

Extraordinary Form of the Roman Rite

4th Sunday after Easter
20-26th April 2008

Ordo of Pope Bl. John XXIII

Sunday, "4th Sunday after Easter"

Monday, "St Anselm"

Tuesday, "SS. Soter & Caius"

Wednesday, "Feria in Paschaltide"

Thursday, "St Fidelis"

Friday, "Rogation: St Mark & the Major Litany"

Saturday, "SS. Cletus & Marcellinus"

Why is the "Principal Sunday Mass" sung? An excerpt from Fr. Fortescue's "The Mass" c.1917

"The greater simplicity of Low Mass might lead people to think it is the primitive form. On the contrary, it is a late abridgment. From the beginning we always hear of the holy liturgy being celebrated with deacons, assistants and in the presence of people who cry out and later sing their part. And still High Mass with the deacon, subdeacon and choir is the normal service. It is High Mass that is supposed throughout the ritual. Low Mass is a curtailed substitute, in which the celebrant himself supplies (often awkwardly) the part of the absent ministers if they cannot be had; its arrangements throughout can only be understood by reference to High Mass."

POLL FINDS MILLENNIALS RESEMBLE PRE-VATICAN II CATHOLICS IN ATTITUDES, PRACTICES

by Shawn Tribe

<http://thenewliturgicalmovement.blogspot.com/>

On the eve of the Papal visit to the USA, the United States Conference of Catholic Bishops has released the results of a survey of American Catholics, related to their view of Mass, the Sacraments and Church teaching.

Interestingly as well, the survey is divided into a consideration of the responses between Catholics from the pre-Vatican II generation,

the Vatican II generation and the "millennial" generation.

Some of the more interesting statistics that jumped out at me were as follows:

...among those who attend Mass at least once a month, Millennial Catholics (born after 1981) pursue religious practice with fervor akin to pre-Vatican II Catholic (born before 1943). However, 36 percent of Millennial Catholics (2.7 million individuals) attend Mass at least once a month compared to 64 percent of pre-Vatican II Catholics (5.5 million individuals.)

Data on the Millennial generation show young Mass-attending Catholics more akin to pre-Vatican Catholics in regard to religious beliefs as well as practices.

Among Catholics attending Mass at least once a month, the Millennials are just as likely to believe the basic Catholic tenet that Christ is really present in the Eucharist as pre-Vatican II Catholics.

Among this same group, the Millennials are the most likely to observe Lenten practices. More than nine in ten of them abstain from meat on Fridays in Lent (91 percent) and receive ashes on Ash Wednesday (91 percent).

Among those attending Mass at least once a month, Millennial Catholics are more likely than older Catholics to say they are at least somewhat involved in parish life, are among the most likely to consider their faith the most important part of their life, and that receiving the Eucharist is "very" important to their sense of what it means to be Catholic.

Among this group, the Millennials are most likely to say that having devotion to the saints is "very" important to their sense of what it means to be Catholic.