

# ECCLESIA DEI DELFT



**Extended Briefing  
Paper on the CDF  
Questionnaire to Local  
Ordinaries on the Extraordinary Form of  
the Mass concerning the Implementation  
of the Motu Proprio *Summorum  
Pontificum* in the Netherlands, 2020**

Member of the  
Foederatio Internationalis Una Voce



**EXTENDED BRIEFING PAPER ON THE CDF QUESTIONNAIRE**  
**TO LOCAL ORDINARIES ON THE APPLICATION OF THE**  
**MOTU PROPRIO *SUMMORUM PONTIFICUM* 2020**



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## **Preface**

On the 7th of March 2020, the Prefect for the Congregation for the Doctrine of the Faith, Luis F. Cardinal Ladaria SJ, issued a questionnaire to the Presidents of the Episcopal Conferences concerning the application of Pope Benedict XVI's 2007 Motu Proprio *Summorum Pontificum*. Each local ordinary has been asked to make a return to the CDF by the 31st of July 2020.

As the Dutch's primary organisation which promotes the celebration of Mass in the Extraordinary Form and the use of the liturgical books of 1962, Ecclesia Dei Delft is pleased to offer this briefing paper to assist the Bishops of the Netherlands in making their response and as our direct response to the CDF. We are also happy that, thirteen years since the promulgation of *Summorum Pontificum*, our document also provides a substantial report on the good fruit that Pope Benedict's Motu Proprio is bearing in some parts of our country.

This paper addresses the subjects posed by the CDF survey and is the fruit of collaboration with a number of priests that celebrates H. Mass in accordance with the Extraordinary Form. I would like to express my gratitude to those who offered testimonials and to the many more who continue to uphold our apostolate in prayer.

In Domino,

Jack P. Oostveen,

Chairman Ecclesia Dei Delft, Member of the International Federation Una Voce



## Introduction

It can be stated from the evidence we present here, that attendance at the *Extraordinary Form* (EF) is generally growing when it is offered without restrictions. Although attendance at the Extraordinary Form (EF) continues to grow slowly where it is offered, the real meaning and consequences can only be understood in the light of general tendencies within the Church of the Netherlands. This concerns not only the number of attendances at H. Mass in general but also the numbers availing themselves of the sacraments in general. The Netherlands is a small country and therefore a total overview of the recent situation and trends are provided in tables 1 and 2 of Appendix 1 here attached and summarized in the Figure 1 and Figure 2. **The general tendency in all aspects is downwards for about 5,5 decades, since 1967.** This is an unfortunate trend, which if nothing happens to change it, is expected to continue.

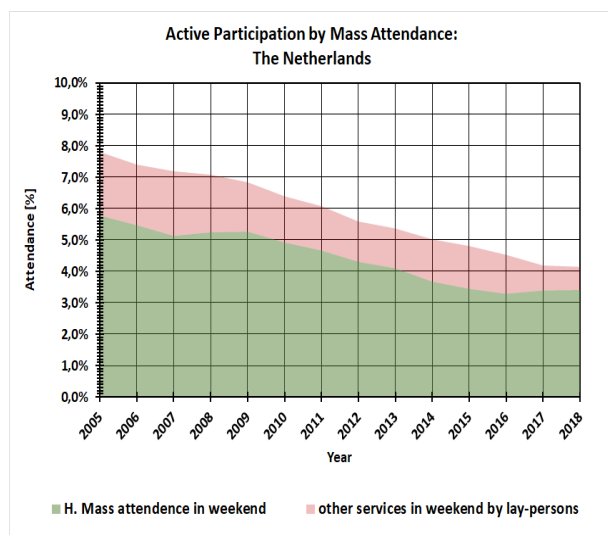


Figure 1; Mass Attendance and other services in the Netherlands [KASKI]

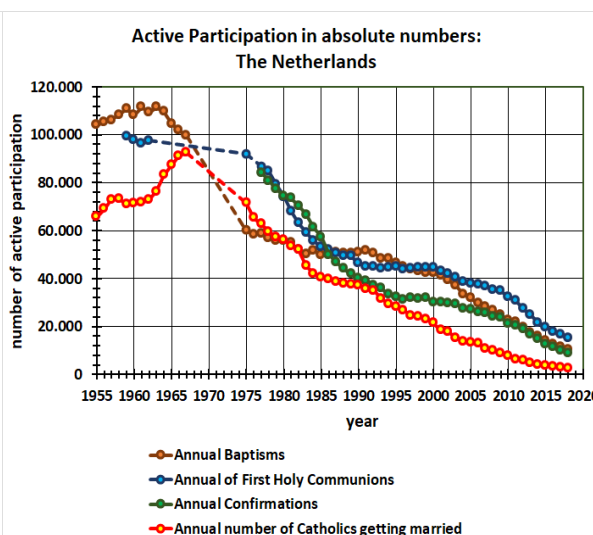
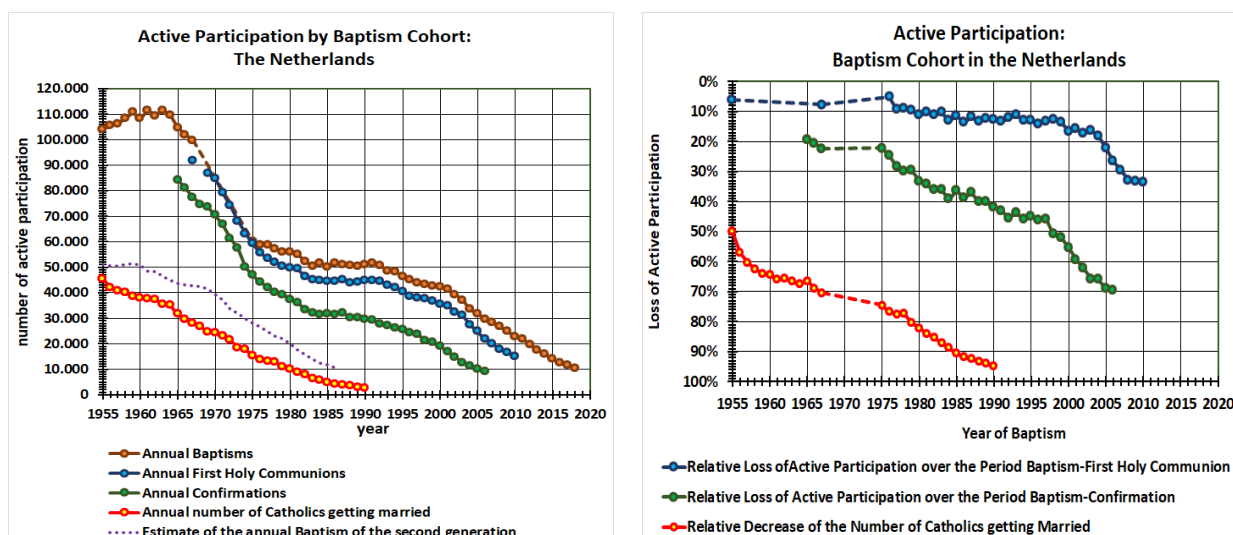


Figure 2; Loss of Active Participation in the Netherlands [KASKI]

Given that the SSPX has been authorized to provide the sacrament of penance, and that the validity of their marriages is acknowledged by specific permission of the local Ordinaries, the values provided in these tables take into account their contribution. By including these numbers we have a better overall evaluation of the situation regarding the celebration of the EF of the H. Mass in the Netherlands. The SSPX is represented in the Netherlands by 3 priests. Meanwhile, we hope and pray for a full reconciliation as soon as possible.

Table 2 in Appendix 1 provides evidence for the trends in reduction of active participation of Catholics in the church. This is examined by looking at the numbers availing themselves of the sacraments of Baptism, First Holy Communion, Confirmation, and Holy Matrimony. During the entire period of 2005 to 2018 under examination, the population has been divided into several cohorts to allow trends over time to be computed. Our findings indicate the following (figure 3 and table 3 in appendix 1).

Despite the annual relative decline<sup>1</sup> of about 9% per annum in the absolute numbers of baptisms over the last decade (Figure 2 and Appendix 1, Table 2), the observed loss over the period between the Baptisms and First Communion (Figure 2 and Appendix 1, Table 3) for the Baptism cohorts has increased over the last 5 years from about 27% (2006-Baptism cohort) to 34% (2010-Baptism cohort), although the average initial decrease of Baptism of these cohorts (2007 to 2011) was then still only 5,5% (Figure 3 and Appendix 1, table 3). The same can be observed regarding the absolute numbers of First Holy Communion, where the annual average relative decrease of Baptisms from 2001 to 2005 for these cohorts was about 5,5% per annum also. However the loss of active participation between the Baptism and Confirmation, has increased from about 64,3% (2001-Baptism cohort) to about 71,7% (2005-Baptism cohort) over only the last 5 years (Figure 3 and Appendix 1, table 3).



*Figure 3; Baptism Cohort in the Netherland in absolute values (left) and relative at which the number of Baptisms are considered 100% (right) [KASKI]*

Furthermore, looking at the relative decrease of 10% to 15% per annum in the absolute numbers of Catholic Marriages during the last decade, and from the statistics of the of the Baptisms about 28 years earlier shows factually that the loss of active participation at the stage of Catholic marriages is increasing from about 92% (for the 1986-Baptism cohort) up to 95% (for the 1990-Baptism cohort) the last 5 years. Especially this development, from which the next generations comes, should have warned the Dutch Church all for years. Taking into account the declining number of Baptisms and the increasing loss of the Baptism-cohort at the level of Confirmation from about 40% for the 1990-Baptism cohort to 70% for the 2010-Baptism cohort (Figure 3 and Appendix 1, table 3). **What will be left of the Dutch Church.**

Although, it is not the place here to discuss the origin of this enormous loss, but it is certainly sure that the lack of true Catholic education has contributed a lot to this situation.

<sup>1</sup> The annual relative decrease is that computed with respect to each previous year.



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This means that one has to take this evidence very seriously and consider that **the Church climate in which such significant losses can occur, affects the situation of the participation of the faithful in the Extraordinary Form of the Mass in the Netherlands**

(Figure 4). Participation numbers in the EF of the Holy Mass are presented in Tables 4 and 5 of Appendix 1. Therefore, because this historical context differ per diocese, the several paragraphs concerning the overview start with an overview of the diocesan statistics which is comparable with the Figures 1 to 3. To prevent any subjectivity these statistics are presented objectively without comments.

The tables in Appendix 1 show that only the diocese of Haarlem-Amsterdam has granted the faithful full access to the Sacramental life of the Church by means of the *Extraordinary Form* (EF) of the liturgy. This is evidently the direct fruit of the establishment of a personal parish under responsibility of the FSSP. The general trend is that it attracts all demographics but notably, a high proportion of young adults and young growing families. One can also observe a lot of converts, old and new. By “old” we mean those who converted before implementation of the *Motu Proprio Summorum Pontificum* (2007). They found again their spiritual home in the Extraordinary Form of the H. Mass. By “new” we mean those who converted due to this sacred Form of the Liturgy (see also Appendix 2). In addition, because of the very limited number of H. Masses in the EF in the Dutch dioceses on Sunday, a number of faithful must travel significant distances to attend, which is not always possible every Sunday. Therefore, the average attendance rates fluctuate a lot. The same can be said regarding the SSPX although they act more independently in three dioceses.

It can be concluded that attendance at the *Extraordinary Form* (EF) is generally growing when it is offered without restrictions, such as being only available in physically small Chapels, or at uncomfortable or inconvenient times. This is especially challenging for young families. An additional restriction to availability of the EF are the other obligations of parish priests, such as his parish’s regular *Ordinary Form* (OF) H. Mass(es) on Sundays and weekdays.

We therefore encourage a dialogue between the bishops and the parish priests who offer the EF of Holy Mass, so that this can lead to the development of a full pastoral ministry, eventually with the help of Religious Congregations dedicated to this Liturgy,



*Figure 4; overview of the H. Mass in the EF on Sunday over the several Dutch dioceses*



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such as FSSP and ICRSP. The FSSP, currently represented in the Netherlands by 3 priests, are eager, ready and willing to serve any other community in the country if requested to do so by a diocesan Bishop.

Such dialogues should additionally take into account the growth in the number of secular priests able to celebrate the Extraordinary Form of Holy Mass. This number has increased from about 7 out of 917 parish priests in 2007, when the Motu Proprio *Summorum Pontificum* came into effect, to about 60 out of 632 parish priests today.

This is a very positive and encouraging relative growth from less than 1% to nearly 10% of the total number of parish priests in the Netherlands. Such dialogues must also take into account the general tendency in the declining number of parish priests and of practicing faithful. Especially with regard to the latter it has to be considered that the combination of the declining numbers of baptisms over the last decades and the enormous loss of these baptised cohorts will inevitably lead to a more dramatic decline of the Dutch Catholic Church in general.

Furthermore, with regard to the Dutch Society for Latin Liturgy, since 1970 it has only supported the OF of Holy Mass in Latin (Novus Ordo). These H. Masses should have at least the Hymns sung in Latin, and with Gregorian chant for the propers and responses. This support was of such an extreme and sectarian nature, that in the 1990's, they publicly stated that the Una Voce movement had placed itself outside the Church because the movement was focussed exclusively on what today is called the Extraordinary Form (Vetus Ordo).

Since the 2007 publication of the Motu Proprio *Summorum Pontificum* they have also accepted the EF as a true and valid Latin Liturgy and do not obstruct its individual members to support the H. Mass in the EF. Since then some of the society's clerical members supportive of the EF, have organised for several years a training week for priests.

In the 13 years since the Motu Proprio *Summorum Pontificum* came into force the Society of Latin Liturgy had twice organised the public celebration of H. Mass in the EF at the opportunity of their annual general meeting. One of these was a Pontifical High Mass celebrated by Mgr. Dominique Marie Jean Rey, Bishop of Toulon, which also was attended by His Eminence Willem Jacobus *Cardinal* Eijk of Utrecht.



## Archdiocese Utrecht

### Ordinary:

- Willem Jacobus Cardinal **Eijk** (11 Dec 2007 - ...)

