



REGORIUS MAGNUS



The voice of the Foederatio Internationalis **Una Voce**

Issue 5
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**Reflections on
the Restoration of
Holy Week**

**Position Paper 25:
The Extraordinary
Form and Sub-
Saharan Africa**

**Reflections on the
Jordan Peterson
Phenomenon**

**Darío Cardinal
Castrillón Hoyos**

**Una Voce in
Scotland, Ireland,
India and Wales**

St Gregory the Great by
the Meister von Messkirch



**"He who would climb to a lofty height must go by steps,
not leaps." - St Gregory the Great**

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All underlined text has active hyperlinks.

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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From the President

In Memoriam Cardinal Darío Castrillón Hoyos



Dear Member Associations and Friends, I appreciate your interest in this new edition of the official magazine of the International Fœderatio Internationalis Una Voce, where I wish you can find an updated view of how the *Usus Antiquor* of the Mass continues to attract thousands of men and women and new families around the world. All of which today is possible with the blessing of our Lord that has called many of his sons to work with tenacity and humility.

So it is with great sadness but also with great hope that in recent days we heard of the passing away of one of the most closest and dearest friends of our organization, Cardinal Darío Castrillón Hoyos, whose unremitting work and deep faith leaves a legacy for the “Traditional Movement” that will remain for many years to come. This is not only for his key role in the crafting of perhaps the most important act in Benedict XVI’s pontificate, the *Motu Proprio Summorum Pontificum*, that due to his audacity the whole treasure of the liturgical Tradition as it was in use in 1962 is not any more in a obscure place in our Church’s liturgical law; but also because Cardinal Castrillón’s fearlessness was essential in the success of several initiatives of religious institutes and their expansion to many countries, answering the request from small groups of lay people who asked for it.

Our Federation have a long history of encounters with His Eminence. Some of these, in the past, were not the easiest, but without doubt Providence and Cardinal Castrillón’s love for the church allowed us to walk together the difficult path of the liturgical restoration, in such a degree that in 2011 the Federation awarded him the Erich de Saventhem medal,

the maximum recognition that the FIUV can award to any person for work in favour of the traditional Mass.

Most recently, I had the honour to have several personal conversations with him since my election as President of the FIUV. As he was a frequent attendee to our General Assemblies, since the first moments after the election, he blessed and encourage my new responsibility and offered his prayers and advice. I can vividly remember our last encounter when Mr Ricardo Turrini from Una Voce Italia and I were warmly received by Him and had the chance to talk about the communities attached to the Extraordinary Form that were established all around the world with the help of *Summorum Pontificum*.

It could be almost impossible to enumerate all the encounters, conversation, but most important, all the help that the Una Voce organization either at local level or as federation received from His Eminence when he was the President of the Pontifical Commission Ecclesia Dei, and after his retirement. The Church has lost one of her greatest Cardinals of recent times, and the Fœderatio Internationalis Una Voce has lost a shepherd and a friend. With all our gratitude, we pray to Our Lord that He receive him into his arms and open for him the doors of heaven.

“Requiem aeternam dona ei, Domine, et lux perpetua luceat ei.”

Felipe Alanís Suárez



From the Secretary

Since the last *Gregorius Magnus Una Voce* associations all over the world have journeyed through Lent and celebrated Easter. The periods of penance and the joyful celebration of Christ's victory over sin and death also characterise the life of the Church on a larger scale. Those, like the readers of *Gregorius Magnus*, who are sensitive to the perils menacing the Church, and to the wounds she sustains from her enemies and above all from her own unfaithful children, must not allow our sensitivity to the Church's triumphs and joys to be blunted by cynicism or general low spirits. As Chesterton wrote:

For there is good news yet to hear and fine things to be seen,

Before we go to Paradise by way of Kensal Green.

Those with their eyes fixed on international ecclesial politics may find little to rejoice about this Easter-tide. Certainly, news-sources prefer to pass on news of the scandalous and the shocking. It is mainly at the local level that good news can be found. Not all of this is good either—that would be asking too much—but there is nevertheless progress to report, most easily illustrated by the steady growth of the Traditional Institutes, but present in the traditional apostolates of secular and religious clergy outside those Institutes as well.

