

Winter 2019 – Edition No. 8



# REGORIUS MAGNUS



The voice of the Foederatio Internationalis Una Voce



## Summorum Pontificum Pilgrimage

The Mass of the Ages returns to the interior of British Columbia

Reviews, reports and much more

# 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.

Pope Gregory the Great is the last of the four great 'Latin Doctors of the Church' (the others being St Augustine, St Ambrose, and St Jerome, whose lives all overlapped.) He was a monk and the earliest biographer of St Benedict. His association with both Gregorian Chant (which takes its name from him), and what is sometimes called the Gregorian Rite of Mass (the Traditional Latin Mass, *Vetus Ordo*, Extraordinary Form) makes him an appropriate patron. His Sunday sermons, many of which have been preserved, address the Gospel stories still read on the same Sundays in the Extraordinary Form today.

*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.

After this edition, *Gregorius Magnus* will be 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.

**So please get your material to the Secretary of the FIUV ([secretary@fiuv.org](mailto:secretary@fiuv.org)) by 15 February, for the March issue, and by 15th September, for the October issue.**

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.



**The Latin Mass Society, founded in 1965, promotes the Traditional Latin Mass across all of England and Wales**

From pilgrimages to retreats, to training for clergy, servers & singers, we promote every aspect of Traditional Catholicism.

We publish a quarterly magazine, *Mass of Ages*, have the most comprehensive Latin Mass listings across the country & supply a huge variety of traditional Catholic books & resources through our online shop.

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**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.

**At the General Assembly held in Rome on Saturday 26th October, the following were confirmed as the Officers and Council of the Federation:**

President: Felipe Alanís Suárez  
(Una Voce México)

President d’Honneur:

- Jacques Dhaussy  
(Una Voce France)

Vice Presidents:

- Patrick Banken (Una Voce France)
- Jack Oostveen (Ecclesia Dei Delft, The Netherlands)

Secretary:

Joseph Shaw (Latin Mass Society, England and Wales)

Treasurer:

Monika Rheinschmitt  
(Pro Missa Tridentina, Germany)

Councillors:

- David Reid (Una Voce Canada)
- Oleg-Michael Martynov  
(Una Voce Russia)
- Jarosław Syrkiewicz  
(Una Voce Polonia)
- Jaime Alcalde (Una Voce Chile)
- Eduardo Colon  
(Una Voce Puerto Rico)
- Fabio Marino (Una Voce Italia)
- João Silveira (UV Portugal)
- Prof. Riccardo Turrini Vita  
(Una Voce Italia)

# Welcome to Gregorius Magnus!

Joseph Shaw, Secretary

**This is the 8th edition of the magazine of Una Voce International, the Foederatio Internationalis Una Voce. It follows the Federation's biennial General Assembly in Rome, which took place on 25th October in Rome.**

Reports on different aspects of the General Assembly and associated activities are to be found in the following pages; it seems appropriate to say something here about decisions which have been made which effect *Gregorius Magnus*.

The Council, meeting in Rome immediately after the 'Closed Session' of the General Assembly, agreed that *Gregorius Magnus* will now appear twice a year: once in preparation for the General Assembly, in early October, and six months after that, in early March. This new pattern will commence after this edition.

From now on, the magazine will be professionally designed. The cost of this is being met by one of the Federation's 'Extraordinary Members', the Latin Mass Society of England and Wales. Extraordinary Memmbers of the Federation are those who have committed to make a larger contribution to than other, smaller and less-well resourced members are able to make.

I have been re-appointed as Secretary of the Federation, and Editor of *Gregorius Magnus*

The use of a professional designer means, among other things, that we will have to be much stricter about deadlines for submissions and publication. We welcome contributions from all over the world: *Gregorius Magnus* should be a showcase for the movement for the preservation of the Traditional Mass.

I would also like *Gregorius Magnus* to be a showcase for the very professional magazines produced by some of our members. In this edition readers will find articles from the Latin Mass Society's magazine *Mass of Ages*, and Una Voce France's *Una Voce*.

I would like to hear from all member associations, however, and from any readers who have something to report: with photographs if possible!

**So please get your material to the Secretary of the FIUV (secretary@fiuv.org) by 15th February, for the March issue, and by 15th September, for the October issue.**

I hope that *Gregorius Magnus* continues to be informative, edifying, and entertaining, for our members, friends, and supporters, all around the world.

With best wishes to all our readers for Advent! 

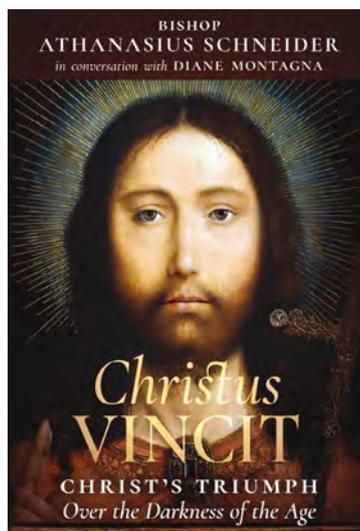


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# News from the General Assembly

## Elections and Council

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João Silveira (UV Portugal)

Prof. Riccardo Turrini Vita (Una Voce Italia)

## Reports from National Associations

The following are edited versions of the reports were made orally by delegates to the General Assembly.

**James Bogle, Una Voce Australia:** the Traditional Mass continues to make progress in Australia. The Christus Rex Pilgrimage from Ballarat to Bendigo is taking place over the weekend of the General Assembly, dominated by young people.

**Donal Hanley, Una Voce Taiwan:** UV Taiwan is a small group with just one monthly Mass on the island, located 2½ hours travel from the capital, Taipei, in Our Lady of Mount Carmel, Hsinchou in north west Taiwan, with great support from the Bishop of Hsinchou, John Baptist Lee Keh-mien. There in addition hopes for progress in Taipei.

UV Taiwan are currently hosting a visit from the Prior of Norcia, who over this very weekend is celebrating the Traditional Masses in the Nunciature.

They have also recently been able to assist at a Dominican Rite Mass, thanks to a visiting priest.

**Shinsuke Yoshikawa, Una Voce Japan:** due to the death of a long-standing celebrant of the Traditional Mass, UV Japan no longer has a regular Mass. We hope to encourage Japanese priests to learn the EF. In the meantime, with the assistance of some priests of the FSSP, Fr Benjamin Durham and Fr Xavier Proust, a Solemn Mass was celebrated for the first time since 1969 in Nagasaki.

**Andris Amolins, Una Voce Latvia:** UV Latvia is a small association, which has developed from one weekday Mass at the time of the last General Assembly to one Sunday a month now, celebrated by a diocesan priest. The SSPX also has a chapel in Latvia. Neither celebration has a large congregation.

**Kevin Jones, Latin Mass Society (England and Wales):** the LMS continues to flourish and the FSSP and ICKSP continue to grow, especially in the North West. Since the last GA the ICKSP now celebrate daily in the Cathedral of Shrewsbury, a unique arrangement for a Cathedral. In the meantime the number of secular clergy continues to decline leading to a shortage of priests and parish closures. There has been no vocations in Mr Jones' home diocese of Wrexham (Wales) since 2008.

**Jaques Oostveen, Ecclesia Dei Delft (The Netherlands):** Daily and Sunday Traditional Mass are celebrated in Amsterdam, a priest in the north of the Netherlands also says a daily Mass, and another Sunday Mass in the middle of the country is celebrated. The Fraternity of St Peter has no presence in the country, but two seminarians from the Netherlands are currently at Wigratzbad, and a Dutch secular priest is trying his vocation with the FSSP.

**Frederick Stone, Una Voce Scotland:** Progress continues, with daily celebrations of the Traditional Mass in Glasgow, thanks to a parish priest very keen on the Extraordinary Form. UV Scotland has been visited by Cardinal Burke and Bishop Schneider in the last two years. Daily Mass is celebrated in Edinburgh by a priest of the FSSP. A very active EF-saying priest in Dundee is well supported by his bishop. Aberdeen is served by Sons of the Holy Redeemer.

**Daniel Zouhar, Una Voce Czech Republic:** UV Czech Republic is not currently a member of the Federation but is taking part in the General Assembly as an observer. It hopes for a closer connection with the Federation. The Czech association founded in 1997. There are three other groups in the country which are only informally established. One of them operates in Prague; another publishes books related to the EF.

**David Reid, Canada:** The association was formed in 1989 and joined Federation in 1995. News is mixed. In Western Canada, there is personal parish in Vancouver which has just



increased number of Masses from two to three. Elsewhere in British Columbia, in the Diocese of Nelson, a bishop has signed a memorandum of understanding with local UV chapter, which is a first. In the French part of Canada things are less good, and demand for the EF is not being met. It is available in Montreal and Toronto. Diocesan priests are sometimes concerned that a new centre for the EF would draw people away from their dwindling congregations.

**Jarostaw Syrkiewicz, Una Voce Poland:** Since the last GA number of locations for the EF has grown from 116 to 120, but a number of the locations of two years ago have stopped, so the situation is dynamic. Many more priests celebrate EF without advertising it openly: they are sometimes told to do this by their bishops, in order to avoid creating new groups wanting the EF.

The decline of vocations is serious: in Mr Syrkiewicz' own diocese, in recent years the number of seminarians has fallen from 300 to 60. But there have been ten vocations this year to the Traditional Institutes. The Institute of the Good Shepherd has four priests in Poland, and the FSSP has three. There is great potential for growth where priests are available. In Mr Syrkiewicz's own town he asked for provision for the EF and the bishop has allowed one Mass every two months.

**Patrick Banken, Una Voce France:** France is the second biggest country in the world for the EF, after the USA, and it is the 'origin' of the Traditional Movement, with all the Traditional priestly Institutes coming from France. The number of people interested in the Traditional Mass continues to grow. There are hundreds and hundreds of Masses.

**Tommaso Raccuglia, Una Voce Italy:** There is a personal parish in Rome with the FSSP; the ICKSP also has a presence in Rome. Another personal parish was established recently in Sardinia. ICKSP has become established in a number of locations. There are regular Masses in a number of cities, with the Ambrosian Rite celebrated in Milan.

**Juan Manuel Rodríguez González-Cordero, Una Voce Seville:** UV Seville is hoping to get a dedicated church dedicated for the 100-150 people who attend the Traditional Mass on a Sunday in Seville. Since the last GA they have focused on Andalucía (of which Seville is the capital), with the result that there are now Masses in every diocese in that region except one, and the different congregations come together for an annual pilgrimage in the region. The Bishop of Cordova celebrated the EF in his own Cathedral on one occasion.

There are different UV groups in the rest of Spain. There is a personal parish in Toledo. UV Seville is hoping to apply their Andalusian strategy to the rest of Spain under a unified federation.

**Monika Rheinschmitt, Pro Missa Tridentina (Germany):** The association Pro Missa Tridentina has members and contacts in Austria and Switzerland as well as in Germany. There has never been a member association in Switzerland. There are 250 locations for the EF in Germany, varying in size of congregation from 300 to 20 or 30. The EF Mass in Stuttgart is the best attended of any Mass in the city, which does not endear it to priests in other parishes. The FSSP and SSPX have seminaries in Germany, which absorb a lot of money from the Traditional Catholic faithful.

The development of the EF in Germany has stalled: while the number of Mass locations continues to increase, it has become difficult to find new locations under Pope Francis. Not a single bishop of a German diocese has celebrated the EF.