### Some Data (most recent statistics)

- size of territory: 10.000 km<sup>2</sup>
- number of baptized in 2018: **695.000** (70 per km<sup>2</sup>)
- number of H. Mass attendance in 2018: **19.044** (=2,7%)
- number of Catholic marriages in 2018: **180** or about **4%** of the Baptism-cohort

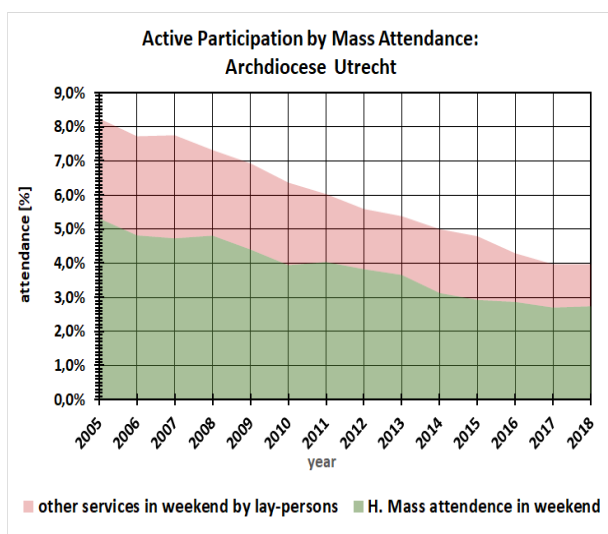


Figure 5; Mass Attendance and other services in the Archdiocese Utrecht [KASKI]

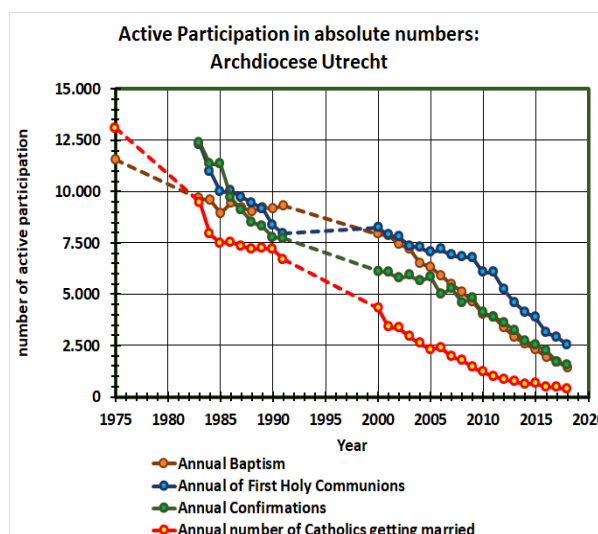


Figure 6; Loss of Active Participation in the Archdiocese Utrecht [KASKI]

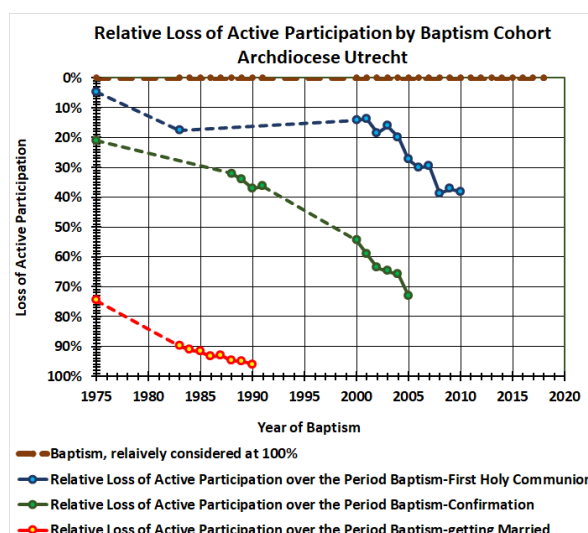
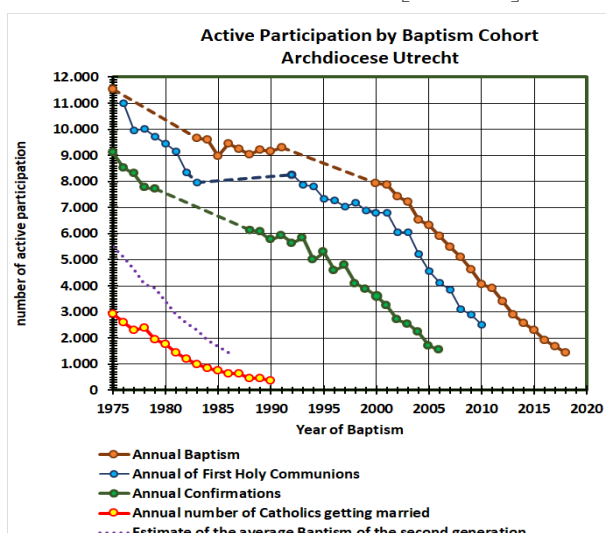


Figure 7; Loss of Active Participation by Baptism Cohort in the Archdiocese Utrecht in absolute values (left) and relative values at which the number of Baptisms are considered 100% (right) [KASKI]

### General

In 2008 the Archdiocese of Utrecht established an archdiocesan Sunday Mass in the EF in a historic Church in Utrecht owned by a private foundation, but at an inconvenient





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and non-attractive time in the late afternoon, to be celebrated by a priest of the FFSP. However after the experimental period of one year the Archdiocese moved the only diocesan priest of the Archdiocese that then was able to celebrate the H. Mass in the EF, to Utrecht taking over that H. Mass from the FSSP priest, despite the FSSP was prepared to continue. Hereby leaving a stable group in a region at a distance of more than 100 km from Utrecht without a priest who was prepared to celebrate the H. Mass in the EF..

The location in Utrecht was a historic Church, which had been sold by the diocese in the 1960's and was then owned by a private foundation. Since 1970 this Church was in use regularly for the OF of the H. Mass in Latin but still *ad orientem*, however not in union with the Archdiocese. This situation had been reconciled by an initial mediation of our Foundation Ecclesia Dei Delft in 2008.

However, in 2015 due to activities by another user, this Church was desecrated and celebration of the H. Mass consequently discontinued. Then, after the owner of the building became bankrupt the SSPX took advantage of the opportunity to buy this monumental Church. The church is now in regular use again as such since 2018, after its re-consecration by one of the SSPX Bishops.

Meanwhile the Archdiocesan priest has been moved to a large parish in the south of the city Utrecht without the possibility to celebrate H. Mass in the EF on Sunday. He celebrates the H. Mass in the EF all weekdays.

Nowadays, in Utrecht another Archdiocesan priest is celebrating the H. Mass in the EF only once a month on a weekday evening in the Cathedral of the Archdiocese of Utrecht.

Occasionally, the Dutch Society for Latin Liturgy had organized a Pontifical High Mass in Almelo, the very eastside of the Archdiocese of Utrecht, which was celebrated by Mgr. Dominique Marie Jean Rey, Bishop of Toulon and attended by His Eminence Willem Jacobus *Cardinal Eijk* of Utrecht.

### **1. Stable groups:**

Yes, potentially, there are more than one. At least in four regions one can distinguish a stable group. However, none of them are provided with a H. Mass in the EF on Sunday, while only one of them has once a month a H. Mass in the EF on a weekday.

By lacking an Archdiocesan H. Mass in the EF on Sunday more than 30 faithful from all over the several regions travel regularly to the St. Agnes Church of the FSSP Personal Parish in Amsterdam for one hour and more, even up to 2,5 hours for attending the H. Mass in the EF on Sunday. While, in general, only a few within a group have the opportunity and are willing to make such sacrifices and continue to do so over the years, this is evidence of the existence of stable groups in the Archdiocese of Utrecht that are attracted to the extraordinary form of Holy Mass.

Nowadays, the only H. Mass in the EF on Sunday in the diocese Utrecht is celebrated by the SSPX with about 60 attendances.



## **2. Who celebrates?**

Only two diocesan priests celebrates the H. Mass in the EF publicly. One is doing it all weekdays at 7:30hr with about 10 attendances, while the other celebrates the H. Mass in the EF only once a month on the first Thursday evening at 19:00hr with about 30 attendances.

Of course, while at least 10% of the Dutch parish priest are able to celebrate the H. Mass in the EF, we cannot comment on all private practices of those living in this diocese.

## **3. Who attends?**

The general trend is that it attracts all demographics but notably, a high proportion of young adults and young, growing families.

## **4. Level of provision:**

Factually, nothing on Sunday. There is a monthly weekday Mass in the Cathedral and a daily weekday Mass in another location.

## **5. How do they feel about the attitude of the Archdiocese?**

There is no regular celebration of the H. Mass in the EF on Sunday in the Archdiocese despite the fact that there are people who want it. The signs are that those who want the EF are frustrated by this lack. They feel themselves treated as lower class faithful of the Archdiocese.

## **6. Does the SSPX have a presence?**

Yes, since 2018. As mentioned above the SSPX, owning the historic Church in the city centre of Utrecht, celebrates the H. Mass in the EF on Friday, Saturday and Sunday. About 60 faithful attending the H. Mass on Sunday and 10 to 15 on the Friday and Saturday respectively. The SSPX meets a pastoral need.

## **7. What has been the effect on the Diocese of the implementation of Summorum Pontificum?**

Obviously, there is no impact on parishes at all. On the one hand, by not encouraging the Archdiocesan priest and promoting the EF of the H. Mass and on the other hand because the Diocesan H. Mass in the EF is only once a month on a weekday outside the parish structures any kind of interacting impact is missing.

## **8. What has been the Ordinary's policy and attitude?**

The general attitude of the Ordinary's policy seems ambiguous. The Ordinary had established the H. Mass in the EF in Utrecht at the expense of the stable group in the region at a distance of more than 100 km. After this H. Mass consequently had been discontinued in 2015, he did not take care for a following up. In contrary, in 2015 he replaced the Archdiocesan priest to a parish outside the city of Utrecht at a parish where he is not able to arrange a H. Mass in the EF on Sunday, even despite faithful requested for it.



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On the other hand, in 2018 the Ordinary had attended the Pontifical High Mass by Mgr. Dominique Marie Jean Rey, Bishop of Toulon in Almelo while recently he visited the Seminary of the ICRSP in Griciliano. Maybe this could be a promise for the future?

**9. At whose initiative have celebrations been organised?**

The celebration of the H. Mass in the EF is the initiative of a stable group of lay Catholics, at which the SSPX had the opportunity to jump in.

**10. Seminaries.**

The Archdiocese Utrecht has no Seminary. Priestly candidates are living together in a Convict, while the education take place externally at Catholic theological colleges or at Catholic theological faculties of Universities. Priestly candidates are not encourage and do not get instructions in the celebration of the H. Mass in the EF.

**11. In what ways can the Holy See be of further service in the implementation of *Summorum Pontificum* and its aims? What constructive advice can you offer?**

In this diocese the traditional faithful suffer from a more or less lack of support by the Ordinary and the diocesan priests, although the *usus antiquior* is an accepted rite of the Catholic Church for centuries.

We would therefore like to refer to page 36 where under the heading of "*Regarding how the Holy See can further assist in the implementation of *Summorum Pontificum* and its objectives?*" general advice has been drawn up.



## Diocese Haarlem-Amsterdam

### Ordinary:

- Jozef Marianus **Punt** (21 Jul 2001 - 1 Jun 2020 )
- Johannes *Willibrordus* Maria **Hendriks** (1 Jun 2020 - ...)

### Some Data (most recent statistics)

- size of territory: 2.912 km<sup>2</sup>
- number of baptized in 2018: **423.000** (145 per km<sup>2</sup>)
- number of H. Mass attendance in 2018: **18.480** (=4,4%)
- number of Catholic marriages in 2018: **170** or about **7%** of the Baptism-cohort

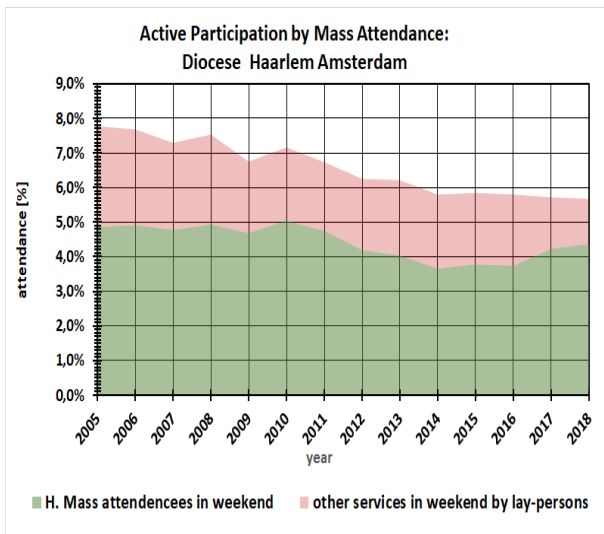


Figure 8; Mass Attendance and other services in the Diocese Haarlem-Amsterdam [KASKI]

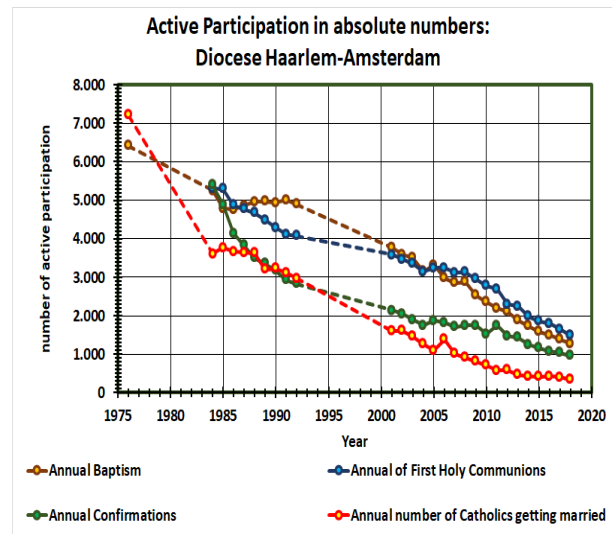


Figure 9; Loss of Active Participation in the Diocese Haarlem-Amsterdam [KASKI]

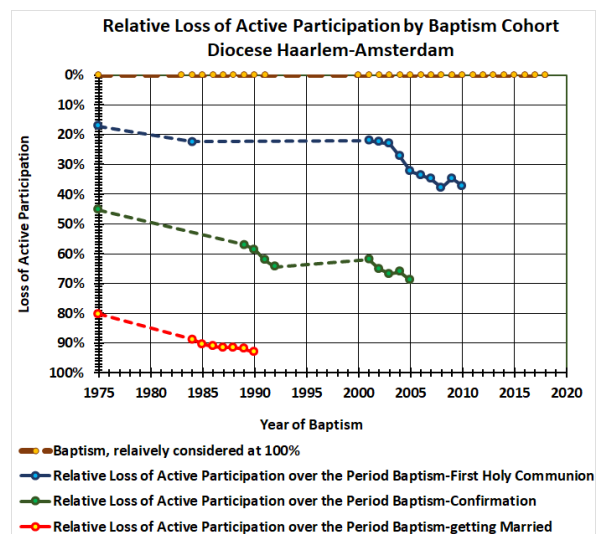
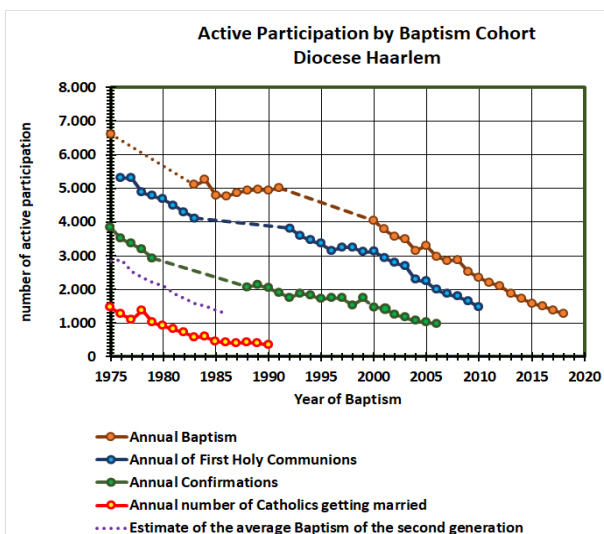


Figure 10; Loss of Active Participation by Baptism Cohort in the Diocese Haarlem-Amsterdam in absolute values (left) and relative values at which the number of Baptisms are considered 100% (right) [KASKI]



## General

In 2006, even before the Motu Proprio *Summorum Pontificum* was issued, the Bishop of Haarlem-Amsterdam, Mgr. Jozef Punt, granted the FSSP a permit to settle a priest in the Amsterdam parish of St. Agnes to enable regular celebration of the H. Mass in the EF, to which he had been invited by the local parish priest. And, after retirement of that parish priest, Bishop Punt appointed the FSSP priest as administrator of that territorial St. Agnes parish. Subsequently in 2012 Bishop Punt formally established the personal FSSP parish of St. Josef for the Extraordinary Form of the H. Mass in the territorial parish of St. Agnes.

In 2011, on the occasion of 5 years of FSSP in Amsterdam, and with permission of Mgr. Punt, His Eminence Raymond Cardinal Burke was invited to celebrate an EF Pontifical High Mass in the St. Agnes church. Mgr. Punt attended this Pontifical High Mass together with the then recently appointed Auxiliary Bishop Mgr. Hendriks, who is since the first of June 2020, the Bishop of Haarlem-Amsterdam. Both Mgr. Hendriks, while Auxiliary Bishop and later as Bishop Coadjutor and his confrere Auxiliary Bishop Emeritus Mgr. van Burgsteden have visited St. Agnes regularly to grant the Sacrament of Confirmation.