Set-backs catch the headlines, like the fire which destroyed the Shrine Church of Christ the King in Chicago, an important church used by the Institute of Christ the King Sovereign Priest, in October 2015. Many readers will remember the dramatic photographs and headlines. The slow and steady work of restoration of this great structure is less newsworthy. You can't altogether blame the journalists: one cannot report the same story week after week. But the fortitude, patience, diligence, and piety of the restoration, over a period of years, is of far greater significance *sub specie aeternitatis* than mindless destruction of a



church by fire over a few hours.

Only slightly less mindless, one might think, has been the destruction of the Church's traditions, institutions, and physical fabric by the vandals engaged in what Pope Paul VI described as the Church's 'auto-demolition' since the time of the Second Vatican Council. Few had a real grasp of the significance of what they did. The slow restoration undertaken by *Una Voce* associations and our clerical collaborators is, by contrast, entirely mindful: we know exactly what we are doing, and why we are doing it. The value of the restoration as a work of charity towards God and our fellow men more than offsets the dis-value of the destruction, even if it is usually less newsworthy.

This issue of *Gregorius Magnus* contains little sensational good news: if readers have any, please don't fail to send it in for the next issue! What it does is to remind us that the heart of the Traditional Movement in the Church is still beating. We are still here: we aren't going away. Furthermore, we are not idle. Chant is being rehearsed and sung; seminarians are being trained and ordained; vestments are being restored and used; churches are being rebuilt and revived; communities re-invigorated; and above all, the ancient Mass is being celebrated in more and more places, by more and more priests. What was lost by accident will not be restored by accident, and it won't be lost so easily again. As Shakespeare expressed it, speaking of the recovery of a lost love, in a context sometimes interpreted as pointing to the recovery of the Catholic Faith:

But, like in sickness, did I loathe this food;
But, as in health, come to my natural taste,
Now I do wish it, love it, long for it,
And will for evermore be true to it.

Midsummer Night's Dream

Joseph Shaw



From the Treasurer

A reminder about FIUV Inscriptions

The Statutes of the FIUV impose on each member association an obligation to pay a subscription to support the international work of the Federation each year.



The minimum fee is 25€ (or equivalent) per year—depending on the size of the association in terms of members, calculated at 0.50 € per member, and the association’s resources. The minimum is 25 € or 0,5 € x number of members, whichever is higher.

We welcome donations above this minimum, and indeed the FIUV can only exist thanks to the larger contributions of the the better-financed associations.

There exist three possibilities to pay the subscription:

1.) Use the [PayPal-Button on the FIUV-Website](#)

2.) Go directly to PayPal and send the money to: treasurer@fiuv.org

3.) Send money directly to the FIUV bank-account in Germany:

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- Account Owner: Monika Reinschmitt

The bank-account is owned by Monika Reinschmitt, because the Federation does not have ‘legal personality’ and therefore cannot open or operate a bank account.

After you have done so, please let the Treasurer know via an eMail to: FIUV.Treasurer@t-online.de telling me the date and the amount you sent plus the person who did it and which association the payment shall be booked for – or just specify “friend” if you don’t represent a FIUV-member but want to support the Federation financially.

Monika Reinschmitt



Restoration of Christ the King, Chicago. After a fire devastated the church of Christ the King, home of the Institute of Christ the King in the United States, in October 2015, work has been underway to rebuild the shrine. Here is [a video](#) of current progress.

Reflections on the Restoration of Holy Week

by Joseph Shaw

This Easter many churches of the Fraternity of St Peter and of the Institute of Christ the King around the world celebrated Holy Week according to the ancient usage, which is to say the pre-1955 usage, with the permission of the Pontifical Commission Ecclesia Dei. As the Apostolic Letter *Summorum Pontificum* and earlier documents gave permission for the books in use in 1962, most celebrations of Holy Week in the Extraordinary Form have up to now used the 1955 version. Since the point of the Traditional Movement is not the restoration of things to a particular, arbitrary, point in time, but the restoration of authentic tradition, the discontinuity between what was done with little change for eight and more centuries, and what was created by a committee of liturgical experts in 1955, has long caused a degree of discomfort. One cannot point to a rite celebrated for less than a decade (from 1956 to the next raft of major changes in 1964) as the immemorial tradition.

The FIUV argued insistently but cautiously for permission to be granted for the celebration of the pre-1955 Holy Week rites, in a pair of Position Papers published in February and April 2013. These can be read on the FIUV website [here](#) and [here](#). The differences made by the 1955 reform are complex, but in this short article I will focus on just a few of the more significant points.

