

Spring 2021 – Edition No. 11



REGORIUS MAGNUS



The voice of the Foederatio Internationalis Una Voce



FSSP Ordinations to the Subdiaconate

Plus

Responses to the French Bishops

Earthquake in Croatia; Obituary from Poland; *Missa Solemnis* in Canada

Gregorian Chant as the *musica perennis*; Our Lady as guide to Christ

Introducing the UV Scotland Newsletter

Gregorius Magnus: biannual magazine of the Una Voce Federation

The FIUV's periodical is dedicated to St Gregory the Great (Pope Gregory I), who died in 604 AD, a Pope forever associated with Gregorian Chant, and the Gregorian rite of Mass (the Extraordinary Form).

Gregorius Magnus magazine aims to be a showcase for the world-wide 'Traditional Catholic' movement: the movement for the restoration to the Church's altars of the Mass in its traditional forms: Roman, Dominican, Ambrosian, and so on.

Gregorius Magnus is published twice a year: in March and in October.

The Editor, Joseph Shaw, FIUV Secretary, wants to hear from you! While we cannot pay for contributions, we would like to spread the news, good or bad, about the movement for the restoration of the Church's liturgical traditions, from all over the world.

The production of the magazine is supported financially by the Latin Mass Society of England and Wales, and we wish to record our thanks to them.

"He who would climb to a lofty height must go by steps, not leaps."

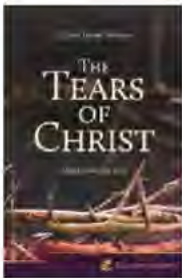
St Gregory the Great



Please send contributions to Joseph Shaw, the Secretary of the FIUV (secretary@fiuv.org), for our two annual deadlines:

15th February, for the March issue,

15th September, for the October issue.



THE TEARS OF CHRIST

St John Henry Newman

Drawn chiefly from Newman's sermons and gently modernized, these meditations for Lent offer a share in the fruit of his contemplation, that we might the better enjoy with him the "one thing which is all in all to us," which is "to live in Christ's presence, to hear his voice, to see his countenance."

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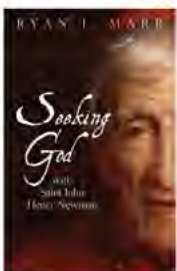
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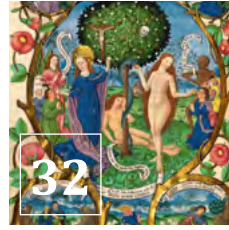
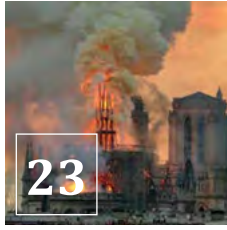
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Ordinations to the Sub-Diaconate at the Seminary of the Fraternity of St Peter, Wigratzbad, Germany

Gregorius Magnus is published by the Foederatio Internationalis Una Voce. The FIUV is a lay movement within the Catholic Church, founded in Rome in 1965 and erected formally in Zürich in January 1967.

The principal aims of the FIUV are to ensure that the Missale Romanum promulgated by Blessed Pope John XXIII in 1962 is maintained in the Church as one of the forms of liturgical celebration, to obtain freedom of use for all other Roman liturgical books enshrining 'previous liturgical and disciplinary forms of the Latin tradition' and to safeguard and promote the use of Latin, Gregorian chant and sacred polyphony.

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Welcome to *Gregorius Magnus* 11!

by Joseph Shaw, Secretary


The last twelve months have been lacking in many of things which normally sustain our social and also our spiritual lives. In this edition we celebrate some events which did manage to take place, in Rome last October for example, but we also need to respond to events of a different kind. The consequences of the survey carried out by the Congregation for the Doctrine of the Faith continue to make themselves felt, particularly in the form of the rather negative conclusions of a document of the French Bishops' Conference, which we quote in this edition. In addition to statements from the Federation and Una Voce France in response to this, I have included the Federation's Position Paper on Liturgical Diversity: a plea for our continued toleration, which seems particularly apt in a week which has seen the promulgation of a ban on the 'individual celebration' of Masses in St Peter's Basilica in Rome.

While we have yet to see whether this ban will really be maintained, it is an attempt to coerce priests celebrating the Ordinary Form into taking part in a concelebration, rather than saying their own Masses *sine populo*. Unless these concelebrations are to be in Latin, it is difficult to know how this is going to work with visiting priests from all over the world. The Extraordinary Form, on the other hand, has the privilege of four slots each morning for individual celebrations, in the 'Clementine Chapel' of the crypt.

Clearly an attempt is being made to control the liturgy in St Peter's in a new and alarming way. In the past we heard stories of the hostility of sacristans to the EF, and in the 1990s the Federation was told in all seriousness that it would be inappropriate for the ancient Mass to be celebrated in the Pope's own church. Then, on 11th October 2003 it was a great step forward when Fr Josef Bisig FSSP celebrated a Mass for the Federation's General Assembly in what

became for a time the only chapel where the EF would be allowed, the 'Hungarian Chapel' in the Crypt. Since then we have seen it celebrated all over the basilica, including, in the Summorum Pontificum Pilgrimage, in the Chapel of the Throne in the Upper Basilica.

We should perhaps take comfort from two thoughts. One is that this time the EF is actually faring better than the Ordinary Form, in which no 'individual celebrations' are to be allowed at all.

The other is that the Clementine Chapel is not only more aesthetically pleasing than the Hungarian Chapel, but has the utmost symbolic significance. Possibly it was chosen because of its tiny size, but it is located behind the Confessio, right next to the Tomb of St Peter. Under this decree, this chapel will be *exclusively* Old Rite, with four back-to-back Masses there each morning, and presumably no other celebrations allowed. With unintentional irony, the liturgical control-freaks have made a gift to us of St Peter himself. 

By Dr Joseph Shaw

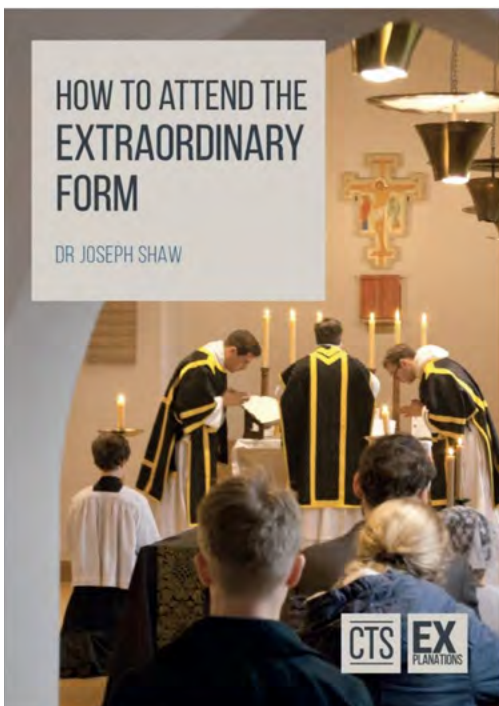
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Experiencing the Extraordinary Form can raise a lot of questions. Why does the priest have his back to the congregation? Why is everything in Latin? How am I meant to take part? This booklet answers these questions so as to help Catholics get a better understanding of the Extraordinary Form and to engage with it in a fruitful way.

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In their own words Part 2

Continuing from the Autumn 2020 edition of *Gregorius Magnus*, we have collected and anonymised comments from respondents to the FIUV's survey on the implementation of the Apostolic Letter *Summorum Pontificum*.

To recap, this survey was undertaken to give the Congregation for the Doctrine of the Faith the perspective of the laity when evaluating the responses of bishops to their own survey on this subject, which they sent to bishops around the world in April 2020, with a deadline of 31st July. We were able to send our own report to the CDF with information from 364 dioceses, from 56 countries in six continents.

The often heart-felt comments added to the online survey are among the most useful features of the report, alongside its record of various crucial facts about what is going on, concretely, in different dioceses. As readers will see, the comments represent the authentic voice of people on the ground, who have in many cases clearly been struggling with the practical difficulties of facilitating the Extraordinary Form for many years. They are not reluctant to praise their bishops, as well as many dedicated priests, when appropriate, but in many cases bishops and some senior clergy have not been implementing *Summorum Pontificum* with the spirit which was requested by Pope Benedict XVI: 'Let us generously open our hearts and make room for everything that the faith itself allows.' (Letter to Bishops accompanying *Summorum Pontificum*.)

We did not have room in the *Gregorius Magnus* 10 for comments from all the countries surveyed, so here are the remaining ones, including countries in Oceania, Europe, and North America.

Oceania: Australia and New Zealand

Australia

Summorum Pontificum has been implemented to some extent in many, though by no means all, the dioceses of Australia, and the survey results show some sharp contrasts. There are many cases of flourishing EF parishes, some served by the FSSP and some by diocesan clergy, where the Faithful express complete contentment about the provision made for them. In other places stable groups attached to the EF who are given little if any consideration, and the EF continues to be a source of conflict and division.

One surprising finding is that several suggest that the present Ordinary is less friendly to the EF than his predecessor. Nevertheless, the parishes where it is established continue to grow, and younger Catholics and younger priests continue to be particularly attracted to it.

I know a few priests, not in this diocese though, who were afraid of backlash from other priests if they chose to learn how to say the EF so they never learned it. I also know of a few who had to learn it in secret.'

'Any conversation regarding the Summorum Pontificum has been initiated by the community or Priestly representative (and Canon lawyer). The Bishop does not seem fully briefed on its contents or instructions and

had tried to place restrictions not justified by the documents. We are still restricted with diocesan policy, for example, where visiting Priests may stay, where Holy Mass can be held and we cannot advertise through the diocese.' *'The Ordinary actively prevented a retired Bishop from visiting to confer the sacrament of Confirmation.'*

'Interest in the EF among seminarians is seen as a major formation issue and has a number of times resulted in (at least) delay of ordination.'

'While the Ordinary discourages diocesan clergy from celebrating the Traditional Mass, there are none who would be able to or want to. If a group wants the Traditional Mass, they call in a priest from another Diocese who can do it, but this is irregular. Most of the time they just go to the SSPX which has a very prominent presence here.'

'The TLM is now listed on the Archdiocesan website, which was not previously the case. There has been no overt hostility. The Ordinary has not visited EF celebrations apart from Confirmations. Somewhat discouraging. No obvious restrictions but no encouragement. Present incumbent has tolerated the presence of the FSSP, and allowed a move to a more congenial parish.'

'The Bishop is not very friendly to the EF. He has discouraged diocesan clergy from establishing regular

celebrations of the EF. His predecessor was very friendly to the EF.'

'The Ordinary and his predecessor have made us feel like a part of the diocese.'

New Zealand

In New Zealand the implementation of Summorum Pontificum remains very limited. One point of hope is the apostolate of the Sons of the Holy Redeemer in Christ Church: this is a community, which also has a house in a remote part of Scotland, which was formerly aligned with the SSPX, but was reconciled to the Holy See following Summorum Pontificum. They are able to offer the full range of sacraments and devotions to the Faithful in a church of their own. This is unique in the country. (See also the Obituary of Bishop Meeking in this edition of Gregorius Magnus.)

'By authorising only retired and elderly EF Celebrant-Priests (who get sick or die in office—and even these only by EDSNZ inquiry and advocacy), both Cardinal Williams and Cardinal Dew demonstrate that they are not prepared to positively encourage EF. They do not see the TLM as the real bulwark against Secularisation, and an active force for the "New Evangelisation"'

'Many priests and Faithful are ignorant of the fact that all priests everywhere are able to offer the Holy Mass in the Extraordinary Form if they wish.'

‘It a bit like “us” and “them” at the moment, we are very open to them but they are very suspicious of us.’

‘Those wishing the EF Mass feel ignored and fobbed off with the Ordinary saying he has a shortage of priests but managing to provide priests for the celebration of Mass in five other languages other than Latin for new arrivals.’

Central and Eastern Europe

The countries of the former Communist bloc are united in their experience of persecution, but there is a strong contrast between those, like Poland, which are overwhelmingly Catholic, and others, where Catholics are a small minority (Romania, Russia), or even an essentially new phenomenon, deriving from recent immigration and conversions (Estonia).

After a slow start, the Traditional Movement in Poland is now considerable and the Traditional Mass widespread. The decline of vocations is serious, and in the medium term this will increasingly effect the parish system. However, there were ten vocations in 2019 to the Traditional Institutes, despite their limited presence in the country. The Institute of the Good Shepherd (IBP) has four priests in Poland, and the Fraternity of St Peter has three. Una Voce Poland supplied the FIUV with reports from 20 out of 44 dioceses.

The Federation also received reports from Croatia, Romania, Estonia, Latvia, Lithuania, the Ukraine, and Russia. As there are so few Catholic dioceses in the countries once part of the Soviet Union—Russia, Ukraine, Latvia, Estonia, and Lithuania—these are grouped together.

Poland

‘The former Ordinary was in strong opposition to the Catholic Traditionalism. However in 2019 he celebrated an EF Mass at the invitation of the IBP priest.’

‘There were some problems thirteen years ago (when *Summorum Pontificum* was published), but now everything is going rather well.’

‘The Ordinary rejects any request concerning EF no matter if it concerns regular Mass celebrations for a stable

group or celebrating marriage in a parish church of the couple (the parish priest has rejected the request).’

‘Pastors of the churches in which EF is celebrated are happy, because attendees of EF Masses give them the biggest offertory collections.’

‘In this diocese everything looks rather positive.’

‘Monthly celebrations of the Traditional Latin Mass never meet the expectations of Catholics, who wish to attend the Mass. Each stable group should be granted with at least weekly Mass.’

‘Positively, priests less friendly to the EF can’t say “the bishop must prohibit Tridentine Mass”, because he is friendly.’

‘The needs and expectations of the Faithful attached to the EF are much bigger than what is provided. As the EF is widely recognized and desired, each deanery should have at least one Mass centre for its stable group.’

‘Catholics attached to the EF have asked the PCED/CDF in writing to intervene as provided for in *Summorum Pontificum*.’ ‘The bishops have slowed down the development of the SP in the diocese.’

Romania

‘The existence and continuing validity of *Summorum Pontificum* needs to be reiterated.’

The Former Soviet Union: Russia, Ukraine, Latvia, Estonia, and Lithuania

‘The Ordinary is not really interested in promoting the EF, but neither in suppressing it. He treats us kindly and fairly, unless we create any problems for him. On one occasion he conferred the Sacrament of Confirmation using the EF to two children. He has attended Holy Mass according to the EF in a church where it is regularly celebrated during a pastoral visit. The policy seems to be that there should only be one EF venue in the city and one priest responsible for all that.’

‘First there were occasional private celebrations by a diocesan priest and visiting priests, at the initiative of a lay group. The regular public celebrations started with the arrival of the new priest.’

‘The priest who is currently offering the Mass in EF twice a month is new to the tradition and has many other duties, but he meets the requests of the Faithful gladly when asked.’

‘The Ordinary celebrated once Traditional Vespers, when he was young auxiliary bishop. He gave the EF Mass a time slot on Sundays. And there was not more decisions, or care. There is no hostility on EF from the Ordinary. If there would be more people who attend EF Masses, the Bishop would establish personal Parish, or invite traditional Institutes and etc..’

‘The Ordinary has discouraged diocesan clergy from establishing regular celebrations of the EF. To provide more detail, only one priest has attempted to celebrate EF on his own initiative. He also celebrated at a place of pilgrimage in another diocese, but has been prevented from doing it in the diocese where he resides. Some others have occasionally assisted at traditional Divine Office.’

North America: Canada and The USA

Canada

We received detailed reports for twenty sees in Canada, thanks to the good offices of Una Voce Canada, based in Vancouver. Some came from flourishing and long-established EF communities, and others from dioceses where the Ordinary remains closed to the idea of regular celebrations. Eastern, French-speaking Canada has proved to be particularly challenging territory for Summorum Pontificum.

‘In spite of the Ordinary’s lack of outright welcome to the EF Mass, our community is beginning to flourish after 30 years of hard work, and the dedication of our FSSP Chaplains!’

‘many of the Seminarians regularly attend our Sunday Mass EF, and sit in a pew all together’

What has been the effect of *Summorum Pontificum*? ‘There is a polarization between those who support the EF and the older leadership in the diocese. It has reduced the division between the younger priests and the young laity.’

'Most of the people in the Diocese don't know the presence of the FSSP in the Diocese or the existence of the EF.'

'While the Archdiocese has stated its support for the existence of EF Masses and communities, actual movement toward weekly or daily celebration of the EF has been slow and unsteady. It has so far proved impossible to establish a stable time, place, schedule of masses, suitable financial arrangement, and available priest for permanent regular public celebration of the EF. In particular, transfers of the Priests who volunteer to say the EF Mass (to faraway locations) have repeatedly left us with no EF Mass for long periods of time.'

'We have a few older people, lots of young people, but most of our group consists of young (usually home schooling) families. We have lots of children and many babies! We have 18 young men and boys for altar servers, and we have a choir well trained in Gregorian chant, polyphonic hymns and other church music.' 'Our group is mostly young families, but we have had 5 marriages, and 8 young men and women have discerned or are discerning religious vocations.'

'The initiative for the EF came from a group of lay Catholics who approached the Bishop in 1990 and asked for an Indult to have the Latin Mass (EF) celebrated in the city, which he granted. He assigned a diocesan priest to say Mass for us, and we have had a diocesan priest serve our community ever since.'

'Families with young children are very well represented in the congregations of both the churches where the EF is celebrated on Sundays. At one, there are also many young adults and seniors; those attending also come from many national/ethnic backgrounds, e.g., Canadian, American, British, Chinese (China, Hong Kong), Filipino, Indonesian, Vietnamese, Indian, Polish, German, South African, Australian, Korean, Trinidadian, Brazilian, Salvadorian, Mexican, Ivorian (Ivory Coast), etc.' 'Several vocations to the priesthood and at least one to the female religious life came out of the Latin Mass community even before the establishment of an EF personal parish in 2008...'

'The Bishop is not supportive but tolerates us.'

'We've seen a steady increase of young, growing families. Families with 3, 4, 5, even 8 children, several of whom drive 45 minutes to an hour or more to attend the EF. We've also had some families on occasion when possible drive 3 or more hours to attend the EF, sharing with us their desire to either have the EF available in their community or be able to live closer as to be able to attend weekly.' 'Just in the last couple of weeks I received an email from a couple that informed me they, along with their 5 children are moving to our city, (about 4 hours away from where they currently reside) and that they have their home listed for sale and a offer to buy a home here in our city. They stated, "One of the main reasons we chose this location is the presence of the TLM, and we want to support this in any way we can. Looking forward to connecting with this community!"'

'Although our current situation could be considered a throwback to an older Indult situation, His Grace has very generously and enthusiastically endorsed his younger clergy receiving training in the traditional form. So, the restriction to one parish appears to be more of a practical and financial matter than an ideological opposition to *Summorum Pontificum*. The Ordinary's generosity has increased due to the advocacy of new clergy who have celebrated the EF and gotten to know our community.'