*Figure 11; The Bishop of Haarlem-Amsterdam, Mgr. Punt, and the then recently appointed Auxiliary, Bishop Mgr. Hendriks, (both at the right) joining the Pontifical High Mass celebrated by His Eminence Raymond Cardinal Burke in the Church of St. Agnes in Amsterdam (2011)*

Furthermore, while in the diocese of Haarlem-Amsterdam several young priests regularly celebrate the EF of the H. Mass in private, one of them is now doing so also once a week in public.

At the opportunity of the announcement of the FSSP Personal Parish St. Josef in 2012 established in the St. Agnes Church in Amsterdam the Auxiliary Bishop Emeritus Mgr. van Burgsteden S.S.S celebrated the H. Mass in EF. This is the only time a Dutch Bishop has celebrated the H. Mass in the EF in the Netherlands

### 1. Stable groups:

With the FSSP Personal Parish in Amsterdam a very stable group is present in the Diocese Haarlem-Amsterdam.





## 2. Who celebrates?

Priests of the FSSP in Amsterdam. During the last two Easter Triduum's (2019 and 2020) the FSSP in Amsterdam celebrated *ad experimentum* in accordance to the Liturgical books in use before 1954.

Of course, while at least 10% of the Dutch parish priest are able to celebrate the H. Mass in the EF, we cannot comment on all private practices of those priests living in this diocese. However it is generally known that several diocesan priests celebrate the H. Mass in the EF in private with public eventually. Only one celebrates a public H. Mass in the EF regularly once a week on a weekday.

## 3. Who attends?

Recently the number of faithful attending the Holy Mass in the EF on Sunday celebrated by priests of the FSSP in the St. Agnes Church in Amsterdam has grown up to 175 to 200 faithful. The number of attendances continues to grow. The general trend is that it attracts all demographic groups, especially a large number of young adults and young, growing families. In the absence of sufficient pastoral care in other dioceses, approximately 35% of the registered members of the personal parish come from outside the Diocese of Haarlem-Amsterdam. Some of them have to travel 2 to 2.5 hours to attend Holy Mass in Amsterdam. Of course, the neighbouring dioceses, Utrecht and Rotterdam, are the most represented, each with about 13%.

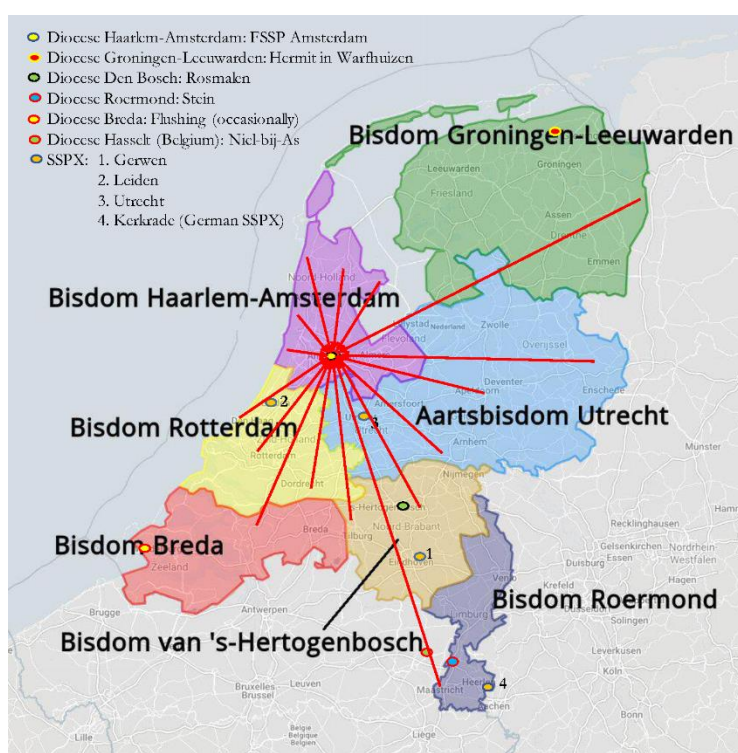


Figure 12; faithful from all over the Netherlands come to the St. Agnes Church of the FSSP personal parish in Amsterdam

Of course we cannot comment on the private practices of individual priests.

## 4. Level of provision:

The entire pastoral care, inclusive the confirmation by the Bishop or his Auxiliary Bishop, is provided by the FSSP personal parish of St. Josef in the St. Agnes Church in Amsterdam since 2012.

## 5. How do they feel about the attitude of the diocese?

Faithful are grateful to the Bishop of Haarlem-Amsterdam



## **6. Does the SSPX have a presence?**

No

## **7. What has been the effect on the Diocese of the implementation of Summorum Pontificum?**

Because there is no specific diocesan policy, this effect depends strongly from the individual priests who are attracted to the EF of the Liturgy. There are a number of diocesan priests celebrating the EF of Mass in private.

## **8. What has been the Ordinary's policy and attitude?**

There is a positive attitude towards the FSSP personal parish in Amsterdam. The recently retired Ordinary invited the FSSP into the Diocese in 2006, and established them as pastors of the personal parish in 2012. He attended an EF celebration by a visiting Cardinal in 2011. His successor, while Auxiliary Bishop and later as Bishop Coadjutor, and another auxiliary bishop emeritus of the diocese, have regularly conferred the Sacrament of Confirmation.

A retired auxiliary Bishop of the diocese has celebrated the EF in this personal parish. He is the only Dutch bishop who celebrated the H. Mass in the EF.

## **9. At whose initiative have celebrations been organised?**

The initiative for getting the EF of the H. Mass in Amsterdam is coming from faithful, at which the Foundation Ecclesia Dei Delft has initially mediated between the Bishop of Haarlem-Amsterdam, these faithful, the Parish St. Agnes and the FSSP.

## **10. Seminaries.**

Although the EF of H. Mass is not promoted by the seminary, the attraction for the EF of H. Mass by seminarians is respected. Therefore with regard to the EF of H. Mass the seminarians have to take their own initiative.

Two young parishioners of the FSSP personal parish have entered a seminary. One recently entered the diocesan seminary. The other, coming from the diocese Groningen-Leeuwarden has chosen for the FSSP seminary in Wigratzbad, Germany.

## **11. In what ways can the Holy See be of further service in the implementation of Summorum Pontificum and its aims? What constructive advice can you offer?**

This dioceses is an exception in the Netherlands at which the traditional faithful do not suffer from a lack of pastoral support by the bishop. However the adoption of elements of the EF in the OF highly depends on the individual priests. Precisely, because some of the diocesan priests are highly opposed the EF this is still a problem.

We would therefore like to refer to page 36 where under the heading of "*Regarding how the Holy See can further assist in the implementation of Summorum Pontificum and its objectives?*" general advice has been drawn up.



## Diocese Rotterdam

### Ordinary:

- Adrianus Herman **van Luyn**, S.D.B. (27 Nov 1993 - 14 Jan 2011)
- Johannes Harmannes Jozefus **van den Hende** (10 May 2011 - ...)

### Some Data (most recent statistics)

- size of territory: 3403 km<sup>2</sup>
- number of baptized in 2018: **466.000** (136 per km<sup>2</sup>)
- number of H. Mass Attendance in 2018: **17.862** (=3,8%)
- number of Catholic marriages' in 2018: **160** or about **6%** of the Baptism-cohort

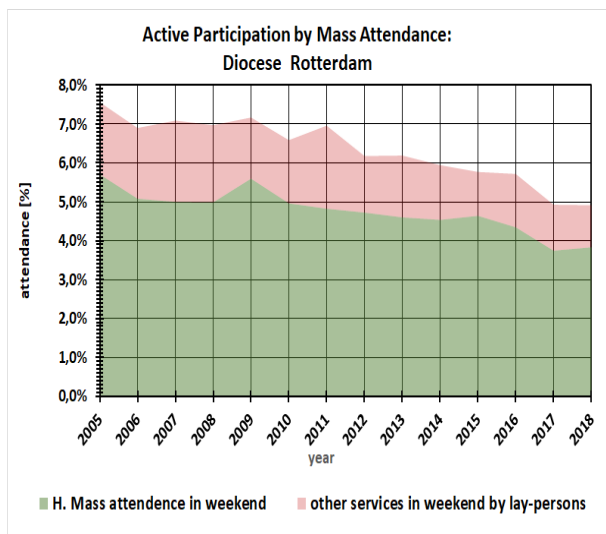


Figure 13; Mass Attendance and other services in the Diocese Rotterdam [KASKI]

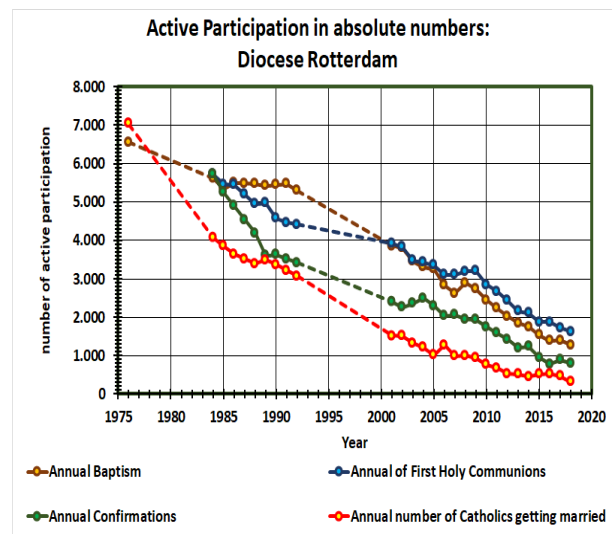


Figure 14; Loss of Active Participation in the Diocese Rotterdam [KASKI]

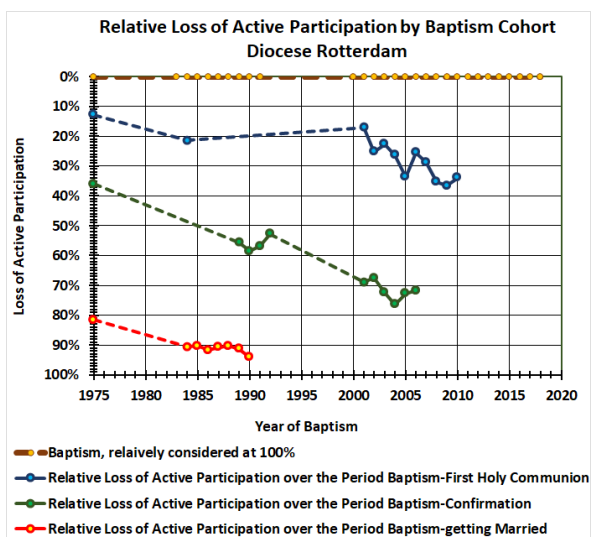
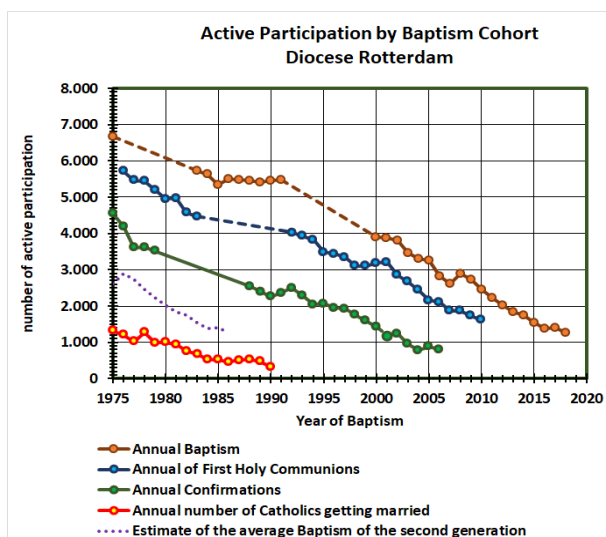


Figure 15; Loss of Active Participation by Baptism Cohort in the Diocese Rotterdam in absolute values (left) and relative values at which the number of Baptisms are considered 100% (right) [KASKI]



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## **General**

While in the diocese of Rotterdam during the 2008-2010 period of office of former Bishop, Mgr. Van Luijn, two groups explicitly requested H. Mass in the EF form, one in Rotterdam and the other in The Hague. In addition to those requests, and following publication of the Motu Proprio *Summorum Pontificum* our foundation Ecclesia Dei Delft requested a lifting of the restrictions put in place in 1999 originally by Mgr. Van Luijn. It must however be stated that there had been in fact permission without restriction for celebration of the EF of the H. Mass in Delft since 1989. This permission was confirmed by the Pontifical Commission Ecclesia Dei (PCED) in 1998 after Mgr. Van Luijn had placed strong restrictions on the permission that was granted by his predecessor. Due to this confirmation by the PCED these restrictions were much less severe, and related to the location of the celebration of the H. Mass in a small (private nursing home) Chapel, and with regard to making local publicity about its availability. Because this Chapel used for the EF of the H. Mass celebration in Delft was absolutely too small, not well ventilated and really poorly equipped for proper celebration of H. Mass in the EF, Bishop Van Luijn was invited to combine the requests from Rotterdam and the Hague with that of Delft, because of their regional proximity of each other, within a radius of 20 to 30 km around Delft, The Hague to the west and Rotterdam to the east respectively.

In 2008, during one of the meetings with Bishop Mgr. Van Luijn, he promised to make H. Mass in the EF available on Sundays in at least one public Church in the dioceses before his retirement: he retired January, 2011. However, despite the visibly suppressed reaction of disagreement on that promise by the Vicar-general, and after a look of understanding from the Bishop, he left that task to the Vicar-General. As one can observe in Table 4 there is still no full Sunday Mass in the EF established in the diocese of Rotterdam, despite that promise of the Bishop. Everything was blocked by the Vicar-General and the Bishop did not intervene.

While the EF of H. Mass had been celebrated in Delft since 1971 and had been granted full permission in 1989, it was subsequently placed under the responsibility of the FSSP in 1999. Due to the way the FSSP was threatened by this diocese with regard to renewing the agreement governing their responsibility, they withdrew from Delft in 2009 and the faithful Delft congregation spread themselves between the FSSP in Amsterdam (circa 75 km) and SSPX in The Hague (circa 20 km).

Here, it must also to be mentioned that in 2012 the SSPX were obliged to move to another location in The Hague or in its direct surroundings. However opportunities to establish a location in the vicinity of The Hague was actively blocked by the diocese, and finally the SSPX moved to Leiden where they could buy a former protestant Church, about 30 km from The Hague. No support whatsoever was provided by the diocese to facilitate and deliver pastoral care for those, who were attracted and attached to the Extraordinary Form in The Hague and could not travel to Leiden each Sunday, especially the elderly faithful.



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The cases reported in table 4 of Appendix 1 where the EF of the H. Mass is celebrated on Sundays once a month in Rotterdam in 2010 and later once a month on Saturdays in The Hague by the FSSP, were/are based on personal contacts with and requests towards the parish priests and cannot be properly considered as structural Diocesan pastoral care for the faithful by the diocese. In both cases the Mass attendances shows a stable basis for a regular H. Mass in the EF on Sundays in Rotterdam and The Hague respectively.

And this lack of pastoral care has been factually confirmed more recently, when in 2018/2019 an independent group of young people requested celebration of the EF of H. Mass in Delft. This request was refused by the parish priest, who is one and the same person as the Vicar-General mentioned above, but who is now working as a part-time parish priest in Delft and also as part-time Vicar. After the advice of the PCED to forward this request to the Bishop, they were confronted with the bizarre and most unjust situation of having the same parish priest who had refused their request, but now acting as Vicar, speaking in the name of the Bishop. So he refused once again: the Vicar judging his own judgement. This cannot be correct, just or even ethical. These young people were left disappointed and totally disillusioned.