**Mr Felipe Alanís Suárez, Una Voce Mexico:** The number of FSSP priests in Mexico has increased from three to five, and there are another three on the way. This year will see the first Mexican-born priest of the FSSP to return to Mexico. There are also diocesan priests around the country celebrating the Traditional Mass. In 2007 there was not a single authorised Mass, but now there are 12 locations around the country where it is celebrated regularly. ⑥



## The Case for Liturgical Restoration

### Una Voce Studies on the Traditional Latin Mass

Edited by Joseph Shaw

The Case for Liturgical Restoration, which gathers the complete and definitive texts of the widelyadmired “position papers” of the International Federation Una Voce, tackles the questions: What is the point of the Extraordinary Form? What is its rationale? What can it contribute to the life of the Church here and now?

*This book stands to benefit everyone. Catholics already attached to the usus antiquior will arrive at a deeper understanding of its merits and a better ability to articulate them. Catholics puzzled by tradition-loving coreligionists and their own predecessors in the Faith will acquire fresh perspective. All will grow in appreciation for the Church’s rich liturgical heritage. This book also makes an ideal present for the uncommitted.*

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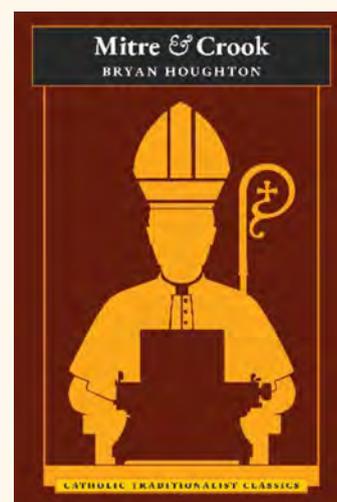
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**Bishop Edmund Forester, looking out over his little diocese of Stamford, was distressed at what he saw. The renewal promised from the Second Vatican Council had produced... disaster. Father Sludge was putting on “Eucharists” with nuns in slacks reading porn from Beardsley and revolution from Marx. Pastors were gutting their sanctuaries and selling off church heirlooms. A cabal of modernist priests was purging diocesan schools of traditional Catholics. It was time, decided the bishop, for his Bomb: a letter to the clergy of the diocese, in which he authorizes the Old Mass to be celebrated regularly, corrects the worst abuses of the New Mass, mandates kneeling for the reception of Communion, and bans Communion in the hand. The Bomb sets off blast and counterblast—all the way to Rome. Opposing forces maneuver for the confrontation.**

How the issue gets resolved provides the theme of a novel unique in the annals of Catholic literature. It takes the form of letters from the bishop himself: a tough infighter—and a saint; a man of humility and charity—with a nose for humbug and an eye for the absurd. What emerges from these remarkable letters is a bishop for the ages—not the sort we meet these days. But along with this extraordinary man we are treated to what may be the most incisive analyses of the crisis in the Catholic Church ever to see print. What duller writers take chapters and books to say, Bishop Forester declaims in a few pages. And unforgettably.



# Summorum Pontificum Pilgrimage 2019



*Sta Maria ad Martyres (the Pantheon)*



*Mass in the Pantheon*



*Benediction in San Lorenzo in Damaso*



*Procession*



*Bishop Dominique Rey of Frejus-Toulon, France, led the procession*



*Mass in St Peter's (Chapel of the Throne) celebrated by Bishop Rey*



*Under the Throne*



*Consecration*



*Communion*



*Postcommunion*



*Bishop Rey celebrates Mass in Sta Trinita dei Pellegrini, the church of the Fraternity of St Peter*



*Consecration*

# The Summorum Pontificum Pilgrimage: Looking forwards and back

by Joseph Shaw

**The Populus Summorum Pontificum organised their usual annual pilgrimage, as usual, for the weekend of the feast of Christ the King (in the older calendar), which falls on the last Sunday in October.**

The Federation has arranged its last three General Assemblies to coincide with this pilgrimage. In addition, Paix Liturgique, which like the FIUV contributes to the group organising the pilgrimage, now arranges a 'Congress', or one-day conference, on the Friday before the Pilgrimage begins.

On the evening of the same day, after the first Mass of the Pilgrimage (which took place in *Sancta Maria ad Martyres*: the ancient Pantheon), the FIUV hosted a book launch for *The Case for Liturgical Restoration*, the collected 'Position Papers' which the Federation has been publishing on different aspects of the ancient liturgy.

In this way, the FIUV, like *Paix Liturgique*, contributes to the events of the weekend and helps to make the pilgrimage a success. We hope to continue to work closely with *Paix*

*Liturgique* and the *Populus Summorum Pontificum* to coordinate our events and draw even more people to the events of the Pilgrimage.

For Catholics, there is no place like Rome! It is the visible centre of the Church's unity, the hub of her human administration, and one of the holiest places of our religion. It has been enriched like no other city with the most exquisite products of Catholic culture, in art, architecture, and music. It has been the home of many of the Church's greatest saints, including



Cardinal Walter Brandmuller celebrates Vespers in the Chapel of the Choir, St Peter's Basilica, Rome, in 2011.

her holy Popes, and was visited with reverence by many more of them. It is no small thing for the international movement for the restoration of the ancient Mass to bring that Mass back to some of Rome's breath-taking basilicas, which were built for that Mass, and to make Rome's streets ring with the *Te Deum*, as we walk in procession to St Peter's.

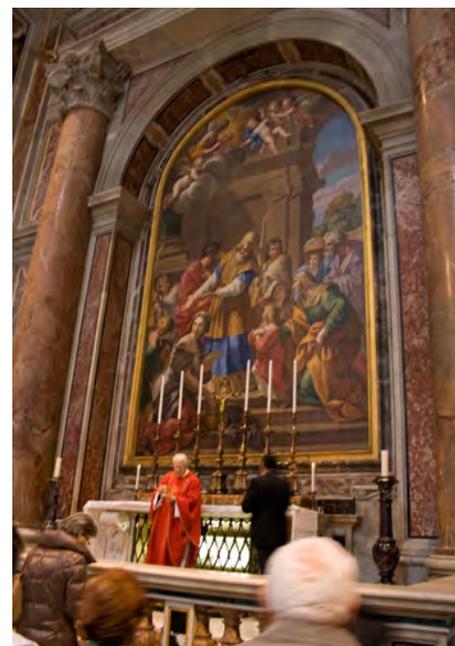
The more, indeed, that we do this, the more our presence becomes normal in Rome. I well remember the first General Assembly of the FIUV which I attended, in 2009, when the Federation asked the venerable musician, Mgr Pablo Collino, to celebrate Mass for us in St Peter's. Up until then, I was told, we had only been allowed to have the Traditional Mass in the Crypt, but following the promulgation of *Summorum Pontificum* in 2007 we were promised the Chapel of St Joseph, a large chapel often used by pilgrims for Masses with their own priests, in the west (left) transept of the basilica. In the event, we and our celebrant encountered a series of mysterious difficulties, and eventually the Mass was celebrated in the Chapel of the Presentation of Our Lady, whose altar contains the body of Pope St Pius X, towards the back of St Peter's, and there it intrigued the stream of tourists who made their way past us.

The joy of the Blessed Virgin Mary, aged five, at entering the Temple of Jerusalem, which is depicted above the altar of this chapel, was ours also at being allowed into St Peter's.

Two years later, in 2009, Cardinal Castrillon Hoyos celebrated a Pontifical Low Mass for the Federation's General Assembly in the Chapel of the Blessed Sacrament, and in 2011 we had both Mass and Vespers in the Chapel of the

Choir. Perhaps it is no coincidence that both of these chapels, of the Blessed Sacrament and of the Choir, though of course beautiful, are separated from the nave of the basilica by enormous, thick curtains: nevertheless, this represented great progress. Since then, the Summorum Pontificum Pilgrimage has been able to arrange Masses, celebrated by bishops, in the Chapel of the Throne, directly behind the High Altar, and although somewhat cordoned off from the tourists, everyone can see and hear them, and anyone can ask to join them.

The positive evolution of attitudes in St Peter's itself parallels similar developments all over the world. The General Assembly of the FIUV is a moment to be reminded that some bishops in some places have still not caught up with *Summorum Pontificum*;



Photos: Mass in 2009 in the Chapel of the Presentation of Our Lady, celebrated by Mgr Pablo Collino.

in other places, bishops are not only celebrating the Extraordinary Form in their own cathedrals, but ordaining priests using the older ritual, priests who will go on to celebrate this Mass in their dioceses. While difficulties and injustices remain, progress continues, and indeed looks increasingly inevitable.

Readers should consider coming to Rome for the Summorum Pontificum Pilgrimage in future years. The dates for 2020 will be 23rd to 25th October. ⑥



Cardinal Castrillon celebrates Mass in the Blessed Sacrament Chapel, St Peter's Basilica, Rome, in 2009.

# ‘To give witness to the truth’

## *Homily of Bishop Dominique Rey of Frejus-Toulon at the conclusion of the Summorum Pontificum Pilgrimage 2019.*

**‘I came into the world to give witness to the truth.’ These words of Jesus, related in the Gospel of saint John at the time of the Passion and found in today’s gospel, are ever so meaningful in the present time.**

In a context filled with relativism and subjectivism, denying all dogmatic, ethic and anthropologic certitude and where the opinion produced by the media is guided by fleeting opinions serving its own interests or fantasies... the word ‘truth’ is radically discredited.

Christ defines himself as ‘the Truth.’ He is the Truth. He embodies it. He reveals it. He proclaims it. A truth which comes from his consubstantial union to His Father and from which He wants to radiate over the world, over each human person so that everyone could, in turn, ‘be in truth’ under the eye of God.

During the Passion, we see that this Truth that Christ is has no other defence than Itself. And, as the face of Jesus is going to be more and more disfigured, his body battered and scourged, striped of everything... the more this truth of his being, which is divine Love, is going to appear, just like a worn piece of fabric can let the light come through more easily.

The vocation of the liturgy is to manifest and to share this truth of Christ. This takes place through a teaching of the faith which conjugates the calling and the gathering of the community around the paschal mystery, the prayer of the whole Church, the proclamation of the Scriptures, the teaching through predication of the content of the faith, the sacramental grace she proposes to the faithful, the beauty of the chants, the sacrality of the churches, the richness of the symbols, the depth of the silence of adoration. The whole body, all the

senses, all of our faculties, the whole of our intelligence are mobilised to enter in the world of God, to penetrate the divine mystery and adhere.

This liturgical teaching unites *lex orandi* and *lex credendi*, to the point that offending one is to disqualify the other. Thus, we could notice after the Council, because of the inadequate interpretation that was made of it, that the rupture with our spiritual and doctrinal heritage sometimes translated itself into a deterioration, a devaluation of the liturgical life, in particular of the eucharistic celebration, “source and summit of the life of the Church,” according to the well known expression of Vatican II.

The liturgy was then lived according to a more phenomenological than theological approach. It was perceived regarding its external acts of worship as the envelop of the sacraments without always being able to understand the constitutive unity between rite and sacrament. Hence it happened that the desacralisation of the liturgical symbolism began to happen, and the fabrication of rites which seemed more suited and comprehensible to the audience, and the promotion of a new aesthetic based the idea of a more active participation of the faithful, which finally led to an auto-celebration by the assembly, or a almost theatrical performance seeming to aim at entertainment...