United States of America

In almost all of the US Dioceses surveyed, there is more than one stable group desiring the Extraordinary Form in the Diocese. The EF is celebrated on Sundays in the great majority of Dioceses surveyed, and Baptisms, Nuptial Masses, and other Sacraments in the EF are also available. But while this is true of dioceses as a whole, many major cities are still not provided for, let alone large towns. Stable groups desiring EF liturgies and sacramental practices often complained of limitations and a lack of Diocesan sympathy.

In response to well-organised and articulate requests for the EF, some bishops see the Traditional Institutes

as an easy solution, and have invited them in generously, even while (as noted above) continuing to discourage diocesan clergy from celebrating the EF. Others have adopted the opposite policy, and encouraged diocesan clergy to add the EF to parish schedules alongside the OF, while refusing to countenance an apostolate of one of the Institutes. In still others, priests of the Institutes and of the diocese work together to provide a network of Masses and the other sacraments in the older form.

'Priests have observed that many of our new vocations come from the Latin Mass.'

'The Bishop is supportive of his priests offering the EF Mass if they choose but is more cautious/ lukewarm to the laity's request for more EF Masses than are currently provided and has been opposed to a personal EF parish. He prefers to have a Latin Mass in each parish to help improve the Novus Ordo. Yet this goal is not attainable when only 25% of priests offer the TLM. This arrangement, while more generous than other dioceses, actually prevents full parochial life in the EF from developing.' 'More priests are offering, and more people have been exposed to, the EF Mass. The downside is most of the priests due to their seminary formation, are not familiar with the traditions, theology, and customs of the EF Mass. Essentially *Summorum Pontificum* just addressed problems with the 1984 indult, but did not provide a framework for obtaining full EF parish life, as would be provided by a personal parish.'

'The current Ordinary's predecessor permitted it during the time of Benedict XVI, but rapidly changed his openness under the present pontificate. The current Ordinary has permitted his Vicar General to force young clergy attracted to the Extraordinary Form out of the diocese or remove them from appointments as pastors. The Bishop has not permitted a regular Sunday Mass in the Extraordinary Form in the city under any circumstances.' 'There is at least one priest in the area who would offer the Extraordinary Form, but who is afraid of removal should he commence such a Mass where he is pastor.'

‘The FSSP offered to send two priests to establish a parish in this Diocese, but the Diocesan authorities refused.’

‘18 of the diocese’s 70 parishes offer a Holy Mass in the Extraordinary Form at least once per month.’

‘At the FSSP apostolate on the Feast of the Sacred Heart 2020, a Solemn High Mass was celebrated at which five diocesan priests were participants and diocesan seminarians comprised all of the altar servers.’

‘We have had three bishops since the publication of SP. Each and every time a new bishop is installed, we must educate him as to our rights. Each and every time, the vicar general of the diocese has smeared the two TLM groups with the desired effect. The bishop comes in and soon wants to shut down the TLM. Fortunately, our priest is also a canon lawyer and has instructed them that it cannot be legally done. We have had confrontations about the administration of sacraments (particularly Confirmation), but ultimately been allowed to have them. The result of this is that there is some suspicion among the laity that something about us is not “quite right”.’

‘The needs of the groups attached to the EF have been provided for, and priests and Faithful attached to the Extraordinary Form feel included and like valued members of the Christian community.’ ‘19 sites offer the EF now, with several more churches planning on adding it. It is abundantly available.’

‘Of the around 140 diocesan priests, fourteen are able to celebrate the EF. Of these fourteen, three do so on a weekly basis, and ten do so at least four times a year (three of these are pastors, including the pastor of an EF chaplaincy. In ten years, we should have several more EF-celebrating pastors. In at least one rural part of the diocese, the interests of priests in celebrating the EF has already outstripped the interest of Faithful in attending the EF. No priestly Institutes committed to the EF (FSSP, ICKSP, etc.) are present in the Diocese.’

‘The Bishop has specifically declared his opposition to inviting an outside order to do the EF or dedicating any parish or shrine to the EF.’ ‘It took some time to convince the previous Ordinary

to accept that there was significant interest in the EF, but he proceeded to identify priests willing to do it and allowed them to do it in their “spare time.” As assignments changed over the years, priests have been able to devote more time to the EF and we have obtained better Mass times and more frequent opportunities to attend Mass—this has been the community and priests communicating needs to the bishop.’

‘One anecdote: I took my family to the TLM at the longest-established EF parish in Providence for the first time on the 1st Sunday of Lent in 2000. The two acolytes at the Sung Mass were high school students, in due course we had the pleasure to attend their ordinations. I believe the parish has produced more vocations than any other in the diocese since 2000... Certainly more per capita.’ ‘I would note that in the parishes where both rites are celebrated SP provided the traditionalists with a sort of “stamp of approval” which was helpful in enabling their deeper integration into the life of the parish.’

‘The Ordinary has suggested that Catholics attending TLMs at diocesan parishes go to the Institute’s oratory. This is not reasonable as the diocese is large and those parishes are not close to each other or the oratory.’

‘It seems to be the policy of the ordinary to allow only one EF Mass per deanery. Further expansion seems unwanted and denied.’

‘The Ordinary remains indifferent to the Latin Mass in his diocese. He seems to go out of his way to ignore those who desire the Latin Mass.’

‘The Bishop has designated three regular Traditional Mass sites for Sunday Mass. He has created an Ecclesia Dei commission with a priest liaison to coordinate the providing of the traditional Mass.’

‘Most priestly vocations in the diocese have had a link or attachment to the traditional Mass and the local EF community has inspired several vocations, far more than any other parish.’

‘This is one of the best dioceses in the world as far as episcopal support for the EF. It has encouraged non-FSSP parishes [in addition to the FSSP presence] and even the Cathedral to provide the EF on a weekly or even daily basis.’

‘The Ordinary has done nothing

actively against the Stable Group and their aims, but also has not actively supported them. He also does not acknowledge or respond to correspondence, despite the positive and respectful tone of these communications.’ ‘Overall however, the pastoral effect has been good, as the Stable Group seems to have more latitude and do not require permissions for every Mass.’


‘The ICKSP parish is in the centre of the Diocese. Stable groups exist in other parts of the Diocese. One of these groups has a monthly Mass, and funerals are available. Some groups have no access to the EF except to travel to the central parish or an occasional weekday Mass.’

‘In 2018 the Ordinary forbade newly ordained priests from saying the EF for five years after ordination (even if the priest is a pastor). He forbade EF masses that were being offered by certain priests. The pastoral effect is that people are increasingly interested in the EF, and would prefer to attend a diocesan EF, but out of frustration, some are going to the SSPX which is 40-50 miles away.’

‘We would urge the CDF to actually successfully meet the goal of *Summorum Pontificum* and assist those requesting the EF to actually receive satisfaction.’

‘At our parish, our priest has told us the Bishop told him NOT to offer the EF. And when our priest told him that Pope Benedict has said it is OK that he offer EF, the bishop then told him “Benedict is retired. We’re under new management now”. Now, sadly, the bishop is forcing him to retire (he’s turning 75), so the future of EF at our parish is uncertain. I am guessing, if the EF becomes extinct at our parish, all of the parishioners will migrate to the other parish that offers EF every Sunday.’

‘Even where their needs are met, traditional Catholics are segregated: the desire of the diocese seems to them to be one of segregation and containment. There is no apparent desire to see other communities who desire the EF arise and flourish, as at least two and up to four certainly could in the diocese.’

‘Under the previous Ordinary it was necessary to write to the PCED for the Sacrament of Confirmation in the EF. It was eventually granted by him after a response from PCED and subsequently took place.’ 

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Events in Rome, October 2020



St. Peter's Basilica at night/Creative Commons



left to right Christian Marchant; Jean de Tauriers; Fr Nuno Castello Branco Bastos; Joseph Shaw; Cardinal Burke

by Joseph Shaw

Just after the previous *Gregorius Magnus* went to press the 'Summorum Pontificum Pilgrimage' in Rome should have taken place. Due to the Coronavirus epidemic this became impossible, sadly. However, thank to Paix Liturgique, some events did still happen that weekend, on Friday 23rd October and Saturday 24th.

The Conference (or 'Encounter') on the Friday had been long planned by Paix Liturgique. Speakers from Nigeria and Argentina were unable to attend, and Fr Claude Barthe, also due to speak, had a broken wrist: his talk was presented by Fr Nuno Castello Branco Bastos, a Portuguese priest.

Cardinal Burke, Christian Marchant of Paix Liturgique, Jean de Tauriers, President of Notre Dame de Chrétienté (the organisation behind the Chartres Pilgrimage), and Joseph Shaw, Secretary of the FIUV and Chairman of the Latin Mass Society, spoke as planned.

Monika Rheinschmitt, Treasurer of the FIUV and head of the German association Pro Missa Tridentina, was also present.

The talks were simultaneously translated into English, French, Italian and, thanks to sponsorship from Pro Missa Tridentina of Germany, into German.

Normally this conference takes place in the Augustinianum, but thanks to Covid it was moved to the Santissima Bambini Institute next door, to the north of the colonnade around St Peter's Square. The auditorium was considerably smaller than that of the Augustinianum and some people had to be moved to a separate hall with a video link.

Despite everything the conference was well attended and the atmosphere was very positive; many good conversations happened at the splendid lunch which was provided and before and after the talks, and the talks themselves were very interesting.



Cardinal Burke chats with Monika Rheinschmitt



Cardinal Burke with participants

After the conference, Vespers took place at the Pantheon (Sta Maria ad Martyres), led by a retired Curial bishop and Italian Franciscan, Mgr Gianfranco Girotti, as had been planned for the SP Pilgrimage. This was accompanied by a really excellent group of singers led by Vincenzo De Betta, who is based at the Roman church, Sta Maria in Campitella. The 10-strong choir alternated polyphony and chant for the psalmody of Vespers.



Mgr Gianfranco Girotti celebrates Vespers in the Pantheon



Conductor: Vincenzo De Betta





Vespers in the Pantheon



On Saturday Cardinal Burke celebrated Mass in the FSSP church, Santissima Trinità dei Pellegrini. In the original plans he was to have celebrated in Sta Trinità on the Sunday, but as it was this Mass served as a substitute for the planned Saturday Mass in St Peter's which was to have been celebrated by Robert, Cardinal Sarah. The usual Exposition and Procession before the Saturday Mass did not take place, but it was well attended and accompanied, again, by the excellent Vincenzo De Betta.



Cardinal Burke celebrates Mass in Sta Trinita



We were fortunate that something could be saved from the usual series of events. At each venue the capacity was reduced due to 'social distancing', and Rome-based supporters were discouraged from attending the events to make it possible for visitors to attend. I stayed a couple of extra days in Rome and heard anti-lockdown protests from my hotel. On my final evening restaurants were closed.

Let us hope that the events will be able to take place with a greater degree of normality this year. The SP Pilgrimage takes place on the weekend of the Feast of Christ the King, and the Paix Liturgique Encounter on the Friday before that: events will therefore be happening 29th-31st October this year.



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However, the FIUV has already decided that its biannual General Assembly will have to take place online, and not on that weekend in Rome, since it seems very likely that travel restrictions from many countries will still be in place.

One cause of optimism was that this very weekend the Institute of Christ the King Sovereign Priests was able for the first time to celebrate a Sunday Mass in a new venue: the Minor Basilica of Saints Celso and Giuliano, in the Vicolo del Curato, a short distance from the Ponte Sant'Angelo in the very centre of Rome, and not far from the Vatican.

Readers who have taken part in the procession to St Peter's associated with the SP Pilgrimage will have passed this church, on their right, before crossing the bridge. It is not an enormous church but I was able to attend the Institute's High Mass with deacon and subdeacon that Sunday at 10am. This represents an important step forward for their Roman apostolate. ⑥

Photographs © Paix Liturgique



Cardinal Burke in Sta Trinita



The French Bishops and the CDF Survey

by Joseph Shaw

In April 2021 *Paix Liturgique*, a French Traditional Catholic organisation, published a document of the French Bishops' Conference (the CEF: *La Conférence des évêques de France*). This 25 page document summarised the responses of the French bishops to the questions put to them by the Congregation for the Doctrine of the Faith the previous year, on the subject of the implementation of the Apostolic Letter *Summorum Pontificum* liberating the Traditional Mass. It does not seem that the document was intended for publication, but if, as seems likely, it was circulated to all the Bishops of France, it was bound to find its way into the public domain.

Bishops around the world were individually addressed by the CDF. It is impossible to tell from this document whether it was intended to *replace* the individual bishops' reports sent directly to Rome, or to *supplement* them. The document does note that one bishop did not send his report to the CEF, but to Rome: did the other bishops send them to both the CEF and to Rome, or just to the CEF? If the latter, did the CEF pass on the individual reports as well as this summary, or just the summary? The bishops' views included in the CEF document include those very friendly to the Traditional Mass, as well as those less well disposed: these friendly bishops, at least, considered it reasonable to cooperate with the CEF's collection of the reports.

The document does not give statistics, but summarises under various headings different kinds of remarks made in response to each question. It is impossible to tell whether the report is an accurate reflection of the views of the bishops, but it does include a wide range of views, both good and bad, and reflects the knowledge or ignorance of the bishops on various aspects of the situation. For example, some bishops admit that they do not know precisely what version of the texts are used in celebrations of the EF in their dioceses: clearly they did not think the matter important enough to ask the celebrants. Many French bishops seem to be under the impression that there are very few celebrations of the sacraments of Baptism and Matrimony in the EF, with Masses being supplemented by just a few funerals: a very strange assertion taken as

a whole, though possibly correct in a few dioceses.

Again, one wonders how the bishops who complain (as noted more than once) of the poor quality of preaching at the Traditional Mass, came to hold this opinion. How many EF celebrations have they attended, to listen to the sermon? Or if this idea been passed on to them by others, by whom?

As a representative sample of this document, we present below, in English translation, the response to just one of the CDF's questions, number three: 'In your opinion, are there positive or negative aspects to the use of the extraordinary form?' This gave the bishops an opportunity to set out all their thoughts, well-informed or not, both pro and con. The secretariat at the Bishops' Conference summarises the responses by creating two long laundry lists of observations, one of positive aspects, one of negative.

It is clear that individual items in each may have been articulated by just one bishop, or by many; equally, in some cases the same idea is found repeated, in slightly different terms, which may represent the phrases used by different bishops, or perhaps the prolix meanderings of just one. Again, one bishop may have made lots of comments, and others only a few. All this means that the actual statistical balance of opinion among the French bishops, in favour of a more positive or negative assessment of the EF, is impossible to discern by looking at the lengths of the two lists—though undeniably the negative list is a lot longer than the positive one!

Overall the tone of the document is negative. Its final conclusion is that there should be 'caution' about 'extending' the celebration of the EF: a caution which, presumably, the bishops who contributed to the report have the power to exercise themselves, when they decide whether to make priests and churches available for celebrations. It is important to note, as Fr Claude Barthe does (as quoted in the FIUV's response), that however hostile they might be the French bishops are not calling for *Summorum Pontificum* to be suspended. They have recognised that it is *un fait acquis*: a fact of life. There will be no return of the ancient Mass to the catacombs it inhabited in the 1970s and 1980s.

The most valuable aspect of this document, perhaps, is the light it sheds on the kinds of arguments being used against the Traditional Mass in official ecclesial circles in France, and the terms in which they are made. This should inform the way that organisations like the FIUV try to correct misunderstandings and errors of fact. From the list of 'negative aspects' below, it is clear, for example, that we should keep emphasising the 'missionary aspect' of the ancient liturgical tradition, its ability to draw people in from the 'margins', which is very real and quite easy to illustrate with examples.

Perhaps more surprisingly, it would seem that the French bishops need reassurance on the theological formation of the priests of the Traditional Institutes, the place of the Holy Spirit in the ancient liturgy, and the comprehensive understanding of the Ordinary Form and its *milieu* by most of the Catholics who attend the EF, and indeed most of the priests. The last point, indeed, should be obvious: most of these individuals (such as the present writer) attended the OF for many years before discovering the EF.

If there is 'incomprehension' between those attending the two forms, indeed, it must be predominantly on the other side. Perhaps the French bishops should encourage Ordinary Form Catholics to attend the Extraordinary Form, to learn more about it.

Una Voce France and, following them, the Federation, issued statements in response to the CEF document, which are reprinted here, after the extract.

.....

French Bishops' Conference
summary of results of the Consultation
on the application of the Motu
proprio *Summorum Pontificum* by the
Congregation for the Doctrine of the
Faith in April 2020: *Extract*

Question 3 In your opinion, what are the positive aspects, and what are the negative aspects, of the use of the Extraordinary Form?

The aspects listed here make use of the Bishop's own expressions. They are listed in order of importance (i.e. recurrence).

Positive aspects

- Appeasement; fewer claims of grievance; allows to keep the faithful content;
- Respects a liturgical sensibility, 'sense of the sacred', silence. Fosters interiority and contemplation. Solemnity. Enhances Eucharistic faith in the real presence.
- Allows for preservation of a spiritual and liturgical heritage (especially chant)
- Avoids some departures to the FSSPX
- Balm for those wounded following the Second Vatican Council
- Unity of the Church is built around the Eucharist. Openness to ecclesial communion
- The sacrificial dimension of the Mass is more explicit
- [It's the] Form that could play a role in ecumenical dialogue with Oriental Christians [the Orthodox]
- Possible future 'mutual enrichment'
- Celebrating *ad orientem* can be an antidote to the risk of clericalism
- Better friendships between the priests of the diocese and those of institutes celebrating according to the EF
- Some priests say that the EF helps them pay more attention to mysteries being celebrated

Negative aspects

- Harms the unity of the Church. Vatican II contested, 'an attitude of resistance'; some communities very critical of the 'conciliar Church.' 'Two Churches.' Liturgical sensibilities taking precedence over ecclesial communion. The Eucharist, which ought to unite, in fact causes separation. Creates a parallel Church. Creates two worlds who struggle to comprehend each other. The Motu Proprio has brought about a *de facto* state of bi-ritualism.
- Makes a group into an enclave, closed, isolated, turned-in on itself. A community apart, among themselves. Subjectivism and individualism.
- FSSPX priests refusing to concelebrate, even at the Chrism Mass (which goes against the letter of Pope Benedict XVI: '*Needless to say, in order to experience full communion, the priests of the communities adhering to the former usage cannot, as a matter of principle, exclude celebrating according to the new books. The total exclusion of the new rite would not in fact be consistent with the recognition of its value and holiness.*')
- No participation in the life of the diocese. Difficulty in including them in diocesan celebrations. 'Catholics

on the margins of the diocese.' Experience of a separation within the heart of diocesan unity.