Thanks to the SSPX, Sunday H. Mass in the EF is still present in the diocese of Rotterdam in Leiden since 2012, as mentioned above. Obviously, the rather high level of Mass attendance there fills the lack of pastoral care for the faithful anywhere else in this diocese. The SSPX is present in this diocese since 1986 firstly in The Hague, and since 2012 in Leiden.

Furthermore only one other parish priest in the Rotterdam diocese, also in Leiden, celebrates regularly a weekday public H. Mass in the EF, while – as mentioned above - the FSSP has now got the opportunity from a parish in The Hague to celebrate the EF of H. Mass only once a month on Saturday. However by both cases faithful cannot fulfil their Sunday obligation.

**These examples show that the need for a true pastoral care does not always meet the correct diocesan response. The faithful are clearly subjected to the arbitrariness of subjective opinions and misuse of power by the hierarchy.**

### **1. Stable groups:**

Yes, potentially, there are more than one. At least in four regions (Rotterdam, The Hague, Delft and Leiden) one can distinguish a stable group. Here would be possible to combine the regions The Hague, Delft and Rotterdam as a chaplaincy or even a personal parish. However, none of them are provided with a H. Mass in the EF on Sunday, while only one of them, in Leiden, has a weekly H. Mass in the EF on a weekday and another one, in The Hague, only once the month.

### **2. Who celebrates?**

The weekly H. Mass in the EF is celebrated by a diocesan priest with about 20 attendances, while the H. Mass once a month on Saturday is celebrate by a visiting FSSP priest from the personal parish in Amsterdam and attracts 40 to 50 faithful.





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Of course, while at least 10% of the Dutch parish priest are able to celebrate the H. Mass in the EF, we cannot comment on all private practices of these priests living in this diocese.

### **3. Who attends?**

In both cases one can see a general trend that it attracts all demographic groups, especially a large number of young adults.

### **4. Level of provision:**

Only a serious restriction of the H. Mass in the EF on weekdays.

### **5. How do they feel about the attitude of the diocese?**

Very disappointed to disillusioned.

### **6. Does the SSPX have a presence?**

Yes, since 1986 in The Hague, moved to Leiden in 2012. The H. Mass in the FE on Sunday attracts about 160 faithful, all demographic groups, especially a large number of young adults and young families.

### **7. What has been the effect on the Diocese of the implementation of *Summorum Pontificum*?**

None. Because there is no diocesan policy on it, by which this effect depends strongly from the individual priests who are attracted to the EF of the Liturgy. There is only one diocesan priests celebrating the EF of Mass in public.

### **8. What has been the Ordinary's policy and attitude?**

The local Ordinary seems to be not interested and leave this subject to the vicar with a very negative attitude regarding the Motu Proprio *Summorum Pontificum*.

Following requests from the Faithful and the intervention of the PCED, the EF had been celebrated in the diocese before 2007, but this was severely restricted. Following the promulgation of *Summorum Pontificum*, formal requests were made by two groups, one in Rotterdam and the other in The Hague. However, these did not bear fruit, while on the other hand due to the attitude by the diocese the agreement with the FSSP concerning the Delft-location discontinued.

### **9. At whose initiative have celebrations been organised?**

In all regions the initiatives of the past have come from the faithful and met an anti-pastoral attitude of those who would stand for the pastoral care of the faithful.

### **10. Seminaries.**

The diocese Rotterdam has no Seminary. Priestly candidates are living together in a Convict, while the education take place externally at Catholic theological colleges or at Catholic theological faculties of Universities. Priestly candidates are not encourage and do not get instructions in the celebration of the H. Mass in the EF

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**11. In what ways can the Holy See be of further service in the implementation of Summorum Pontificum and its aims? What constructive advice can you offer?**

In this diocese the traditional faithful suffer from a lack of support by the Bishop and the diocesan priests, although the *usus atiquior* is an accepted rite of the Catholic Church for centuries.

We would therefore like to refer to page 36 where under the heading of "*Regarding how the Holy See can further assist in the implementation of Summorum Pontificum and its objectives?*" general advice has been drawn up.

## Diocese Breda

### Ordinary:

- Martinus Petrus Maria **Muskens** † (23 Jul 1994 - 31 Oct 2007)
- Johannes Harmannes Jozefus **van den Hende** (31 Oct 2007 - 10 May 2011  
Appointed, Bishop of Rotterdam)
- Johannes Wilhelmus Maria **Liesen** (26 Nov 2011 - ...)

### Some Data (most recent statistics)

- size of territory: 3.368 km<sup>2</sup>
- number of baptized in 2018: **392.000** (116 per km<sup>2</sup>)
- number of H. Mass Attendance in 2018: **6461** (=1,6%)
- number of Catholic marriages in 2018: **100** or about 4% of the Baptism-cohort

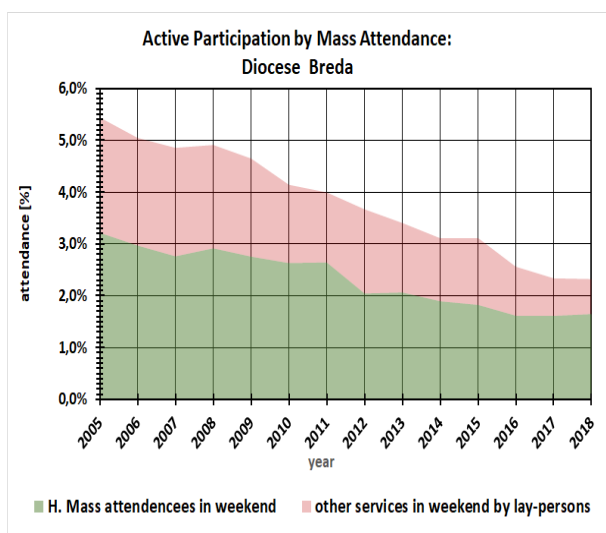


Figure 16; Mass Attendance and other services in the Diocese Breda [KASKI]

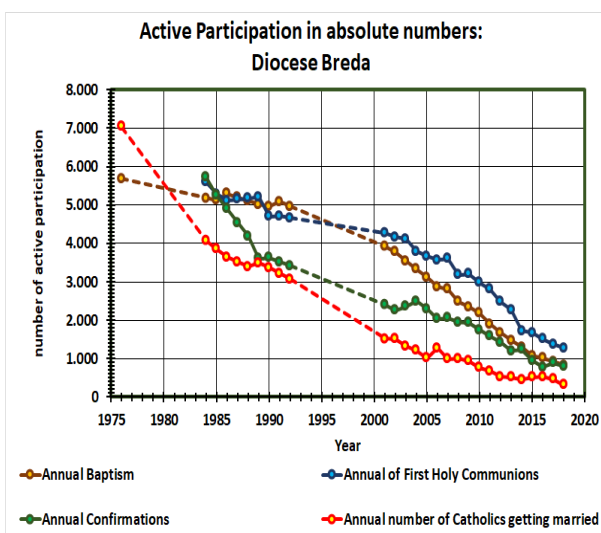


Figure 17; Loss of Active Participation in the Diocese Breda [KASKI]

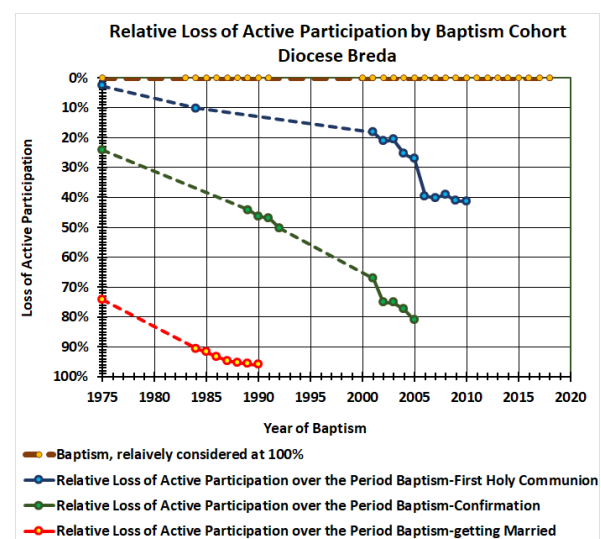
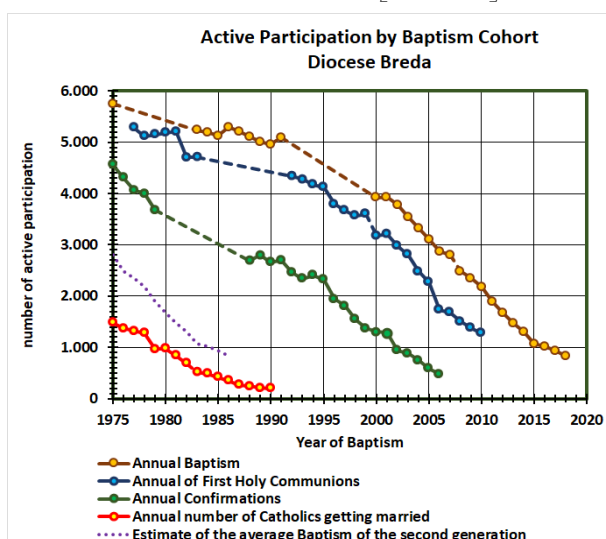


Figure 18; Loss of Active Participation by Baptism Cohort in the Diocese Breda in absolute values (left) and relative values at which the number of Baptisms are considered 100% (right) [KASKI]



## **General**

In the diocese of Breda there is no regular H. Mass in the EF on Sundays, but only occasionally in Flushing. The faithful travel to Antwerp in Belgium or to the SSPX in the diocese Den Bosch to attend the H. Mass in the EF.

Occasionally the H. Mass in the EF is celebrated in Flushing (Vlissingen). This is left from the past where the Belgian priest of the FSSP, who celebrated the H. Mass in Delft, celebrated also the H. Mass every two weeks on Sunday in Flushing in the diocese Breda. However after the FSSP had to reject from Delft and concentrated itself on the location in Amsterdam, this priest was moved to Namur (Namen). However he still tries to come to Flushing at least about 4 times a year.

### **1. Stable groups:**

The H. Mass in the EF in Flushing is occasionally since 11 years only, after a long period of two weekly. However there is still a group around that H. Mass, which certainly proves that this is stable group.

### **2. Who celebrates?**

A visiting priest of the FSSP from Belgium (Namur).

Of course, while at least 10% of the Dutch parish priest are able to celebrate the H. Mass in the EF, we cannot comment on all private practices of those living in this diocese.

### **3. Who attends?**

It attracts all demographic groups, especially young adults

### **4. Level of provision:**

The EF is celebrated about four times a year. Until eleven years ago it was celebrated on two Sundays a month. The faithful who want to attend the EF are obliged to travel to other dioceses or to Belgium.

### **5. How do they feel about the attitude of the diocese?**

Disappointed by the lack of pastoral care towards them

### **6. Does the SSPX have a presence?**

No

### **7. What has been the effect on the Diocese of the implementation of Summorum Pontificum?**

None

### **8. What has been the Ordinary's policy and attitude?**

At best very passive and not interesting.

### **9. At whose initiative have celebrations been organised?**

It is on the initiative of the Faithful.



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**10. Seminaries.**

The diocese Breda has no Seminary. Priestly candidates are living together in a Convict, while the education take place externally at Catholic theological colleges or at Catholic theological faculties of Universities. Priestly candidates are not encourage and do not get instructions in the celebration of the H. Mass in the EF

**11. In what ways can the Holy See be of further service in the implementation of Summorum Pontificum and its aims? What constructive advice can you offer?**

In this diocese the traditional faithful suffer from a lack of support by the Bishop and the diocesan priests, although the *usus antiquior* is an accepted rite of the Catholic Church for centuries.

We would therefore like to refer to page 36 where under the heading of "*Regarding how the Holy See can further assist in the implementation of Summorum Pontificum and its objectives?*" general advice has been drawn up.





## Diocese Den Bosch (s'-Hertogenbosch)

### Ordinary:

- Antonius Lambertus Maria **Hurkmans** (13 Jun 1998 - 5 Mar 2016)
- Gerard Johannes Nicolaus **de Korte** (5 Mar 2016 - ...)

### Some Data (most recent statistics)

- size of territory: 3826 km<sup>2</sup>
- number of baptized per 2018: **1.023.000** (267 per km<sup>2</sup>)
- number of H. Mass Attendance in 2018: **28.128** (=2,8%)
- number of Catholic marriages in 2018: **285** or about 4% of the Baptism-cohort

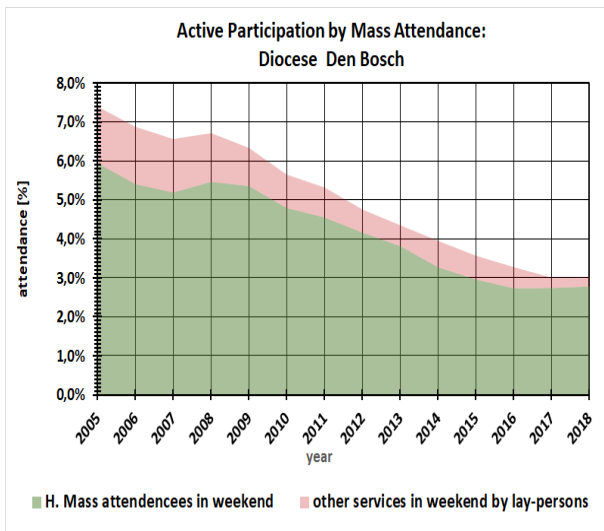


Figure 19; Mass Attendance and other services in the Diocese Den Bosch [KASKI]

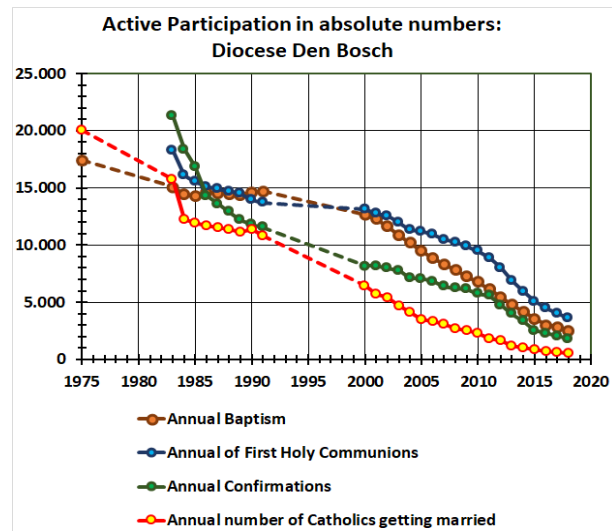


Figure 20; Loss of Active Participation in the Diocese Den Bosch [KASKI]

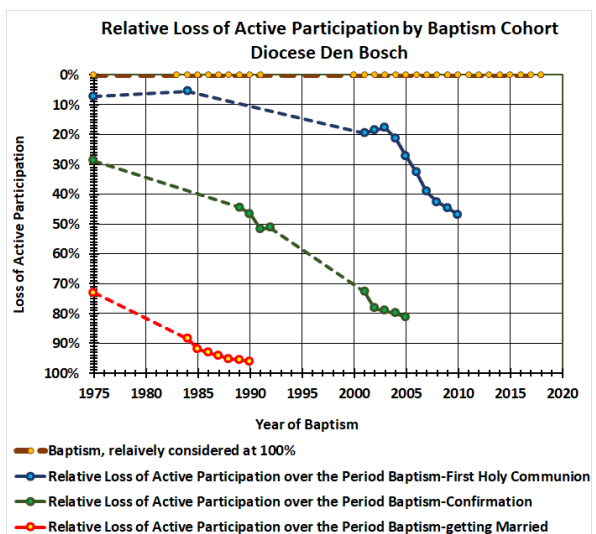
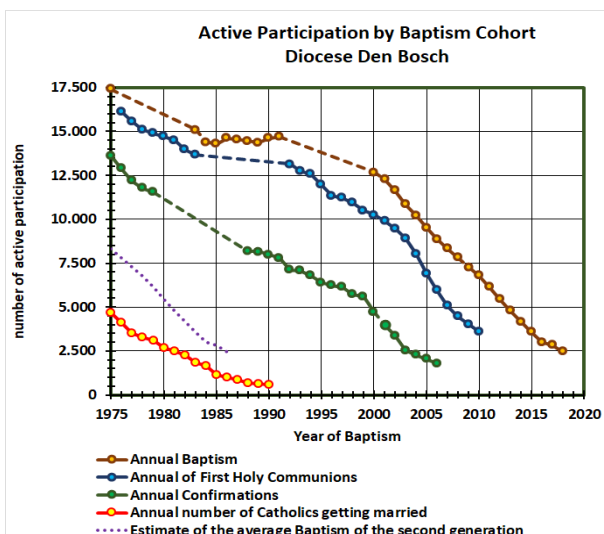


Figure 21; Loss of Active Participation by Baptism Cohort in the Diocese Den Bosch in absolute values (left) and relative values at which the number of Baptisms are considered 100% (right) [KASKI]



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## **General**

Since 2015 the diocese of Den Bosch (s'-Hertogenbosch) has established a location for the H. Mass in the EF in Den Bosch. This H. Mass is celebrated in turn by several diocesan priests while the organist and the director of the Choir are paid by the diocese. However, because this H. Mass is celebrated in turn by diocesan parish priests, who have to travel from their own parishes after celebrating the regular parish's Mass in the OF, the times of this H. Mass in the EF is inconvenient for most families. Some of these families are therefore travelling about 90 km to the H. Mass in Amsterdam. Recently Mgr. de Korte visited this community and attended the H. Mass in the EF in Den Bosch.