The reform of 1955 was no doubt conducted with the best of intentions. It was inspired by the idea, popularised by writers of the late 'liturgical movement' such as Josef Jungmann, that the Roman liturgy as it existed between the 12th and the 20th centuries (a time of great stability in the rites) was encumbered by 'accretions' which distracted attention from the more 'meaningful' elements. Although these 'accretions' must have appealed to the people of the early Middle Ages who allowed them to accumulate, they were, on this view, not 'meaningful' for 'modern' Catholics, unlike the more authentic, 'primitive' liturgy. In other words, by an astonishing coincidence, the liturgy which suited Catholics in the 5th century or thereabouts was going to suit Catholics of

the late 20th century, despite the fact that what suited Catholics in between those centuries was something quite different.

The argument was assisted, rather than impeded, by the lack of data about what the liturgy was actually like before the 7th century. The 7th century is the earliest period for which we have detailed literary evidence: actual liturgical books. These show a ritually complex liturgy in which the clergy were distant and often hidden from the people: as far as the reformers were concerned, the rot had already set in. Indeed, we read them in all seriousness describing developments of the 8th century as 'late'. The reconstruction of the 'primitive' liturgy by reform-minded scholars from the 1930s to the 1950s had to be assisted by a vivid imagination, itself influenced by debates about 'accessibility' started by Protestant and Enlightenment theorists. In this way a reform which is justified by claims about 'restoring' more primitive forms, actually involved a good many changes which had no precedent in the Roman liturgy at all.

Thus we find, in what was officially described as the 'Restored Holy Week' of 1955, entirely new elements such as the recitation of the *Pater Noster* in unison, in the vernacular, on Good Friday, and the 'renewal of baptismal promises' during the Easter Vigil. Many genuinely ancient features, on the other hand, were lost, such as the use of folded chasubles, a very ancient feature of the Roman Rite on penitential days.



Folded chasuble, FSSP

Again, the Mandatum, the washing of feet, was brought into the sanctuary in 1955 and made part (though not a compulsory part) of the Maundy Thursday Mass. This ceremony had never been part of the Mass before, and its new position, which it retains in the Novus Ordo, has altered its meaning and caused a number of difficulties. Formerly, bishops washing the feet of thirteen poor men was simply one example of many such Maundy Thursday foot-washings, by abbots, abbesses, and lay lords and ladies. The feet they washed were those of the poor, their social inferiors, of the same sex as themselves, and the rite was explicitly connected with practical alms-giving: the rubrics dictated that it be followed by donations of money and clothes. The taking off of shoes and socks took place in a hall of some kind, not the sanctuary of a church.

In the 1955 rite the 13 *pauperes* become 12 *vir*, men, representing not the impoverished but the Twelve Apostles. However, this new meaning has never been fully understood or accepted, as the debate over the inclusion of women among the 12 has shown.

The biggest changes, however, were to the Easter Vigil. The twelve readings were cut down to four, a drastic change to the balance of elements in the service as a whole which was, at least as an option, reversed in the reform of 1969. Even more radical, however, is what happened to the lighting and blessing of the Paschal Candle.

Before 1955 the Holy Fire was not used to light the Paschal Candle directly, since the latter was immovably situated in the sanctuary of the church. Instead, it was used to light a 'reed' with three candles, and it was this reed which was carried into the church. The Exsultet then functioned as the blessing of the Paschal candle. The extraordinary changes to this part of the rite were justified in part by claims about ancient practice which have been shown, since the 1950s, to be false.



Triple Reed, ICKSP: St Walburge's, Preston, England (Easter Vigil 2018)

Putting on the major services of Holy Week is a massive undertaking at the best of times, and in some ways the 1955 services are easier than the more ancient ones, if only because they are shorter. The blessing of palms on Palm Sunday was drastically reduced, like the series of readings in the Easter Vigil. Another knock-on effect is the disappearance of the Vigil of Pentecost as a reprisal of the Easter Vigil, with many of the same prophecies. On the other hand, the attempt to insist that the Easter Vigil start at Midnight, to end at about 2am, was a challenge which has defeated most parishes, and the tendency to celebrate the Vigil early, so criticised by the reformers of 1955, has reasserted itself in the context of the Ordinary and the Extraordinary Forms alike.