- Difficulty of a different calendar and a different lectionary. Issue of harmonising the sanctoral calendar: 'The calendar wasn't fixed in stone before the Council, why should it be so after?'
- Limited access to the Word of God.
- Fosters a kind of incomprehension and blurring between the lived experiences of either form.
- These worshipers deprive themselves of the liturgical richness which is part of the reform.
- There is no alternating between the two forms of the one Rite, as one might expect.
- Weakening of the communitarian dimension of the liturgy.
- Little mention of the Holy Spirit.
- Unfortunate introduction of ceremonies from one Form into the other.
- 'Mutual enrichment' is difficult.
- Tensions across provision of sacramental preparation; difficulties with the catechism (differing programmes).
- Favours liturgical tourism.
- Reading your bilingual missal is not conducive to achieving a union of hearts.
- It's a liturgical form which has become arcane.
- The faithful who attend the EF are marked out by having a peculiar vision of the world and by political affiliation (strong influence of monarchism). They are a noticeable group, sociologically, and often intransigent.
- The poor quality of preaching.
- The difficulty of commissioning priests elsewhere once they have become 'specialists' of the EF.
- Communities exert pressure to get what they want.
- There is a risk of the EF mass being identified as the only 'true' mass.
- A weak missionary dimension.
- Many priests who celebrate mass in the EF exclusively view the celebration of mass in the OF as illegitimate.
- Some priests of EF institutes feel that they are under orders from the faithful, who are watching them (a Protestant way of behaving).
- Impossible to organise moments of prayer together (Vespers or adoration)
- Liturgical formation among these communities is *ritual* and not *theological*.
- A lack of putting the theological

virtues into practice ('the Rite comes before charity')

- Difficulty of manifesting the unity of the Roman Rite.
- Leads people to believe that the liturgy is a matter of personal taste.
- The authority of the bishop over these communities is rendered almost non-existent.
- It [the EF] is seen as a right, to be claimed.

Summary

While two bishops do not see any positive aspects at all, practically all of them agree on the calming result of the application of the Motu Proprio. One could ask if this 'calm' is nothing but good news; one might have wished that a dialogue would open on basic acceptance of the Conciliar teaching. 'While the motu proprio has undeniably favoured appeasement/calming, it has not done much to strengthen communion,' notes one bishop. The calm seems to have had a freezing effect on relations, and the dialogue reflects this.

Some bishops wonder whether it can be said that these faithful really are in communion with the Catholic Church. It seems as if a division which existed has simply been confirmed.

The main difficulties encountered by bishops are: diocesan communion, the use of different liturgical calendars and missals, and the refusal to concelebrate.

.....

**Una Voce France Statement:
Summary of the results of the
Consultation on the application
of the Motu proprio *Summorum
Pontificum* by the CEF**

(Conference of Bishops of France)

The Conference of Bishops of France published a 'Summary of the results of the Consultation on the application of the Motu proprio *Summorum Pontificum*' requested by the Congregation for the Doctrine of the Faith in April 2020. The subject concerns us and is even close to our hearts. We would like to give you our opinion...

The 'experts' and 'secretaries' of the Episcopal Conference of France (C.E.F.) never disappoint! As a good friend with a good knowledge of Latin and Greek put it, when they translate the encyclicals, they are the only ones in the world to sabotage the work, translating *Spe salvi* as 'All saved', and unable to print correctly the two Greek words of Saint Paul quoted by Fratelli Tutti: *chrêstotês* and *agathôsunê* (both designate goodness).

When asked to make the 'Synthesis' of the episcopal answers to the nine questions of the Congregation for the

Doctrine of the Faith on the application of the *Motu Proprio Summorum Pontificum* of 2007, they lay ten pages stuffed with spelling and syntax errors. (Not to mention the jargon... that is to say...double-dutch or gibberish.)

But we would gladly forgive them for their clumsiness if there was the slightest trace of empathy, cordiality, or 'heart' in them as they say in one place. Instead, we find contempt, at best indifference, towards those narrow-minded beings, without theology, without charity, that are the faithful to the ancient Latin Mass. A Mass that so many generations followed, and from which they nourished their faith ... which is ours today.

A peak is reached with the synthesis of the responses to Question 3. Our experts identify 12 positive aspects of *Motu Proprio*, then, in all equanimity,... 32 (thirty-two) negative aspects, which combine 'the difficult of mutual enrichment' or 'reading of the bilingual missal' to... 'limited access to the Word of God' and... to the Holy Spirit. 'Little is mentioned of the Holy Spirit!' It is, however, in six verses of the Nicene Creed that are not always read during high masses of the Ordinary Form, where this Credo is often replaced by a sung adaptation.

Then we discover nonetheless in response to Question 4 that 'most standards are respected', to Question 5 that 'a dozen bishops' (honour to them!) note a positive consequence of the *Motu Proprio*: 'a rigour and increased care' of celebrants of the Ordinary Form. Among these ten bishops are the only three (Bayonne, Toulon, Versailles) who respect Roman instructions by ensuring that their seminarians have contact with liturgical Latin; for others, there is apparently no duty to remember when it comes to the past of the Church of Rome and of the Fathers who transmitted the faith to us.

The main concern of the CEF, if one believed its 'experts' and 'secretaries' in their conclusions, should be to 'ensure obedience' and 'to be vigilant not to extend the Extraordinary Form', especially that it appeals to young, who are therefore qualified as 'fragile'. Not so fragile as that, since this Synthesis recognizes that most often the application of the *Motu Proprio* has been 'promoted' not by priests ('a few' out of hundreds of cases), but 'by young large families'. Everything therefore suggests that the fight for the application of Benedict XVI's *Motu Proprio* is not over. This is why we are calling on you, more than ever, to join *Una Voce*!

Foederatio Internationalis Una Voce: Statement on the Report of the French Bishops' Conference (CEF) on the Implementation of *Summorum Pontificum* 9th February 2021

The FIUV has become aware of a document, in the public domain, containing a summary of the responses made by French bishops to the questionnaire sent to them by the Congregation of the Doctrine of the Faith, on the subject of the implementation of the Apostolic Letter *Summorum Pontificum*. Although this document does not appear to have been intended for publication, its authenticity has not been denied, and a reaction to it seems necessary.

We note first that the document adopts a consistently hostile tone towards the ancient Latin liturgical tradition, to the priests who celebrate it, and to the faithful who attend it. This has understandably caused considerable hurt among French Catholics attached to this tradition. The document does not speak, on behalf of the bishops of France, about these sons and daughters of the Church with the words of a shepherd and father. In the words of *Una Voce* France, we do not find

... the slightest trace of empathy, cordiality, or 'heart' in them as they say in one place. Instead, we find contempt, at best indifference, towards those narrow-minded beings, without theology, without charity, that are the faithful to the ancient Latin Mass. A Mass that so many generations followed, and from which they nourished their faith ... which is ours today.¹

Nevertheless, the impression of hostility made by this document masks many positive features of the reception of *Summorum Pontificum* in France. The document acknowledges these phenomena with a singular lack of grace, or without noting even that they are good things. It refers, for example, to 'large families' requesting the EF; to 'weak' young people seeking out celebrations and finding in them a supportive spiritual environment; of seminarians learning to celebrate the EF in their own time, without the assistance of their formators; and to this younger, more traditionally-inclined generation of priests, celebrating the Ordinary Form with greater reverence and fidelity.

In this context the words of Fr Claude Barthe, Chaplain of the *Summorum Pontificum* Pilgrimage in Rome, are apposite:

One is left speechless by the conclusion that the EF is not missionary when we know that the parish Masses are always more deserted, while traditional Masses are full of young people and a not insignificant number of converts.²

We should like to observe that the authority of the bishops of France, like bishops all over the world, remains unimpaired by *Summorum Pontificum*, as Pope Benedict XVI emphasised in the Letter to Bishops which accompanied the Apostolic Letter:

Nothing is taken away, then, from the authority of the Bishop, whose role remains that of being watchful that all is done in peace and serenity.


Indeed, while this document of the CEF makes harsh criticisms of those priests who celebrate the EF, it was the bishops themselves, or their immediate predecessors, who in nearly all cases invited them into their dioceses, and presumably did so for good reasons.

In a different way, the document laments the small number of diocesan clergy who celebrate the EF, in relation to the number of priests of the Traditional Institutes, while it is entirely in the power of the bishops to ensure that their seminarians are proficient in Latin, and to encourage them to learn how to celebrate the EF.

Taking the document as a whole, despite its many harsh, and sometimes inaccurate and unjust, statements, it reflects the fact that the ancient Mass is now an indisputably permanent feature of the French Church. To quote Fr Barth again:

it is clear that the public existence of the traditional Mass is now a given [*un fait acquis*] in France. It is a given that many bishops would like to confine or reduce, but that they no longer dispute.

The FIUV would like to appeal to the bishops of France, and to those functionaries of the CEF responsible for this document, to consider the consequences of even the *appearance* of an unwelcoming attitude towards Catholics who feel the attraction of the ancient liturgical tradition. As we have already quoted Pope Benedict, it is the *munus* of the bishops to ensure that the Apostolic Letter is implemented with 'peace and serenity'. Peace and serenity are maximised by an open and welcoming attitude, and this is also what is necessary to building up the trust and mutual understanding which this document claims are currently lacking. If traditional Catholic are feeling marginalised, it is in large part because of the contrary attitude, displayed by this document, which appears to see them as a nuisance rather than as sons and daughters of their bishops.

To quote again Pope Benedict's Letter to Bishops: 'Let us generously open our hearts and make room for everything that the faith itself allows.' 

1 Statement of *Una Voce* France <https://www.unavoce.fr/>

2 Interview in *Le Rouge et Noir* <https://www.lerougeetle noir.org/opinions/les-inquisitoriales/abbe-claude-barthe-le-redacteur-a-realise-une-synthese-globalement-hostile-a-la-liturgie-traditionnelle>

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Good works

Charles A. Coulombe remembers John Crichton-Stuart, 3rd Marquess of Bute

The Catholic Church in the British Isles was in large part preserved through the Penal Times by nobility and gentry; its astonishing revival in the 19th century was spearheaded by many zealous converts. The Marquess of Bute was both, and he laid a large and valuable mark on the Church in the Three Kingdoms that continues to the present.

The Crichton-Stuarts are descendants of John Stewart, illegitimate son of Scotland's first Stuart King, Robert II. Holding the hereditary office of Steward of Bute since 1157, the family have numbered among other worthies John Stuart, the 3rd Earl of Bute, who was George III's mentor and (until a falling out) Prime Minister. His son, likewise named John, was promoted to Marquess. Predeceased by his own son, he was succeeded in the Marquessate by his grandson, yet another John, who took

his mother's surname by deed poll – ever since, the family have been Crichton-Stuart. A wealthy landowner already, the 2nd Marquess amassed ever more money through mining and other pursuits. His only son was born six months before he died.

The 3rd Marquess being an infant when he came into his title in 1848, found himself master of four great houses – Mount Stuart and Dumfries in Scotland, Cardiff Castle in Wales, and London's Bute House. His father's industry made the babe the richest man in the world at the time; he would spend a fortune on good works over a lifetime. When he was 12, young John's mother died; he was educated at Harrow and Christ Church, Oxford. Once there, the young Marquess quickly fell in with the Anglo-Catholic movement. But he soon decided the only logical move was to convert to the Catholic Church; despite the annoyance

of his trustees, he was received after his 21st birthday on 8 December 1868. Disraeli's novel *Lothair* was inspired by the resulting uproar. Then began a period of study, discovery, and travel – including attendance at some of the sessions of Vatican I.

This time culminated with his marriage in 1872 to Gwendolen Fitzalan-Howard, the granddaughter of the 13th Duke of Norfolk. In so doing he married into the most prestigious Catholic family in England, since the Howards have for the most part kept the Catholic Faith since the Protestant revolt. The Duke of Norfolk is the premiere non-Royal peer in Great Britain, and as Earl Marshal (an office attached to the title), then as now supervises much of the ceremonial life of Great Britain – as especially that revolving around the Monarchy.

Both the Marquess' wealth and his position in society placed many

obligations upon him. He was active in attempting to apply Catholic Social teaching to his miners and workers and was Hereditary Keeper for the Crown of both Rothesay Castle and Falkland Palace. He not only restored both these extensively out of his own pocket, but was responsible for the resumption of Catholic Mass at the latter establishment's Chapel Royal (this continues to-day, being one of the two Chapels Royal in the Commonwealth used for Catholic worship: the other is Her Majesty's Chapel Royal of the Mohawks in Tyendinaga, Ontario, used by an Ordinariate community). His own residences of Dumfries House (now under the care of the Prince of Wales) and Mount Stuart House (still the seat of his descendants) are incredibly beautiful.

Indeed, much of the amount of new building and restoration work the Marquess was responsible for was due either to his secular responsibilities or Catholic ideals – Cardiff Castle, Castell Coch, Caerphilly Castle, Pluscarden Abbey, the Bute Medical Buildings of St Andrew's University (of which he was Lord Rector), the Bute and Randolph Halls at the University of Glasgow, and on and on. He did a great deal to raise the public face of the Church in British life.

Architecture was a great interest of his until the end of his life, and he took an active role in all his building schemes – among other great architects, William Burges was one of his favourites. But the Marquess also had a great interest in church furnishings and vestments: when the Scottish Hierarchy was restored in 1878, he donated new mitres to the bishops of each of the revived dioceses – Galloway, Edinburgh, Dunkeld, Glasgow, Aberdeen, and Argyll.

He was of course in favour of removing the remaining Catholic political disabilities, and not too surprisingly, given his Scots and Welsh interests, he encouraged and supported the use of Scots Gaelic and Welsh – so noted was the Marquess for the latter that he chaired the National Eisteddfod one year. Politically, while he was definitely a Tory on the one hand, on the other he supported Home Rule for Scotland, Wales, and Ireland,



Bute: 'Familiar with many languages and a fine Latinist, he wrote several comparative liturgical studies'

which countries would nevertheless be equal partners with England, Canada, Australia, New Zealand, and South Africa in an Imperial Parliament.

With all these many practical interests, the Marquess combined a large number of scholarly ones as well. Again unsurprisingly, he amassed a great many papers and materials regarding the Jacobite movement, and wrote many essays on various foreign and domestic historical subjects – especially in the Celtic and Medieval eras. Somewhat more unusual was his interest in such matters as astrology and psychic phenomena – he rose to be Vice President of the Society for Psychical Research and co-wrote an account of a supposed haunting he had looked into. But his investigations in these arcane areas were always conducted with ecclesiastical approval.

Most notable for our purposes was his interest in all aspects of the Liturgy – East and West. Familiar with many languages and a fine Latinist, he wrote several comparative liturgical

studies – most notable a volume on the Blessing of the Waters for the Epiphany in the Latin, Byzantine, and other rites. But his biggest achievement in this field, perhaps was his translation of the Breviary into English. Predating St Pius X's radical changes in the Divine Office, the Marquess' work opened up the treasures of the Church's daily prayer to the English-speaking laity in an unheard-of manner. Faithful to the letter of the Latin original and yet in beautiful English, it remains a monument of what Liturgical translation should be, but so very rarely is. Moreover, its availability online allows the average reader access to it not seen in decades.

A Knight of the Thistle, a Knight Grand Cross of the Holy Sepulchre, and a Knight of the Order of St Gregory the Great, he was highly regarded both by Popes Pius IX and Leo XIII, and by Queen Victoria. What makes the level of his achievement even more amazing is that he lived a mere 53 years, dying in 1900. His heart was buried on the Mount of Olives in the Holy Land. In

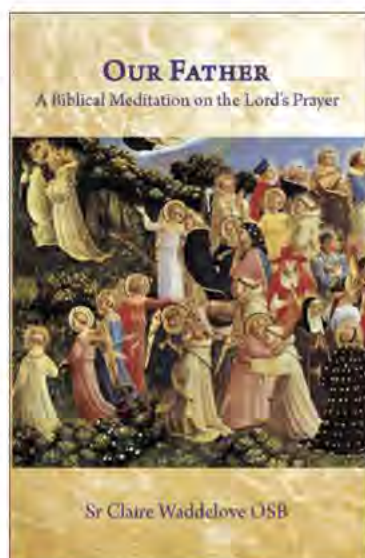
addition to the successive Marquesses of Bute since then, he has had a number of remarkable descendants, including Servant of God Fra Andrew Bertie (1929-2008), Grand Master of the Order of Malta, and Fra Fredrik Crichton-Stuart (1940-2011), Grand Prior of the Order of Malta in England, head of Una Voce (Scotland), and President of Una Voce International (2005-2006). It is fitting that every 2 November, the souls of the Marquess and his descendants have a Requiem Mass offered for their repose at the chapel of Cardiff Castle by the reigning Archbishop. When the Butes acquired their Cardiff properties, the town was a backwater; by the time the Third Marquess' son eliminated the family's Welsh holdings, it had become the Welsh metropolis.

In a corrupt age where wealth and power are rarely employed for the Common Good, it is inspiring to remember a man who summed up in himself all that was admirable in his place and time. Let us hope to see such leaders again – whether in Church or in State. ⑥

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Gregorian Chant: *musica perennis*

by Patrick Banken

A little etymology first of all. The word *perennis* gave us of course in perennial English, which took as meaning ‘something that lasts a long, long time’. To be get to the sense we want, let us use a word that dictionaries describe as archaic or literary, ‘perennial’, which means, in speaking of God or some phenomenon, ‘eternal’. André Gide spoke of ‘*divine and perennial forms that wait only for repose to reappear.*’

This subject is immensely broad and I can, unfortunately, only touch on it superficially, but I will try in a few words to show you that Gregorian Chant is eternal, that it is indeed a *musica perennis*.

Its birth is generally located in the early Middle Ages (between the 6th and 10th centuries). This makes it a medieval form of song. This is not wrong, but let’s try to go back further and determine where it comes from, what are its antecedents?

Far upstream, the legacy of the synagogue, synagogal chant. The connection is reflected in direct borrowings from Hebrew, which are left untranslated: *Hosanna, Amen, Alleluia*. Next is the Byzantine heritage that could be called ‘basilical’ (from St Basil the Great). Finally, there is the ‘papal’ source of Chant, the perfect example of this being St Gregory the Great, who was pope from 590 to 604).

The musical highlight of this early European Middle Ages is the Romanization of the liturgy.



In 752, Chrodegang, Bishop of Metz, went to Rome to take charge of Pope Stephen II’s trip to Gaul. The context was the threat presented to Rome by the territorial expansion of the Lombard kingdom. Stephen II arrived at the palace of Ponthion, in Champagne, where Pépin the Short (‘le Bref’) resided in early 754. The Pontiff proceeded to the abbey of St Denis, where he would crown Pepin. He stayed there for more than a year and blessed the foundations of the Abbey.

At the precise time of this trip, we find in Metz, Chrodegang’s own diocese, and also in a number of the kingdom’s

major religious centres (Rouen, Lyon...), a very important reworking of liturgies and liturgical music was taking place. Everything must now be done ‘Roman style.’

Saint Gregory has been dead for a century and a half, but his prestige was still immense. What happened in these centres became the model of the Romanization of liturgical uses, which was then considered an act of Catholic obedience.