The SSPX is present in this diocese since 1983, owing the former parish Church in Gerwen a village nearby Eindhoven

Several young parish priests celebrate the EF of H. Mass in private or in public. The latter concerns the weekdays only.

### **1. Stable groups:**

Since 2015 is a stable group exists around the H. Mass in the EF in a little village Rosmalen nearby Den Bosch.

### **2. Who celebrates?**

Several diocesan priest, also from the Archdiocese Utrecht and the diocese Roermond, on a rota.

Of course, while at least 10% of the Dutch parish priest are able to celebrate the H. Mass in the EF, we cannot comment on all private practices of those living in this diocese. .

### **3. Who attends?**

The general trend is that it attracts all demographics but notably, a high proportion of young adults and young, growing families.

### **4. Level of provision:**

Although established as an every-Sunday provision the time is very inconvenient for families and the location has been moved once, and it to be moved again. Some of the faithful prefer to travel to the FSSP personal parish in Amsterdam.

### **5. How do they feel about the attitude of the diocese?**

In general faithful are grateful to the Bishop of Den Bosch.

### **6. Does the SSPX have a presence?**

Yes, since 1983.



## **7. What has been the effect on the Diocese of the implementation of Summorum Pontificum?**

Because there is no diocesan policy, this effect depends strongly from the individual priests who are attracted to the EF of the Liturgy. There are a number of diocesan priests celebrating the EF of Mass.

## **8. What has been the Ordinary's policy and attitude?**

Passive, but still pastoral. Recently Mgr. de Korte visited the community and attended the H. Mass in the EF.

## **9. At whose initiative have celebrations been organised?**

That of the Faithful.

## **10. Seminaries.**

Although the EF of H. Mass is not promoted by the seminary, the attraction for the EF of H. Mass by seminarians are respected. Therefore with regard of the EF of H. Mass the seminarians have to take their own initiative outside the seminary.

## **11. In what ways can the Holy See be of further service in the implementation of Summorum Pontificum and its aims? What constructive advice can you offer?**

In this diocese the traditional faithful meet more understanding than in most other dioceses, but they still suffer from a more or less lack of full understanding of their attractions, although the *usus antiquior* is an accepted rite of the Catholic Church for centuries.

We would therefore like to refer to page 36 where under the heading of "*Regarding how the Holy See can further assist in the implementation of Summorum Pontificum and its objectives?*" general advice has been drawn up.

## Diocese Roermond

### Ordinary:

- Franciscus Jozef Maria **Wiertz** (10 Jul 1993 - 2 Dec 2017)
- Hendrikus Marie Gerardus **Smeets** (10 Oct 2018 - ...)

### Some Data (most recent statistics)

- size of territory: 2.209 km<sup>2</sup>
- number of baptized in 2018: **612.000** (227 per km<sup>2</sup>)
- number of H. Mass Attendance in 2018: **30.968** (=5,1%)
- number of Catholic marriages in 2018: **355** or about 6,9% of the Baptism-cohort

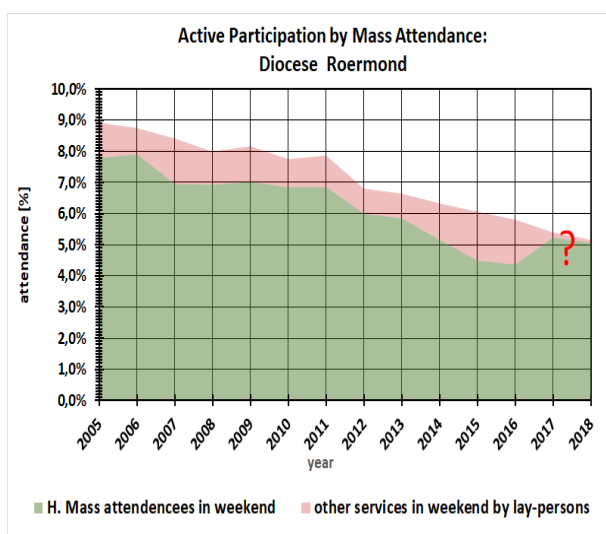


Figure 22; Mass Attendance and other services in the Diocese Roermond [KASKI]

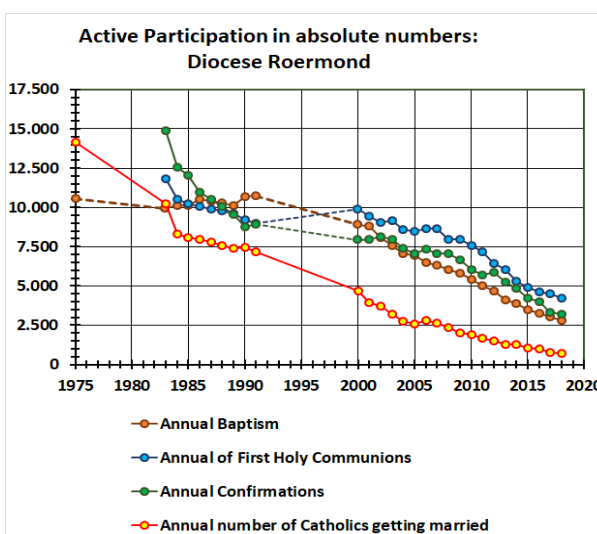


Figure 23; Loss of Active Participation in the Diocese Roermond [KASKI]

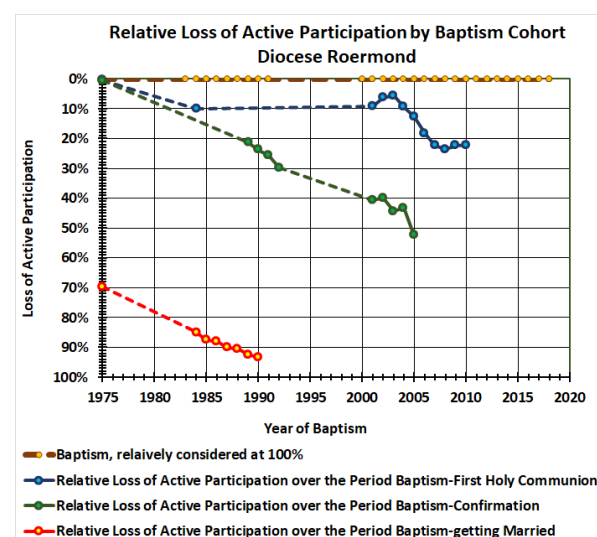
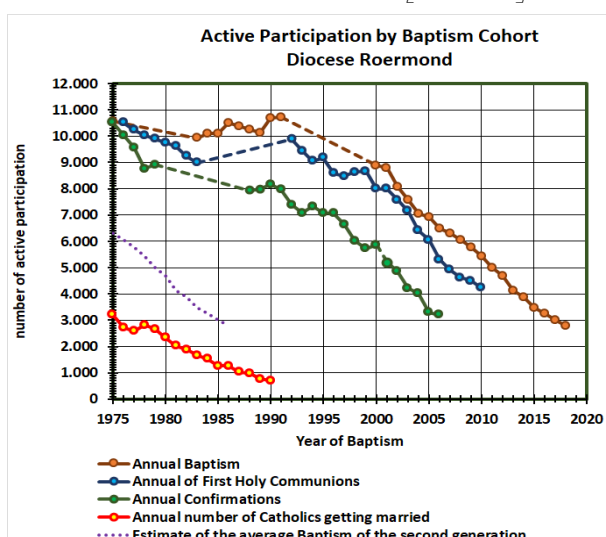


Figure 24; Loss of Active Participation by Baptism Cohort in the Diocese Roermond in absolute values (left) and relative values at which the number of Baptisms are considered 100% (right) [KASKI]



## General

The location of the EF of H. Mass in the diocese of Roermond is in a private Chapel that was built in 1973 in honour of the stigmatized Thérèse Neumann, because of a promise made following the healing of the visionary on Neumann's behalf. The Sunday H. Mass in the EF has been celebrated privately in this Chapel continuously since then. Finally in 2012 the diocese reconciled the situation and appointed the parish priest as rector of the Chapel. Since that time this parish priest celebrates the Sunday H. Mass in the EF in the chapel. Besides this Sunday H. Mass the parish priest, together with a few more parish priests also celebrates public and private H. Masses in the EF on weekdays.

In addition, because the diocese of Roermond in the south east of the Netherlands is located for a part like a relatively small geographic strip of land 15 to 35 km wide sandwiched between Belgium and Germany, a number of faithful from this diocese also attend the H. Mass in the EF in a Chapel at Niel-bij-As in the diocese Hasselt in Belgium every Sunday.

### 1. Stable groups:

There is one stable group existing.

### 2. Who celebrates?

A diocesan priest as rector of the Chapel. Besides this priest some more diocesan priests celebrates

Of course, while at least 10% of the Dutch parish priest are able to celebrate the H. Mass in the EF, we cannot comment on all private practices of these priests living in this diocese. However it is generally known that several priests celebrate the H. Mass in the EF in private on weekdays only..

### 3. Who attends?

about 30 faithful

### 4. Level of provision:

The H. Mass only

### 5. How do they feel about the attitude of the diocese?

--

### 6. Does the SSPX have a presence?

Yes, but specifically organised by the German province of the SSPX for the faithful of the neighbouring German diocese. The Chapel is located 50 m from the Dutch-German Border. The reported number of Dutch faithful attending this H. Mass is about 10.

### 7. What has been the effect on the Diocese of the implementation of *Summorum Pontificum*?

Because there is no diocesan policy, this effect depends strongly from the individual priests who are attracted to the EF of the Liturgy. There are a number of diocesan priests celebrating the EF of Mass.





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**8. What has been the Ordinary's policy and attitude?**

Not encouraging to the EF. In 2012 the then Ordinary regularised the celebration of the EF in a private chapel, which had been taking place since 1973, and appointed a diocesan priest as chaplain..

**9. At whose initiative have celebrations been organised?**

Evidently the faithful

**10. Seminaries.**

The EF of H. Mass is not promoted by the seminary and the attraction for the EF of H. Mass by seminarians are not fully respected. For this reason recently one of the seminarians rejected himself from this diocesan seminary. With regard of the EF of H. Mass the seminarians have to take their own initiative outside the seminary.

**11. In what ways can the Holy See be of further service in the implementation of Summorum Pontificum and its aims? What constructive advice can you offer?**

In this dioceses the traditional faithful suffer from a more or less lack of support by the bishop and the majority of diocesan priests, although the *usus antiquior* is an accepted rite of the Catholic Church for centuries.

We would therefore like to refer to page 36 where under the heading of "*Regarding how the Holy See can further assist in the implementation of Summorum Pontificum and its objectives?*" general advice has been drawn up.



## Diocese Groningen-Leeuwarden

### Ordinary:

- Willem Jacobus **Eijk** (17 Jul 1999 - 11 Dec 2007 Appointed, Archbishop of Utrecht)
- Gerard Johannes Nicolaus **de Korte** (18 Jun 2008 - 5 Mar 2016 Appointed, Bishop of Den Bosch ('s-Hertogenbosch - Bois-le-Duc))
- Cornelis Franciscus Maria **van den Hout** (1 Apr 2017 - ...)

### Some Data (most recent statistics)

- size of territory: 8.585 km<sup>2</sup>
- number of baptized in 2018: **100.000** (12 per km<sup>2</sup>)
- number of H. Mass Attendance in 2018: **5.244** (=5,2%)
- number of Catholic marriages in 2018: **40** or about 6,4% of the Baptism-cohort

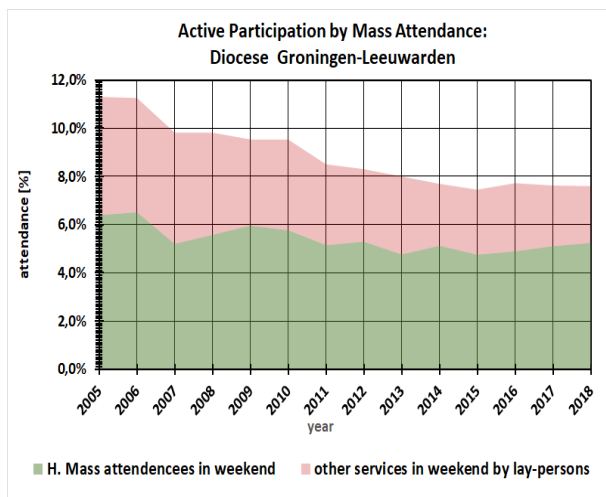


Figure 25; Mass Attendance and other services in the Diocese Groningen-Leeuwarden [KASKI]

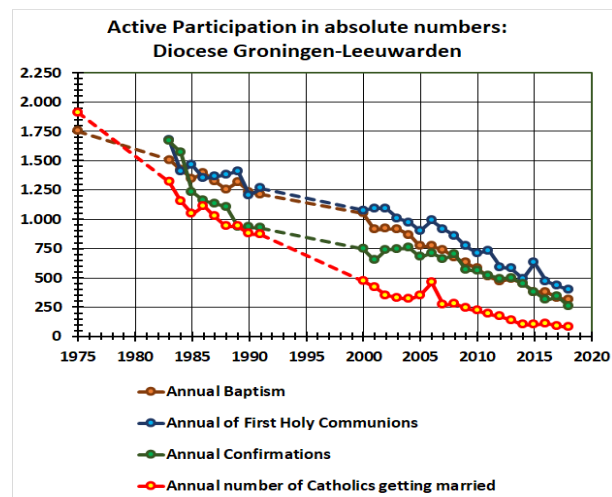


Figure 26; Loss of Active Participation in the Diocese Groningen-Leeuwarden [KASKI]