The Christian liturgy is a salutary act of Christ exercised in his name, in the Church, and whose efficacy it guaranties. The liturgy is the prayer of Christ and of the Church. We do not arrange it as we please. We do not construct it according to our taste or our opinion. It is the first obedience our fidelity to the Church requires: that

we be in line with the forms and the expressions, the gestures and the words, of Her adoration, of Her supplication, of Her availability to the work of the Holy Ghost in Her. “The active, fruitful and fully conscious participation’ (words used in *Sacrosanctum Concilium*) must start with a mystagogic catechesis in order to accede to an understanding of liturgical life, to rediscover the sense of the divine Mystery as well the ability to express it in songs, physical postures, etc...

In a sphere of post-Christianity, where access to the cultural knowledge of the Christian rites is no longer to be taken for granted, this teaching aspect of the liturgy becomes urgent so that new generations may, through the liturgy, slip into the prayer of the Church, and relate our prayer to Hers.

By prolongating in the history the person and the work of Jesus Christ, the Church renders God a perfect act of worship through the liturgy. This is the ascending dimension of liturgy. But, also, in and through the liturgy, Christ continues to exercise his priestly office and sanctifies men This is the descending dimension of liturgy. The mystery we celebrate in the liturgy is not only a truth that we proclaim or a past fact that we evoke, but an event of salvation which takes place among us and which meets us in the present affairs of our earthly life to sanctify it and transform it.

‘I came into this world to give witness to the Truth.’ The liturgy echoes these words of Jesus by underlining three certitudes fundamental to the content of our faith.

First, the liturgy attests to the fact that God is among us. When so many men in our modern world have pushed away the idea of God or think he has



gone from the life of the world, or that he is unintelligible, each eucharistic celebration affirms the real presence, substantial and continuous of Christ in the middle of his people. While contemplating the host, the Parish Priest of Ars would exclaim: 'He is here, God is here.'

Then, the liturgy is the place and the principle of ecclesial communion. It points out that God unites us. God between us. In particular, all the works and apostolates, all the services of charity and fraternity unfold by ways of concentric circles originating from the eucharist and its ability to affect us. The ecclesial communion is eucharistic and each mass is an incorporation to Christ. By eating the same bread, transformed into the body of Christ, we are extracted from our closed individuality, from our solitary existence, from the privatisation, from the atomisation of our individual existence. We are

identified to Christ and through communion to Christ, we are brought together, we are made brothers. To be in communion with Christ is to communicate with one another. We are no longer juxtaposed, side by side, each of us living for himself. No social project, no act of solidarity can attain such degree of communion. This incorporation to Christ comes about by begetting. It is the fruit of sacrifice. By giving up his Body, by shedding his blood, Christ identifies and gathers in one body, his Church, a separated humanity, fragmented, dispersed.

Last, the third testimony the liturgy allows us to offer the world is to affirm that God lives not only among us, between us, but that He is in us.

Saint Augustine expresses the sense of this internalisation by speaking of the eucharist. He says that it is not us who assimilate this spiritual food, but

the spiritual food that assimilates us, in such a way that we take the form of Christ, that we become 'one' in Him, as St Paul reminds us. The Word of God and the eucharist operate a transformation that, by the consecratory words, the bread becomes the Body of Christ, the wine becomes the Blood of Christ.

Pacing all the fatalism, skepticism, and resignation, which express doubts the capacity of the world to change, facing all those who reduce faith to a morale of improvement, of voluntary efforts and goodwill, the Church proclaims, in the name of the Eucharist, that our life, that our world, is called to a transformation, a transubstantiation, as per the words of St Thomas that the Tradition of the Church has adopted as its own. The Fathers of the Church used the word of 'conversion'. This conversion is only credible because Jesus already operates this transformation in every eucharist.

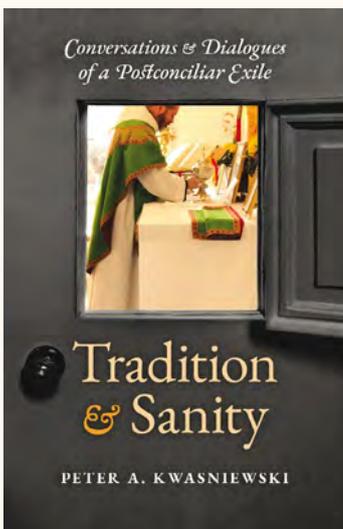
Yes, through the liturgy our life is transformed. The grace of God in us adopts the contours of our existence and takes hold of our weaknesses making us giving rise to a new existence. This appropriation both personal and as a community of the work of salvation accomplished by Christ who takes us in his momentum of Easter, gives to our existence a ‘eucharistic form’, as Pope Benedict XVI expressed it. The truth of God inscribes itself in us and transfigures us in our relation to God, to others and to ourselves.

This ‘truth which makes us free,’ as Jesus said, we welcome it, we share it, we live it by means of the liturgy. The liturgy is ‘the main road of our growth’, as Pope Francis recently said, a road where to meet our Lord in the celebration of the mysteries and to wait for his glorious coming. ⑥

Given on 27th October 2019, in the Church of Sta Trinita dei Pellegrini, Rome. Ellipses in the original.



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# Photographic report of the FIUV

With a few exceptions, these photographs were supplied by Una Voce member associations for presentation to Mgr Patrick Descourtieux, the Section Chief of the Fourth Section of the Congregation for the Doctrine of the Faith, which exercises the functions of the former Pontifical Commission Ecclesia Dei (PCED), in the spring of 2019.

They represent the life of member associations all over the world: not just the liturgy, but the ordinary members on the ground in each of our countries.



*Društvo za promicanje tradicionalne Mise "Benedictus": Croatia*



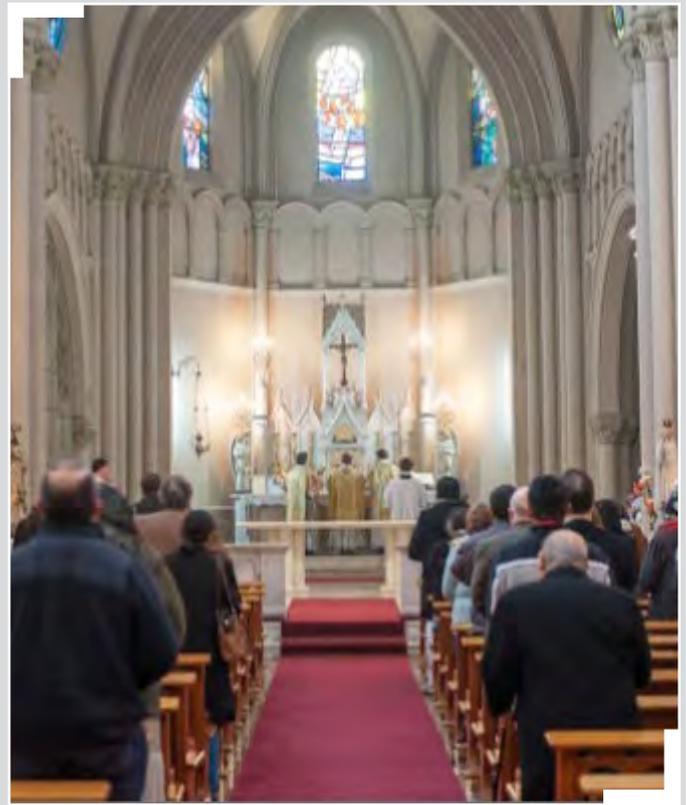
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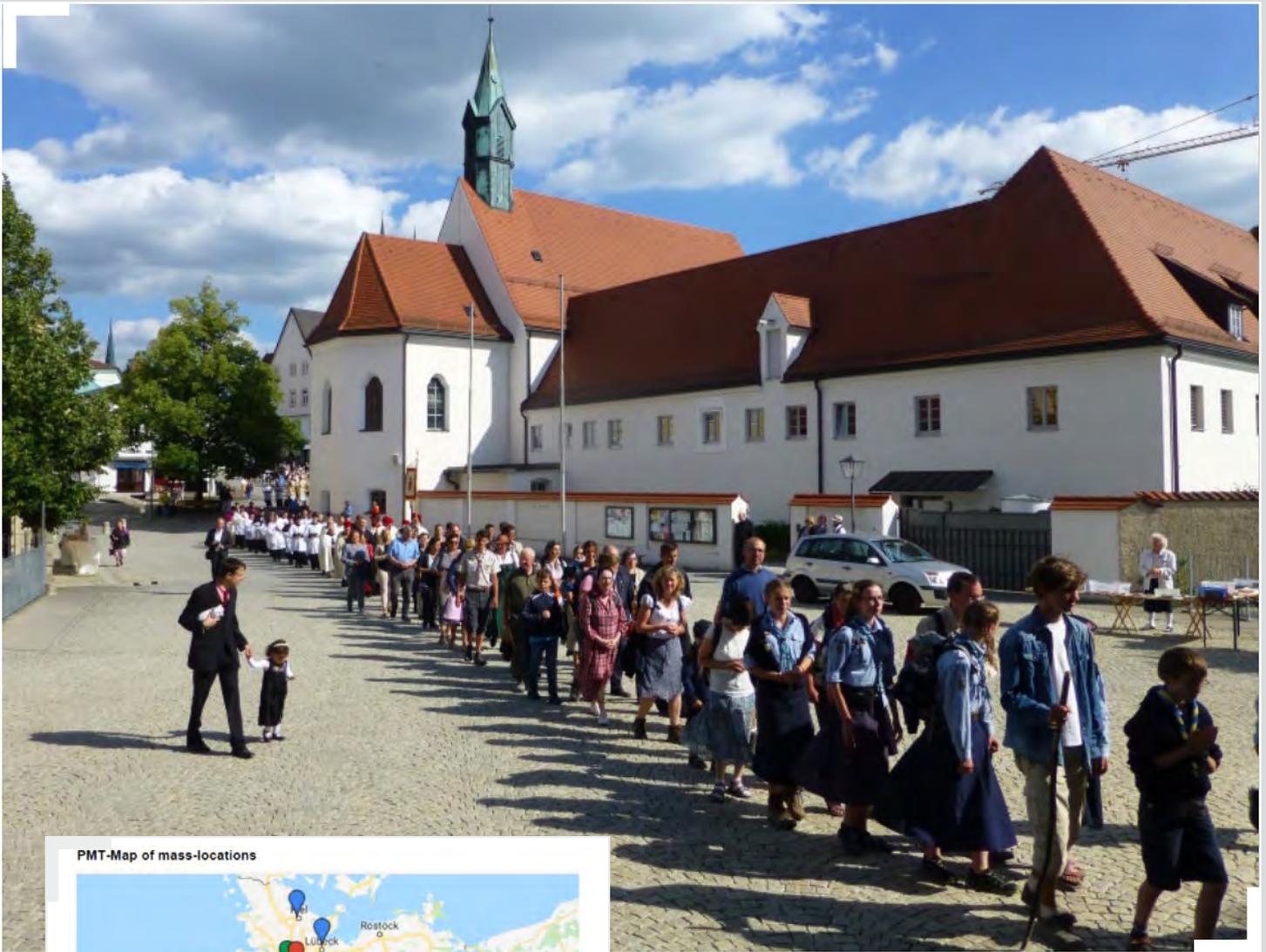
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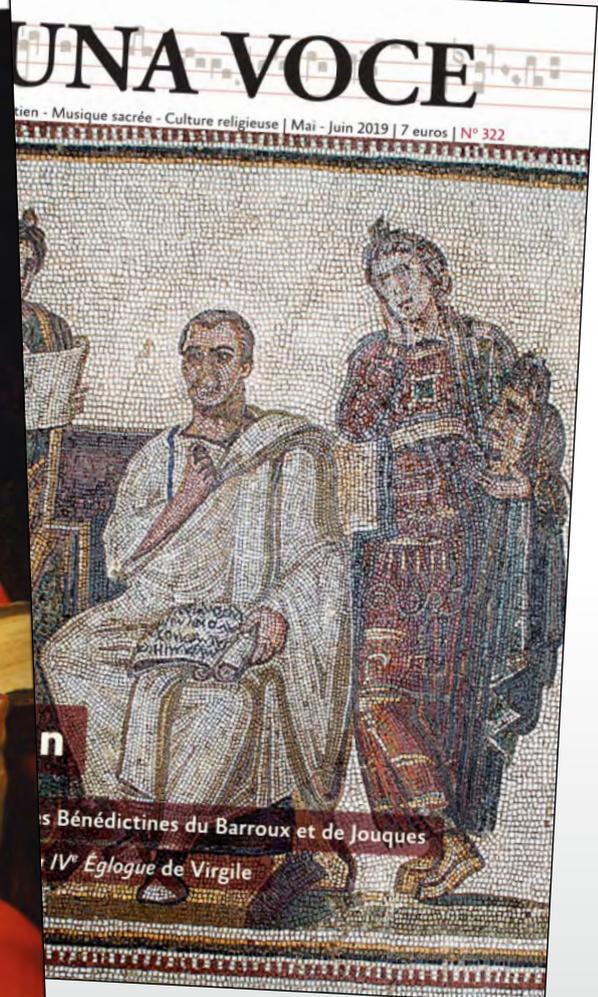
*Latin Mass Society of Ireland*