Gregorian Chant is therefore an immense repertoire of monodic music (having a single harmonic line). It is without a doubt the richest religious repertoire in history.

Its unparalleled aesthetic level comes from its spiritual inspiration and its highly contemplative character. We are here, indeed, at the sources of the history of music in the West. It is a success, no doubt unique, of the always difficult



Offert.

U- bi- lá- te * Dé- o u- ni- vér- sa tér-
 ra : ju- bi- lá-
 te Dé- o u- ni- vér- sa tér-
 ra : psál- mum dí- ci- te nó-
 mi- ni é- jus : vení- te et audí- te,
 et nar- rá- bo vó- bis, ó- mnes qui tí- mé-
 tis Dé- um, quá- nta fé- cit Dó- mi- nus á-
 ni- mae mé- ae, alle- lú- ia.

union of word and melody.

Gregorian Chant has universal elements at its centre. Everyone could feel this in their listening, and curiously, this impression is shared by people of very different musical and religious cultures. Does that explain this universality? Perhaps it is related to the fact that Gregorian Chant is close to the deepest roots of Western music, where the mysterious contact of East and West lies, just before their divergence, which is so clearly manifested with the advent, in the West, of harmony and polyphony.

Gregorian Chant, this *musica perennis*, also has a human and popular aspect. As we have seen, plainsong was not created all at once: it is not an abstract construction that emerges one day, like Esperanto, from an intellectual brain. It is the song of humanity slowly transformed, shaped and reshaped by a race of men that gave it their own mark. This race of men is the Christians. When these men received the revelation that they were redeemed, and thus reintroduced into the family of God, these men, for whom heaven became the true homeland, had something new to express in their song, something that the old humanity had no doubt dreamed of in its mythologies, but which it dared not take seriously.

It was then that the ancient religious forms of music were transfigured. The psalmody of the liturgy of the synagogue, the modes of Greek music, the old Celtic and Gallic songs, have returned to the sanctuary. But by making them say things that these old songs had never

said, by adapting them to the words of the Sacred Scriptures, the Christian soul and sensibility gradually purified and transformed them.

This spirituality of Gregorian Chant is its essence: I hope this aspect is clear to readers.

Mozart's Requiem is beautiful religious music. But a great chant such as *Jubilate Deo universal terra*, the Offertory from the Second Sunday after Epiphany, a sublime piece that Una Voce France has chosen for the credits of our videos on our website, is not simply religious music. It is *sung prayer*.

Gregorian Chant is a *musica perennis* because it is holy and sanctifying by its *function*, because it is a part of the divine liturgy, and much more, because it is (with the service of the altar) the main means of active and external participation in the Holy Sacrifice of the Mass.

This song perfectly expresses the qualities that divine grace produces in the Christian soul:

- The primacy of inner life;
- A spirit of prayer, peace and praise centred entirely on God;
- Desire and the search for perfection;
- Perfect docility to the Holy Church;
- Self-forgetfulness.

Conversely, what kills Gregorian Chants or spoils it are the attacks of the spirit of the world (the spirit of self-esteem, the spirit of sentimentality and the spirit of ease...). Before being an external music, Gregorian Chant is an inner light, a commentary of sacred words, which must lead souls into contemplation of what words have been insufficient to express.

For this reason, Gregorian Chant is something delicate (which does not mean: 'very difficult!') and it is necessary to ensure that its execution does not contradict its own spirit and sterilize its work of sanctification. *Watching and praying* is the law of this chant, as it is the law of Christian life. ⑥



Dominus Vobiscum is the magazine of Pro Missa Tridentina of Germany. In this issue of Gregorius Magnus we print a translation of an article from a recent edition



Mary as a guide to Christ

Lecture by Prof. Peter Stephan at the PMT Annual General Meeting 2019 in Boppard (18th May 2019). A longer version of this article appeared in Dominus vobiscum, the magazine of Pro Missa Tridentina,



Introduction

The images of the burning Notre-Dame de Paris Cathedral have acted like prophecy of coming afflictions to which the Church will be exposed by an ever-increasing secularism.

I would like to counter this threatening image with another: that of Mary as the lamp and the consolation that leads us Christians through dark times to Christ. The focus should be on three qualities of Our Lady, to wit Mary

- as a mother of pain, an example of perseverance;
- as a seat of wisdom, an example of humble obedience;
- a guide to Christ in order to resist all weaknesses and temptations on our pilgrimage.

Mary as a mother of pain

Even more than the many filmed film sequences of the blazing roof truss of Notre-Dame and the collapsing

spire, which immediately triggered associations with the burning twin towers in New York, touches on the photo that shows the high altar with the Pietà created in 1723 by Nicolas Coustou, and the charred wooden beams and boulders of the collapsed vault in front of it. Mary, it seems, mourns not only her dead son, but also her destroyed church at the beginning of Holy Week.

At the beginning of the Passion, Jesus proclaimed that if he were to demolish the Jerusalem Temple, he would rebuild it in three days (Mt 26,61, Mk 14,58). As the Gospel of John points out, Christ meant his body as the true house of God, who would be crucified and resurrected (Jn 2:19-22). Therefore, the Middle Ages equated the sacral building with the Crucified Christ. The cruciform building corresponds to the outstretched arms and the choir, sometimes slanted, to the head tilted to the side in death.



Ceiling of the choir in St James' in Liège

In addition, the sacral building embodies the Church as the mystical body of Christ. The first Epistle to Peter (2:4-9) speaks of the faithful as the 'living building blocks,' of the Church and of Christ as the 'cornerstone.' The Fathers of the Church, on the other hand, referred to the Apostles as the pillars of the Church. In this sense, the keystones of a Gothic vault represent Christ. This is particularly beautiful to see in the late Gothic choir of St. James in Liège. The ribs surrounding suggest the rays emanating star-shaped from Christ as the light of the world. These meet the pillars studded with the figures of the apostles.

Last but not least, the Gothic cathedral was the new Solomonic temple and thus an image of that house that divine wisdom had built itself through the Incarnation in Jesus Christ (Spr 9:1). The idea of God as an architect is particularly clear in an illumination of the 'Bible Moralisée', which was created around 1220, in which the world builder heaven and earth with a pair of compasses.

The Body of Christ, the *Corpus Catholicorum* and the building of the Church thus form a conceptual like unity. And so we can say that Christ was crucified once again with the destruction of Notre Dame, and that the Church, as his mystical body, was once again haunted.

History teaches how much the fate of the Cathedral of Our Lady, weeping, reflects the suffering of Christ on the cross

and the sufferings of his Church. In 1793, Jacobean revolutionaries, all baptized Catholics, destroyed large parts of the interior. On the western facade, they tore down the statues of the Old Testament kings and beheaded them in the mistaken assumption that they were the kings of France.

They also removed almost all the bells from the western towers – apparently to silence the church symbolically.

On 7th November, the intruded Archbishop Jean Baptiste Joseph Gobel of Paris resigned. Wearing not the mitre but a Phrygian cap, the symbol of the revolution, he solemnly introduced the national cult of freedom and equality. Three days later, with Gobel's participation, the Paris Cathedral, like many other French churches, was declared the 'temple de la raison'.

In an almost carnivalesque procession, the mob carried a 'soubrette', an actress typecast as a saucy wench, disguised as the goddess of reason on a kind of Sedia Gestatoria into the interior of the sanctuary and placed it on the high altar. A little later, an artificial hill was piled up in the altar room, on which an allegorical figure of reason was placed.

Within two years, terror claimed the lives of more than 600,000 people. In 1794, Gobel and finally even Robespierre himself fell victim. As the revolution devoured its children, the cult of reason was abandoned.



The self-coronation of Napoleon Bonaparte

Now Notre Dame was needed as a wine warehouse. It was only after the first consul of the Republic, Napoleon Bonaparte, had concluded a concordat with the Holy See in 1802, that the cathedral could be used again as a bishop's church. But a little later Our Lady was humiliated again. Immediately before the high altar, Napoleon crowned himself emperor in 1804, in the presence of Pope Pius VII, who had been demoted to the role of a mere extra.

In the statues of Louis XIII and Louis XIV, flanked by the Pieta, the kings of France symbolically offered their crowns to Our Lady and her dead son, and had

thus declared that all the power came from Christ, the King of Kings, and that the crown of thorns kept in Notre Dame was the only true crown. Napoleon, on the other hand, reached for the crown himself as usurper, and then replaced it with a pagan laurel wreath.



Archbishop Darboy of Paris executed, with six priests, by Communards in 1871.

In the July Revolution of 1830, Notre Dame was again looted. Forty years later, on May 24, 1871, supporters of the radical socialist community even set fire to the church. Brave firefighters succeeded—against orders!—to extinguish the fire. On the same day, the then Archbishop of Paris, Georges Darboy, was shot, along with six priests.

The next blow to the church came in 1905, when France received a strictly secular constitution. Like all places of worship in the country, Notre Dame was nationalized and categorised as a national monument, though Catholics could make use of it.

On 12th February 1913, the cathedral was desecrated by half-naked feminists during the consecration of a bell. The corresponding legal proceedings for disturbing public order ended with acquittal, while the church, whose staff had forced the activists out of the church, had to pay a fine for alleged bodily harm. And then there is the gloomy vision of the Russian writer Yelena Chudinova 'Mosque Notre Dame 2048', according to which French Catholicism will only exist in the form of an underground church after a Muslim takeover.

After the recent fire disaster, these real and fictitious acts of expropriation and disenfranchisement have found a continuation in what the Dresden publicist Thomas Rietzschel has described as a 'rhetorical church robbery'. Most of the journalists and politicians who were affected spoke exclusively of the loss of a European cultural asset. And the few who actually saw Notre-Dame as a sacred building did so consistently with an anti-Christian undertone: the cathedral was built in times of the dark Middle Ages, which drove the peasants into poverty,

the press said. The numerous donations for reconstruction were immoral because they came from the rich and the money actually was due to the poor, France's Communists claimed. The fire is an act of liberation that Paris can use to get rid of the legacy of dull religiosity, a Harvard professor said. Like the old Pompeii, the church should be preserved as a ruin, an art historian said. The reconstruction offers the opportunity to set a sign of the distancing of outdated worldviews through a modernist redesign, announced several star architects.

In the face of this, it was only logical that no one felt it necessary to express sympathy specifically to Catholics. Notre Dame has long since become the bone of contention in a secular cultural struggle that ultimately targets Christ.

But it is precisely this connection that opens up a bleak prospect. When we see in the pain of Mary not only the grief of a mother for her dead son, but also the outcry of the pure soul in the face of the cosmic order disturbed by man, and the vineyard of the Lord destroyed by man, and if we also see in the Mater Dolorosa the original image of our pain and desolation, Mary is also the example of how we can withstand and overcome these pains: How we can stand with Him, even if all external circumstances make us believe that God is dead. How we can always find God, and help restore the Lord's vineyard.

Mary is the prefiguration of the suffering Church, the *ecclesia patiens*, whose 'patience' means not only a passive suffering, but also an active enduring and thus a heroic perseverance. The suffering but also the warring Church, the *ecclesia militans*, is also a victorious Church, as *ecclesia triumphans*.

With Mary we live through and experience the victory of faith over despair and the victory of life over death. The history of Notre Dame is also exemplary. In 1831 Victor Hugo wrote his famous Hunchback of Notre Dame. This work opened the eyes of contemporaries to the mystical grandeur of the Gothic cathedral. Subsequently, the architect Eugene Viollet-le-Duc was commissioned to restore the church to its original beauty, including the reconstruction of the Royal Gallery and the Spire.

Another triumph of faith was demonstrated in the confessional courage of the already mentioned Archbishop Georges Darboy. Immediately after the end of the First Vatican Council, Darboy had returned from Rome to Paris, although it was the Franco-Prussian war,

and Paris was under siege. Even after the uprising of the Commune, he refused to leave, and was assassinated in April 1871. Three weeks later he received a solemn state funeral, which was held with great sympathy of the people. On Christmas Day 1886, the anti-clerical freethinker Paul Claudel felt so moved by the message of the Magnificat during Vespers in Notre Dame that he converted to the faith and became one of the most important Catholic writers of the 20th century:

'In a flash, my heart was taken, I believed. I believed with such a powerful inner consent, my whole being was almost violently torn up, I believed with such a strong conviction, ...that no place even for the slightest doubt remained open (...). I suddenly had the piercing feeling of innocence, of God's eternal childhood, of an unspeakable revelation.'

And when the church burned this year, firefighters rushed into the collapsed building to recover important art treasures, especially Fr Jean-Marc Fournier, Knight of the Holy Sepulchre, to whom we owe the salvation of the crown of thorns. At the same time, young Frenchmen knelt all over Paris and gave the world an impressive testimony of their faith through their prayers. This faith tells us that Christ has risen from death.

The Phoenix was already a symbol of the Resurrection in early Christianity, being reborn from the ashes. In a sense, therefore, the building of Notre Dame, destroyed by earthly flames, was resurrected six days later in the glow of the Easter fire in Christ. Likewise, we, the baptized, have risen in Christ. As living building blocks, together with the Apostles, we join the spiritual Church, which is indestructible as the mystical body of Christ.

This indestructible metaphysical *substantia* is owned by every church building, regardless of its material appearance and size, from the cathedral to the village chapel. And even if the magnificent Paris cathedral were not rebuilt, new churches would be built elsewhere – be it a Chinese living room repurposed as a house church, a consecrated garage in the favelas, the barracks of a North Korean concentration camp, or perhaps a secret altar niche in the catacombs of Paris.

Notre-Dame is a symbol of how the Church can defend itself with the perseverance and unwavering faith of Our Lady's external enemies. At the same time, however, it is also important

to deal with the threats that come from within the Church. For there, too, the body of Christ is robbed and desecrated: by schismatic laymen who divide the mystical body of Christ; by heretical theologians who distort the word of God, which became man in Mary; by unfaithful priests; irresponsible bishops who allow the desecration of the sacramental corpus Christi.

Mary as the Seat of Wisdom

The cause of the misconduct just described is, in addition to opportunism, cowardice and open betrayal, folly, which, sometimes disguised as good intentions, decomposes faith from within. We can counteract this folly by resorting to Mary as the *sedes sapientiae*, the seat of wisdom – and remembering two other virtues that are the outpourings of wisdom: humility and fear of God.

At present, however, humility and fear of God seem to be less and less a prerequisite for admission to office within the Church, as recent events in Aachen (Aix-la-Chapelle) show.

Here, the gorgeous historic robes of the ancient statue of the Virgin, known as the 'Empress', have been replaced by the Cathedral authorities by a white scarf, to be placed over the arms of Mary and Jesus. The original wooden niche with a radiant wreath was replaced by a flat yellow slab.

The organisers of this, Dr Birgitta Falk, Head of the Cathedral Treasury, and Provost Manfred von Holtum, attested to the entire process as a great creative power of persuasion – and a high degree of theological and art-historical reflection. As Ms. Falk pointed out, the aim of the competition was to show 'Mary as a mediator between God and men, 'in modern everyday garb, a young housewife with a child.' As such, however, the image should now be 'taken back to the people'.

In return, however, to present Mary as a housewife of today – is this the high spiritual claim that the cathedral chapter and museum management claimed for themselves? It is conceivable, admittedly, that this humanization is a backlash against certain varieties of Marian worship, which in the 19th century had lost sight of the connection to Christology. But to fall to the other extreme is even more absurd – and it decouples, as will be shown, the devotion to Mary entirely from Christology.

Let's start with the art-historical aspects. First of all, it is undeniable that the image of grace with its richly embroidered garments fits far better

stylistically into the overall space with its magnificent mosaics and marble than an unadorned wooden figure. Above all, the Aachen Madonna, like all baroque images of grace, is designed to be completed by crowns and sceptres for the figures of Mary and Jesus, and these would not make sense without stately robes. With this in mind the naked body of Jesus is executed very simply, and the robe of Mary is close-fitting and completely undifferentiated. At the back of the head, which usually lies under a veil, the hairstyle is missing.

Even more worrying than ignoring iconography is the abandonment of spiritual meaning. Do you value votive gifts that people have made over the centuries with great financial sacrifices in order to pay homage to God and His Mother so little that one wants to dispose of them in the museum basement – even if one destroys the much-vaunted 'lived faith' with it? Do the theologians and art historians of the Aachen diocese even know about the Mariological and ecclesiological significance of a picture of grace? Mary appears in a magnificent garb with crown and sceptre simply because her simplicity is different from the one that the social-romantic trivial theology of today projects on her. In the proclamation, Mary praises God for having, as the one-size-fits-all translation says, 'looking at the lowliness of His handmaid' (Lk 1:48). In the original Greek text, there is talk of the *humilitas ancillae* found in the Latin Vulgate. However, this is not about what Dr Falk called a 'modest woman of the people' who was 'never rich.'

Within pagan culture, *humilitas* indeed denotes a low social position, including that of the slave. To this purely material conception of lowness, Judaism and Christianity developed the contrast between the sinful and mortal man to a perfect and almighty God. Even the rich and powerful are low before God. Those who ignore this in their pride are humbled by God. On the other hand, the God-fearing man who bows before the Lord and obeys His will is exalted (Spr 29:23). In the biblical texts, *humilitas* thus denotes humility, the willingness to serve and honour God.

It is precisely this notion of humble fear of God that forms the fulcrum of the entire history of salvation. By submitting to the will of God and making herself unreservedly available to His work of salvation ('Behold, I am the handmaid of the Lord, do to me according to your word' Lk 1:38), it is part of the tradition of the old servants of God, above all Abraham.

And so God can do 'great things' on and through her and on all Israel. Through his election to the Bride and the Mother of His Son, He redeems humanity from true slavery, namely the bondage of sin, and leads it to that freedom of the children of God, which cancels out all inner-worldly lowliness and social impunity. To a far greater extent than in the time of the Old Covenant, He raises up the humble in Mary. Far more than through any social reform and political legislation, he frees the poor and the oppressed. And far more than through any revolution, He overthrows the mighty from their thrones through the birth of His Son, the King of Christ. Her literal coronation is the exaltation of Mary in the elevation to the Queen of Heaven and Mistress of the Angels. Not as a 'simple woman of the people', but only as the bride and mother of Christ, Mary is praised as a mediator between God and men and therefore 'blessed by all generations' (Lk 1:48).

