little or no understanding of the Liturgy of the Roman Rite as it existed prior to 1970. To attempt a further reform of the ordinary form of the Roman Rite without a profound understanding of its earlier forms would be disastrous—and so a first step towards any such Reform must necessarily begin with a series of smaller restorations.
- b. Restoration of the Extraordinary Form of the Roman Rite
  - i. FSSPX → FSSP
    1. CDF—Signing of the Protocol w/ Arch. Lefebvre (5 May 1988)
    2. Subsequent repudiation and illicit Ordinations (30 June)
      - a. Cardinal Ratzinger has been working on this "reconciliation within the heart of the Church" for almost 25 years—from his 61<sup>st</sup> birthday to his 85<sup>th</sup>.
    3. Ecclesia Dei Adflicta (2 July 1988)
      - a. Established PCED
    4. Founding of the FSSP
      - a. Declaration of Intention by the Founders of the FSSP (2 July)
      - b. Act of Foundation (18 July)
      - c. Declaration of Intention of the PCED (22 July)
      - d. Canonical Erection of the FSSP (18 October)
    5. Arrangement lasted for 19 years
  - ii. Salt of the Earth (1996)
    1. "I am of the opinion, to be sure, that the old rite should be granted much more generously to all those who desire it. It's impossible to see what could be dangerous or unacceptable about that. A community is calling its very being into question when it suddenly declares that what until now was its holiest and highest possession is strictly forbidden and when it makes the longing for it seem downright indecent."
  - iii. Summorum Pontificum (7 July 2007)
    1. Decree
      - a. "Let nothing be preferred to the Work of God." – RB
    2. Accompanying Letter

- a. “I now come to the positive reason which motivated my decision to issue this Motu Proprio updating that of 1988. It is a matter of coming to an interior reconciliation in the heart of the Church.”
    - b. “There is no contradiction between the two editions of the Roman Missal. In the history of the liturgy there is growth and progress, but no rupture. What earlier generations held as sacred, remains sacred and great for us too, and it cannot be all of a sudden entirely forbidden or even considered harmful.”
  - 3. EF Pontifical Liturgies in the Major Roman Basilicas
    - a. St. Mary Major (15 September 2007)
    - b. Cardinal Canizares, Prefect of the CDW, St. John Lateran (21 April 2009)
    - c. Then–Archbishop Burke, St. Peter’s (18 October 2009)
    - d. St. Paul’s Outside–the–Walls (?)
- iv. Decree of Excommunication Lifted for the SSPX bishops (21 January 2009)
- v. Letter re: the same (10 March 2009)
  - 1. “The remission of the excommunication has the same aim as that of the punishment: namely, to invite the four Bishops once more to return.”
  - 2. “The first priority for the Successor of Peter was laid down by the Lord in the Upper Room in the clearest of terms: “You...strengthen your brothers” (Lk 22:32)”
    - a. “In our days, when in vast areas of the world the faith is in danger of dying out like a flame which no longer has fuel, the overriding priority is to make God present in this world and to show men and women the way to God.”
- vi. Universae Ecclesiae (30 April 2011)—“three years after”
  - 1. Liturgical Formation
    - a. “21. Ordinaries are asked to offer their clergy the possibility of acquiring adequate preparation for celebrations in the forma extraordinaria. This applies also to Seminaries, where future priests should be given proper formation, including study of Latin and, where pastoral needs suggest it, the opportunity to learn the forma extraordinaria of the Roman Rite.”
- vii. Holy See Press Office (16 May 2012)
  - 1. “...the text of the response of Bishop Bernard Fellay...will be considered in further discussions...Regarding the positions taken by the other three bishops of the Society of St. Pius X, their situations will have to be dealt with separately and singularly.”
- c. Miscellaneous Restorations
  - i. Restoration of the ideal of Ad Orientem celebrations

1. Spirit of the Liturgy (2000)
  - a. "Praying toward the east is a tradition that goes back to the beginning." (75)
  - b. "Everyone joins with the celebrant in facing east, toward the Lord who is to come." (72)
2. Preface to Oratorian Fr. Uwe Michael Lang's Turning Towards the Lord (2003)
3. Restoration of Ad Orientem celebration of the Papal Mass to the Sistine Chapel (13 January 2008)
- ii. Restoration of reception of communion kneeling, on the tongue, at Papal Masses (2008)
- iii. [2002: Restored Vigil of Pentecost]
  1. I fully expect the Restoration of the Octave of Pentecost in the near future.
- iv. Restoration of the Norms for the Election of the Roman Pontiff (two-thirds majority) (11 June 2007)
- v. Restoration of the Pallium to its pre-John Paul II form (29 June 2008)
  1. Restoration of the Rite of Imposition of the Pallium to a time outside of Mass (29 June 2012)
- vi. Restoration of the Pastoral Staff to its pre-Paul VI form (2008)
- d. Restoration/Reformation of the Sarum Rite
  - i. Anglicanorum Coetibus (4 November 2009)
    1. "...the liturgical, spiritual and pastoral traditions of the Anglican Communion [are to be retained] within the Catholic Church, as a precious gift...a treasure to be shared."
  - ii. Newly published Rites of Christian Burial and Christian Marriage (3 July 2012)
    1. Beauty of the Language
      - a. "Holy Ghost" or "Holy Spirit"
      - b. R. "And with thy spirit."
    2. Form? Seems modeled after the Ordinary, and not the Extraordinary Form (Book of Divine Worship, rather than the Anglican Missal)