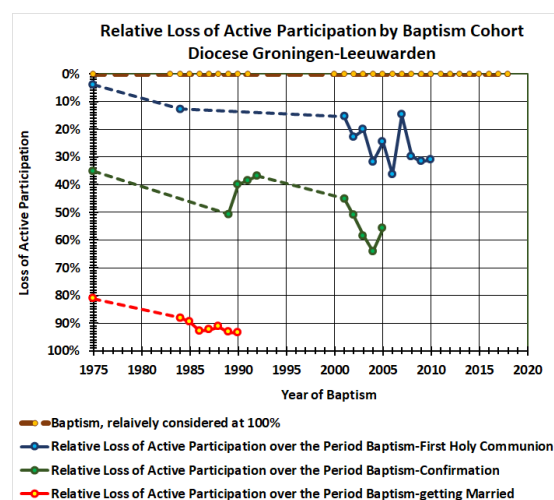
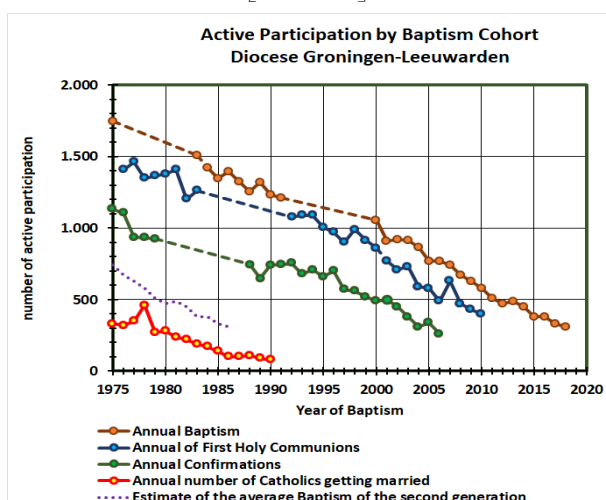


Figure 27; Loss of Active Participation by Baptism Cohort in the Diocese Groningen-Leeuwarden in absolute values (left) and relative values at which the number of Baptisms are considered 100% (right) [KASKI]



## **General**

Due to the fact that, since 2007, in the diocese of Groningen-Leeuwarden almost all diocesan priests have refused any opportunities to celebrate H. Mass in the EF, it has taken a number of years before the existing wish for H. Mass in the EF could be fulfilled. Meanwhile members of the faithful from the diocese regularly travelled two hours to Amsterdam to attend the Sunday H. Mass in the EF. Finally, since 2015, daily H. Mass in the EF is now celebrated by a young priest, ordained as diocesan priestly Hermit. At the beginning this was only on weekdays, because that priest was forced to celebrate Sunday H. Mass at a most inconvenient early hour, using the rationale that the faithful were obliged to attend their parish Sunday H. Mass in the OF. Since 2017 following appointment of the new Bishop the EF Sunday H. Mass is permitted to be celebrated without such restriction. This Hermit lives in a small Chapel as his vault in a little village about 25 km north of the city Groningen.

As far as can be established within the Dioceses of Groningen there is only one other parish priest celebrating the H. Mass in the EF, but in private, in addition to this Hermit.

### **1. Stable groups:**

There are two stable groups. One in the city of Groningen and its surrounding of which 20 to 45 faithful attend the H. Mass in the EF on Sunday since 2018. Because, there is hardly no public traffic available, only those, who are able to travel by car can attend this H. Mass.

The other group is at the eastside of the diocese nearby Germany. From this group about more than 10 faithful regularly travel about 2,5 hour to the FSSP personal parish in Amsterdam on Sunday.

### **2. Who celebrates?**

A Hermit incardinated in the diocese.

Besides the Hermit there is only one other diocesan priests celebrating the EF of Mass.

Of course, while at least 10% of the Dutch parish priest are able to celebrate the H. Mass in the EF, we cannot comment on all private practices of those living in this diocese eventually.

### **3. Who attends?**

The general trend is that it attracts all demographics but notably, a high proportion of young adults and young, growing families.

### **4. Level of provision:**

The H. Mass in the EF is celebrated in a little village in the North of Groningen. Because of the distance from the city of Groningen only a few can attend the weekdays.

### **5. How do they feel about the attitude of the diocese?**

Grateful



## **6. Does the SSPX have a presence?**

No

## **7. What has been the effect on the Diocese of the implementation of Summorum Pontificum?**

Because there is no diocesan policy, this effect depends strongly from the individual priests who are attracted to the EF of the Liturgy.

## **8. What has been the Ordinary's policy and attitude?**

For the most part, passive. In 2015 the then Ordinary ordained the hermit and restricted him to celebrate the EF on Sundays at an inconveniently early hour; in 2018 this restriction was removed by the current Ordinary.

## **9. At whose initiative have celebrations been organised?**

By the faithful

## **10. Seminaries.**

The diocese Breda has no Seminary. Priestly candidates are living together in a Convict, while the education take place externally at Catholic theological colleges or at Catholic theological faculties of Universities. Priestly candidates are not encourage and do not get instructions in the celebration of the H. Mass in the EF

## **11. In what ways can the Holy See be of further service in the implementation of Summorum Pontificum and its aims? What constructive advice can you offer?**

In this diocese the traditional faithful suffer from a more or less lack of support by the bishop and the diocesan priests, although the *usus antiquior* is an accepted rite of the Catholic Church for centuries.

We would therefore like to refer to page 36 where under the heading of "*Regarding how the Holy See can further assist in the implementation of Summorum Pontificum and its objectives?*" general advice has been drawn up.



## **Other aspects**

### **With regard to positive or negative aspects of the use of the Extraordinary Form**

- **Willingness to sacrifice.** The participants in the EF take seriously their responsibility to support the Church. At one hand they are prepared to travel much more than the other faithful to attend the H. Mass, in this case the EF of H. Mass. Where depending on the diocese 20% to 30% of the practicing faithful are settled with another service by lay-people instead travelling about 10 to 20 minutes more to a H. Mass in the OF at a neighbour Church in the same Parish or a Church in the neighbour Parish. In contrary, a lot of faithful attending the H. Mass in the EF are traveling more than 30 minutes up to 2,5 hours. And on the other hand financially, they are donating more at the collect. Both, these two aspects entails financial growth and better economic stability for the parishes that offers the EF of the H. Mass.
- **The sacredness** of this beautiful liturgy can inspire priests to celebrate both forms more reverently and more worthy of the sacred mysteries. For example the OF could be celebrating *ad orientem* again.
- **The practise.** It seems to be that there is a positive correlation between attendance at the EF and the full and orthodox practice of the faith by those who attend. Many who attend (See Appendix 1) believe that the spiritual realities of the faith are communicated with more clarity in the EF, which results in a solid formation of the lay faithful through the *Lex Orandi, Lex Credendi* of the EF; i.e. the theological richness of the prayers and the non-verbal communication of the ceremonies and gestures.
- **Participatio Actuosa.** Faithful also realizes that the famous call by the Second Vatican Council for the Participatio Actuosa means their actual contribution by prayers in silence during the prayers of the celebrant. This is desperately needed in our times when many errors concerning the most central doctrines of the Church's Faith are misunderstood by Catholics at all levels. The spiritual fruits of this can be observed in the welcome that is received within these communities and by the devoted volunteer work for the Church that many of them are engaged in.
- **Sacrament of penance.** Priests who offer the EF provide a noticeably increased availability for and uptake of the sacrament of penance. Generally, confessions are heard before and after every Mass.
- **Sacraments.** Families that are faithful to the teaching of the Church on marriage are raising happy and generous families, nourished by the EF and sacraments according to the 1962 books. Where, sadly, many Catholic children (~90%) lapse after receiving the sacraments of initiation, families who attend the EF have a vastly higher proportion who continue to practise. These families find like-minded brothers and sisters who support one another in the joys and challenges of family life in a very secular culture and climate that is ever more hostile to the vision of human relationships that is proposed by the Church.



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- **Lack of support.** While there is slowly more openness to the EF of H. Mass, some clergy have provided feedback that they feel a lack of support from their hierarchy regarding harsh ideological resistance by majorities within the pastoral teams of the parishes and/or the parish boards. Especially, the lay pastoral staff in the parishes are against a (regular) H. Mass in the EF on Sunday despite requests from faithful to fulfil their Sunday obligation by the EF. **Ironically, those, who are appointed and some are even paid for serving pastoral care of the faithful, are lacking to provide this pastoral care towards the faithful attached to the Extraordinary Form of the Liturgy.** This is also one of the causes why some faithful must travel inordinate distances in order to attend a H. Mass in the EF and its pastoral care.
- **Open communication.** Concerning the norms of *Summorum Pontificum*, this is a matter for each Bishop to address as chief liturgist in his diocese and as we mentioned above, it is apparent that not all Bishops take this task seriously. Open communication between priests offering the H. Mass in the EF and the local ordinary is highly desirable and necessary, and we encourage pastoral visitations by bishops to those communities who attend the H. Mass in the EF or if possible celebrated by himself. We would encourage the fostering of the communities that have formed around the celebration of the H. Mass in the EF as an outworking of Canon 394 (1), in the same way that other apostolates in the wider life of the church are encouraged.
- **Predominance the OF.** With the exception of the FSSP apostolate in Amsterdam and the locations of the SSPX, where the H. Mass is celebrated in accordance to the EF exclusively, the OF is still firmly predominant. This predominance has several sources. One of these sources is the suggested shortage of priests. With an average of two H. Masses per parish at the weekend of which one is celebrated on Saturday evening and the other on Sunday, it is generally considered impossible to replace a H. Mass in the OF on Sunday by the H. Mass in the EF. At the very least, such would meet with enormous opposition from the pastoral team, which for the most part consists of the lay pastoral staff. And as being the majority of the “pastoral” team they forbid the priest to do so. Therefore a H. Mass in the EF seems to be always an extra Mass on Sunday to be celebrated by the parish priest. And therefore, if a parish priest is prepared to celebrate an extra H. Mass in the EF, it has to be done at an inconvenient and not so attractive time, especially for young families. The other alternative is the private Mass on a weekday.
- **Dialogue.** Therefore a dialogue is needed between the bishops and the parish priests who offer the EF of Holy Mass, so that this can lead to the development of a full pastoral ministry. **Here one has to take into account that the average of 250 practicing faithful per priest is including those, who are attracted by the EF of the Roman Rite.** Eventually, one can call on the help of Religious Congregations dedicated to the EF of the Liturgy, like FSSP and ICRSP.
- **Shortage of priests.** It has been called above the “*suggested shortage*” of priest. Of course concerning the number of baptized persons the average number of persons per priest, varying depending on the diocese from 4.000 to 11.000, can be considered as a





real shortage. But looking at the number of the active participating faithful attending the H. Mass or one of the other services on Sunday this means only about 250 practicing faithful per priest and his team of pastoral collaborators of which the latter takes care for the 20% to 30% of these faithful in the most dioceses. This cannot be called a shortage of priests.

## **With regard to the Bishops**

We cannot comment on the private practices of our bishops. In any case, as far as we are aware, the only Dutch Bishop that celebrated a Pontifical High Mass in the Netherlands is the Auxiliary Bishop Emeritus Mgr. van Burgsteden S.S.S at the opportunity of the announcement of the FSSP Personal Parish St. Josef in 2012. And this mass was celebrated using the 1962 missal.

## **With regard to the pastoral care according to the liturgical books prior to Vatican Council II**

**(Baptism, Confirmation, Marriage, Penance, Unction of the sick, Ordination, Divine Office, Easter Triduum, Funeral rites)**

In Table 5, Appendix 1 the results of an assessment of the participation in pastoral care using the EF of the Roman Liturgy, are presented. Evidently, full pastoral care takes place at the locations served by the FSSP and the SSPX. For other locations served by diocesan parish priests that were established relatively recently, this assessment cannot be made yet, one has still to wait for the results in the future. However with regard to the location in the diocese of Den Bosch this looks hopeful.

In Appendix 1, table 6 a comparison is given between the average of all territorial parishes and those served by the FSSP and the SSPX. They are comparable, despite the fact that the FSSP and the SSPX are excluded from the main flow of the Baptism cohort regarding the First Communion and the Confirmation. This main flow is provided by the Catholic schools connected with the territorial parishes. In comparison with the territorial parishes, the number of conversions seems to be relatively high, while the number of funerals are rather low. The latter corresponds with, on the one hand the relatively larger number of young faithful who attend the H. Mass in the EF, while on the other hand it also corresponds with the enormous loss of the active participation of the younger generations in the territorial parishes.

During the last two Easter Triduum's (2019 and 2020) the FSSP in Amsterdam celebrated *ad experimentum* in accordance to the Liturgical books in use before 1954.



## With regard to influence of the motu proprio *Summorum Pontificum* on the life of seminaries (diocesan) and others formation houses

With regard to this subject a distinction has to be made between the dioceses in which the priest candidates are formed and educated in local seminaries, such as in Haarlem-Amsterdam, Den Bosch and Roermond, and with the other dioceses where the priest candidates are living together in a Convict but educated outside the Convict at Colleges or Universities. The priests that are formed and educated in a seminary show much more openness for the EF of the Liturgy than the others. Several newly ordained young priests who celebrate the H. Mass in the EF were formed and educated in a seminary, and some of them have even celebrated one of their “*First H. Masses*” in the EF in the St. Agnes Church in Amsterdam.

## With regard to the way Holy See can be of further service in the implementation of *Summorum Pontificum* and its aims?

We would like to suggest the following as something the Holy See could facilitate the further implementation of the Motu Proprio *Summorum Pontificum*:

- a. Encourage Cardinals, Bishops, priests and seminarians to learn and practice the Liturgy in the Extraordinary Form, both for their own liturgical understanding and development and for their care of the Faithful.
- b. Encourage the Bishops to be open and supportive towards their priests and faithful that feel themselves attracted to the Extraordinary Form, e.g. by establishing regional chaplaincies or personal parishes for the Extraordinary Roman Rite..

We believe that with such leadership from the Holy See the enormous resistance and opposition against the Extraordinary Form of the Roman Rite would vanish and the bishops and priests will recognize the unchanged origin of the one “*Lex orandi, lex credendi?*” of the Roman Rite and by that would come to value the treasures of the ancient Latin Rite.

In order that this advice is not merely a kind of symptom control, but actually addresses the core of the problem that was already identified and addressed by Pope Benedict XVI in the Motu Proprio “*Summorum Pontificum*” and his accompanying letter:

1. “These two expressions of the Church’s *lex orandi* will in no way lead to a division in the Church’s *lex credendi* (rule of faith); for they are two usages of the one Roman rite”.
2. “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.”

Thus, principally, both forms of the Roman Rite are two expressions of the same “*lex orandi, lex credendi?*”, while one of them (Extraordinary Form) was “*held sacred by earlier*



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*generations*” for centuries and the other (Ordinary Form) is a recent, pastorally motivated, reform of the first. Both, the formulation and expression of the reformed form of the Roman Rite (Ordinary Form), therefore, has to be understood in the light of its direct heritage from the original Liturgical Form (Extraordinary Form), which for centuries was “*held sacred by earlier generations*”.

Furthermore it has to be considered that most Bishops and the younger Cardinals are too young for having any serious experiences with the Extraordinary Form of the Roman Rite, and thus also with the original principle of “*lex orandi, lex credendi*”. Those who less than 50 years old were even not born, when the Ordinary Form was promulgated. Therefore, most of the current episcopal clergy have only third hand knowledge of the pre-Vatican II Liturgy, which could explain the subjective prejudice and the harsh opposition against the Extraordinary Form of the Roman Rite. This fact can also explain observed but well-meant misuses in the celebration of Ordinary Form of the H. Mass.