In order to make this election meaningful, Mary has been depicted in magnificent robes since late antiquity, for example in the Triumphal Arch Mosaic in St Mary Major in Rome. Five biblical motifs have been incorporated into this pictorial tradition: firstly, the description of the heavenly Jerusalem as a precious decorated bride (Rev 19:8; 21:2); secondly, the magnificent fabrics of the covenant tent, in which God lived among men as he walked through the wilderness (Ex 25:8f and 35:4–36:38); thirdly, the curtain before the blessed sacrament of the Temple of Jerusalem, behind which God remained hidden until His Incarnation (Ex 26:33); fourthly, the robes of salvation, with whom Jerusalem was allowed to adorn itself after the end of Babylonian captivity as a sign of His deliverance from the bondage of sin (Isa 61:10); fifth, the precious embroidered bridal garment, decorated with ornaments, which God made to Jerusalem when He made an eternal covenant with His people. This is how Yahweh speaks at Ezekiel (Ez 16:8-14):

'I swore to thee, and I entered into a covenant with thee, saith the Lord God: and thou becamest mine. ... I clothed thee with embroidery, and shod thee with violet coloured shoes: and I girded thee about with fine linen, and clothed thee with fine garments. I decked thee also with ornaments, and put bracelets on thy hands, and a chain about thy neck. And I put a jewel upon thy forehead and earrings in thy ears, and a beautiful crown upon thy head. And thou wast adorned

with gold, and silver, and wast clothed with fine linen, and embroidered work, and many colours: thou didst eat fine hour, and honey, and oil, and wast made exceeding beautiful: and wast advanced to be a queen. And thy renown went forth among the nations for thy beauty: for thou wast perfect through my beauty, which I had put upon thee, saith the Lord God.

In addition, the bride's 'jewellery' symbolizes the universal order restored by the Incarnation. The garments with which Our Lady – and the Church prefigured by her – are awarded before all peoples are gifts of grace and instruments of divine salvation in the world.

These observations now allow us to analyse the current crisis of faith. Within a materialistic worldview, the art historian no longer interprets iconographic attributes on the allegorical level as symbolism, but only on the purely literal level of meaning as everyday objects.

The theologian no longer sees in valuable array the appearance of heavenly glory, but only the manifestation of earthly pomp.

From such a perspective, the 'Emperor of Aachen' no longer designates crown and sceptre of heavenly sovereignty, but earthly power; the silk bridal garment no longer guarantees the redemption of mankind, but is interpreted as the dusty costume of a long-overcome popular belief.

One speaks of Mary's simplicity, but does not mean her salvific humility and fear of God, but merely her social position – and has thus finally returned to the humilitas of the pagan slaveholder society. One speaks of the 'woman of the people'; but no longer has in mind the people of God redeemed in Christ, but instead the population as a social community.

Likewise, in the supposed interest of the people, one destroys forms of genuine popular piety, without which the Church cannot exist. A clerical establishment, which is otherwise so media-conscious, turns out to be an opponent of populism, ignoring the metaphysical message of popular, devotional Catholic art.

A museum director whose task would be to open up sacred art to people in its spiritual depth acts like a gallery owner for contemporary design, or like the owner of a fashion boutique.

A cathedral chapter whose primary duty would be to convey the mystery of the incarnation trivialises the mighty Queen of Heaven from the tribe of David, who triumphs over all the rulers of this world, to the harmless housewife next door.

This image was the focus of a mass protest against the Nazi dictatorship in 1937, something which would have been impossible if the image of grace had suffered the loss of meaning which has now been inflicted on it.

In this context, Ms Falk's statement that Mary must be brought 'to the people' proves to be almost self-debunking. Once again, the entire Christian doctrine of salvation is turned upside down with just one sentence. Instead of the people coming to Mary and letting her lead them to God, God and the saints must be shaped in the image of man. God no longer works for salvation by becoming man, but man creates his own redemption by humanizing God – and thereby ultimately making himself God. What the atheist dictatorships of the 20th century failed to achieve is the aim of the tyranny of secularism.

The fact that the uncovering of the 'Emperor of Aachen' was ultimately directed against God is shown by the fact that Christ was even more affected by her than His mother. For He is the actual main character of the image of grace. Mary presents him to humanity as the Redeemer. And so He sits on the arm of His mother as if on a throne, 'in which lie all the treasures of wisdom and knowledge' (Col 2:3). If Mary was the House of Wisdom during her pregnancy, after Jesus' birth she became its seat, the *sedes sapientiae*, as it is called in the Litany of Loreto.

The magnificent furnishing of the entire statue thus refers primarily to Christ. God has adorned His throne with the robes of His Bride. Through their garments He is glorified. In their uniformity and uniformity, the garments and insignia of mother and son indicate that God redeemed the world through the election of Mary: because He Himself is the Lord of the world. As in no other type of image, Mariology becomes Christology in the image of grace.

Even those who do not know about these complex art-historical and theological references must feel a great discomfort at the sight of an unclothed image of grace. In its wooden nakedness, disfigured by boreholes and chips, the Aachen Madonna seems like a desecrated icon: one even more effectively deprived of salvific meaning than would be the case if it were simply destroyed. It is reminiscent, indeed, of the image of Christ, undressed in the court of Pilate and mocked as king.

Even beyond that, we are reminded of the Lord's faithless bride, who lays down the ornaments given to her by the Lord in order to prostitute herself to the mighty of this earth (Ez 16:15-18).

It is obvious that there was a zeal for destruction at work in Aachen, which ultimately aimed less at the image of grace itself than at the appearance of the church. In the spirit of modern marketing, they wanted to gain a new 'image' – similar to what some people have in mind with a modernist reconstruction of Notre-Dame.

Mary as a guide to Christ

It is in the nature of the matter that evil directs its manifold attacks precisely on Mary – be it as in Paris through open attacks, or as in Aachen through covert deception, or, in other cases, through blasphemy. For it is Mary who, through her humility, her obedience, her fear of God, her wisdom and her faith, shows men the way to God and thus to Paradise.

Even the early Church saw a signpost in the Mother of Jesus. After the Council of Ephesus had declared her the Theotokos, the bearer of God, in 431AD, the image type of the so-called 'Hodegetria' emerged. This term is composed of the Greek words ὁδός (*hodos*) 'Way' and ἡγεῖσθαι (*hegeisthai*) 'lead, move forward'. On these icons, Mary points with her right hand to her Son to recommend him to us as the way, the truth and life. In this sense, Mary also shows us the way to Christ by having already walked with him herself. Following it, we meet the King of Eternity, who is waiting for us at the end of time and space. And because Mary preceded us into heavenly glory, we also honour her in the glory of a queen of heaven, and recognize in the cathedrals dedicated to her images of the heavenly Jerusalem, which, adorned like a bride, descends to the earth.

Essentially, the people of God have been following this path to heavenly Jerusalem since the exodus from Egypt and their return from Babylonian captivity. To find Him and to remain in Him, and here too Mary is an example to us, presupposes humility and obedience. The pilgrims ask for these qualities when they pray with the Psalmist: 'Lord, show me your ways, and teach me your paths' (Ps 25 [24]:4).

By humbly and obediently walking in God's paths, man also smooths out the path of the kingdom of God on earth, just as John the Baptist and the prophet Isaiah describe it: 'Prepare ye the way of the Lord, make straight his paths. Every valley shall be filled; and every mountain and hill shall be brought low; and the crooked shall be made straight; and the rough ways plain. (Lk 3:4-6; cf. Isa 3:4).



Pope Sixtus V's plan for Roman streets radiating out of St Mary Major.

Mary is not only the mother of all Scouts, so to speak, but also the great road builder of God. This conviction was probably made by Pope Sixtus V when he redesigned Rome in anticipation of the Holy Year 1600, in which the Church was to celebrate once again its mystical marriage to Christ. His plan was to make the Basilica of Mary Major, consecrated to Mary in her special capacity as the Theotokos, the destination and starting point of a total of five road axes, which were to lead to other sacred places, including Sta Croce and the Lateran Basilica.

The relic of the Manger in St Mary Major and the Tabernacle with the Eucharist form the very centre of Sistine urban planning. In this sense, the Sistine street star denotes the star of Bethlehem. Like the three wise men then, today he leads the peoples of the world to Mary as the *sedes sapientiae*, which shows us on her lap the divine wisdom that has become man. He also alludes to Our Lady as the *stella maris*, the star of the sea, which leads the ship of the Church into the safe harbour to Christ. But then the star also means Christ himself, that 'shining morning star' who announces in the Book of Revelation the dawn of the new dominion of God. Last but not least, it symbolizes 'the radiating light from above', which, as the Canticle of Zachary says, shines to all who 'sit in darkness' in order to 'direct their steps towards the path of peace' (Lk 1:78). In this sense, Christ, who is designated as the *lux mundi* in the medieval mosaic of St Mary Major, on the top of the highest Roman hill, the Esquiline, sheds his light on the Eternal City and illuminates the whole world, through the roads that lead from every part of the world to Rome. The symbolism of the Gothic rib vault was thus transferred to the city architecture, as well as the idea of a monsternace with its rays.

In addition, Sixtus had the new roads not only straightened, but also evenly built, and, as his engineer Domenico Fontana reports, he even had hills

removed and valleys to be filled up. Urban planning also humiliated the haughty and the raised the humble. Under the auspices of the Tridentine Reform, the Roman urban space was subjected to a comprehensive *iustificatio* – in the sense of a topographical straightening, as well as a moral correction.

It is no coincidence that Sixtus had chosen two mottoes for its renewal measures: *per aspera ad astra* ('through difficulties to the stars'), and (already quoted from the Magnificat), *Et exaltavit humiles* ('And he hath exulted the lowly'). The streets thus became ways of the dominion of God, in which the peoples of the world come to Mary and Christ through the roughness of this world. When the Pope and the faithful move, in a Corpus Christi procession from the Lateran Basilica, up the Via Merulana to St Mary Major, they stop in front of the facade, which looks like a large street altar. The great arc of the Blessing Loggia, crowned by a statue of the Immaculata, symbolizes Mary as the *porta caeli* (Gate of Heaven), through which Christ came into the world, and through which we also enter paradise.

This symbolism is continued by the furnishing of the interior. In the late antique mosaic and the baroque frescoes above them, the history of Israel and the life of Jesus and Mary are related to each other typologically. In the Arc de Triomphe mosaic, Mary appears at the Annunciation as a richly decorated bride and then again at her coronation as the Queen of Heaven in the apse.

This iconography was almost completed when Paul V had a Marian column placed in the square in front of the basilica in 1614. In one of the four pedestal inscriptions, Mary is compared to the pillar of fire that led the people of God through the desert into the promised land.

The journey that the people of God took to the promised land at that time lasted 40 years, and it was stony and rough. Not everyone was willing to leave Egypt. Some longed for the 'flesh-pots', others preferred to dance before a golden calf. At times there were only very few who stood by Moses. Still, his path was the right one. Today Mary shows us this way. So let us not be fooled along the way by the folly of others – nor let us be intimidated by the reprisals of today's pharaohs. Let us not be irritated by the golden calves of the zeitgeist. Let us entrust ourselves to Mary. May she teach us to walk in humility, and lead us on a safe path to her divine Son. ⑥

Introducing the Newsletter of Una Voce Scotland

Una Voce Scotland was founded, as the 'Una Voce Scottish Branch', in 1965, and was a founder member of the FIUV. The possibility of having a single association covering England and Wales and Scotland was considered, but this was rejected: a wise decision, as the Scottish Bishops have their own Episcopal Conference, and their attitude toward the Traditional Mass was rather different from those of their English and Welsh counterparts, creating a very different environment in which UV Scotland had to work. (Just to confuse matters, Northern Ireland, which is part of the same Kingdom as England, Wales, and Scotland, is governed ecclesially by the Irish Bishops' Conference, which ignores the international border which came into existence a century ago.)

Scotland has only eight dioceses, and its small size, combined with the efficiency of the association, allowed Una Voce Scotland to join the select group of member associations to be able to give responses to the FIUV survey on every single diocese in its territory. Others included the Latin Mass Society of England and Wales, Una Voce Delft in the Netherlands, Pro Missa Tridentina in Germany, and the Latin Mass (Ecclesia Dei) Society of New Zealand.

UVS has a sparkling new website at <https://unavocesotland.org/>, where its simply but smartly produced quarterly 'Newsletter' can be downloaded. This is an article from the March 2020 edition.



Newsletter

UNA VOCE SCOTLAND

www.unavocesotland.org

January 2021

Una Voce Scotland was founded in 1965 for the preservation and restoration of Holy Mass in the Traditional Roman Rite, for the fostering of Gregorian Chant, and for the defence of the sanctuaries of Catholic Churches.



UVS's Holy Name cope, currently in use at Immaculate Heart, Balornock

In this issue...

- Chairman's Report
- Raising a family in the Faith
- Septuagesima
- Book Recommendation
- The Layman's Library
- Announcements

Chairman's Report

Fraser Pearce, Chairman of Una Voce Scotland

Dear members and friends,

I begin this newsletter by wishing you all a happy Christmastide and a blessed calendar year. Over the past few months, we have been very pleased to intimate the expanding

Memories of the Latin Mass in 1960s Lanarkshire

It is the crunch of ice and frost underfoot that I first recall. I fondly remember my desire to be part of something; something defiant, expressed in attendance each day at Mass during Lent. Chilly Lent mornings, in cold, austere, predominantly Presbyterian 1960s Bellshill. Bellshill, located you might say, if not at the heart, then certainly the liver, of what was once industrial, industrious Lanarkshire.

I was perhaps seven at the time, and my mother, my dear, dear wonderful mother, had five children at that point, and she briefly pondered my plea. She had a fierce, but undemonstrative faith. Maybe she sensed I had caught it. I am sure she smiled as she protested, briefly, how much my presence would be missed in the morning rush to feed and dress my siblings. She admonished me, yes to go, but go carefully. Then she was lost again in cornflakes, vests and wash-requiring nappies.

My dad at this time was a seven-days-per-week steel erector. A gaffer. Money was good, but shifts were long, dangerous and arduous, in any location within travel by a sleek, dusty Bedford works van. Few fellow workers could match his aggressive workrate, and the pursuit of bonus payments. So, when he had no takers in his squad for a Saturday or Sunday shift, it fell to me, his eldest son, the role of tea maker and errand runner. I was heading for manhood I sensed; this easily overcame any fleeting notions of sleep deprivation.

The prelude to our Sunday shifts, at exotic sounding jobs in Longannet, Cockenzie or Couplort [submarine base] was 6.00am Mass at Sacred Heart Church, Bellshill. As we entered the pre-dawn, warmth and haze of the church, my father informed me that this service had been requested by Polish, or was it Lithuanian parishioners. '.... *the Sacred Heart of Jesus, by every heart*

and tongue.' Over 50 years on, I cannot hear the words of this blessed hymn without a rush of emotion, as I am almost overwhelmed by a tearful, sense of a culture, all but lost.

Sacred Heart Church [1951, architect Tom Considine] has some architectural merit, but my first parish, to age four, was the absolutely splendid Pugin, Holy Family, Mossend. From my family's usual pew, I looked upon the most ornate of altars, as the statue of St Therese lovingly gazed down with protective countenance.

It was truly worth rising and leaving our wee prefab house for early morning Mass during Lent. Some people remark that these [temporary!] dwelling places were cold. I considered it a home my father, as a World War Two Royal Navy volunteer, had deservedly earned. For me, I had a strong sense that every Mass was a special event; being enacted for each and every one of us brave souls

in the congregation. Even as a boy, a 'prefab sprout', I was conscious, this was something set apart from humdrum society, something unique, magical words and gestures, nothing at all run-of-the-mill. I was rich, not in monetary terms, but in liturgical drama. Then the changes came.

It took me nearly thirty years to regain that sense of participating in something wondrous. My family and I had moved to live in Oban. I will thank God every day I exist for the opportunity to attend Mass, early in the day, in the small Carmelite Convent on Oban Hill, with the saintly sisters, superb priests, and a coterie of peculiar characters in the pews [me included].

As a primary school pupil back in Lanarkshire I had picked up a smattering of Latin. Some had in fact entered the vernacular. The study of Latin became compulsory for me at secondary school. Like you, I have since heard the critics crowing 'no-one knew what was going on'. I did. I knew, of Our Lord's sacrifice. I knew, my prayers. I knew and deeply loved the hymns [Faber et al]. I knew about tradition. I knew my people had struggled and saved, and done without for decades, to build these worthy, decorous homes for Holy Mass and other devotions. But when the changes came, cassocks were discarded and birettas binned. We now had a replacement litany from the sceptic; carping about old ladies and supplicant rosaries prayed at the Latin Mass. The churches then were indeed full of elderly ladies, and also abounding with men, and well-stocked with teenagers and children. Are these the very sceptics who relished the discarding of marble altar rails; who dispensed with vestments of exquisite beauty and hurriedly cast aside the timeless liturgy, crafted over countless centuries.

Mine's was the era of Catholic Boy Scouts, Catholic Girl Guides, numerous mens' and womens' societies and,



St Mary's, Cleland, in pre-conciliar times.


contributing marvelously to Scottish sporting life, the remarkable Boys' Guild football leagues. I do believe that we Catholics of the 1960s had the most vibrant, thriving and buoyant 'community within a community', which provided a supportive infrastructure that must make today's secular politicians jealously despair.

The bulk of these occurrences took place some 55 years ago! To prepare this article I sought the memories of two good friends. Chris, though even younger than me at the time, believes there was a short period where the Mass seemed 'half English, half Latin'. Where many responses and prayers remained in Latin. At a time when a parish might easily have three or four priests, he recalls certain priests appearing less enthusiastic about the changes, even to the extent of retaining Latin for weekday masses with English on a Sunday.

Ian recalls a period of intense practice in his primary school [led by nuns], in the new form of the Mass. Pupils were taken through the changing Mass in stages, with a Mass sheet, one side English, one side Latin. Pupils were regularly informed the new Mass would be 'easier to understand'. Ian's perspective was that the older form was 'more mysterious', but the gift of a missalette, at his First Holy Communion helped bring clarity to what was being fulfilled upon the altar. Shortly after the changes Ian was part of a school party which visited Austria. When they attended Mass in Austria then he really understood what it meant to not understand anything of what was taking place! One memory Ian has is of a certain man in his parish congregation

who resolutely continued to respond loudly in Latin, even as the 'new Mass' continued in English. Ian's memories are of a time when the Catholic community did not readily challenge perceived authority. He believes his and other families were assured the Mass was 'not intrinsically changing'. In conclusion he states '*people seemed to be more vexed when St Christopher was removed from the universal liturgical calendar!*'

Having returned to live in Lanarkshire, there were rare glimpses to be relished of what once was. God rest and God bless Canon Glackin, of St Columba's, Viewpark. Twenty years ago I heard tell of his midweek, morning Mass in Latin. He was wonderfully and most ably accompanied by sacred music, emanating from a 1970s cassette player. Some five years ago my senses were sent into heavenly overdrive, when, on a weekend break, I attended Sung Latin Mass in the Extraordinary Form, at St Wilfrid's, York, amid a mist of incense and a crescendo of glorious hymns. I sensed I had to 'come out'. When my wife and I returned home I chose to 'come out' as a Traditional Catholic.