# Introducing *Una Voce*: the magazine of Una Voce France

Not all member associations of the FIUV have the resources to produce a regular, professional-looking magazine, but one of those which does is *Una Voce* France. Their magazine, *Una Voce*, published five times a year, is essential reading for all French-speaking Traditional Catholics, and we are privileged to publish below an article from a recent edition, in English translation. Past issues are available as pdfs on [www.unavoce.fr](http://www.unavoce.fr)

*For Francophones: from Patrick Banken, President of Una Voce France:*

Notre revue est un bimestriel (sauf pendant les vacances d'été) de 40 pages en couleur, que vous recevrez sur abonnement. Vous y trouverez des articles très variés sur le chant grégorien, la polyphonie, l'orgue, les compositeurs, la culture et l'Art sacré de l'Église, des interviews de personnalités, les CD, DVD et livres qui nous ont plu.



# INTROIT: *Gaudete* 3rd Sunday of Advent (*Hebdomada tertia Adventus Dominica*)



1. The 3rd Sunday in Advent is called after *Gaudete's* Sunday *incipit*, the very first word of the introit of this day's mass. It has a different character from the other Sundays before Christmas. Rose-colored vestments are used; we again hear the organ. It's a counterpart of *Laetare*, the 4th Sunday of Lent.

4 sentences	translation
<p>1. <i>Gaudete in Domino semper; iterum dico, gaudete.</i> 2. <i>modestia vestra nota sit omnibus hominibus:</i> 3. <i>Dominus prope est. Nihil solliciti sitis:</i> 4. <i>sed in omni oratione petitiones vestrae innolescant apud Deum.</i> Ps. <i>Benedixisti, Domine,</i></p>	<p>1. Rejoice in the Lord always: again I say, rejoice: 2. let your modesty be known to all men: 3. for the Lord is nigh. Be nothing solicitous: 4. but in every thing, by prayer let your petitions be made known unto God. Ps. Thou hast</p>

2. The text consists of four small sentences made successively of two sections for the first three ( without taking into account a possible intonation) and three sections for the last one. Three latin words are quite easy to understand since we find the same roots in the English language i.e. *modestia* (modesty), *solliciti* (solicitous) and *petitiones* (petition).

A reading from the letter of St Paul to the Phillipians. 4: 4-5.

3. The Epistle to the Phillipians, Saint Paul's favorites, is filled with tenderness and serenity. It is an invitation to imitate Jesus: "May every tongue proclaim of Jesus Christ that he is Lord".

**Inward Joy**

Joy of waiting, similar to the joy of the young mother who is expecting a child, made up of desire and hope.

4. The Church filled with the aspirations of the Old and New Testaments, proclaims: "Come Lord Jesus". She knows that the Lord comes according to the flesh at Christmas, according to the grace in our soul and that He will come in the Parousia to last time.

5. Each section is constructed with a subtle rhetorical art. The upward movement (protasis) highlights a stylistic figure called "climax" consisting of a sequence of words that with notes and their rhythmic values increase the intensity of the section toward the top (apex). The important words are *semper* (always), *vestra* (your modesty), *nihil* (nothing) and *oratione* (prayer).

6. The first section evokes a wave that goes up and down gently, a movement emphasized by the repetition of the verb *Gaudete*. The top of the wave is the word *semper*, indicating firm assurance.

**modestia**, ae. f. [modestus], *moderateness, moderation*; esp. in one's behavior, *unassuming conduct, modesty* (opp. immodestia, superbia, licentia; class.). **I.** In gen.: eam virtutem Graeci *σωφροσύνη* vocant: quam soleo equidem tam temperantiam, tum moderationem appellare, nonnumquam etiam modestiam. Cic. Tusc. 3, 8, 16; cf.: modestia est in animo continens moderatio cupiditatum, Auct. Her. 3, 2, 3:

Fa → Ré → modésti- a vestra nota sit ómnibus homí- ni- bus:

7. The melody continue to the low notes on the word *modestia* marking an intimate joy without exuberance. It evokes the disarming kindness of the faithful Christians the sweetness of the Virgin Mary, model of Christian joy.

**Trust in God**

Peace of mind      Hope

Let nothing trouble you

Dómi-nus pro-pe est. Ni-hil sollí-ci-ti-si-tis:

8. With the words *Domine prope est* comes a new wave of hope. The melody rises to invite us to Christian trust similar to that of a child who knows he is loved. Nihil is the *apex* of the sentence. There is nothing, absolutely nothing to worry about. We have reached the DO (C) the melodic summit.

sed in om-ni orati-ó-ne peti-ti-ó-nes vestrae innotéscant a-pud De-um. P

9. The melody calms down, soft and quiet with a narrow range. The music guides us towards confident prayer. We relax. We are invited to submit our requests to God.

Audé-te \* in Dómino sem-per

a-pud De-um. P

10. This is indeed a first mode, if we consider the beginning which gradually rises from the tonic D (Re) to the dominant A (La) and the final cadence.

mo-dé-sti-a ve-stra no-ta sit

ó-mni-bus ho-mí-ni-bus : Dóm-nus pro-pe est.

11. "... but the whole is more like a 6th mode, with many cadences on the F, the constant B flat and a rather limited melodic development without the great impulse usual in the first mode." (YGire-L'anneegregorienne-2000)

Audé-te \* in Dómino sem-per. iterum dico, gau-dé-te

modésti-a vestra nota sit ómnibus homí-ni-bus:

Dómi-nus pro-pe est. Ni-hil sollí-ci-ti-si-tis:

sed in om-ni orati-ó-ne peti-ti-ó-nes vestrae innotéscant a-pud De-um. P

Interpretation advice  
Antoine Scherrer  
Una Voce France

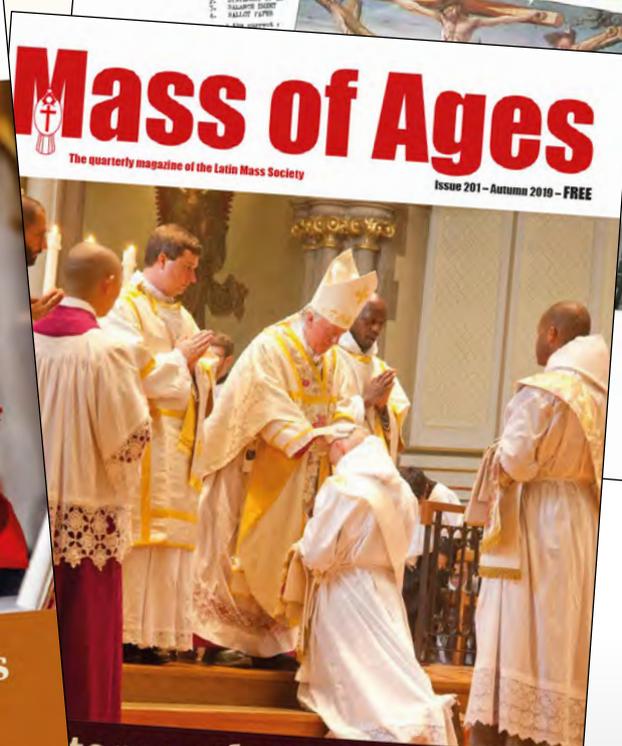
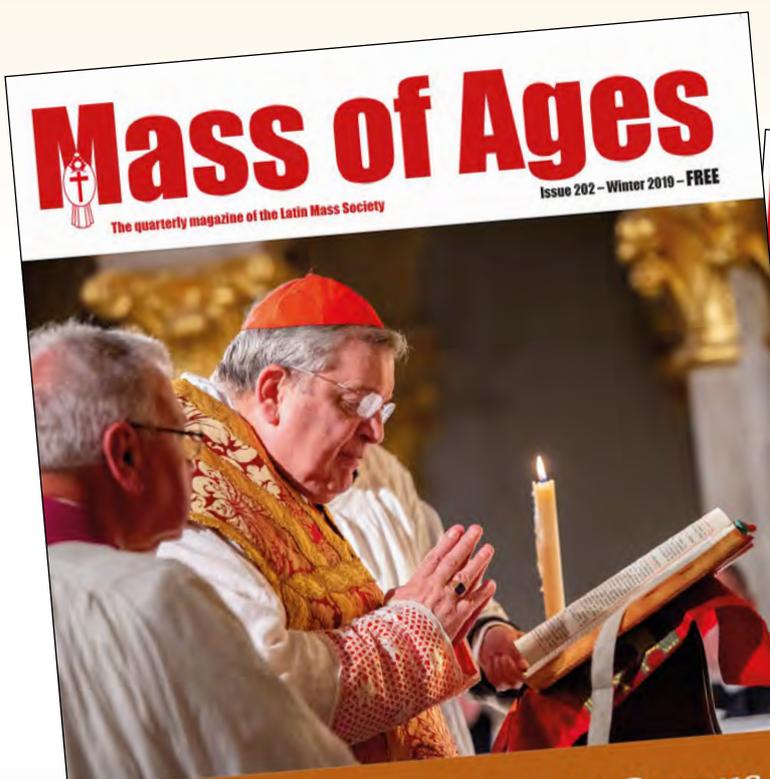
# Introducing *Mass of Ages*: the magazine of the Latin Mass Society of England and Wales

*Mass of Ages* is the quarterly magazine of the Latin Mass Society. It contains reports on the Latin Mass Society's many activities across the country, national and international news of Traditional Catholic events, feature articles on different aspects of traditional Faith and culture, opinions and views on developments in the Catholic Church, regular columns, and book reviews, over 48 pages. The central pages list Traditional Mass to be celebrated in the quarter all over England and Wales, and reports from the Society's Local Representatives.

It is sent to all the Latin Mass Society's 1,800 members, and is available free to non-members in many churches and cathedrals around the country.