#### IV. Interior Transformation

##### a. Participatio actuosa

###### i. Feast of Faith (1981)

1. "If there is to be a real participatio actuosa, there must be silence. In this silence, together, we journey inward, becoming aware of word and sign" (p. 72)
2. "...it is only necessary to pray aloud the first few words of each section of the [Canon]...in this way the congregation's participation...will be often far greater than when its internal appropriation of the words is stifled by an uninterrupted loud recitation" (pp. 72-73).
  - a. Or even, as at some liturgies, an uninterrupted loud chanting, which is worse.

###### ii. Spirit of the Liturgy (2000)

1. "Anyone who has experienced a church united in the silent praying of the Canon will know what a really filled silence is." (215)
2. "This action of God, which takes place through human speech, is the real action for which all of creation is in expectation. The very elements of the earth are transubstantiated, pulled, so to speak, from their creaturely anchorage, grasped at the deepest ground of their being, and changed into the Body and Blood, Soul and Divinity of the Lord." (173)
3. In the reception of Holy Communion, "we are laid hold of by the Logos and for the Logos in our very bodies, in the bodily existence of our everyday life. The true liturgical action is the action of God." (176)
4. "Surrendering ourselves to the action of God, so that we in our turn may cooperate with him—that is what begins in the liturgy and is meant to unfold further beyond it." (176).

##### b. Light of the World (2010)

- i. "The place where the Church is actually experienced most of all as Church is the liturgy...And that is also as it should be. At the end of the day, the point of the Church is to turn us toward God and to enable God to enter into the world. The liturgy is the act in which we believe that He enters our lives and that we touch Him. It is the act in which what is really essential takes place: We come into contact with God. He comes to us—and we are illumined by Him." 155

## CHRONOLOGICAL ARRANGEMENT OF THE TEXTS

### I. Feast of Faith (1981)

#### a) Participatio actuosa

- i) "...it is only necessary to pray aloud the first few words of each section of the [Canon]—the headings, as it were; in this way the congregation's participation...will be often far greater than when its internal appropriation of the words is stifled by an uninterrupted loud recitation" (pp. 72–73).
- ii) "If there is to be a real participatio actuosa, there must be silence. In this silence, together, we journey inward, becoming aware of word and sign" (p. 72).

### II. CDF

#### a) Sacerdotium Ministeriale (6 August 1983)

- i) Essential difference between the ministerial and common priesthood

#### b) 1988—Signing of the Accord w/ Arch. Lefebvre—subsequent repudiation—founding of the FSSP

#### c) Ordinatio Sacerdotalis (28 October 1995)

- i) Priestly ordination definitively reserved to men

### III. Salt of the Earth (1996)

- a) "I am of the opinion, to be sure, that the old rite should be granted much more generously to all those who desire it. It's impossible to see what could be dangerous or unacceptable about that. A community is calling its very being into question when it suddenly declares that what until now was its holiest and highest possession is strictly forbidden and when it makes the longing for it seem downright indecent."

### IV. Milestones (1997)

- a) "The old building was demolished, and another was built...this has caused us enormous harm...I am convinced that the crisis in the Church that we are experiencing today is to a large extent due to the disintegration of the liturgy." (148)

### V. God and the World (2000)

### VI. Spirit of the Liturgy (2000)

#### a) Participatio actuosa

- i) "This action of God, which takes place through human speech, is the real action for which all of creation is in expectation. The very elements of the earth are transubstantiated, pulled, so to speak, from their creaturely

anchorage, grasped at the deepest ground of their being, and changed into the Body and Blood, Soul and Divinity of the Lord." (173)

- ii) "Anyone who has experienced a church united in the silent praying of the Canon will know what a really filled silence is." (215)
- iii) In the reception of Holy Communion, "we are laid hold of by the Logos and for the Logos in our very bodies, in the bodily existence of our everyday life. The true liturgical action is the action of God." (176)
- iv) "Surrendering ourselves to the action of God, so that we in our turn may cooperate with him—that is what begins in the liturgy and is meant to unfold further beyond it." (176)

b) Orientation

- i) "Praying toward the east is a tradition that goes back to the beginning." (75)
- ii) "Everyone joins with the celebrant in facing east, toward the Lord who is to come." (72)

VII. Third Typical Edition of the Roman Missal (1969/70, 1975, 2000/2)

a) 2002: Restored Vigil of Pentecost

VIII. Christmas Address to the Roman Curia (22 December 2005)

- a) "On the one hand, there is an interpretation that I would call "a hermeneutic of discontinuity and rupture"; it has frequently availed itself of the sympathies of the mass media, and also one trend of modern theology. On the other, there is the "hermeneutic of reform", of renewal in the continuity of the one subject-Church which the Lord has given to us. She is a subject which increases in time and develops, yet always remaining the same."