I am indebted to Fr Morris, Fred Stone, Una Voce and all at Immaculate Heart of Mary Church, Balornock, for so many memorable occasions. Not least was when my wife Barbara and I received a personal blessing from Bishop Athanasius Schneider, and My son Roraigh filled my heart with joy when he piped Cardinal Burke to the church from the chapel house. And now; now Fr Liam O'Connor has reinstated the Mass of Ages in my beloved Lanarkshire. St Mary's, Cleland is the place to be on Thursdays at 7.00pm and Sunday at 8.00am 



Earthquake in Croatia: *A Flagello Terraemotus, Libera Nos, Domine*

by Igor Jurić, President of the Benedictus Society (Una Voce Croatia)

In the ancient Roman Rite, during the Vigil of Epiphany, just before the Blessing of the Epiphany water, The Litany of the Saints is sung. One could easily notice that the invocation, *A peste, fame et bello, libera nos, Domine*, very appropriate for these troubled times, so it is just natural to pray it twice during the Litany. But in those rare churches in Croatia that had this traditional petition, another invocation was repeated: *A flagello terræmotus, libera nos, Domine*. The reason is that in 2020 mainland Croatia has been struck many times with devastating earthquakes. They were not uncommon in the long history of Zagreb, Capitol of Croatia, but the last really strong one shook the city 140 years ago. Among other damage, the 1880 quake caused the collapse of the ancient gothic/renaissance cathedral of Zagreb, so a new, neo-gothic one was built in its place couple of years later.

It was a Sunday morning on 22nd March 2020. Somewhere around 6:20am, while the majority of citizens were still in their beds, an earthquake of magnitude 5.5 on the Richter scale struck Zagreb, and it caused serious damage to the city, especially to its historical city center. Lot of people were injured, and a 12-year-old girl tragically lost her life. It is difficult to argue that it was only the Hand of God that prevented heavier casualties. Hundreds of residents lost their homes in less than a minute.

That Sunday was to be a joyous one, after all, it was the 'Laetare Sunday', but it was hard to find joy in those hours. Yet, amidst all the panic, chaos and despair you could see a strong sight of hope and comfort. Just two and a half hours after the earthquake a brave Franciscan priest decided to celebrate the Laetare Sunday Mass which was then broadcasted via the parish YouTube Channel. Out of safety reasons the Mass was celebrated in the monastery courtyard. It is hard to forget the sight of this Mass, the slight tremor in his voice, but still resonating with hope

among the disaster. For our home on this earth is a temporary one, even if we lose it, our permanent home is in heaven with Our Lord. And those words of the Collect resonated even stronger: *Concede, quæsumus, omnipotens Deus: ut, qui ex merito nostræ actionis affligimur, tuæ gratiæ consolatione respiremus*. There is no comfort like God's comfort.

During this earthquake, many churches and other sacred buildings such as monasteries were badly damaged. The spiritual (and very importantly, the confessional) centers for Zagreb Catholics suddenly became unavailable for an indefinite period of time.

Zagreb cathedral sustained heavy damage. It lost the tops of both its spires. The top of the right spire collapsed, and the debris fell very close to the bedroom of the Josip, Cardinal Bozanić, the Archbishop of Zagreb. The other spire top was later removed with the help of demolition experts. The inside of the cathedral took damage as well. But the tomb of the Bl. Alojzije (Aloysius) Cardinal Stepinac which is behind the main altar was miraculously left undamaged. So strong is the bond between the Bl Alojzije Stepinac, the cathedral, and the Zagreb residents, that they often call it the 'Stepinac's Cathedral'.

Also, the splendid cathedral treasury containing numerous relics and sacred artifacts was fortunately not damaged: the Diocese of Zagreb was founded in 1094.

All the churches in the city center were seriously damaged, especially the Sacred Heart Basilica (the biggest Jesuit church in Croatia), and the old Franciscan Church and monastery. After the ceiling in the Sacred Heart Basilica collapsed, the tomb of Bl Ivan Merz was miraculously left untouched by the tons of fallen rock boulders and bricks. Bl. Dr Merz was a lay teacher who lived an ascetic life and was profoundly in love with the beauty of the ancient liturgy. On a couple of occasions,

the TLM has been celebrated on the side altars of this basilica. The church of St Francis was also badly damaged. Fr Sumich (FSSP) celebrated there one of the first Latin Masses in Zagreb after the release of the motu proprio *Summorum Pontificum*.

As for the Zagreb Traditional Latin Mass community, in a blink of an eye it lost both its churches, the magnificent baroque St Catherine's and Christ the King (itself a part of the beautiful Mirogoj cemetery complex, which was also badly damaged). To think that just a couple of months before, in St Catherine's Church, we celebrated the first diocesan Solemn High Mass in Zagreb after more than 50 years!

In the months following the earthquake TLM community would find provisional shelter in a very small chapel of St George, which could hardly fit 50 faithful (whereas usually 100-150 faithful would attend the TLM on Sundays), all this coupled with the 'pandemic safety measures' which restricted the number of faithful able to attend Mass to the bare minimum.

When the daily struggles with the COVID-19 pandemic slowly took its toll on the lives of Croats, and the dangers of earthquakes somehow seemed to pass, the year was about to end with an even greater disaster. On 29th December, about 12:20pm, an earthquake of magnitude 6.4 Mw hit the Sisak-Moslavina County and its towns, especially Petrinja (located some 35 miles south of Zagreb) and Glina. The earthquake was followed by numerous strong aftershocks. These left the town devastated, with around 90% of buildings heavily damaged and the historical town center almost obliterated.

Tragically, this county suffered heavy damage and human casualties during the Homeland War in Croatia less than 30 years ago, when almost every Catholic church in the county was either bombarded or burnt to the ground

as well as desecrated by the occupying Serbian forces spearheaded by the Yugoslavian Army. This earthquake undid almost all the renovations in the area. On the surface, Petrinja now resembles Hiroshima in 1945.


Nearby diocesan city of Sisak suffered extensive damage as well. Sisak cathedral was ruined (its tower was demolished to prevent further damage to the church). Additionally six parish churches in Sisak diocese were completely destroyed, and another 20 were heavily damaged. In Žažina church, an organist was killed when the church tower collapsed while some faithful were inside.

This earthquake was felt all over the country and more widely (as far as Italy and Austria), and it did additional damage to Zagreb (for instance, in the already damaged church of St. Catherine, once home of the Latin Mass, it caused the ceiling to collapse completely).

However, in midst of these sad events, the Zagreb TLM community was blessed to find a new hope and a new home. And not just any home. Cardinal Bozanić was very kind to us, as we are now able to celebrate Mass in the splendid Church of St. Blaise, one of the rare undamaged churches near the city center. This is so far the biggest church we have had the opportunity to use. This place offers a chance not just for stability, but for a new growth, which is imminent, concerning that the majority of the faithful attending Latin Mass are young people and young (numerous) families.

Since the Archdiocese of Zagreb is the only one in Croatia to offer regular public celebrations, we are also saddened because of all the faithful in other Croatian cities that are deprived of a chance to experience the reverence and beauty of the authentic Latin Rite.

But there is some other great news as well. Recently, we were fortunate enough to assist at a first Latin Mass of a young Croatian priest. Also, after more than six months of hard work, we were able to publish a completely new edition of the Latin-Croatian missal for the faithful. Until the date of this writing, over 1,000 copies of this medium sized booklet have been distributed throughout Croatia and worldwide. A couple of new titles are almost ready for publishing.

All these events made us even more grateful to Our Lord. He is our protector, and our refuge: our God, in him will we trust (Ps 90:2). 

Solemn High Mass at Holy Rosary Cathedral, Vancouver: September 14, 2020

by Una Voce Canada



For those who love the Traditional Latin Mass, September 14, the Feast of the Exaltation of the Holy Cross, has special significance. On that day in 2007, Pope Benedict XVI's Apostolic Letter *Summorum Pontificum*, came into effect, freeing the Traditional Mass from the restrictions that had been imposed upon it for almost forty years.

Summorum Pontificum restored the Traditional Mass to a place at the heart of the Catholic Church's liturgical life. It gave priests the right to celebrate, without the need to obtain special permission, the Mass that was codified by Pope St. Pius V in 1570 and last revised by Pope St. John XXIII in 1962. It also asked pastors and bishops to provide for the celebration of this Mass wherever a "stable group" of lay faithful desired it. And it envisioned the co-existence of both the Traditional Mass (which Pope Benedict called the Extraordinary Form of the Roman Rite) and the newer Ordinary Form in the same parishes, as well as the establishment of personal parishes dedicated to the Extraordinary Form (an example of which is Holy Family Parish in the Archdiocese of Vancouver, established by Archbishop Raymond Roussin in July 2008).

It was therefore fitting that, despite the limitations due to the COVID-19 pandemic, a Solemn High Mass was celebrated at Holy Rosary Cathedral in downtown Vancouver, British Columbia, at 6:30 p.m. on September 14, 2020. The Mass was livestreamed on the cathedral's YouTube channel.


The sacred ministers were Fr. Juan Lucca, assistant parish priest at St. Mary's

Parish in Chilliwack, BC, celebrant; Fr. Ralph Oballo, FSSP, assistant parish priest at Holy Family Parish in Vancouver, deacon; and Fr. Pablo Santa Maria, JCL, assistant priest at Holy Rosary Cathedral and vice-chancellor of the Archdiocese of Vancouver, subdeacon. Fr. Stanley Galvon, rector at Holy Rosary Cathedral, preached the sermon. Sitting with Fr. Galvon in choir was Fr. Arsene Dutunge, JCL, currently in residence at the cathedral.

The ministers were assisted by master of ceremonies Matthew Palmer, thurifer Michael Do, acolytes Stephen Ivanyi and Kevin Lam, and crucifer Javier Cabrera.

The Propers and Ordinary of the Mass were chanted by a schola directed by cantor Christopher Suen and composed of Ed Devita (cantor), Daniel Chan, Daniel Ma, and Michael Molnar. The cathedral's magnificent pipe organ was played by David Poon.



Adoration and veneration of the cathedral's relic of the Holy Cross followed the Mass, with the schola singing *Vexilla Regis* and *Crux fidelis/Pange lingua ... lauream certaminis*, from the Veneration of the Cross on Good Friday. Benediction completed this beautiful and moving ceremony. 

Video: <https://youtu.be/UJdrZZZcV4c>

Article: <https://unavocecanada.org/2020/09/21/solemn-high-mass-at-holy-rosary-cathedral-vancouver-september-14-2020/>

Photos courtesy of Claire Phillips

The return to the Lost Paradise: Dante's answer

by Robert Lazu Kmita

Over the last five centuries, the feverishness of exploration and travel has grown exponentially. Adventurers and scientists, journalists and the simply curious, have reached all the corners of the earth. Even if there still are some remotely and hard-to-reach accessible places, such as the Tibetan Plateau, the Himalayas, or certain hidden areas of Papua New Guinea, we can be sure that no spot on the face of the earth has remained entirely unexplored. Even the depths of the oceans have been the target of divers and submariners, who have descended into the abyss of Marianas Trench (~ 11,000 meters). Consequently, despite the fact that Saints like Augustine, Basil the Great, Isidore of Seville and Thomas Aquinas strongly emphasize the real, historical existence of Paradise, today we can be sure that the Admiral Cristopher Columbus never crossed the region in the vicinity of the terrestrial Paradise. If so, did Paradise not really exist here, on earth? Based on our faith, on many ancient religious traditions and many mystical witnesses, the answer is, undoubtedly, positive. But how can we explain its *absence* from our physical world? Where is—or was—geographically speaking, Paradise?

In order to give a clear answer, we have to emphasize the unimaginable power of divine grace, and all the negative consequence of its disappearance from our world: the metaphor of a world without sun is just a pale metaphor for the negative consequences of such this epic event, the fall of Adam and Eve. Even though it is not powerful enough, the image of a world without light reminds us that the whole living world will die without it. Similarly, Paradise has become inaccessible and our world, devoid of the everlasting light of sanctifying grace, is plunged into the dark ocean of death and nothingness. The consequences of this *mutation* is depicted by Saint Luke who speaks about ‘those that sit in darkness, and in the shadow of death’ (Luke 1:79).

As Saints Gregory of Nyssa and Athanasius the Great show us, both the world and man have suffered a major



transformation that, without changing the nature proper to creatures, has led to the modification of the *qualities* or the *glory* of this nature: from spiritual, celestial, incorruptible and immortal, both man and creation as a whole have become material, earthly, corruptible and mortal. In his perennial teachings St Paul emphasizes that ‘there are bodies celestial, and bodies terrestrial: but, one is the glory of the celestial, and another of the terrestrial.’ (I Cor. 15:40). After Original Sin, the heavenly glory that covered all the creatures has been changed into a passing and earthly glory, specific to all those creatures destined to die.

The ‘mutation’ of the physical world and of all the creatures—as a result of that terrible divine punishment: ‘cursed is the earth in thy work’ (Genesis 3:17)—is depicted in Genesis 3:16-18. Saint Paul summarizes this global event in his Letter to the Romans (8:20), where he shows that ‘the creature was made subject to vanity, not willingly, but by reason of him [i.e. the man] that made it subject’. From these biblical texts we can understand, together with St Augustine and Theodoret of Cyrus, that after the fall of Adam and Eve not just the human beings, but the whole created world and

all the creatures in it were enslaved by death. In this way, the world has changed its manner of being from the reality full of grace of Paradise to the desert existence of the mortals. Being in this fallen state any of us can say, with King David in Psalms, ‘my life hath drawn nigh to hell’ (Psalm 87:4). Nothing, from all the things that we can perceive through our senses, can escape the tyranny of dissolution. If we meditate carefully we realize that even the most solid piece of granite is getting older and, one day, it will become dust. The Sahara dunes are the living testimony of this destructive process. Much more acutely, however, our own bodies are the living evidence of the ephemerality of both the fallen world and man. The older we get, the more we become aware of the inevitable decomposition process, which already affects us through weaknesses, diseases or infirmities of all kinds. All these vicissitudes of our existence are the result of the absence of the divine grace which enlightened Paradise.

The Saxon master Hugo of Saint Victor (1096 – 1141) says that if man had not fallen the whole would have been *entirely* Paradise. Viewed from this perspective, therefore, the Garden of Eden does not represent a part of this world—a part which has become physically inaccessible, by its location on the top of a mountain or by a supposed wall of fire that would impede access to it—but rather symbolises the world as a whole. Enlightened by divine grace, the entire world would become a Paradise full of that unspeakable joy which was lived before the Fall by Adam and Eve. After the Original Sin, the entire world has become a sort of theatre of shadows similar to that depicted in Plato’s myth of cave (*Republic* 514a–520a). Paradise has become inaccessible though a ‘mutation’ of the physical world’s qualities. This process is the consequence of the corruption of the human nature which has been initiated by the Original Sin.

Man has lost access to the ‘tree of life’ - which is nothing else but the grace of Divine Wisdom (*Proverbs* 3:18),

accessible through contemplation. Based on what St Gregory Nazianzen says, this contemplation made possible the immortality of the inhabitants of Eden (*Wisdom* 6, 13-20). The access to Paradise became impossible due to a serious alteration of the human act of knowledge which, instead of seeking in all creatures their divine reasons, became a kind of passionate embrace of earthly things for purely ‘consumeristic’ purposes. Such an attitude of the intellect is the direct consequence of pride manifested through the mephistophelistic claim to be like God (Genesis 3, 5). As a result of this rebellious act—*peccato originali*—which can be better summarized by using the Greek notion of *hybris* (Gr. ὑβρις), the human intellect was instantly ‘blinded’ by losing the light of divine grace that gave to Adam and Eve the preternatural (i.e. beyond ordinary nature) qualities inherent to a life without death: **impassibility** (no diseases, injuries, infirmities), the **integrity of passions** (a complete submission of the passions to the reason), **agility** (through which a body that can move—so to say—at the speed of thought), **subtlety** (a body which is ‘spiritual’, and ‘celestial’ as Saint Paul teaches in I Corinthians 15: 40-49) and **brightness** (a state full of light of grace).

Man was sent out from Paradise (Genesis 3:23-24) because he perverted his capacity for contemplation which makes Eden visible to those whose intellects are illuminated by eternal Wisdom. Here, then, is how Paradise became inaccessible to mortals: *subjectively*, by losing the light of the Divine Wisdom, which alone makes us able to see it; *objectively*, by the transformation of the created world which, without grace, becomes opaque, evanescent, materialistic.

Consequently, the difference between our current fallen nature and the nature of Adam and Eve before their transgression is really enormous. In their state of Innocence they were immersed in the supernatural light of divine grace which gave them immortality. The world, too, was free of those vicissitudes inherent in degradation, corruption, and death. The inner being of man was enlightened by all those qualities specific to the ‘tree of life’—Divine Wisdom—which were interiorized by an act of contemplation that was as natural to the first people as is, to us, the sight of a wonderful sunset. Even though they had not yet come to the so called ‘beatific vision’ of God, Adam and Eve could know Him the way we

can know the beauty of a mountain river in which we can see our own faces. But that heavenly knowledge of Adam and Eve still had a dose of imperfection: it could be entrapped into the material dimension of the world—if it was not maintained at the level of contemplating the deep, divine reasons, of all created beings. The serpent tested the firmness of Adam’s intellectual-contemplative spiritual capacity to remain perpetually attached, with humility, to the single and absolute point of reference of any act of knowledge: God. The ‘forbidden fruit’—the world and all the creatures known without God, as St Maximus the Confessor teaches us—was accepted because of that great lie by which the devil made Eve believe that she may be like God. The mere consent to such a suggestion led to the immediate withdrawal—from the heart of man and from the depths of the whole creation—of divine grace. Both man and world plunged into darkness.

Exclusion from Paradise occurred in the blink of an eye. Adam and Eve were instantly assaulted by the shameful passions of the flesh in their unstoppable rebellion against reason. Our forefathers found themselves buzzing, like the people awakened from a marvellous dream, whose content became an increasingly distant and fading content. In a word, their souls died. This new and tragic status became manifest through the complete loss of access to the contemplation of Divine Wisdom that made them immortal. The Tree of Life had become completely inaccessible to them. Their souls were reduced to the stage of a vegetative, animal life, becoming the slaves of their earthly, mortal bodies. Faced with such a miserable situation, the sages of all times have faced and are faced with one essential and unavoidable question: how can immortality and life in Paradise be restored?

Similar to many other Catholic thinkers, the famous Florentine poet, Dante Alighieri (1265 - 1321), reflected throughout his entire life on the possibility of returning to Paradise. One of the most brilliant Romanian thinkers of the moment, Horia-Roman Patapievi, in a passage from his book *Two Essays about Paradise* (Humanitas Publishing House, 2018) describes with remarkable clarity Dante’s ideas expressed by the Italian author in describing his journey to Paradise in *the Divine Comedy*:

First, Dante ‘re-formed’ himself, then ‘transubstantiated’ his nature. (...) To

be able to enter the first heaven of the heavenly paradise, which is visible, but is spiritual, Dante had to ‘trans-humanize’ himself: *transumanare* (in Italian) is a notion invented by Dante in order to express, by analogy with a transformation of man into a god narrated by Ovid in *Metamorphoses*, how he also changed, at the entrance to the heavenly paradise, the ‘formal’ data of his human nature. The second transformation takes place at the physical entrance to the Empyrean Heaven. In order to physically enter the Empyrean Heaven, in the great invisible sky of the visible heavenly paradise, Dante also had to change the ‘matter’ of his human condition: and this is done through an operation that is a sort of an analogous notion to the Christian trans-substantiation of the Eucharist.

