

# Council Rejection

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His basic quarrel with the council was its stance against the "old order." It made peace with the modern state and gave direction and encouragement to the Church in the world. It advanced the positions of "progressives and liberals."

The archbishop has won a number of converts — but not necessarily to his political stance, but to his stand against the innovations of the Vatican Council, especially the establishment of a "new Mass." He has found willing adherents among those who miss "the way it used to be." They point out with the archbishop that the new order of the Mass has lost "the sense of the sacred... the infinitely mysterious and holy."

The changes in the order of the Mass were done very carefully. The order was revised by liturgists, theologians and historians who understood well the development of the liturgy in the western Church.

The early Church always considered the Eucharist as the great gift from God to build up the community into the image of His son. The bishop presided at the Eucharist but the entire community gathered around him concelebrating according to his or her rank. They believed that bread and wine became the body and blood of Christ so that each Christian could eat and drink, and thus become a bearer of Christ to each other. This communitarian theology can be found in all the ancient eucharistic prayers and is well attested to in the writings of the Fathers.

From the eighth century on, theology and practice began to change. With the spread of the Germanic influence in the Church during the age of Charlemagne, the northern churches began to stress the otherness of God, His total transcendence, His utter unapproachableness. During this period of emphasis on the sacred, altars were turned to the wall, the Mass became a private prayer and churches were built in such a way to hide any view of the Mass from sight. Holy Communion was almost never received and became a mere object of distant worship and no longer food for the pilgrim community. The communitarian aspects of the Mass were totally suppressed in order to emphasize the sacred.

In the new order of the Mass, Paul VI deliberately tried to restore to the Mass a proper balance between the sacred and communitarian elements. This was done by discarding elements that had crept into the rite which did not promote such a balance. He restored "elements which have suffered injury through accidents of history."

The "new" Mass actually is not new: the vernacular, the altar facing the people, the "kiss of peace," the homily, the "prayers of the faithful," communion under two forms, concelebration, even the "new" eucharistic prayers are all ancient. What is new is that all these elements were foreign to us who were brought up in the tradition of the sacred.

The Church in council, then, decided that undue emphasis on the sacred in the liturgy was not good for the spiritual growth of the Church. It reformed the liturgy. And the entire western Church, believing that the Holy Spirit speaks through ecumenical councils, reformed its mode of public prayer. For some it was


easy; for many it was difficult. Only a few, such as Archbishop Lefebvre and his followers, refused.

Pope Paul VI hoped that the new order of the Mass would be an "instrument of liturgical unity," that all western Catholics might pray the "same prayer expressed in so many languages," from Hindi to Latin. Archbishop Lefebvre and his followers do not want Mass in Latin (which is allowed) but the OLD Mass in Latin. Since the Church has decided that this form of prayer is no longer to be used for community worship, the archbishop and his followers have questioned the authority of the Church to change the liturgy.

A schism is a formal separation from the Church. Both Paul VI and John Paul II have attempted at all costs to avoid a formal separation with Archbishop Lefebvre and his followers. To this end, they have formally avoided excommunicating them. In charity, the popes have tried repeatedly to effect a reconciliation but to no avail.

It seems as if the Society of St. Pius X is no longer in communion with the bishops of the Church. The society refuses to celebrate the Eucharist in unity with the entire western Church. It refuses to acknowledge the authority of a received Church council and the Bishop of Rome. It is by attitude (if not in fact) in schism. For these reasons, a Roman Catholic should not attend society worship services nor receive its sacrament.

Instead, pray that we all may be one.

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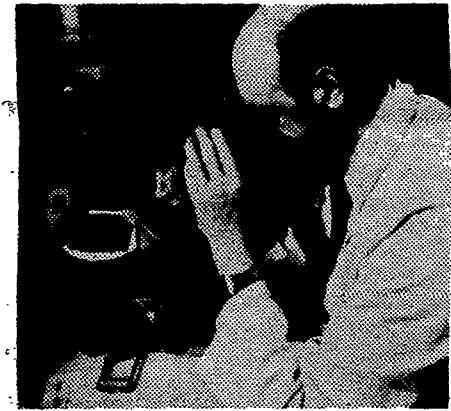
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# What about tomorrow?

There are so many questions when you have Multiple Sclerosis. What will happen to me next? What about my family? My job? Some questions are being answered. Thanks to the "Quiz the Doctor" program for MS patients and their families. Thanks to local MS research. Thanks to occupational therapy, recreation, counseling and education efforts of RAMS (Rochester Area Multiple Sclerosis). Thanks to people like you who help answer questions about tomorrow through United Way today.

*You get a good feeling helping someone else feel good.*



Couple listening to Dr. Bob Herndon in "Quiz the Doctor" session and Dr. Herndon in the lab.



## Award Winners

James Steurys and James Jurich recently received the scouting medal, Ad Altare Dei, in ceremonies at St. Michael's Church, Palmyra. Father Michael Sullivan presented the awards to the son of Nelson and Anna Steurys and the son of Louis and Phyllis Jurich. Both boys are sophomores at Marion Central School.