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## Appendix 1



Tables, presenting a statistical overview of the state of the Catholic Church in the Netherlands between 2009 and 2018 including an assessment of the participation levels of the faithful at the Extraordinary Form of the H. Mass.



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Survey into the official Church Statistics (source KASKI)											
	year	inhabitants of The Netherlands according the national statistics (CBS)	baptized			priests					
			number of baptized	% of total inhabitants of The Netherlands	Annual relative decrease of the number of baptized	number of priests	Annual relative decrease of the number of priests	number of parishes	average priests per parish	average baptized per priest	
The Netherlands	2005	16.335.509	4.406.000	27,0%		973		1.442	0,67	4528	
	2006	16.357.992	4.352.000	26,6%	1,2%	948	2,6%	1.425	0,67	4591	
	2007	16.405.399	4.311.000	26,3%	0,9%	914	3,6%	1.420	0,64	4717	
	2008	16.486.587	4.267.000	25,9%	1,0%	913	0,1%	1.436	0,64	4674	
	2009	16.485.787	4.212.000	25,5%	1,3%	878	3,8%	1.382	0,64	4797	
	2010	16.574.989	4.166.000	25,1%	1,1%	842	4,1%	1.139	0,74	4948	
	2011	16.655.799	4.091.000	24,6%	1,8%	811	3,7%	1.044	0,78	5044	
	2012	16.730.348	4.044.000	24,2%	1,1%	743	8,4%	981	0,76	5443	
	2013	16.779.575	3.992.000	23,8%	1,3%	723	2,7%	895	0,81	5521	
	2014	16.829.289	3.943.000	23,4%	1,2%	723	0,0%	760	0,95	5454	
	2015	16.900.726	3.882.000	23,0%	1,5%	695	3,9%	726	0,96	5586	
	2016	16.979.120	3.832.000	22,6%	1,3%	668	3,9%	700	0,95	5737	
	2017	17.081.507	3.769.000	22,1%	1,6%	652	2,4%	690	0,94	5781	
	2018	17.181.084	3.711.000	21,6%	1,5%	632	3,1%	686	0,92	5872	
Dioceses 2018	groningen-leeuwarden (8585 km <sup>2</sup> )	not reported	100000 (12 per km <sup>2</sup> )	not reported		25		22 (390 km <sup>2</sup> )	1,14	4000	
	utrecht (10000 km <sup>2</sup> )		695000 (70 per km <sup>2</sup> )			72		49 (204 km <sup>2</sup> )	1,47	9653	
	haarlem-amsterdam (2912 km <sup>2</sup> )		423000 (145 per km <sup>2</sup> )			121		151 (19 km <sup>2</sup> )	0,80	3496	
	rotterdam (3403 km <sup>2</sup> )		466000 (136 per km <sup>2</sup> )			75		75 (45 km <sup>2</sup> )	1,00	6213	
	breda (3368 km <sup>2</sup> )		392000 (116 per km <sup>2</sup> )			35		36 (94 km <sup>2</sup> )	0,97	11200	
	den bosch (3826 km <sup>2</sup> )		1023000 (267 per km <sup>2</sup> )			134		60 (64 km <sup>2</sup> )	2,23	7634	
	roermond (2209 km <sup>2</sup> )		612000 (277 per km <sup>2</sup> )			170		293 (8 km <sup>2</sup> )	0,58	3600	
	year	H. Mass attendances in weekend							other services in weekend by lay- persons		
		number of Mass attendance	[%] of the total baptized	Annual relative decrease of Mass attendance	number of H.Mass per weekend	Number of H.Mass per parish	attendances per H.Mass	attendances per priest	number of faithful	number of other services per weekend	attendances per other service
The Netherlands	2005	254.685	5,8%		2060	1,4	120	262	89.175	885	101
	2006	238.175	5,5%	6,5%	1990	1,4	105	251	83.965	895	94
	2007	221.200	5,1%	7,1%	1900	1,3	105	242	88.800	900	99
	2008	223.920	5,2%	-1,2%	1900	1,3	105	245	78.180	825	95
	2009	221.837	5,3%	0,9%	2113	1,5	105	253	66.263	482	137
	2010	205.051	4,9%	7,6%	1953	1,7	105	244	61.249	562	109
	2011	190.880	4,7%	6,9%	1725	1,7	105	235	57.820	685	84
	2012	174.097	4,3%	8,8%	1658	1,7	105	234	52.003	667	78
	2013	163.560	4,1%	6,1%	1535	1,7	107	226	50.740	635	80
	2014	144.870	3,7%	11,4%	1375	1,8	105	200	53.130	670	79
	2015	133.790	3,4%	7,6%	1355	1,9	99	193	52.910	665	80
	2016	126.000	3,3%	5,8%	1295	1,9	97	189	47.500	605	79
	2017	127.899	3,4%	-1,5%	1406	2,0	91	196	30.001	469	64
	2018	126487	3,4%	1,1%	1413	2,1	90	200	27.313	422	65
Dioceses 2018	groningen-leeuwarden (8585 km <sup>2</sup> )	5244 (0,6 per km <sup>2</sup> )	5,2%		56	2,5	94	210	2356	39	60
	utrecht (10000 km <sup>2</sup> )	19044 (1,9 per km <sup>2</sup> )	2,7%		168	3,4	114	265	8556	137	62
	haarlem-amsterdam (2912 km <sup>2</sup> )	18480 (6,2 per km <sup>2</sup> )	4,4%		202	1,3	92	153	5520	78	70
	rotterdam (3403 km <sup>2</sup> )	17862 (5,2 per km <sup>2</sup> )	3,8%		174	2,3	103	238	5038	71	71
	breda (3368 km <sup>2</sup> )	6461 (1,9 per km <sup>2</sup> )	1,6%		76	2,1	85	185	2639	44	59
	den bosch (3826 km <sup>2</sup> )	28428 (7,4 per km <sup>2</sup> )	2,8%		321	5,4	89	212	2472	44	56
	roermond (2209 km <sup>2</sup> )	30968 (14 per km <sup>2</sup> )	5,1%		417	1,4	74	182	632	9	74

**Table 1:** The general development of the Dutch Church with regard to the number of H. Masses and the attendances during the period from the end of 2005 to the end of 2018 and the state of art at the diocesan level at the end of 2018:

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Survey into the official Church Statistics on participation (source KASKI)										
	year	Child Baptism			First Communion			Confirmation		
		total number of Baptisms	average Baptism per parish	annual relative decrease of the number of Baptisms	total number of First Communion	average First Communion per parish	annual relative decrease of the number of Confirmations	total number of Confirmations	average Confirmation per parish	annual relative decrease of the number of Confirmation
The Netherlands	2008	33.000	22,9		37.905	26,3		27.175	18,8	
	2006	30.785	21,6	6,7%	37.665	26,4	0,6%	26.105	18,3	3,9%
	2007	29.190	20,6	5,2%	36.800	25,9	2,3%	25.500	18,0	2,3%
	2008	27.880	19,4	4,5%	35.400	24,7	3,8%	24.230	16,9	5,0%
	2009	24.880	18,0	10,8%	34.910	25,3	1,4%	23.630	17,1	2,5%
	2010	22.770	20,0	8,5%	32.410	28,5	7,2%	21.220	18,6	10,2%
	2011	21.910	21,0	3,8%	31.030	29,7	4,3%	20.420	19,6	3,8%
	2012	19.680	20,1	10,2%	27.460	28,0	11,5%	18.900	19,3	7,4%
	2013	17.530	19,6	10,9%	24.790	27,7	9,7%	16.870	18,8	10,7%
	2014	15.840	20,8	9,6%	21.700	28,6	12,5%	14.810	19,5	12,2%
	2015	14.030	19,3	11,4%	19.870	27,4	8,4%	12.660	17,4	14,5%
	2016	12.470	17,8	11,1%	17.850	25,5	10,2%	11.410	16,3	9,9%
	2017	11.590	16,8	7,1%	16.620	24,1	6,9%	9.900	14,3	13,2%
	2018	10.380	15,1	10,4%	15.110	22,0	9,1%	9.020	13,1	8,9%
Dioceses 2018	groningen-leeuwarden	310	14,1		400	18,2		260	11,8	
	utrecht	1440	29,4		2500	51,0		1540	31,4	
	haarlem-amsterdam	1270	8,4		1480	9,8		960	6,4	
	rotterdam	1270	16,9		1620	21,6		800	10,7	
	breda	830	23,1		1280	35,6		480	13,3	
	den bosch	2470	41,2		3600	60,0		1780	29,7	
	roermond	2790	9,5		4230	14,4		3200	10,9	
	year	Baptism of Adults		Mariages			Funerals			
		total number of Baptisms	average Baptisms per parish	total number of Mariages	average Mariages per parish	annual relative decrease of the number of Mariages	total number of Funerals	average Funerals per parish		
The Netherlands	2005	580	0,40	6.095	4,23		34.285	23,8		
	2006	520	0,36	6.455	4,53	-5,91%	33.435	23,5		
	2007	560	0,39	5.470	3,85	15,26%	32.000	22,5		
	2008	590	0,41	4.990	3,47	8,78%	30.910	21,5		
	2009	780	0,56	4.405	3,19	11,72%	29.750	21,5		
	2010	760	0,67	3.865	3,39	12,26%	28.630	25,1		
	2011	725	0,69	3.225	3,09	16,56%	27.520	26,4		
	2012	530	0,54	2.915	2,97	9,61%	26.260	26,8		
	2013	705	0,79	2.350	2,63	19,38%	24.940	27,9		
	2014	475	0,63	2.105	2,77	10,43%	22.570	29,7		
	2015	540	0,74	1.910	2,63	9,26%	21.880	30,1		
	2016	450	0,64	1.720	2,46	9,95%	21.100	30,1		
	2017	480	0,70	1.510	2,19	12,21%	19.890	28,8		
	2018	430	0,63	1.290	1,88	14,57%	18.970	27,7		
Dioceses 2018	groningen-leeuwarden	50	2,27	40	1,82		680	30,9		
	utrecht	70	1,43	180	3,67		4110	83,9		
	haarlem-amsterdam	115	0,76	170	1,13		2240	14,8		
	rotterdam	120	1,60	160	2,13		2090	27,9		
	breda	15	0,42	100	2,78		1400	38,9		
	den bosch	35	0,58	285	4,75		4310	71,8		
	roermond	25	0,09	355	1,21		4120	14,1		

**Table 2:** The development of the Dutch Church concerning the participation during the period from 2005 to the end of 2018 and the state of art at the diocesan level at the end of 2018:

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Baptism Cohort and First Communion						
Year of Baptism Cohort	number of Baptisms	annual relative decrease of the number of Baptisms	Year of the First Communion 8 years after Baptism	number of First Communions	annual relative decrease of the number of First Communions a year	Relative loss of active participation over the period Baptism-First Communion
2006	29585	7,6%	2014	21700	12,5%	26,7%
2007	28200	4,7%	2015	19870	8,4%	29,5%
2008	26690	5,4%	2016	17850	10,2%	33,1%
2009	24880	6,8%	2017	16620	6,9%	33,2%
2010	22770	8,5%	2018	15110	9,1%	33,6%
Baptism Cohort and Confirmation						
Year of the Baptism Cohort	number of Baptisms	annual relative decrease of the number of baptisms	Year of the Confirmation 12 years after Baptism	number of Confirmations	annual relative decrease of the number of Confirmations	Relative loss of active participation over the period Baptism-Confirmation
2002	39240	5,3%	2014	14810	12,2%	62,3%
2003	37065	5,5%	2015	12660	14,5%	65,8%
2004	33535	9,5%	2016	11410	9,9%	66,0%
2005	31820	5,1%	2017	9900	13,2%	68,9%
2006	29585	7,0%	2018	9020	8,9%	69,5%
Baptism Cohort and Catholic Marriages						
Year of the Baptism Cohort	number of Baptisms	annual relative decrease of the number of baptisms	Year of the Marriages estimated at 28 years after Baptism	number of Catholic Marriages	annual relative decrease of the number of Catholic Marriages	Relative loss of active participation by Catholic Marriages
1986	51601	-2,5%	2014	2105	10,4%	91,8%
1987	49970	3,2%	2015	1910	9,3%	92,5%
1988	51563	-3,2%	2016	1720	9,9%	93,2%
1989	51043	1,0%	2017	1510	12,2%	94,0%
1990	51062	1,0%	2018	1290	14,6%	94,9%

**Table 3;** *This summary shows the increasing loss of active participation. The direct loss of Baptisms over the years as well as the loss of the active participation in the years towards the first communion at the age of 8 year has been continuously increasing up to 30% in 2018, and for confirmation at the age of 12 year with an additional increasing loss of up to about 70% and finally only about 5% of the baptism cohort married a Catholic in 2018.*

Traditional Latin Mass in accordance to the 1962 Missal									
Diocese	type of Community	2010				2019			
		Sunday H. Mass		weekday's public Masses <sup>c</sup>		Sunday Mass		weekday's public Masses <sup>c</sup>	
		number of H. Masses	average attendees per H. Mass	number of H. Masses	average attendees per H. Mass	number of H. Masses	average attendees per H. Mass	number of H. Masses a week	average attendees per H. Mass
Haarlem-Amsterdam	diocese	--	--	--	--			1	10-15
	FSSP: since 2012 Personal Parish	1	50	5	5	1	175-200	0,25 <sup>d</sup>	?
Utrecht	diocese	1	30	--	--			5,25 <sup>d</sup>	?
	SSPX	--	--	--	--	1	60	2	10-15
Groningen-Leeuwarden	Heremite Chapel <sup>a</sup>	--	--	--	--	1	20-45	6	3-5
Rotterdam	Diocese	--	--	--	--	--	--	1	20
	visiting FSSP	0,25 <sup>d</sup>	50	--	--	--	--	0,25 <sup>d</sup>	40-50
	SSPX	1	90	2	20	1	160	2	25
Breda	Diocese	--	--	--	--	--	--	--	--
Den Bosch	Diocese	--	--	--	--	1	30	3	?
	SSPX	1	60	6	5	1	80	6	10
Roermond	Diocese (Chapel <sup>a</sup> )	1	?	1	4	1	25	3	3
	SSPX <sup>b</sup>	1	(10)	--	--	1	(10)	--	--
total:			280	average a week:	34	total:	550-600	average a week:	390
Chapel <sup>a</sup> : locations with a highly limitation in numbers of faithful to attend									
SSPX <sup>b</sup> : this Chapel is located in the Netherlands only 50 m from the German-Dutch border but it is in use and managed by the German SSPX for faithful from the German Diocese of Aachen. Generally only 5 to 10 Dutch faithful attend the H. Masses here.									
weekday's Masses <sup>c</sup> : public and private H. Masses									
0,25 <sup>d</sup> : means once a month									

**Table 4;** *The assessment of the number of Extraordinary Form H. Masses available in the Netherlands and the numbers of attendees per dioceses.*

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Participation in the Extraordinary Form									
Diocese	Type of Community	enrolled participants		Mass attendance		Child Baptism		first communion	
		2010	2019	2010	2019	2010	2019	2010	2019
Haarlem-Amsterdam	FSSP: since 2012 Personal Parish FSSP	--	250	50	175-200	5	16	2	6
Rotterdam	--								
Den Bosch	diocese, no parish				30		2		
Breda	--								
Groningen-Leeuwarden	diocesan hermit, no parish				20-45				
Roermond	diocese, no parish				25				
Den Bosch	SSPX	?	500	150	300	10	10	5	10
Rotterdam									
Utrecht (since 2017)									
Diocese	Type of Community	Confirmation		Baptisms of Adults		Mariages		Funerals	
		2010	2019	2010	2019	2010	2019	2010	2019
Haarlem-Amsterdam	FSSP visiting a Territorial Parish	2	10	2	4	1	3	5	5
	Personal Parish FSSP (since 2012)								
Rotterdam	diocesan parish								
Den Bosch	diocese, no parish								1
Breda	--								
Groningen-Leeuwarden	diocesan hermit, no parish								
Roermond	diocese, no parish								
Den Bosch	SSPX	2	10	2	6	3	3	5	5
Rotterdam									
Utrecht (since 2017)									

**Table 5;** *The assessment of the participation in the extraordinary form of the Liturgy in general in the Netherlands.*



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participation of EF communities and diocesan parishes									
a comparisson									
year	type of community	number of parishes/communities	average attendance per H. Mass	Child Baptism		First Communion		Confirmation	
				total	average per community	total	average per community	total	average per community
2009	diocese parish	1.382	120	24880	18,0	34.910	25,3	23.630	17,1
	FSSP	1	50	5	5,0	2	2,0	2	2,0
	SSPX	2	75	10	5,0	5	2,5	2	1,0
2018	diocese parish	686	90	10380	15,1	15.110	22,0	9.020	13,1
2019	FSSP	1	175-200	16	16,0	6	6,0	6,0	6,0
	SSPX	3	100	10	3,3	10	3,3	10	3,3
year	type of community	number of parishes/communities	average attendance per H. Mass	Baptisms of Adults		Mariages		Funerals	
				total	average per community	total	average per community	total	average per community
2009	diocese parish	1.382	120	780	0,6	4.405	3,2	29.750	21,5
	FSSP	1	50	2	2,0	1	1,0	5	5,0
	SSPX	2	75	2	1,0	3	1,5	5	2,5
2018	diocese parish	686	90	430	0,6	1.290	1,9	18.970	27,7
2019	FSSP	1	175-200	4	4,0	3	3,0	5	5,0
	SSPX	3	100	6	2,0	3	1,0	5	1,7

**Table 6;** Comparison between the average of the diocese parish, the personal Parish of the FSSP and the locations managed by the SSPX over 2009 and 2018/2019. Clear & continuing decline in numbers in OF parishes, while those supporting the EF are growing.