These two stages of Dante’s journey through Paradise indicate a double ‘metamorphosis’ of those who seek to reach the ‘Heavenly Jerusalem’. This double metamorphosis—or, in Dante’s words, ‘trans-humanization’—of fallen human nature will lead to the beatific vision of the Living God adored by Dante and all Catholics. Such a high status of the soul will be accessible just after the universal judgment and resurrection of the bodies. But the first metamorphosis, accessible here and now to all Catholics, can restore in us partially those qualities possessed by Adam and Eve before the fall. This fact is proven by the amazingly uncorrupted bodies of Saints like Vincent de Paul, Bernadette Soubirous, Catherine Labouré, Louise de Marillac and Rafaela Porras Ayllón.

The return to the Lost Paradise begins in this life, through our re-planting, performed by the Holy Baptism, in the heavenly soil of eternal Jerusalem. Saints like Cyprian of Carthage and Hippolytus of Rome postulate that all baptized Christians are, through divine grace, ‘plants rooted in the spiritual heaven’. Based on this, the double ‘metamorphosis’ or ‘trans-humanization’ take root in this life with the help of those means well known to Dante: the Sacraments of the Church (especially Baptism, Confession, and Holy Eucharist). The context of a prayerful and contemplative life is another spiritual requirement that we are not allowed to forget. As about Divine Wisdom—the Tree of Life—let us remember: it is the highest gift of the Holy Spirit given to us through the Sacrament of Confirmation. ⑥

Ordinations to the Sub-Diaconate at the Seminary of the Fraternity of St Peter, Wigratzbad, Germany

While many events were cancelled this last year due to the Coronavirus, others took place with reduced numbers, or in private. Here are some photographs of the Fraternity of St Peter's ordination of nine seminarians to the Sub-Diaconate, the first of the 'major orders'; in the next article we look at the activities of Paix Liturgique in Rome on the weekend of what would normally be the annual Summorum Pontificum Pilgrimage.

On 13 February, H.E. Wolfgang Haas, Archbishop of Vaduz, consecrated nine seminarians of the Seminary of St. Peter in Wigratzbad as subdeacons.

The FSSP website comments: 'In the context of the Year of St Joseph, proclaimed by Pope Francis, the newly consecrated subdeacons placed themselves under the special protection of the mighty patron saint of the Church and recalled Bishop Haas's opening words: "We must place ourselves under the will of God, as Mary has done in an exemplary fashion for all people in the depths of her heart. And also like the chaste bridegroom, Saint Joseph, to whom the Blessed Virgin Mary was entrusted. Let's take a role model from you."'

'The subdeacon assists at the altar in a so-called Levitical Office. He prays with celebrant and deacon the Ordinary of the Mass, sings the epistle, and cleanses the sacred vessels. The liturgical robes of the subdeacon are stole, alb, maniple and tunicle. The sub-diaconate is not found in the reformed liturgy of Pope Paul VI, but persists in the Extraordinary Form of the Roman Rite, and is given to seminarians who are about to graduate and receive ordination as deacons.' ⑥









Photographs © FSSP

The FIUV and its Friends

by Joseph Shaw

Under its Statutes, the Foederatio Internationalis Una Voce has among its official supporters not only organisations but individuals: 'Friends'.

Friends are all those who feel moved to support the FIUV with a small donation: we suggest €50. In return, they are included in our mailing list for *Gregorius Magnus*, but more importantly we arrange Masses to be said for them. Specifically, two are celebrated each month: one for living and one for deceased Friends of the FIUV.

The priest who celebrates these Masses for us is Fr Dirk-Joseph Schneider, a young German priest, who is stipended by the Federation for this purposes.

You can become a Friend by e-mailing your details, like your name, e-mail address and Country of residence to secretary@fiuv.org, and making an annual donation using the Paypal donate-button at the left below the site menu, or by bank transfer as preferred (details




Fr Dirk-Joseph Schneider is the second of the three priests in this photograph

available from the Secretary or Treasurer).

You can also mention us in your Will. On 9th July 2001, a certain Mark O. Murphy died in the county of Niagara, New York, in the USA, leaving the Federation a bequest: the only, to my knowledge, in our history. For reasons which are not immediately apparent we were

informed of this only in 2015, and received the money in 2016. Although not an enormous sum of money, it has made a considerable difference to our ability to act quickly when money is an issue, as when we took on a freelancer to help with the survey we conducted for the Congregation for the Doctrine of the Faith last year, which you can read about elsewhere in this edition of *Gregorius Magnus*.

To those reading this edition of *Gregorius Magnus*, if you are not already a Friend of the Federation please consider becoming one, or adding the Federation to the legatees in your will. Many of our member associations are poor, and we receive more in donations from our Friends than from a great many of them. The work of the Federation is done on a shoestring, as we have no employees or premises, but we do need some money, and regular or occasional donations from individuals are a huge help to us.

God bless our Friends! 

Latin Mass Society: Summer Events



We regularly welcome visitors from around the world at our events, and hope to see many friends from overseas as travel restrictions are eased, as we hope, in the summer.

Guild of St Clare Sewing Retreats at Douai Abbey: 12-14 November, with Fr Tim Finigan; 4-6 February 2022 with Fr Stephen Morrison OPraem.

St Catherine's Trust Summer School for children: Sunday 1 to Saturday 7 August, at St Cassian's Centre, Wallingtons Road, Kintbury, Berkshire RG17 9SP. Book through www.stcatherinestrust.org



LMS Latin & New Testament Greek Residential Course: 16-21 August (Mon to Sat). Reduced rates for clergy etc. With Fr John Hunwicke, Fr Richard Bailey, and Matthew Spencer. Savio House, Ingersley Rd, Bollington, Macclesfield SK10 5RW.

Online Christian Latin Course with Matthew Spencer: For Post-Beginners 19 April-14 May; 19 April-14 May. Reduced rates for Latin courses for clergy etc.

Walking Pilgrimage to Walsingham: 26-30 August, Ely to Walsingham.

Society of St Tarcisus Server Training Days: 24 July, St Mary Moorfields, London; 25 September & 20 November: St James' Spanish Place, London. No charge.



LMS Priest Training Conference: to be confirmed, but we hope to have a course this year in August.

For more information see the Latin Mass Society's website www.lms.org.uk or, for the Summer School, the website of the St Catherine's Trust www.stcatherinestrust.org

Father Sławomir Grzela (1990 - 2019) – in memoriam

by Jarosław Syrkiewicz

Someone asked me what is the main reason for the fast increase of new places with TLM in Poland. Evidently social and historical conditions are very important (as I wrote in the last issue of *Gregorius Magnus*).

In my opinion there is, however, another important factor: the intercession of the saints and all those who have died in *odium sanctorum*. Since many of the faithful attached to Traditional Mass pray for help for the restoration of the Latin Mass to the saints and to their dead friends and members of their families, we can see in Poland a really big increase in the number of celebrations. One such person we venerate in this way is a young priest from the diocese of Płock - Fr Sławomir Grzela who died of cancer on 30th October 2019. He lived on earth as a priest for only 3 years (he was ordained in 2016).

Fr. Sławomir Grzela was born on 7th July, 1990. During his holidays, before beginning his study in diocesan seminary in Płock, he encountered the Old Mass for



the first time, and thereafter he became a great proponent of it. He tried to propagate it everywhere, supported many priests and servers as a tutor, teaching them God's Service, and after his ordination he helped every group which asked him by celebrating *Ritus Antiquior*. Of course, such a stance created many problems for him, and even personal attacks, especially during his days in seminary.

He was a very happy person and good chap for parties. His singing ability, and guitar performing (outside Holy Mass!) made him a natural leader in social life. His profound spiritual life and great love for Catholic liturgy was the core of his life as a Catholic priest. His suffering for the last year of his life gave us testimony of

his clinging to the Cross of Jesus Christ. He had a great sense of humor too. In the short time before his death he said to his saddened mother: "Mother, I'm only dying".

But his real works started after his death. We hear of the results of his intercession, in the form of assistance in small or big issues, and even miracles, coming to his friends from all parts of Poland. Certainly his fervent advocacy for the Traditional Latin Mass helps the Polish traditional Catholics as well. Try to imagine – the number of Tridentine Masses in Poland from the day of his death until now raised has increased from 120 to 149 a year (there have been 29 new venues for the ancient Mass in only 10 months).

Ending this short note about him I strongly recommend you to use father Grzela's 'intercession services'. Maybe in your communities also there have been people who may not be canonized saints, but on whom we can count in your private prayers for heavenly intercession. ⑥

Latin Mass Society: Lockdown and Post-Lockdown Activities

by Joseph Shaw

Like many countries, England and Wales have experienced over the last twelve months periods in which church attendance has been impossible, and also periods in which while we could go to Mass, many other events have had to be cancelled. Among these were many training events and devotional events organised by the Latin Mass Society.

We responded by moving some events online. Our annual **Walking Pilgrimage to Walsingham**, for example, was replaced by individual or small groups walking in different places, supplemented by pre-recorded talks and devotions by priests. The latter were released on YouTube, and the former coordinated by the exercise app Strava.

More simply, our annual **Residential Latin Course** was replaced by online Latin seminars led by an experienced teacher,

Matthew Spencer, and our '**tota Unum**' series of talks in London, by a series of podcasts (search Spotify and other platforms for 'Latin Mass Society').

It will be a relief to get back our ordinary, off-line, events. Readers visiting our website <https://lms.org.uk/> can now book for the Latin Course and Walsingham Pilgrimage in August, and our **Sewing Retreat** (mending vestments with spiritual conferences and the Traditional Mass) in November. We hope that the St Catherine's Trust Summer School, also in August, will go ahead, and a Priest Training Conference: at the time of writing, details to be confirmed.

We welcome participants in all our events from outside England and Wales, and people based overseas can now sign up for a special category of membership, enabling them to receive our magazine,

Mass of Ages, electronically, to avoid the extra postage costs. Our shift to on-line presentation of activities in 2020 will have a permanent effect on our work, to the benefit of those who live further away, and we hope readers will join us, in person or online, for the events of the future. ⑥



Our annual Pilgrimage to the image of Our Lady of Guadalupe in Bedford took place on 14th November 2020 with almost no congregation, but was live-streamed.



The
Latin Mass Society
OF ENGLAND & WALES

Support the Traditional
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‘Indications of Changing Roman Attitudes’

Extract from *Una Voce: The History of the Foederatio Internationalis Una Voce* by Leo Darroch, pp265-268

This extract gives a sense of the status quaestione on the Traditional Mass in 1990. Two years earlier, following the crisis of the failure of talks between the Holy See and the SSPX, the motu proprio Ecclesia Dei Adflicta had attempted to open up the celebration of the older Missal, and perhaps even more significantly, had given canonical status to the Fraternity of St Peter, the first of the ‘Traditional Institutes’, and to the French traditional Benedictine community of Le Barroux. As time was to demonstrate, this half-way house situation, of a form of the Mass which was officially permitted but still required the express permission of local bishops for its public celebration, and yet was the proper rite of religious institutes and communities, was to remain in place until Summorum Pontificum in 2007.

During this time of stasis, discussion frequently turned to how to resolve the issue more satisfactorily. One idea frequently canvassed then, and still discussed today, is the idea of creating a structure for the Traditional Mass, with its own bishop or bishops. One model for this is the Personal Prelature enjoyed by Opus Dei since 1982; another, the Ordinariate established in 2007 for clergy and people received into the Church from Anglicanism. In the end, Summorum Pontificum did not take this approach, but made the Extraordinary Form the common heritage of the entire Latin Church.

Another point of interest is the brief address Pope John Paul II made to Abbot Calvet and members of his community of Le Barroux mentioned here, which we append to this extract in full. In 1997 a major petition on the Traditional Mass organised in part by Federation members noted that this address had been the only occasion on which this Pope officially mentioned the ancient Mass after Ecclesia Dei Adflicta. Positive though this reference had been, it introduced a long period of Papal silence on the subject.

During the meeting of the FIUV Council with Cardinal Ratzinger [Prefect of the Congregation for the Doctrine of the Faith] on 24 March 1990, His Eminence asked for a summary of the Federation’s position. Preparation of the Brief—which in the end ran to twenty-three pages—took longer than expected. The final version was ready only on 24 July when it was sent to the Cardinal at his holiday address in Bavaria. The keynote of the Brief was given in its opening passage:

Shortly before his death, Pope Paul VI confided to his friend Jean Guitton: ‘what strikes me in the Catholic world today is the fact that at times within Catholicism itself there seems to dominate a mentality which is not Catholic. It is quite possible that this mentality may prevail in the end. Yet, it will never be representative of the Church. Of necessity, a small flock must remain, however infinitesimal.’¹

From here, the FIUV first developed in detail the case for a Traditional Ordinariate spanning the North American subcontinent. It then went on to deal with the global dimension of the problem and proposed a universal traditional apostolate placed under the direct authority of the Pope. Using canonical concepts the Federation suggested the erection of an Apostolic Vicariate as a trans-national and trans-diocesan ecclesiastical circumscription, and dealt with certain major aspects of its structure and operation.

After the Cardinal’s return to Rome, an appointment was made for the de Saventhems to see him on 25 September. At this audience, His Eminence told them that he had received and read the Brief, but had not replied because he knew they would be coming to Rome. He then informed them that in Rome, too, the erection of an Apostolic Vicariate was being seen as the approach presenting fewest difficulties.

This was confirmed indirectly three days later: received in a special audience with ten of his monks from Le Barroux, Dom Gérard (or, more properly, Abbot Calvet) twice alluded to the Apostolic Vicariate concept in his formal address to the Holy Father. Since he would not have done so without the approval of the Ecclesia Dei Commission, it could be assumed that the Commission gladly used this opportunity for placing the idea on the Pope’s agenda without formally committing itself to it.

At Cardinal Ratzinger’s request, a copy of the Brief was left for Cardinal Mayer [President of the Pontifical Commission Ecclesia Dei] who, on 27 October, responded with a long letter to Dr de Saventhem. In it, he did not directly refer to the Apostolic Vicariate but mentioned proposals for the establishment of a ‘traditional’ or ‘Tridentine’ Diocese, Ordinariate, or

¹ Jean Guitton, *Paul VI Secret*, Paris, Desclée de Brouwer, 1975, p. 166.

Personal Prelature, and stated that the Pontifical Commission continued to have reservations about the opportuneness of the creation of such a canonical entity for a number of weighty reasons.

Dr de Saventhem sent the Cardinal's letter to all the members of the Federation's Council together with some general comments from himself which included this paragraph:

Overall, the Commission's reply seems to indicate unwillingness to act as prime promoter of a Traditional Ordinariate or Apostolic Vicariate. It expresses reservations about the opportuneness of such entities. As Monsignor Perl had earlier explained to us: what is considered inopportune today, may be viewed as desirable or even necessary tomorrow. There is nothing in the letter which indicates objections on principle. Nor are we enjoined to cease promoting such ideas—as was still the case six months ago. In the last sentence of his letter, the Cardinal assures us that 'we are pleased to collaborate with *Una Voce* in terms of its promotion of the great Latin liturgical tradition of the Roman Church, and readily acknowledge the commitment of this organisation to this precious spiritual patrimony'. With this welcome encouragement we are also warned that we may forfeit the Commission's collaboration if we stray outside this limited parameter. One must, moreover, bear in mind that Cardinal Mayer will almost certainly be relieved of this post in the near future, i.e. on or before his 80th birthday which falls on 23 May 1991. The letter clearly intends to avoid any commitment by the present President—rather does he want to leave this issue open either way for his successor (if, indeed, the Commission as such continues). [Cardinal Mayer was in fact succeeded by Cardinal Innocenti in 1991.]

A new Roman attitude to liturgical pluralism

At the special audience for Abbot Calvet and his monks, the Holy Father read a short formal reply to the Abbot's address. After recalling that the Benedictines of Le Barroux had been granted faculties for the exclusive use

of the pre-conciliar liturgical books in all liturgical functions, Pope John Paul II expressly linked these faculties to the principle of 'unity in diversity' propounded in Art. 37–40 of Vatican II's Constitution on the Liturgy [*Sacrosanctum Concilium*]. Quoting from Art. 37, the Pope stressed that in matters which do not involve the Faith or the good of the whole community, the Church has no wish to impose a rigid uniformity, not even in her liturgy. Rather does she husband the spiritual treasures and gifts of the various peoples and fosters them.

In this context, the Holy Father twice referred to those Catholic faithful 'who remain attached to certain preceding liturgical forms of the Latin tradition'—thereby reaffirming the *motu proprio*. It is to facilitate their ecclesial communion that faculties like the one given to the monks of Le Barroux are being granted, without prejudice to the application of the post-conciliar reform. These words indicated a major shift in Rome's attitude to liturgical pluralism. In *Dominicae Censae*, of 24 February 1980, legitimate pluralism was confined within 'the norms prescribed by the recent liturgical reform'. In other words: unity was to be safeguarded by the exclusive use of the new liturgical books in which such diversity as was deemed pastorally expedient would be catered for.

This mechanistic concept of unity had now been enlarged by a historical dimension, i.e. by reference to 'the Latin liturgical tradition'. Whilst the new books remained normative for the entire Latin rite, this was no longer seen as excluding a right to the use of preceding forms of the Latin liturgical tradition. Legitimate diversity was thereby extended to embrace the pre-conciliar rites in which the spiritual treasures of western Christianity are handed down to the faithful. Also, if, as prescribed in Art. 37 of the Constitution on the Liturgy, the Church wished to foster these treasures, then the general granting of equal right and honour to the classic liturgy of the Latin rite became a logical prerequisite. Meanwhile, the mere fact

that the granting of specific faculties was justified, not merely as pastoral concessions but as affirmations of a principle inherent in the Council's Constitution on the Liturgy, marked the end of the liturgical reformers' hitherto unchallenged monopoly of interpreting and applying that conciliar text.

Corroborating evidence of this new attitude was to be found in the news that Germany's principal Catholic publishers—the famous house of Herder—had produced a re-issue of the pre-conciliar Daily Missal for the Use of the Faithful in Latin and German, based on the 1962 typical edition of the *Missale Romanum*. What made this significant was that it happened in Germany, where the bishops had been totally unresponsive to the Pope's appeal for a wide and generous application of the 1984 Indult. For the 25 million German Catholics their Excellencies had provided barely a dozen places of worship where the Old Mass was being celebrated regularly. So, it appeared on the surface that there was no visible market for a new edition of the bilingual Missal of 1962 for the Faithful. If publishers like Herder were prepared to invest good money in such a costly re-issue, they must have counted on an as yet invisible market soon to be opened up. Since Herder had excellent connections into the higher echelons of the hierarchy, both in Germany and in Rome, their initiative, therefore, was seen as a signal that a Papal Decree granting equal right and honour to the pre-conciliar liturgy was once again under serious consideration.