IX. Summorum Pontificum (7 July 2007)

a) Decree

- i) "Let nothing be preferred to the Work of God." – RB

b) Accompanying Letter

- i) "...the two Forms of the usage of the Roman Rite can be mutually enriching: new Saints and some of the new Prefaces can and should be inserted in the old Missal. The "Ecclesia Dei" Commission, in contact with various bodies devoted to the *usus antiquior*, will study the practical possibilities in this regard."
- ii) "I now come to the positive reason which motivated my decision to issue this *Motu Proprio* updating that of 1988. It is a matter of coming to an interior reconciliation in the heart of the Church."
- iii) "There is no contradiction between the two editions of the Roman Missal. In the history of the liturgy there is growth and progress, but no rupture. What earlier generations held as sacred, remains sacred and great for us too, and it cannot be all of a sudden entirely forbidden or even considered harmful."

X. Miscellaneous Restorations

- a) Restoration of the Norms for the Election of the Roman Pontiff (two-thirds majority) (11 June 2007)
- b) Restoration of the Pallium to its pre-John Paul II form (29 June 2008)
- c) Restoration of the Pastoral Staff to its pre-Paul VI form (2008)
- d) Restoration of celebration Ad Orientem at Papal Masses in the Sistine Chapel (13 January 2008)
- e) Restoration of reception of communion kneeling, on the tongue, at Papal Masses (2008)
- f) Restoration of the reception of the Pallium to a time outside of Mass (29 June 2012)

#### XI. Pontifical Liturgies in the Major Roman Basilicas

- a) St. Mary Major (15 September 2007)
- b) Cardinal Canizares, Prefect of the CDW, St. John Lateran (21 April 2009)
- c) Then-Archbishop Burke, St. Peter's (18 October 2009)
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#### XII. Decree of Excommunication Lifted for the SSPX bishops (21 January 2009)

#### XIII. Letter re: the same (10 March 2009)

- a) "The remission of the excommunication has the same aim as that of the punishment: namely, to invite the four Bishops once more to return."
- b) "The first priority for the Successor of Peter was laid down by the Lord in the Upper Room in the clearest of terms: "You... strengthen your brothers" (Lk 22:32)"
- c) "In our days, when in vast areas of the world the faith is in danger of dying out like a flame which no longer has fuel, the overriding priority is to make God present in this world and to show men and women the way to God."

#### XIV. Anglicanorum Coetibus (4 November 2009)

- a) Enrichment
  - i) III. Without excluding liturgical celebrations according to the Roman Rite, the Ordinariate has the faculty to celebrate the Holy Eucharist and the other Sacraments, the Liturgy of the Hours and other liturgical celebrations according to the liturgical books proper to the Anglican tradition, which have been approved by the Holy See, so as to maintain the liturgical, spiritual and pastoral traditions of the Anglican Communion within the Catholic Church, as a precious gift nourishing the faith of the members of the Ordinariate and as a treasure to be shared.

#### XV. Light of the World (2010)

- a) "The place where the Church is actually experienced most of all as Church is the liturgy.. And that is also as it should be. At the end of the day, the point of the Church is to turn us toward God and to enable God to enter into the world. The liturgy is the act in which we believe that he enters our lives and that we touch



him. It is the act in which what is really essential takes place: We come into contact with God. He comes to us—and we are illumined by him.” 155

- b) Underscored once again the importance of receiving kneeling, on the tongue (158–9)

#### XVI. Universae Ecclesiae (30 April 2011)

- a) Liturgical Formation

- i) “21. Ordinaries are asked to offer their clergy the possibility of acquiring adequate preparation for celebrations in the forma extraordinaria. This applies also to Seminaries, where future priests should be given proper formation, including study of Latin[8] and, where pastoral needs suggest it, the opportunity to learn the forma extraordinaria of the Roman Rite.”

- b) Liturgical and Canonical Law

- i) “27. With regard to the disciplinary norms connected to celebration, the ecclesiastical discipline contained in the Code of Canon Law of 1983 applies.”

- (1) Frequency, time, and place of celebration and reception of holy communion

- ii) “28. Furthermore, by virtue of its character of special law, within its own area, the Motu Proprio Summorum Pontificum derogates from those provisions of law, connected with the sacred Rites, promulgated from 1962 onwards and incompatible with the rubrics of the liturgical books in effect in 1962.”

#### XVII. Holy See Press Office (16 May 2012)

- a) “As reported by news agencies, today, 16 May 2012, an Ordinary Session of the Congregation for the Doctrine of the Faith met to discuss the question of the Society of St. Pius X. In particular, the text of the response of Bishop Bernard Fellay, received on 17 April, 2012, was examined and some observations, which will be considered in further discussions between the Holy See and the Society of St. Pius X, were formulated. Regarding the positions taken by the other three bishops of the Society of St. Pius X, their situations will have to be dealt with separately and singularly.”