Established as the Latin Mass Society's 'Newsletter', the first edition of 2019 was the 200th edition.

It can also be read online: see the [Latin Mass Society's website](http://www.lms.org.uk).



**Cardinal Burke's Mass in Corpus Christi Church, Maiden Lane**

Priest and Server Training

A story of God's grace: Bishop Michael Campbell's address to the LMS

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views, Mass listings and nationwide reports

# Crucial to survival

## *Joseph Shaw reviews two books on Catholic Faith and Catholic identity*

*Mass Exodus: Catholic Disaffiliation in Britain and America Since Vatican II* by Stephen Bullivant. Oxford, 2019; 302pp; £25

*Why Catholics Leave, What They Miss, and How They Might Return* by Bullivant, Knowles, Vaughan-Spruce, and Catherine Knowles. Paulist Press, 2019; 148pp; £15.99

**What can sociology tell us about why the Catholic Church has declined, in numerical terms, since Vatican II, and the place of the Traditional Mass in responding to the crisis? Professor Stephen Bullivant, a Catholic theologian and sociologist of religion, and occasional Traditional Mass attender, does an excellent job of telling us in these two books.**

The second, and shorter, of the two books is the analysis of an unusual survey undertaken in 2015 for the Diocese of Portsmouth, which asked self-identified lapsed Catholics (ie baptized but non-practicing) why they left.

The first, and longer, book uses the Portsmouth data, and other sources, for a comprehensive sociological analysis of what has gone wrong in Britain and America.

The central thesis relates to the changing nature of the Catholic community in both countries. According to the sociological theory of 'social network effects', a religion (or any other world view) is less likely to lose its adherents insofar as those holding it are part of a

tightly-knit community. A great many of our Catholic predecessors of fifty and more years ago were members of such communities: they read Catholic papers, their friends tended to be Catholic, they met fellow parishioners in the street and where they spent their leisure time; they married other Catholics and sent their children to Catholic schools. This community had a 'wall' around it, so to speak, as Catholics actively sought out the company of their fellows, had much in common with them, and could recognize them in all sorts of ways. There were 'markers' of Catholic identity, such as the keeping of feast and fast days, eating fish on Fridays, and the like, and Catholic worship and devotions were very distinct from those of other denominations (High Anglican imitations notwithstanding).

In the context of such communities, another sociological phenomenon can flourish: the 'Credulity Reinforcing Expression of Belief', or 'CRED'. When people, Catholic or not, read about members of the Guild of Our Lady of Ransom walking for nine days from London to Walsingham, when they saw in their parish church that a local family had donated a fine stained-glass window, when the paterfamilias took a slot in the small hours to watch before the Blessed Sacrament during a Forty-Hours devotion, or when they witnessed a whole parish turning out to dig the foundations of a new church (as they did), they can see that these people really believe. This kind of thing has great power to reinforce the Faith, and to draw people into it.

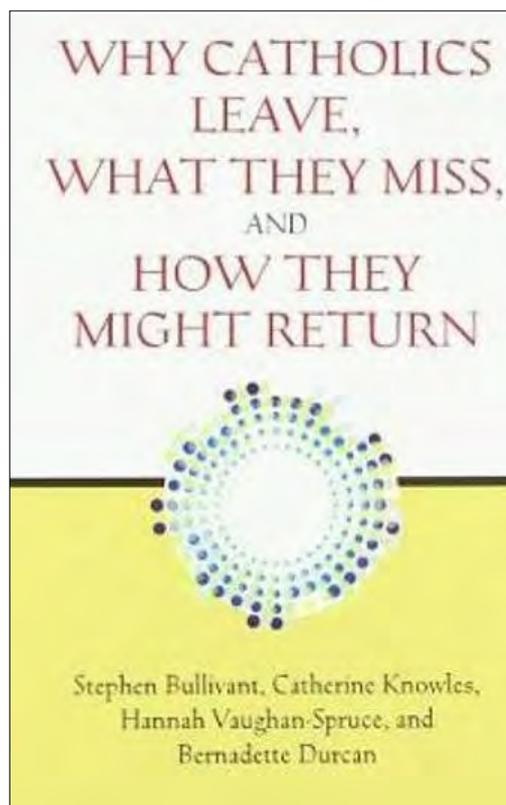
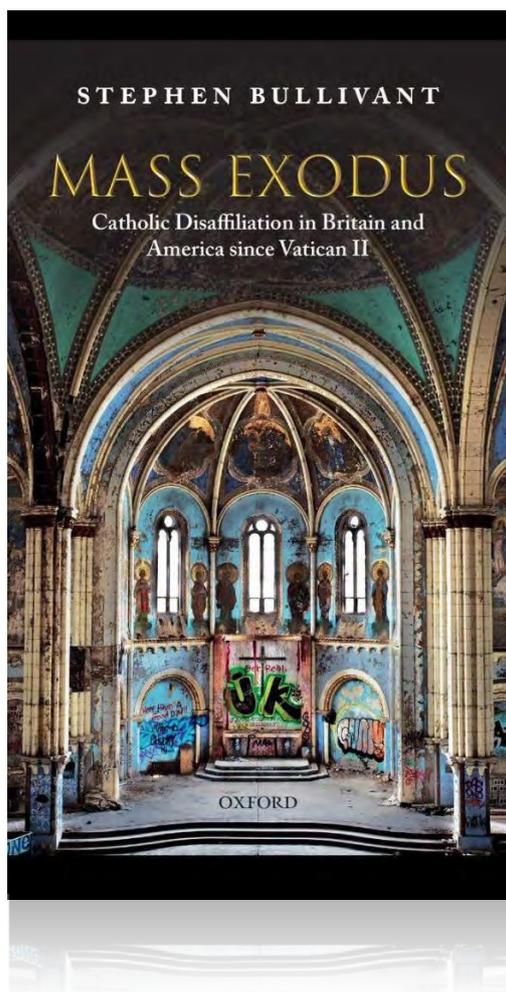
The Second World War, however, and the social changes which came after it, loosened the bonds of family and place. The war itself threw together people from quite different backgrounds, and post-war rehousing, rising numbers going to university, television, and the expanded possibilities of travel, meant that members of such formerly tightly-knit communities increasingly had relationships and ideas with and from a wider range of sources than before, and correspondingly less contact and sense of solidarity with fellow Catholics.

In the middle of this process came the Second Vatican Council. The timing makes the separation of different factors more difficult, but it is not coincidental. Progressives, at the Council and after it, consciously wanted to ally themselves with the forces undermining the depth and strength of Catholic communities. They felt that they were on the winning side: they stood with open-minded modernity, against the grumbles of the older generation. It was an illusion, however. At bottom, it wasn't so much the young chafing against artificial restrictions: it was, rather, that the old, social, restrictions were simply disappearing. The question the Church faced at that fateful moment was whether to find ways to counteract the dissolution of the Faith community, before the mutual example and support which is so necessary to it was fatally weakened, or whether to accelerate and exaggerate the process by demolishing even those aspects of Catholic identity which would otherwise have survived the social changes. The Church's hierarchy and intellectual elite chose the latter.

Part of the reason for this decision was given by Annibale Bugnini, when he wrote (*L'Ossovatore Romano* 19/03/65):

And yet it is the love of souls and the desire to help in any way the road to union of the separated brethren, by removing every stone that could even remotely constitute an obstacle or difficulty, that has driven the Church to make even these painful sacrifices.

He was talking about the Intercessions on Good Friday, but his words have a wider application. The cult of Our Lady and of the English Martyrs; the use of Latin in the Mass; Catholic customs like Friday abstinence: all such markers of identity, these 'walls' around the community, must be razed to let people in. It should have been obvious that this would also let people out, and undermine the very community which outsiders might notice from outside and want to join.



The removal of devotional images from churches, the smashing of altars and the destruction of stained-glass windows, were also motivated more directly by a rejection of what these things expressed and stood for. In Britain and America, where they had often been installed only a generation earlier by struggling local communities, the effects can easily be imagined. Surveys of lapsed Catholics from long after the reform still identify respondents complaining about the loss of Catholic identity. Some 10% of the Portsmouth survey's respondents lamented the unavailability of the Latin Mass.

Professor Bullivant's books will reinforce the growing sense among conservative Catholics that crucial to the survival, let alone the revival, of the Church in the

West is a deepening of Catholic identity. The restoration of Friday abstinence, and of the traditional dates for some of our Holy Days of Obligation, by the Bishops of England and Wales, can be seen as tentative moves to addressing this, as can the revival of Corpus Christi processions and Benediction, and the restoration of some churches to look recognizably Catholic.

To make a measurable difference, however, things will have to change at a deep level. As some of the Portsmouth respondents noted, even parish catechists can be ignorant, or contemptuous, of the Faith, and the same is true of teachers in Catholic schools. It is quite impossible to form a community with a deep sense of Catholic identity around such

institutions, and they undermine efforts to form one around the Church as a whole.

Clearly, the Traditional Mass and the Traditional Catholic movement can make a contribution here. Traditional spirituality makes possible many markers of Catholic identity (the Brown Scapular is a popular example); the formation of children in Catholic spirituality and world view is regarded as paramount; and the Traditional Mass itself sets us apart from others. Our national events and pilgrimages also make possible 'Credulity Reinforcing Expressions of Belief'. This is what the Church of the future will look like: if it is still visible at all.

This article first appeared in *Mass of Ages* winter edition 2019 

# The Traditional Rite saved my spiritual life

by Adam Harrison



**Like so many Englishmen before me, my conversion to Catholicism was from the Anglican Church. After many years' attending Anglican services, and of studying church history, I discovered I was not where I ought to be. This revelation played on my mind until – while doing my basic military training - I finally 'crossed the Tiber' at the age of 22, being Confirmed by the Roman Catholic Padre.**

Upon leaving the military I worked abroad for a while and spiritually lost my way. I came back to the UK and had another revelation – I had somehow slipped into becoming a lapsed Catholic. Much soul-searching ensued, which led me to realise that something had to change if my spiritual life was to be retrieved and revitalised. I started to attend Holy Mass in various churches in the area, but what I found was not very inspiring.

I went to a series of really lax and quite frankly more Protestant style services than the Anglican ones that I had attended in my youth. Each Novus Ordo Mass that I attended left me uninspired to the extent that I was brought low. I felt thoroughly lost among the thorn bushes,

asking myself where was the fire in my soul of the 'New Evangelisation' much spoken of in church circles today? It was not in the Masses that I was attending. In a state of melancholy, I started to give up. I honestly felt as if the Lord had given up on me and that I was no longer welcome in his house. Where could I go? I had already left the Anglican Church, and the Masses in my new spiritual home seemed somehow superficial, not touching my deeper needs.

I cannot overemphasise how low I felt at this moment, when something happened that proved to be a life-changer. I was walking out of church after a Novus Ordo Mass, when I bumped into people coming in. I asked some of them what was going on and was told that a Traditional Rite Mass was to start in a short time. Intrigued, I decided to stick around for the first fifteen minutes out of curiosity. The Holy Mass began and from the very start I was mesmerised. Although I did not understand any of it my soul did. It was like nothing I had ever experienced before, and, as the Kyrie began, I almost wept with a deep sense of spiritual joy, a joy that stayed with me long after the Mass had finished.