Similar news had come from France: with the official encouragement of Cardinal Ratzinger, the monks of Le Barroux had likewise re-issued a Latin-French Missal for the Faithful, in the old 1962 edition. With more than 2,000 pages of wafer-thin bible paper, that was also a daring venture particularly for a young Abbey still struggling with huge expenses for completing the monastery buildings. Here, too, they seemed to be looking to future demand, soon to be unleashed by appropriate legislation from Rome.

Address of Pope John Paul II to the Benedictine monks of the abbey of Sainte-Madeleine from Le Barroux, France (28th September 1990)

With joy I meet you today, sons of Saint Benedict from Saint Madeleine Abbey in Le Barroux who desired to show your fidelity to the Lord and your attachment to His Church by our common pilgrimage.

I give thanks with you to divine Providence which has helped you, since the tragic events of June 1988, to return to communion with the Apostolic See. Since that time your attachment to Peter's successor has been constantly strengthened, and I am happy to know that your relations with the diocesan Church are becoming more loyal and fraternal every day.

You have also been a great encouragement and constant support for the Benedictine nuns of the Annunciation, who are in the process of building their monastery not far from yours, and you have contributed in a fortuitous and effective way towards strengthening their bonds with the diocese.


The Holy See has granted your monastery the faculty of utilizing liturgical books in use in 1962 in order to respond to the aspirations of those 'who feel attached to some previous liturgical and disciplinary forms of the Latin tradition,'² I thus confirming the dispositions of the conciliar Constitution on the Sacred liturgy which recalls that 'even in the liturgy, the Church has no wish to impose a rigid uniformity in matters which do not implicate the faith or the good of the whole community; rather does she respect and foster the genius and talents of the various races and peoples.'³ It is quite evident that, far from trying to put the brakes on the application of the reform undertaken after the Council, this concession is meant to facilitate the ecclesial union of the persons who feel attached to these liturgical forms.

I express my wish that the 'work of God' [Opus Dei: i.e. the Office] and particularly the Eucharist celebrated in this way in your monastery will effectively contribute to the fulfillment of the monastic ideal which will surely be nourished by silence

which enhances contemplation and the zealous search for God above all things, so that your young and fervent community will be able to bear witness to invisible realities in the contemporary world. Thus, with the other Benedictine monasteries, you will continue to be places of retreat for the spiritual renewal where, with the first place rightly reserved for God, 'the human is directed and subordinated to the divine, the visible likewise to the invisible, action to contemplation, and this present world to that city yet to come.'⁴

I take the occasion of this meeting to address all those who are still part of the Society of Saint Pius X. I urgently invite them to place themselves again under the direction of Peter's successor and to make contact with

the Ecclesia Dei Commission which was established to facilitate their reincorporation into full Church communion. Sainte-Madeleine Abbey should be an encouragement for them to rediscover the productive unity of the Church gathered around the Bishop of Rome. I entrust the great intention of the reconciliation of all the Church's sons and daughters in one communion to your prayers.

To help you in your monastic life in the heart of the Church, our Mother, I gladly bless you. 

² *Ecclesia Dei Adflicta* (1988) 6c.: 'To all those Catholic faithful who feel attached to some previous liturgical and disciplinary forms of the Latin tradition, I wish to manifest my will to facilitate their ecclesial communion by means of the necessary measures to guarantee respect for their rightful aspirations.'

³ *Sacrosantum Concilium* 37

⁴ *Sacrosantum Concilium* 2; cf. Heb 13:14

Colin Mawby KSG, 9 May 1936 – 24 November 2019



The Latin Mass Society was greatly saddened by the death of Colin Mawby on 24 November 2019. Mawby had been Master of Music at Westminster Cathedral from 1961 to 1976, and was an acclaimed composer and choral director, and a Knight of St Gregory. He was a lifelong supporter of Gregorian Chant, and a Patron of the Latin Mass Society from 2012 until his death.

Position Paper 6: Liturgical Pluralism and the Extraordinary Form

This, the Sixth Position Paper of the Federation, was first published in May 2012, and is a chapter in The Case for Liturgical Restoration (ed. Joseph Shaw). It illustrates one of the issues raised by the extract from Leo Darroch's Una Voce: The History of the Foederatio Internationalis Una Voce, published in this edition, namely the value of liturgical diversity.

The argument is still sometimes heard today that the Church cannot tolerate a multiplicity of liturgical forms, and that therefore the Traditional Mass is by its very existence an affront to the unity of the Church. As well as ignoring the Eastern Churches, this argument displays a woeful ignorance of the history of the liturgy in the Latin Church, which has never been characterised by a single Missal. Before the Second Vatican Council Dominican, Premonstratensian, and Carmelite communities served the faithful with their own liturgical books, and local rites survived in France and Germany into the 19th century. Even after the Council, while the Dominicans and others adopted the reformed Roman Rite, the Carthusians continued to use a reformed version of their own rite, and the Ambrosian Rite in Italy and the Mozarabic Rite in Spain also continued to be celebrated in reformed versions. Smaller differences of texts and calendars are also found between different dioceses and religious orders.

Indeed, Liturgical diversity has been consistently cultivated and encouraged from the highest levels of the Church: the exceptions to this, such as the 'Latinisation' of the Eastern Churches, are now regarded as lamentable mistakes.

If it is claimed that the ancient Latin liturgical tradition manifests a theology incompatible with that of the 'post-Conciliar Church', this seems a very dangerous claim to make. If it were true, then it would not be the Traditional Mass which was at fault, as it was regarded not only as acceptable, but as authoritative, by Popes, Saints, and Doctors over more than a millennium and a half. Moreover, many of the ways in which it differs from the reformed Mass, it shares with the liturgy of the Eastern Churches.

Pluralism in Liturgy and Harmony in Faith

Without entering into the question of the future development of the Ordinary Form, the question to be addressed in this chapter is whether the existence in the Latin rite of an extra, "extraordinary," "form" of the Roman rite is problematic, and therefore something to be overcome if possible, in the short or long term, perhaps by the creation of a single, amalgamated form of the Roman rite.

The coming into existence of two "forms" of the Roman rite can be described as accidental, as Pope Benedict noted:

At the time of the introduction of the new missal, it did not seem necessary to issue specific norms for the possible use of the earlier missal. Probably it was thought that it would be a matter of a few individual cases which would be resolved, case by case, on the local level. Afterwards, however, it soon became apparent that a good number of people remained strongly attached to this usage of the Roman rite. . . .¹

However, in principle a multiplicity of liturgical forms in the Church is in itself neither abnormal nor regrettable. In *Quo primum* (1570), Pope Pius V made a strong presumption in favour of the preservation of venerable rites, allowing a diocese or religious community to adopt the Roman rite in preference to their own ancient usage only with the unanimous approval of the Chapter and the agreement of the bishop or superior.² In its Constitution on the Liturgy *Sacrosanctum Concilium*, the Second Vatican Council affirms:

In faithful obedience to tradition, the sacred Council declares that holy Mother Church holds all lawfully acknowledged rites to be of equal right and dignity; that she wishes to preserve them in the future and to foster them in every way.³

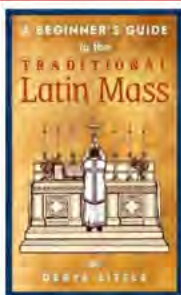
Again: 'Even in the liturgy, the Church has no wish to impose a rigid uniformity in matters that do not implicate the faith or the good of the whole community.'⁴

Speaking of the multiplicity of rites, the Council's decree *Orientalium Ecclesiarum* affirms that 'the variety within the Church in no way harms its unity; rather it manifests it.'⁵

This principle has been manifested historically in the Latin Church with a rich variety of rites and usages, both geographically defined (notably the Ambrosian and Mozarabic rites) and those specific to religious orders. Just as in the Middle Ages and the early modern period the Franciscans used the *Missale Romano-Seraphicum* (closely related to the Roman rite) in areas with local usages, so in more recent times (before the Council) Dominican and Premonstratensian parishes maintained their proper liturgical traditions in areas accustomed to the Roman rite.

Today the Eastern Churches are to be found throughout lands 'prevalently of Latin tradition';⁶ far from this creating a problem, Pope John Paul II saw in this an opportunity for Latin Catholics to learn about the Eastern rites:

¹ Benedict XVI, *Letter to Bishops* (2007).
² Pius V, *Apostolic Constitution Quo Primum* (14 July 1570).
³ *Sacrosanctum Concilium* 4
⁴ *Ibid* 37
⁵ *Orientalium Ecclesiarum* 2
⁶ Congregation for the Eastern Churches, *Instruction for the Application of the Liturgical Prescriptions of the Code of Canons of the Eastern Churches II Padre incomprensibile* (1996), 10.



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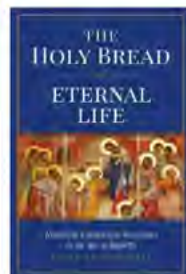
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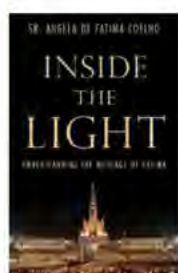
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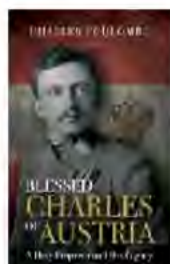
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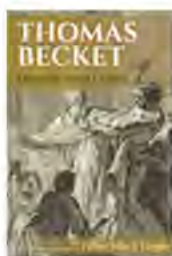
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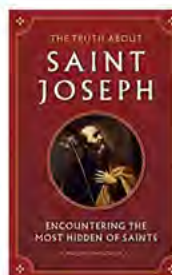
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I believe that one important way to grow in mutual understanding and unity consists precisely in improving our knowledge of one another. The children of the Catholic Church already know the ways indicated by the Holy See for achieving this: to know the liturgy of the Eastern Churches.⁷

Most recently, Pope Benedict XVI set in motion the creation of a new Use for members of the Anglican Communion who have been received into full communion with the Holy See. The purpose is ‘to maintain the liturgical, spiritual and pastoral traditions of the Anglican Communion within the Catholic Church, as a precious gift nourishing the faith of the members of the Ordinariate and as a treasure to be shared.’⁸ The liturgical books that have resulted from this process, such as *Divine Worship: The Missal and Customary of Our Lady of Walsingham*, are now being used in communities throughout the world.

As Pope John Paul II wrote, referring to the Second Vatican Council’s decree on ecumenism *Unitatis Redintegratio*:⁹ ‘we find the strength and enthusiasm to intensify the quest for harmony in that genuine plurality of forms which remains the Church’s ideal.’¹⁰

The harmony of faith that underlies the plurality of liturgical forms is emphasized by Pope Benedict XVI in relation to the two forms of the Roman rite.¹¹ He immediately goes on to affirm the value, as well as the orthodoxy, of the *usus antiquior*:

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. It behoves all of us to reserve the riches which have developed in the Church’s faith and prayer, and to give them their proper place.¹²

The value of pluralism

Pluralism is the “ideal” for two notable reasons. First, as the Instruction *Il Padre incomprensibile* expresses it, echoing *Orientalium Ecclesiarum*¹³ and the Instruction *Varietates Legitimae* (1994),¹⁴ different rites incarnate the faith for differing conditions: ‘This multiformity of the Eastern liturgies does not harm the unity of the Church at all, but rather reinforces it, allowing it to sink its roots in the concrete reality of a determined time and space.’¹⁵

Secondly, *Unitatis Redintegratio* reminds us that different theological traditions, which have their own liturgical expressions, give rise to complementary theological insights:

In the study of revelation East and West have followed different methods, and have developed differently their understanding and confession of God’s truth. It is hardly surprising, then, if from time to time one tradition has come nearer to a full appreciation of some aspects of a mystery of revelation than the other, or has expressed it to better advantage. In such cases, these various theological expressions are to be considered often as mutually complementary rather than conflicting.¹⁶

Joseph Ratzinger has written of the 1962 missal as a valuable affirmation of particular truths: ‘The possibility of so celebrating [using the 1962 missal] constitutes the strongest, and thus (for them) the most intolerable contradiction of the opinion of those who believe that the faith in the Eucharist formulated by Trent has lost its value.’¹⁷

Certain valuable features of the classical Roman rite are shared with the Anglican Use,¹⁸ and some with the Eastern rites. The Eastern rites’ appeal to the ‘whole human person’¹⁹ in his totality has already been discussed in Position Paper 1, *Liturgical Piety and Participation*; another feature is fidelity to tradition. In the words of *Orientalium Ecclesiarum*:

Today we often feel ourselves prisoners of the present. It is as though man had lost his perception of belonging to a history which precedes and follows him. This effort to situate oneself between the past and the future, with a grateful heart for the benefits received and for those expected, is offered by the Eastern Churches in particular, with a clear-cut sense of continuity which takes the name of Tradition and of eschatological expectation.²⁰

Pluralism and Church unity

A different kind of value is represented by the ecumenical importance of the Eastern Churches’ liturgical traditions and the Anglican Use. With this in mind, Pope John Paul II demanded ‘total respect for the other’s dignity without claiming that the whole

array of uses and customs in the Latin Church is more complete or better suited to showing the fullness of correct doctrine.’²¹

The Instruction *Il Padre echoes Orientalium Ecclesiarum*²² in making ecumenism an important consideration in the development of the Eastern rites: ‘In every effort of liturgical renewal, therefore, the practice of the Orthodox brethren should be taken into account, knowing it, respecting it and distancing from it as little as possible so as not to increase the existing separation.’²³ Again, there is an analogy here with the *usus antiquior*. Pope Benedict XVI speaks urgently of the importance of respecting the Church’s ‘ancient Latin liturgical tradition’ to overcome, if possible, divisions in the Church.²⁴ These divisions relate not only to groups, but countless individual Catholics who found themselves alienated from the Church following the liturgical reform. As Pope Benedict XVI has written: ‘I have seen how arbitrary deformations of the liturgy caused deep pain to individuals totally rooted in the faith of the Church.’²⁵

⁷ John Paul II Apostolic Letter *Orientalium Ecclesiarum* (1995), n. 24:

⁸ Benedict XVI Apostolic Constitution *Anglicanorum Coetibus* (2009), III.

⁹ *Unitatis Redintegratio* 4

¹⁰ *Orientalium Ecclesiarum* 2

¹¹ Letter to Bishops

¹² *Ibid.*

¹³ *Orientalium Ecclesiarum* 2

¹⁴ Instruction *Varietates Legitimae* (1994) 4

¹⁵ *Il Padre incomprensibile* 15

¹⁶ *Unitatis Redintegratio*, n. 17. Cf. *Orientalium Ecclesiarum*, n. 5

¹⁷ Joseph Ratzinger, “The Theology of the Liturgy,” in *Looking Again at the Question of the Liturgy with Cardinal Ratzinger: Proceedings of the July 2001 Fontgombault Liturgical Conference*, ed. Alcuin Reid (Farnborough: St Michael’s Abbey Press, 2003), 18–33, at 20.

¹⁸ Notably, in the calendar, the season of Septuagesima, the Ember and Rogation Days, and the octave of Pentecost; in the rite of Mass, the preparatory prayers, the Last Gospel, and the formula used at the distribution of Holy Communion.

¹⁹ *Orientalium Ecclesiarum* 11: “tota sua cum persona.”

²⁰ *Ibid.* 8

²¹ *Ibid.* 20

²² *Orientalium Ecclesiarum*, n. 24: Eastern Catholics are to promote unity with other Eastern Christians by, among other things, ‘religious fidelity to the ancient Eastern traditions.’

²³ *Il Padre incomprensibile* 21.

²⁴ Letter to Bishops: “This glance at the past imposes an obligation on us today: to make every effort to enable for all those who truly desire unity to remain in that unity or to attain it anew.”

²⁵ *Ibid.*

The significance of the *usus antiquior* of the Roman rite for ecumenism in relation to the Orthodox churches should also be mentioned. The late Patriarch Alexy II of Moscow remarked, referring to *Summorum Pontificum*, “The recovery and valuing of the ancient liturgical tradition is a fact that we greet positively.”²⁶

Conclusion

Liturgical pluralism in itself is not, and never has been, a source of embarrassment for the Church, but is on the contrary a source of vitality. It demonstrates the response of faith to different conditions, and it represents a treasury of theological and spiritual insights that complement each other. The plurality of rites and usages has been affirmed and further developed by the Holy See right up to the present day.

In addition to the Eastern rites, the Church has always fostered rites and usages of venerable origin within the Latin Church, and made special efforts to preserve them, when they seemed likely to disappear, or to be unduly influenced by the Roman rite. As well as the usages of religious orders, already mentioned, the Mozarabic rite is an example of a rite whose historical and theological value is such that, however limited the use of its liturgical books may have become, the very fact that it continues to be celebrated in particular places is something to be treasured and preserved. However limited or however wide the usage of the classical Roman rite may become in time, it too will have a value for the whole Church by representing, as a living tradition, a rich source of spiritual and theological insights, and a deep connection to the liturgical patrimony of the Latin Church.


The value of the *usus antiquior* is affirmed by Pope Benedict XVI. Like the Eastern rites, it will maintain and develop this value for the whole Church only if it remains true to itself, its spirit and its traditions. This integrity is also necessary for its value in the cause of Church unity.

There is a lesson to be learned from the fate of the Eastern rites in former centuries, in which the Holy See approved changes. As *Il Padre* notes:

These interventions felt the effects of the mentality and convictions of the times, according to which a certain subordination of the non-

Latin liturgies was perceived toward the Latin-rite liturgy which was considered ‘ritus praestantior.’ This attitude may have led to interventions in the Eastern liturgical texts which today, in light of theological studies and progress, have need of revision, in the sense of a return to ancestral traditions.²⁷

The words of *Il Padre*, applied to the Eastern Churches but equally applicable to the traditional Latin liturgy, are relevant:

For historical and cultural reasons, they have maintained a more direct continuity with the spiritual atmosphere of Christian origins, a prerogative that is ever more frequently considered even by the Occident not as a sign of stagnancy and backwardness but of precious fidelity to the sources of salvation.²⁸ 

²⁶ As reported by the Zenit news agency on 29 August 2007.

²⁷ *Il Padre incomprendibile* 24. Cf. *Orientalium Ecclesiarum* 6

²⁸ *Il Padre incomprendibile* 9

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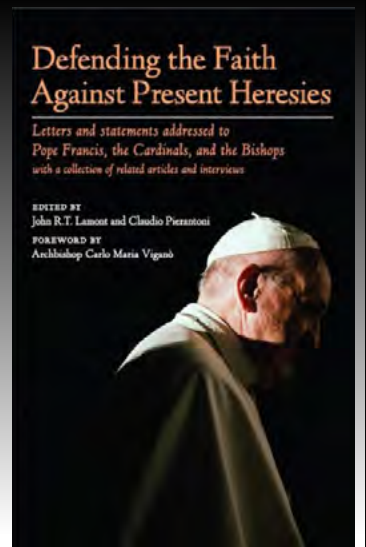
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