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## **Appendix 2**



**Individual  
Testimonies from  
Lay Catholics who  
attend the Extraordinary Form of the H.  
Mass**



## Appendix 2

### Testimonies from Lay Catholics who attend the Extraordinary Form of the H. Mass

I have been baptized and confirmed when I was 58 years old. This happened in a church in the centre of Amsterdam after a year of preparation.

By chance, after 11 years, I was looking for a church in a more quiet area of the city: the St. Agnes Church in Amsterdam

When I entered this Church for the first time, I was astonished and moved to tears by the sacredness and solemn atmosphere in this Church. I was experiencing something I never knew it existed: Latin, Gregorian Chant, Altar ( no table), nobody chatting to each other, communion kneeling and on the tongue, large families, lots of children, silence, etc.

I bought a Missal and started to learn. My Faith has been deepened a lot since then. This was the real Worship!

I never went back to the former church.

***72 year old woman, Abcoude, diocese Haarlem-Amsterdam***

-o-o-

I have been attending the Extra ordinary Form of the H. Mass for 3 years and it has transformed my spiritual life and that of my family. Before I discovered the Extraordinary Form my family attended a nice local parish that had a relatively large number of families. We felt at home there and the parishioners and the pastors were lovely. Still I found a strong disconnect between the words and the praxis. I was explaining to my eldest son that we were going to meet God in Church, the One who created us and the world. Yet everything he saw looked like a formal meal with songs and prayers.

The Extraordinary Form is great catechesis for my children where they can learn through what they see and this is also true for me and my wife. In the Extraordinary Mass our faith is greatly assisted that we are in the presence of our Lord and we are truly experiencing Heaven on Earth.

***30 year old father of 3, Den Bosch, diocese Den Bosch.***

-o-o-

I was born in 1957 and brought up in a Dutch Catholic family and neighbourhood. During my youth the mass changed to the Novus Ordo Missae (OF). It was a time when many left the church, myself included in my late teens. I often tried attending mass again but always found something missing and would not attend regularly. My husband and I moved to New Zealand in 1994. In 2003 I came across a small church in Auckland where I met the priest and learned that they use the Extraordinary Form of the mass. I decided



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to attend and it immediately felt like a home coming. I felt through the rituals a deeper reverence for God and over time through the texts a sense of connection right through the ages with all followers of Christ. I even started attending mass every morning as it felt the most holy and beautiful way to start the day. I was able to do this for the next 10 years till our priest had to retire due to ill health. I still miss this morning mass till this day.

Two years ago, we moved back to the Netherlands and I was worried whether I would be able to continue attending the H. Mass in the EF. I live in the South of the Netherlands and now happily drive the one hour to Amsterdam to be able to attend the EF of the H. Mass. The EF has inspired and enhanced my prayer life, strengthened my faith and made me proud again to be a Catholic and to belong to the Catholic Church.

***63 year old woman, Kaatsheuvel, diocese Den Bosch***

-o-o-

My wife and I belonged to the Protestant Church till 2011. In that year we converted to the Roman Catholic Church. Ten of our 11 children decided to do so too. We joined the local parish. Here divorced people were allowed to receive communion and there were no confessionals. Lay people took part in giving out Holy Communion no matter how few people were attending mass. Lay people also presided over the so called “*Word and Communion*” celebrations. Only later did we realise that these practices are not in agreement with the Tradition of the Church.

When after a few years, in 2013, we discovered the Extraordinary Form of the H. Mass, we immediately felt at home with this Liturgy. The way in which the Blessed Sacrament is celebrated gave us a strong realisation that we were connected with the Church from all ages, something we never previously experienced in the Ordinary Form of the H. Mass. The Extraordinary Form of the H. Mass became so valuable to us that we now drive 2½ hours each Sunday to attend the Extraordinary Form of the H. Mass in the St Agnes Church in Amsterdam. Our children too feel very inspired by this Holy Liturgy. Two of our daughters have since entered the order of the Benedictines of Mary, Queen of Apostles in the USA, and one of our sons is currently studying at the Seminary of the Fraternity of Saint Peter in Wigratzbad, Germany.

We are convinced that the Extraordinary Form of the H. Mass will attract more people to the faith, especially young families.

***54 and 55 year old parents of 11 children, Sellingen, diocese Groningen-Leeuwarden***

-o-o-

18 years ago, we converted from Protestantism to Catholicism. The reason for this was (and is) the realisation that the Second Person of the Holy Trinity became human in Jesus Christ and that He established a Church, the Roman Catholic Church. After His Resurrection and Ascension, Our Lord did not disappear, He didn't leave us, He stayed with us in His Church, through the priesthood, and through the Sacraments in which we



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meet Him. Through baptism He adopts us into God's family. In Holy Mass we take part in the redemption and become part of Christ's body. Through confession it is He who forgives us. This is all still true in the Catholic Church in the third millennium. This realisation led us to Confirmation and acceptance in the Mother Church in 2001.

In recent years, after Pope Benedict XVI had given permission for the celebration of the Extraordinary Form of the H. Mass, we ourselves discovered this form of the H. Mass. We had to get used to it, had to learn to appreciate it like a good wine. But once it took hold of us it conformed exactly with the reasons why we became Catholics in the first place. The meeting with God, honouring Him with our thoughts, our senses, our body posture, with everything. In the Extraordinary Form of the H. Mass we also participate more as a family. It is not important that you don't hear or understand all words because it is about the Offering, the worship and adoration of God's majesty which goes beyond all understanding. As an adult, an older person of 80 and also as a 4-year old child, you are at home with God.

***44 year old parents of 6 children, Rosmalen, diocese Den Bosch***

-O-O-

The reason, why we as a young family choose very deliberately to attend Holy Mass in the Extraordinary Form every Sunday (travelling about 2,5 hr by public traffic and v.v.), is because of the beauty and the prayers of this form of the H. Mass. It is so clear that here truly an Offering takes place, the true Offering of our Redeemer on Mount Calvary. All prayers in the Extraordinary Form of the H. Mass that lead to this Holy Offering are so beautiful and make you feel so small. You realise more and more what grace it is to be allowed to attend and for Our Lord to come to you. Your awareness deepens that this Offering also had to take place for your own sins.

This brings God's great mercy very clearly to the fore. It is much easier to enter into prayer in the leading up to the consecration because there is a holy silence. Everyone who regularly and faithfully attends the Extraordinary Form of the H. Mass will experience through God's grace that God increases and we decrease. In the Extraordinary Form of the H. Mass all honour really belongs to God and this we find especially important for our up growing children. Young baptised children have an innocent soul and easily understand that what happens here is very holy.

We find much connection with others in our parish at St. Agnes Church because many of them are parents with very young children who guard the innocent souls of their children and for that reason attend the Extraordinary Form of the H. Mass.

***29 and 27 year old parents of 2 children, Almelo, Archdiocese of Utrecht.***

-O-O-

After becoming a Christian at the age of 28 in a Calvinist community, it took me a few years to start realizing, that there's something profoundly wrong with all the doctrinal confusion within Christianity. When I started to study catholic theology, I was blown



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away by the strong Biblical proof for the true presence of Christ in the Eucharist. After that it didn't take long for me to realize that the Bible in itself isn't enough an authority to lead and unify the church from its words, as is taught in many protestant communities.

Catholic theology led me to the realization that the Bible actually tells us that Christ founded a visible church with a visible leadership and visible sacraments. A church with a living authority to set sound doctrine in times of confusion, under guidance of the Holy Spirit. This is the Apostolic Church, the Catholic Church.

Unfortunately, for me the confusion didn't stop there. I was actually reluctant to join the Catholic Church, because I saw many parishes where people just didn't seem to know much about their faith, or take it very seriously at all compared to my Calvinist friends.

At a certain point I found a parish with a beautiful, dignified Latin mass where I met Catholics who were very well founded in their faith. To my relief I found the place where I could join the visible body of Christ on earth and enjoy fellowship in a parish with people of strong faith. I thank Jesus for leading me to his timeless mass of ages and bringing me home in his Catholic Church.

***43 old man, Ouderkerk a/d Amstel, diocese of Haarlem-Amsterdam***

-o-o-

It was around 2008/9 in Colmar, France, on a holiday, that I attended -by accident- for the first time in my life a H. Mass in Extraordinary Form (EF). We were looking for a Catholic Church but we got lost, so we decided just to follow a girl with a prayer book in her hands... And so we entered a small chapel full of people, amongst them many young families.

I didn't understand a word of the Latin Mass but I was overwhelmed by the purity, the sincerity, the solemnity and the authenticity of the H. Mass. It was so beautiful, it touched my heart and my soul immediately and I couldn't hold my tears. I still get tears in my eyes when I think or tell about that moment.

Born and raised as a Roman Catholic and brought up in the in the 70's and 80's, I always went to church to the Ordinary Form (OF). Sometimes there was a sung Latin Mass, which was beautiful, but always in the OF. I didn't know that there was still an old tradition, vividly alive, hidden away, like a true treasure! Let alone that I had been in contact with it. But having experienced the depths of that H. Mass in EF in France, there was no turning back anymore for us. And so, finally, we came to the Agnes parish in Amsterdam.

The character of the Holy sacrifice in the Mass in EF is so much more solemnly and vividly alive than in an H. Mass of OF. The literal and spiritual focus on God (the priest's permanent focus on God towards the East instead of his focus directed to the people) and the solemnity and the humility of the priest towards God during the ceremony, is so beautiful.

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By that, the exaltation of the Holy Sacrifice of the Mass is really celebrated! And we are part of it, together with the Priest who is leading us. This is what matters. This is a truly a solemn event, that feeds our soul. Together with the beautiful Gregorian chants that take you to higher spheres, the H. Mass in EF is a truly a Holy Mass that feeds the soul. The age-old tradition and the solemnity of the H. Mass in EF has truly strengthened my Belief. The fixed old rites during the H. Mass and during the year gave me strength, support and hope.

Through the years I've seen the Agnes Church in Amsterdam grow. It's full of people now: young families with small children but also elderly who 'have returned' to the Catholic Mass tradition, inspired -just like me- by this beautiful tradition of the Holy Mass. It is so beautiful to see, that I take part in a very vivid and growing church.

And, I can take my own Latin-Dutch prayer book around the world and I can follow/participate the Holy Mass in EF everywhere whatever language they speak. isn't that what a World church is about....?

***55 year old woman, Rijswijk, diocese of Rotterdam***

-O-O-

I grew up in a very traditional Irish Catholic family, and made my first Holy Communion in the EF Latin Tridentine rite just before the reforms of Vatican II were implemented. I'm living and working in the Netherlands for 29 years. I am an amateur singer and am a member of my local parish's Gregorian Schola. Singing Gregorian chant has always been an important part of the liturgy for me whether in the Novus or Vetus Ordo. I have followed closely, and accompanied or facilitated, my parents eager journey of return to practice of and regular attendance at the Vetus Ordo (EF) celebration of Holy Mass in Dublin, Ireland. For them it was truly a homecoming and of huge and continuing comfort. When they visited me in the Netherlands for the first time in the 1990's I sought out and found the EF Holy Mass in Delft. From this occasion a strong family friendship developed between them, myself and the Oostveen family in Delft. While remaining a loyal and faithful parishioner in my home parish of Noordwijk, the slow and steady decline of the congregation has always been a matter of distress and concern for me to witness. I tried to broach, on two separate occasions with different parish priests over the years, the subject of the obvious lack of attendance of the vast majority of first communicants at mass subsequent to their making their first holy communion. It was explained and made clear to me that the concept of "Sunday obligation" was thoroughly outdated and no longer applicable. End of conversation. Very sad, and quite inexplicable given the very obvious decline in mass attendances.

Following the growing fusion of local parishes in the region into larger entities with fewer priests and irregular and less availability of even Sunday masses, I've become increasingly reliant on the FSSP St Josef Parish at St. Agnes in Amsterdam to enable me to fulfil my Sunday obligation. The contrast in reverence, devotion and atmosphere in general remains striking and profound between EF and OF liturgies and practice. One thing which has distressed me ever more and more is the "multifunctional" use of the



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regular parish churches, with an increasing total lack of respect for the real presence. This is particularly striking with the serving of coffee and tea at the back of the church directly after Sunday mass. All sense of reverence and respect dissipates with the incense. Silent private prayer after mass becomes and is de-facto impossible, as the “gezellig” (cozy) chatter over coffee proceeds with great enthusiasm following the closing bell at the end of the celebration of mass. I find this truly and profoundly sad and tragic, as in particular the subject cannot even be meaningfully discussed with either clergy or parishioners. My concern is just not understood.

In contrast, I therefore find it very comforting and fulfilling to attend the EF Holy Mass in Amsterdam, and am extremely grateful for its continuing availability. As a Gregorian Chant devotee, the ability to participate in this way in the liturgy is also definitely uplifting and comforting. In addition to singing regularly during the liturgy in Noordwijk, I have sung a number of times with the Schola in Amsterdam, intermittently on request at the SSPX Holy Mass in Utrecht, and also at both EF and OF masses and vespers for the Dutch Latin Mass society on occasion of their Annual General Meetings.

***63 year old man, Noordwijk, Diocese of Rotterdam***

-O-O-

The first time I attended Holy Mass in the Saint Agnes Church it was like entering the Holy Temple in Jerusalem. As a protestant I didn't understand that the eternal offering of Jesus Christ was still taking place on earth in a mystical way. Our churches are more like the synagogues, houses of learning, but it was here in the old temples of Christianity, now spread over the whole world as prophesied, that one is purified and sanctified through the Holy Sacraments. And I began to understand that these altars are the altars on which the Lamb of God still appears each day, bloodied, crucified, and now resurrected.

***29 years old man, Amsterdam, diocese of Haarlem-Amsterdam***