I began to attend the *usus antiquior* every week, learning more about the Faith as I did so. I discovered that the more I learnt about the Mass, the more my love of Jesus increased. Many people

*'Although I did not understand any of it my soul did. It was like nothing I had ever experienced before...'*

say that it is much better to understand the Mass in the vernacular, but through my own experience I would beg to differ. I have been able to connect with Jesus in a more meaningful way during the Old Latin Rite that was not possible before – it put me in a true state of focus, allowing me to meditate on being with Christ without having to interrupt my prayer by having continually to do something distracting. In some way that I cannot quite put my finger on, the transparency of the vernacular in the *Novus Ordo* somehow seemed to obscure the great mystery of the Mass, with the result that it became virtually meaningless and, quite frankly, boring. The hitherto incomprehensible Latin of the Traditional Rite, however, along with the celebration's deeply spiritual and reverent dignity had the opposite effect. The great incomprehensible mystery being made present on the altar at the hands of the priest became very real to me at the deepest level of my being.

Attending my first Latin Mass was like seeing a lighthouse in a storm giving me a glimmer of hope. I was lost at sea preparing to give up without even realising it. Whereas attending the *Novus Ordo* was nothing more than a chore to be dreaded, to be got through at any cost, I now look forward to going along and praying the Old Rite every week, receiving many graces and blessings from God. Becoming a regular congregant at the Latin Mass has led me to take spiritual retreats, singing Lauds and Compline at home, praying the rosary daily, doing charitable work and much more. All this started with just one *usus antiquior*, when the Lord kept me in church after a *Novus Ordo* for just a few minutes out of curiosity, throwing me a lifeline at a crucial moment. The Traditional Rite Latin Mass saved my spiritual life.

This article first appeared in *Mass of Ages* winter edition 2019 

# Position Paper 29: The role of the Laity in the Extraordinary Form

**Editor's note:** *In this 'Position Paper' of the FIUV, first published in June 2016 and now included in *The Case for Liturgical Restoration: Una Voce Studies on the Traditional Latin Mass*, ed Joseph Shaw, the question of the laity and 'clericalism' is addressed. It is frequently claimed by opponents of the Church's liturgical traditions that they place the priest on a pedestal and reduce the status of the laity, but as Joseph Ratzinger (as he then was) wrote in *The Spirit of the Liturgy*, the reality is quite different. In the ancient Mass, the priest is rendered anonymous: he is absorbed completely by his liturgical role, which is fixed for him by the Church. In the reformed Mass, he is obliged to use his creativity and personal qualities to sustain an informal liturgy, drawing attention to him as a person.*

**Lay involvement in formal liturgical roles, such as go beyond simply being a member of the congregation, is much less prominent in the Extraordinary Form than in the Ordinary Form. In the Extraordinary Form it will usually be lay persons who serve the altar, form the Choir, and on Sundays take the offertory collection. In the Ordinary Form other lay roles are usually added to these, such as lay lectors (on Sundays, of two non-Gospel readings), leaders of the responsorial psalm and bidding prayers, those taking part in the offertory procession, extraordinary ministers of Holy Communion, and in some cases the leaders of simultaneous paraliturgical services such as a "children's liturgy." It is sometimes said that the practice of the *usus antiquior* unnecessarily excludes the laity from a closer participation in the liturgy in this respect, and even that this exclusion is indicative of clericalism. Here we shall respond to this argument, in the context of the wider issue of the role of the laity in the Church.**

The question of the liturgical participation of the faithful in the congregation has already been addressed in this volume, and suggestions have been made for ways of deepening the liturgical experience of the laity.

### **Clericalism, clericalization, and caesaropapism**

Clerics, those in clerical orders, and non-clerics, both lay and religious, have different roles in the Church and in salvation history. "Clericalism" may be defined as a tendency to minimize the importance and dignity of the laity, and to suppress their proper autonomy in their own sphere, vis-a-vis the clergy. Its opposite is "caesaropapism," according to which lay authorities arrogate the authority proper to clerics. Both phenomena have appeared in the history of the Church; neither, however, has established a lasting dominance in Catholic thinking. While the collaboration between the two spheres may be close, and the same individuals may have both lay and clerical roles, the distinction between the secular and spiritual spheres remains real.

'Clericalization' is a term popularized by Pope John Paul II. As he explained, it 'becomes a form of clericalism when the sacramental or liturgical roles that belong to the priest are assumed by the lay faithful, or when the latter set out to accomplish tasks of pastoral governing that properly belong to the priest.'<sup>1</sup> Again: "The commitment of lay persons is politicized when the laity is absorbed by the exercise of "power" within the Church."<sup>2</sup> Pope Francis has underlined this analysis: "Women in the Church must be valued, not 'clericalized.' Whoever thinks of women as [putative] cardinals suffers a bit from clericalism."<sup>3</sup>

Instead of denying the very premise of clericalism—that to the clergy alone in the Church belong dignity and authority—clericalization attempts to redress the balance between clergy and laity in favor of the latter by allowing the laity a share of specifically clerical dignity and authority, under clerical direction. Since only a few laity can be privileged in this way, as Pope Francis has observed, a new, clericalized elite is created: 'Without realizing it, we have generated a lay elite, believing that

<sup>1</sup> Address to the Bishops of the Antilles, 7th May 2002

<sup>2</sup> Ibid.

<sup>3</sup> Interview in *La Stampa* with Andrea Tornielli, published 14th December 2013

only they are committed laymen who work in the things “of the priests.”<sup>4</sup> The type of clericalism criticized by Pope Francis is a modern phenomenon that he ‘consider[s] the fruit of a bad living of the ecclesiology posed by Vatican II.’

The correct response to clericalism is to accord the appropriate dignity and autonomy to the roles of both clergy and laity. Thus, the Second Vatican Council’s decree on the apostolate of the laity, *Apostolicam Actuositatem*, teaches: “The laity must take up the restoration of the temporal order [*ordo temporalis*] as their own special task. Led by the light of the Gospel and the mind of the Church and motivated by Christian charity, they must act directly and in a definite way in the temporal sphere.”<sup>5</sup> As the decree goes on to detail, this can be done in the context of family, professional, and political life.

### Lay liturgical roles

With the assistance of these distinctions, the weakness of the claim that the *usus antiquior* exemplifies a clericalist attitude because it excludes the laity from certain liturgical roles that are, in nature or origin, clerical, or at least offer some special collaboration with the clergy, is evident. This argument derives precisely from the mindset of clericalization just described.

To specify, most obviously the role of extraordinary minister of Holy Communion replaces the “ordinary” clerical minister of Holy Communion, the priest or deacon. The roles of lector and acolyte are historically minor clerical orders, and the latter role in both the Ordinary and the Extraordinary Forms is generally performed in a modified form of clerical dress. More remotely, a lay choir sings what was formerly performed by a clerical *schola*, as well as the “people’s parts”:

Jungmann notes for example that the Gloria was from an early stage sung by “the clergy gathered in the sanctuary.” In a more general sense, the leaders of paraliturgical “children’s liturgy,” if not clerics, are taking on a clerical role in leading a service. All these and similar roles take the laity out of the lay sphere as defined by Vatican II, and put them into a sphere in which they are under the direction and authority of clerics.

The idea that active participation requires a formal role in the liturgy has, in fact, consistently been opposed by the magisterium. As Pope John Paul II pointed out:

active participation does not preclude the active passivity of silence, stillness and listening: indeed, it demands it. Worshippers are not passive, for instance, when listening to the readings or the homily, or following the prayers of the celebrant, and the chants and music of the liturgy. These are experiences of silence and stillness, but they are in their own way profoundly active.<sup>6</sup>

Before and after his election, Pope Benedict XVI emphasized the special profundity of silent participation and communication.

On the subject of extraordinary ministers of Holy Communion, the Congregation for Divine Worship found it necessary to point out that the role is not connected with the notion of participation: “Only out of true necessity is there to be recourse to the assistance of extraordinary ministers in the celebration of the liturgy. Such recourse is not intended for the sake of a fuller participation of the laity but rather, by its very nature, is supplementary and provisional.” Similarly, of the liturgical roles available to the laity under canon 230, Cardinal Javierre Ortas as Prefect of

the same Congregation explained: ‘It must also be clearly understood that the liturgical services mentioned above are carried out by lay people ex *temporanea deputatione*, according to the judgment of the bishop, without lay people, be they men or women, having any right to exercise them.’<sup>7</sup>

Lay liturgical roles, which can of course be perfectly legitimate and of genuine service to the Church, are not intended for the deeper participation of those performing these roles, or to give the laity some dignity or authority they would not otherwise have: rather, they facilitate the worthy celebration of the liturgy. The laity involved may feel a particularly close engagement in the liturgy; it is often observed that the service of the altar, in particular, can foster vocations. On the other hand, the technical demands on singers and servers (for example) can also impede them in abandoning themselves to a prayerful contemplation of the liturgical action. In any case, such liturgical roles are neither a necessary part of, nor a model for, lay participation in the liturgy, nor do they reflect the proper role of the laity in the Church as a whole.

### Lay institutions in the Church

The reality of the secular sphere, not as something opposed to spiritual realities but as a part of the Church complementing the clerical sphere, has been obscured by the decline of lay Catholic institutions, so important in the lives of Catholics up to the middle of the twentieth century. Catholic States, lay Catholic institutions involved in education or medicine, guilds and sodalities, and even commercial enterprises with a strong Catholic character, were once able to manifest the faith in innumerable ways.

<sup>4</sup> Letter to the President of the Pontifical Commission for Latin America, Marc, Cardinal Ouellet, 19th March 2016:

<sup>5</sup> *Apostolicam actuositatem* 7

<sup>6</sup> Ad Limina Address to the Bishops of the Church in Washington, Oregon, Montana, Idaho and Alaska (USA), 1998

<sup>7</sup> Letter of Cardinal Javierre Ortas, Prefect of the Congregation for Divine Worship to Presidents of Bishops’ Conferences, 15 March 1994.

To illustrate, they can take note of the liturgical calendar and religious obligations; they can use or make available blessings and other sacramentals; and they can engage in common prayer, such as the Angelus. At a more general level, they can maintain an atmosphere and shared attitude, simply by the members being Catholic, and manifesting their Faith in their words and actions without fear or embarrassment. Since these institutions both provided a spiritually supportive environment for Catholics, and at the same time were inevitably in contact with non-Catholic institutions and individuals, their evangelical impact was considerable.

Although sometimes abused, temporal authority granted to important clerics, and clerical privileges accorded to important laity, did in previous centuries serve to manifest a mutual recognition and respect between the two spheres, their harmony and interpenetration in the advancement of the Christian society, and the fact that neither was ultimately subordinate to the other in its own sphere. Today vestiges of this system survive, which retain their value. These include the privileges of certain Abbesses, and the role of clergy in some countries in opening sessions of secular legislative bodies. In the *usus antiquior* there is provision for the Pax to be given to 'lay persons of high rank.'<sup>8</sup>

The intimacy of the support given even to the liturgical work of the Church by the laity in times past is illustrated by the role of guilds and sodalities, which in the Middle Ages took upon themselves the support of specific liturgical needs and tasks; similar support continues to be the task of the Church's lay benefactors, and, in a different way, that of the *Foederatio Internationalis Una Voce* and its member associations.

Today, the family is the preeminent context in which a lay Catholic community can be maintained, one in which the lay role is not delegated from the clergy but given to them directly from God. As Pope Pius XI emphasized:

The family therefore holds directly from the Creator the mission and hence the right to educate the offspring, a right inalienable because it is inseparably joined to a strict obligation, a right anterior to any right whatever of civil society and of the State, and therefore inviolable on the part of any power on earth.<sup>9</sup>

The family is concerned with the spiritual as well as the physical well-being of its members. The Second Vatican Council's Dogmatic Constitution on the Church, *Lumen Gentium* (11), described it in this way:

The family is, so to speak, the domestic church (*Ecclesia domestica*). In it parents should, by their word and example, be the first preachers of the faith to their children; they should encourage them in the vocation which is proper to each of them, fostering with special care vocations to a sacred state.

The spirituality characteristic of Catholics attached to the *usus antiquior* places great emphasis on the family, preserving many positive features of the Catholic home, such as the display of devotional images and prayer in common, that have disappeared from too many nominally Catholic households. They maintain in this way a community with a very rich sense of Catholic identity, where that identity is visible.

The witness of Catholic families reminds us that the Church is not a clerical institution to which the laity

go for certain goods and services. The Church on earth is the whole of the faithful, and the family represents the basic unit of that society considered in its temporal aspect. In the temporal sphere, the laity have prerogatives and authority that are inalienable. An instinctive understanding of this allows Catholics to free themselves from clericalism, and so, to be free of the desire to invade the clerical realm.

The clear distinction between clergy and laity in the classical Roman rite facilitates this understanding of their separate roles. At the same time, such features of the ancient liturgy as the separate *Confiteor* of priest and servers, and the common direction of worship, emphasize that both are engaged, in the liturgy, in a common act of worship.

It is interesting to note that in a book dedicated to the subject of clericalism, which evinces a negative evaluation of the former liturgical tradition, Russell Shaw remarks:

One of the most severe disappointments of postconciliar Catholic life up to now lies in the fact that lay "participation" in so many parishes seems mainly to mean keeping the congregation occupied and agitated, with little or no sense of being a community of persons engaged in a communal act of worship.<sup>10</sup>

Pope Benedict XVI pointed to the positive relationship between a sacralized liturgy and a consciousness of the distinct vocation of the laity, noting: "A weakened sense of the meaning and importance of Christian worship can only lead to a weakened sense of the specific and essential vocation of the laity to imbue the temporal order with the spirit of the Gospel." 

8 J.B. O'Connell *The Celebration of Mass: a study of the Rubrics of the Roman Missal*, 4th Ed p430

9. *Divini illius Magistri* (1929) 32

10. Russel Shaw *To Hunt, To Shoot, To Entertain: Clericalism and the Catholic Laity* p197

# The Mass of the Ages returns to the interior of British Columbia, Canada

by Una Voce Canada



June 4, 2019 – After the Mass of Thanksgiving celebrated by newly ordained Fr. Ralph Oballo, FSSP

**On July 7, 2019, the Traditional Latin Mass returned to the Diocese of Nelson in southeastern British Columbia, Canada, an vast area of over 124,000 square kilometres. With the support and blessing of His Excellency Gregory J. Bittman, the Usus Antiquior is now celebrated by diocesan priest Fr. Edwin Neufeld at Immaculate Conception Church in the city of Kelowna at 1:00 p.m. every Sunday. Arrangements for the use of the church were formalized in a memorandum of understanding signed by Fr. Neufeld; Fr. Cerlouie Jimenez, pastor of Immaculate Conception Parish; Fr. Peter Tompkins, Chancellor of the Diocese of Nelson; and Emanuela Daus, president of the Latin Mass Society of Kelowna (LMSK), representing the faithful of the diocese who are attached to the Extraordinary Form of the Roman Rite. Una Voce Canada is proud to count the LMSK as one of its chapters.**

The previous month, on the beautiful spring morning of Tuesday, June 4, over a hundred people gathered at Immaculate Conception Church for a Missa Cantata celebrated by Fr. Ralph Oballo, FSSP, who was ordained in Lincoln, Nebraska, just a week and a half earlier. Fr. Jimenez, Fr. Neufeld, seminarians of the Priestly Fraternity of St. Peter, freshly trained altar servers, and worshippers young and old joined Fr. Oballo for this Mass of Thanksgiving in the Extraordinary Form in all its glory. The last time the

diocese had witnessed such a Mass of Thanksgiving was in 2003, celebrated by Fr. Erik Deprey, FSSP. Worshippers were filled with emotion, and tears of joy and profound gratitude flowed freely. A reception in the parish hall after Mass was generously organized by the local Catholic Women's League. In a special area at the centre of the hall, Fr. Oballo gave his First Blessings to the faithful. Newcomers to the Traditional Latin Mass visited the LMSK's tables, asking questions, gathering resource materials, looking through books and missals, and offering their support. Boys signed up to become altar servers.

Those who love to sing joined the choir, and later participated in a three-day Gregorian chant workshop organized by the LMSK and taught by Mark Emerson Donnelly on July 18-20. Mr. Donnelly – teacher, composer, and the choir and schola director at Holy Family Parish in Vancouver, British Columbia – provided an introduction to Gregorian chant, with an emphasis on singing and rehearsal technique, using his "Five Steps to Gregorian Chant Performance." The choir learned Mass XI (the Mass Ordinary most often used for the time after Pentecost) and the Ave Maria and Ave Verum chants. Mr. Donnelly also taught the fledgling schola the proper chants for the Assumption of the Blessed Virgin Mary in preparation for the Missa Cantata planned for the feast day itself.



July 18-20, 2019 – Gregorian chant workshop taught by Mark Emerson Donnelly

The Mass on August 15 was especially memorable for Immaculate Conception Parish. Celebrated by Fr. Jimenez in the presence of Bishop Bittman (whose was also celebrating the twenty-third anniversary of his priestly ordination), it was the much-awaited fulfillment of the dreams of many who put a great deal of work and prayer into making such an event possible. People from all over the Okanagan Valley and beyond came together – from Penticton, Cache Creek, Abbotsford, and Vancouver, to name just a few places, some driving for hours.

In fact, there were enough people present who were familiar with the Traditional liturgy to have a second High Mass on the following Sunday on very short notice.

Congratulations to the Latin Mass Society of Kelowna for its success thus far in bringing back the Traditional Latin Mass to the interior of British Columbia, and thanks be to God for providing shepherds like Bishop Bittman, Fr. Neufeld, and Fr. Jimenez to nurture His flock with the Mass of the Ages! ⑥



August 15, 2019 – After the Missa Cantata for the Feast of the Assumption celebrated by Fr. Cerlouie Jimenez in the presence of Bishop Gregory Bittman (centre); with Fr. Edwin Neufeld (left)

# Pontifical High Mass said by Cardinal Raymond Leo Burke in Glasgow – 2019

by Fred Stone, President of Una Voce Scotland

Members of Una Voce Scotland can, once again, be extremely proud of their level of success in the realm of promoting the traditional liturgy. On Saturday, the 14th of September we were successful in arranging a second Pontifical High Mass celebrated by His Eminence, Raymond Leo Cardinal Burke in the parish of The Immaculate Heart of Mary, Glasgow.

The reason for arranging the Mass on that date was that it was the feast of the Exaltation of the Holy Cross and the twelfth anniversary of the coming into law of Pope Benedict's *Motu Proprio, Summorum Pontificum* which released the Traditional Rite from all the restrictions to which it had so unjustly been subjected. No doubt Pope Benedict XVI chose the date deliberately: the feast of the Exaltation of the Holy Cross was instituted as a result of the rediscovery of the True Cross by St Helena. This treasure, once lost, was returned to the Church, much like the Latin Mass. We are only too happy to acknowledge and support this connection in our choice of date.

We must be extremely grateful to Fr. Mark Morris for his permission to use Immaculate Heart of Mary Church and to his parishioners who so readily welcomed us to the parish as they always do. We must also extend our gratitude to Archbishop Tartaglia for his hospitality to the Cardinal and for once again loaning us the crozier of Archbishop Eyre for use on the occasion.

The Mass itself represented the triumph of the manifestation of the beauty of the traditional liturgy in its most magnificent form, the Pontifical High Mass. The church was full to capacity, with four hundred members of the faithful present. This was indeed a very edifying sight. The music was conducted by Una Voce's Director of Music, Fraser Pearce, and consisted of the Church's ancient chants and polyphony of the highest quality. The serving was ably organised by both John Inglis of Edinburgh and Thomas Thomson of Glasgow. The Cardinal's words were



extensively reported in *The Scottish Catholic Observer*. Many members of the clergy participated in the Mass. They included clergy from the Archdioceses of Edinburgh and Glasgow, the Dioceses of Motherwell and Dunkeld, and even from Australia. Others attended *in choro*, including clergy and seminarians for Scottish dioceses and priests from the North of England. Good news travels fast—and FAR!

Noticeable in all the coverage is the presence of large numbers of the faithful and the presence among them of large numbers of young people, giving the lie to the claims that there is no demand for the Traditional Rite and that it is an exercise in nostalgia.

Our thanks are due to Fr. de Malleray and the community at Warrington who loaned us the canopy for the throne for the Cardinal. This confirms the close links already established between Una Voce Scotland and the Warrington community and through that to the wider Fraternity of St. Peter apostolate. We are also glad to record that the weekend of the Cardinal's Mass was arranged in conjunction with our sister organisation, The Latin Mass Society of England and Wales, who arranged for the Cardinal to celebrate Mass on London on Monday, the 16th of September. 



# Cardinal Burke comes to London

by Joseph Shaw, Chairman

Thanks to the energy and organization of Una Voce Scotland in inviting His Eminence, Cardinal Burke to our islands, we were privileged to see His Eminence again in London, on his return journey. There he celebrated Pontifical Low Mass in a historic London church, Corpus Christi, Maiden Lane, which was packed to the doors for the occasion. It was accompanied by some very lovely music by a local choral group, Cantus Magnus, under Matthew Schellhorn, the Latin Mass Society's Director of Music.



© Joseph Shaw

On the following day, Cardinal Burke addressed the Confraternity of Catholic Clergy.

We would like to thank Cardinal Vincent Nichols for welcoming his brother Cardinal to his diocese, and Fr Alan Richardson for welcoming His Eminence in his recently restored church. ⑥



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## Linguistic diversity in the liturgy: the case of Luxembourg

by Henry von Blumenthal

**The population of Luxembourg is about 600,000, of which only half hold Luxembourgish passports. A great many residents came originally from Portugal, Italy and other places and many have never really integrated. As anyone who lives here will testify, Luxembourg is not a cultural melting pot like London but, rather, a ghettoised society, in which each linguistic group sticks to its own.**

A very significant contributor to this phenomenon is the vernacular Mass. The Luxembourgish Mass, the Italian Mass, the Portuguese Mass, the English language Mass, the French Mass, the Polish Mass, and so on, are all focuses of attendance by the various expatriate communities. If you attend any of these you

are unlikely to meet anyone whose native language is not that of the Mass you are attending.

It is surprising, in view of the Church's concern with breaking down barriers, that the Cardinal-Archbishop has not encouraged a Latin Novus Ordo Mass. However he has acted benignly towards the Traditional Latin Mass, and there is also a TLM said by the Society of St Pius X.

It is at the TLM that you will find a real mixture of ethnic backgrounds. There, you can meet people of Luxembourgish, Hungarian, British, French, Polish, Japanese, Belgian, Italian, Nigerian, Austrian, Dutch and Spanish nationality, united by the common language of the Church: Latin. ⑥

# Two events for Children and Families: England and Spain

by Joseph Shaw

The Traditional Catholic movement is characterised by young families, often large families. It is no surprise, then, to find events catering them, particularly in the Summer. Many are run by the Priestly Institutes; here we present two organised by laity. The St Catherine's Trust Summer School in England, which took place in the seaside town of Ramsgate, and a Traditional Liturgical Congress in Spain called Vayamos Jubilosos. Both in July this year.

The St Catherine's Trust has been organising Summer Schools since 2005, and has used venues in different parts of England over the years. In 2019 it was in a Retreat Centre in Ramsgate, the part of England closest to France, where it was able to use the Shrine Church of St Augustine. This is a church dedicated to the celebration of the Traditional Mass, which was the pride and joy of its architect, Augustus Welby Pugin, who is buried there. Pugin, a convert to Catholicism, was at the forefront of the revival of Gothic architecture in the 19th century, which accompanied the 'Catholic Revival' associated with figures such as St John Henry Newman. His church boasts a Rood Screen, something only occasionally built in modern times, but a feature of all medieval churches. Above the screen



Enrolling young people in the Brown Scapular in the Relic Chapel, Aylesford Priory, England.

is a genuine medieval crucifix, which Pugin purchased in the Netherlands, and brought back to Ramsgate in the sailing yacht which was his hobby.

The St Catherine's Trust Summer School is a week-long residential school for children from 11 to 17; in 2019 there were more than fifty children. In 2020 it will take place in another retreat centre, run by the de la Salle brothers, St Cassian's near Newbury: full details can be found on the St Catherine's Trust website; or you can email [info@stcatherinestrust.org](mailto:info@stcatherinestrust.org).



Children take part in Stations of the Cross.



A staged reading of the radio play, *The Man Born to be King*, by Dorothy Sayers



Sewing, an activity during the Summer School.

The 2019 Vayamos Jubilosos was the second event of its kind. There were more than 90 participants, of whom more than 25 were children. The event consisted of several low Masses each day, a daily Solemn High Mass, daily sung Office of Prime, daily Sung Vespers, daily conferences for adults and children, and activities for children, Rosary, Gregorian Chant workshops, Altar server workshops, etc.. The kick-off Solemn High Mass at the Carmelite Convent of the Incarnation (where St. Teresa entered the religious life) was

**spectacular. On the Saturday Solemn Vespers was celebrated.**

The conference was attended by priests of the Fraternity of St Peter and diocesan clergy from several different Spanish dioceses, some deacons of the Institute of the Good Shepherd (IBP), and some Carmelite and Franciscan friars, religious sisters, and several diocesan seminarians. These provided conferences, activities, and the liturgy.

Participants came from almost every region in Spain, and even attendees from Portugal and France.

For more information, including about the next planned event, please email [info@lamisadesiempre.com](mailto:info@lamisadesiempre.com) 



# Remembering the 1984 Indult: *Quattuor abhinc Annos*

**Editor's note:** *Despite the urgency of Rome's coming to some kind of accommodation with the Traditional Mass, particularly in light of the crisis created by the defiance of Roman authority by Archbishop Lefebvre and the Society of Pius X, opposition to making concessions to the older Missal remained entrenched in Rome in the early 1980s. The Australian Cardinal James Knox, Prefect of the Congregation for Divine Worship, was asked to gather information about the level of demand for the Traditional Mass around the world, and he sent out a survey to the world's bishops, which included a note that the people were not to be 'disturbed' by questions: in other words, bishops were not engage in any consultation before replying to the survey. Predictably, the survey's conclusion, that there was very little demand for the ancient Mass, was not based on any real evidence.*

*In the meantime, the FIUV and its members associations and friends went to work to show that demand was real, with professional surveys, petitions, and letter-writing campaigns in different parts of the world. Dr Eric de Savanthen, President of the FIUV, was able to leave an entire suitcase of evidence at the Congregation for Divine Worship. The credibility of the 'Knox Report' had been effectively destroyed.*

*It was against this background, set out over many pages of Una Voce: a History, that the Indult of 1984, with the title Abhinc Tres Annos, finally appeared. It was a compromise document, and while representing an important step forward for the movement for the restoration of the Traditional Mass, was not what had been hoped for. The following extract is from pages 201-3.*

## General Remarks

**On first examination this two-headed decree was noticeable by the extremely clever redaction of the restrictive conditions. These offered virtually unlimited possibilities for the local bureaucracies to nullify, in practice, the Sovereign Pontiff's conciliatory purpose.**

Far from re-establishing the Old Rite 'on a basis of equality of right and honour' with the reformed rite, the decree did no more than authorise the local bishops to allow its return under what could be termed as 'house arrest'. In general terms, the Indult did little else than apply to all the Ordinaries of the Latin Rite, the English Indult granted in 1971 by Pope Paul VI solely to the Bishops of England and Wales. There were, however, some differences—both in favour of the FIUV and to its

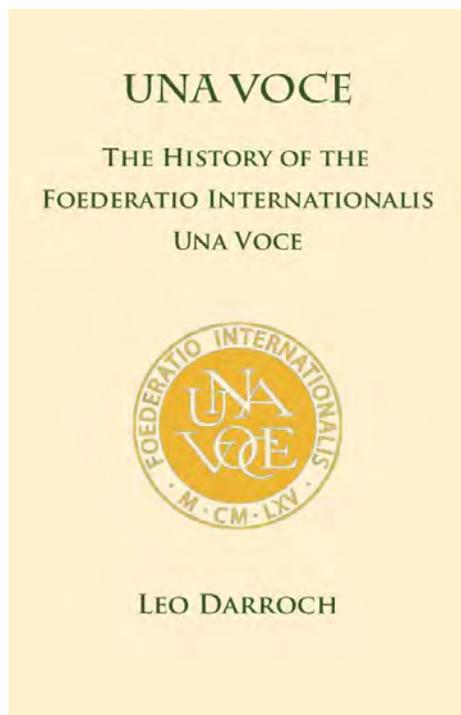
detriment. The English Indult imposed a double limitation: only 'for particular groups' and only 'on special occasions'. This latter restriction did not appear in the latest Indult. On the other hand: the English Indult excluded only 'all regular (i.e. parish) and other community Masses', whereas the new instruction excluded all parish churches save in the case of exceptional permission by the Ordinary. Again, the English Indult required—but this was never enforced—that in celebrating the Old Mass the changes introduced in 1965 and 1967 should be observed. The new Indult made the use of the Missal of 1962 unchanged as obligatory.

As regards motivation, the English Indult was content to stipulate that the old Mass be requested for reasons of genuine devotion. *Quattuor Abhinc Annos* demanded that the participants—priests and faithful—should have

nothing in common with those who called into question the legitimacy and the doctrinal rectitude of the reformed Missal. It was not necessary that these two criteria be denied—mere calling into question sufficed.

In order to make sure of this aspect the latest Indult required that in each request, the priest and the faithful in whose favour the permission was being asked for should be clearly defined—a stipulation unknown to the English Indult.

Under the English Indult, a separate permission had to be obtained for each Mass according to the Old Rite. In practice, several English bishops had gone further, allowing a series of celebrations, e.g. once a month, in the same church and by the same priest and for the same group. The latest Indult, on the other hand, envisaged that the bishop could grant to a



group the right to celebrate regularly according to the old Missal without any limitation in time or in frequency of Masses—provided that all other restrictions were observed. Among these, it was noted that authorised Masses had to be celebrated solely for those who asked for them (thus: behind closed doors?), and solely in churches or oratories designated for this purpose by the bishop who could still impose limits as to the days on which they may take place and in addition fix other—non-specified—conditions. This last clause opened the door to all manner of harassment which still exists today even in the post *Summorum Pontificum* era.

The English Indult strongly urged the bishops of England and Wales to agree on a common policy of application but this was never adopted. *Quattuor abhinc Annos* contained no such appeal—the episcopal conferences and their liturgical commissions had no say in the matter. That was, however, merely an aspiration. It was feared that, in practice, determined attempts would

be made to bring all bishops in any given country in line behind a unified approach.

Lastly, the latest Indult demanded that bishops inform the Congregation of permissions granted and that after one year they send in a report on the results. These requirements did not figure in the English Indult. They served to indicate that in the view of curial hardliners the Indult was merely a provisional measure and that the whole question would be re-examined, after one year, in the light of the reports from the bishops.

### Two ‘readings’ of *Quattuor abhinc Annos*

Commentators pointed out that in studying the Indult they were struck by the scarcely veiled tension between, on the one hand, the conciliatory and peace-making will of the Pope and, on the other hand, the divisive obstinacy of the liturgical lobby of which the Congregation for Divine Worship had, for many years, been nothing but the Roman bridgehead.

Indeed, the new Indult could be read in two very different ways; if the accent were to be placed on the explicit and implicit restrictions, one arrived at a discriminatory reading; but if one were guided by the Pope’s own option for peace, the result would be a very different and conciliatory reading.

At four places in the Indult the Pope’s personal option became apparent:

**1.** *Cum autem problema idem perduret* (However, since the same problem persists): with these five words, the so-called results of the Knox survey were officially disowned. The Pope had discarded them in any case since early 1981 when a report on the scientific survey carried out at Dr de Saventhem’s request in Germany by the highly respected *Demoskopisches Institut Allensbach* in October 1980 was placed in his hands.

**2.** *Ipse Summus Pontifex*: the word *ipse* signified that it was the Pope Himself, exercising his supreme and sovereign apostolic authority, who wished to make this gesture of reconciliation, in the teeth of the liturgical establishment’s tenacious opposition.

**3.** *Coetibus istis obsecundare desiderans* (Desiring to come to the assistance of these groups): the papal decision was motivated by ‘the desire to come to the assistance of these groups’. Any attempt to turn the Holy Father’s desire into an instrument of harassment, of chicanery, or ideological blackmail would thus be totally contrary to the Pope’s primary motivation.

**4.** *Sollicitudinís signum qua Pater communis omnes suos prosequitur filios* (A sign of the solicitude with which the common Father (the Pope) supports all his children): the beneficiaries of *Quattuor abhinc Annos* were thereby fully reintegrated, on a footing of equality, in the solicitous concern of the Pope as the common father of all Catholics.

Dr de Saventhem added two further observations:

**5.** The Indult contained not a single word of reprobation in respect of those who, despite all (implicit) Roman and (explicit) diocesan prohibitions, had remained faithful in their liturgical practice to the ancient rite.

**6.** When Cardinal Ratzinger, in his letter to Monseigneur Lefebvre of 22 December 1982, related the Pope’s decision to restore the old Mass ‘independently of your own case’, that promise was subject to only one essential condition: the celebration of the Mass according to the old Missal ‘must take place without any disdain (*sine ullo contemptu*) of the reformed Missal promulgated by His Holiness Pope Paul VI. 

# FIUV Member Associations

**Argentina:** Una Voce Argentina

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**Australia:** Latin Mass Society Australia

[Website](#) [Email](#)

**Austria:** Una Voce Austria

[Email](#)

**Belarus:** Una Voce Albaruthenia

**Brazil:** Una Voce Natal (Brazil)

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**Canada:** Una Voce Canada. Vancouver Traditional Mass Society (VTMS)

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**China, P.R. of:** Society of St. Agnes

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**Croatia:** Društvo za promicanje tradicionalne Mise "Benedictus"

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**Dominican Republic:** Asociación Litúrgica Regina Pacis - Una Voce República Dominicana

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

St Gregory the Great