The Pontifical Commission Ecclesia Dei is to be commended for giving permission for the ancient Holy Week services to be used *ad experimentum* for three years. Reports on the first year's services are very positive, and it is to be hoped that the permission will be made general in 2020.



POSITION PAPER No. 25 - The Extraordinary Form and Sub-Saharan Africa April 2015

Positio 25: The Extraordinary Form and Sub-Saharan Africa

1. The post-Conciliar Papal Magisterium¹ identify a number of challenges facing the rapidly growing Church in Africa. On the one hand, Africa's traditional religions, culture, and tribal social structure pose both opportunities and challenges to the evangelising Church and to social stability and development. On the other hand, the rapid economic development, urbanisation, and exposure to Western culture also create challenges for the Church, as well as opportunities for Africans seeking to escape poverty.

Traditional African culture

2. An important theme is the importance of traditional African culture, including religious culture. Pope St John Paul II expressed this powerfully when he acknowledged, in his 1995 Apostolic Exhortation *Ecclesia in Africa*, that

these [sc. traditional] religions are the living expression of the soul of vast groups of people.²

In relation to the influence of Western culture, which is frequently corrosive of any kind of spirituality, he continued by urging Africans:

look inside yourselves. Look to the riches of your own traditions; look to the faith which we are celebrating in this assembly.³

3. The Extraordinary Form expresses many fundamental principles of African culture, without the danger of religious syncretism. First among these is the profound respect for tradition and continuity found in traditional African culture,⁴ in which past generations of the family and tribe are regarded as continuing members of the community.⁵ The African theologian Bénézet Bujo describes this as follows:

Tradition, then, in the African way of thinking, is not to be regarded in a deterministic, much less in a fatalistic, way. It is to be regarded rather as a potency, which the individual may choose to actuate or not. Success or failure depends on a personal choice: in freely recalling the life-giving actions and words of the ancestors, a person is choosing life; but in neglecting these things, that person is choosing death.

4. Other African cultural-religious principles would include the liturgical principles of mystery and reverence, and a very vivid sense of the reality of the spiritual realm, and of sin.⁶

5. The ancient Latin liturgical tradition is deeply imbued with these principles, which are to an extent common to many traditional societies and indeed to traditional Catholic spirituality. This is something the Latin tradition has in common with those liturgical rites which have developed in Africa itself: those of the 'great

1. It is noteworthy that two special Synods on Africa have taken place in Rome, in 1994 and 2009: the former leading to Pope St John Paul II's Apostolic Exhortation *Ecclesia in Africa* (1995), and the latter to Pope Benedict XVI's Apostolic Exhortation *Africae munus* (2011).

2. *Ecclesia in Africa* 47: 'quandoquidem ipsae significanter animum exprimunt magnae gentium partis'. Cf. *The Message of the Synod* (1994) 21: 'Particular attention should be paid to our customs and traditions insofar as they constitute our cultural heritage.'

3. *Ecclesia in Africa* 48: 'ut intra vos inspiciatis. Vestrarum traditionum divitias respicite, fidem respicite quam hac in congressione celebravimus.' This is a quotation from Pope St John Paul II's sermon in Lilongwe during a visit to Africa (6th May 1989).

4. Bénézet Bujo *African Theology in its Social Context*, trans John O'Donohue (Eugene OR: Wipf and Stock, 1992; first published in German, 1986) p30.

5. See Bujo *op. cit.* p25 and *passim*.

6. *Ecclesia in Africa* 42: 'Africans have a profound religious sense, a sense of the sacred, of the existence of God the Creator and of a spiritual world. The reality of sin in its individual and social forms is very much present in the consciousness of these peoples, as is also the need for rites of purification and expiation.' ('Africani alto religionis sensu praediti sunt, sacrarum rerum sensu, Dei creatoris existentiae sensu et rerum spiritualium. Peccatum, in suis tum privatis tum socialibus formis, in illorum populorum conscientia inest, atque necessitas quoque purificationis et expiationis rituum animadvertitur.') Cf. Pope Benedict XVI, Meeting with Journalists (23rd March 2009): 'On the other hand, the spirit of recollection in the liturgies, the strong sense of the sacred, made a great impression on me: in the liturgies, the groups were not putting themselves forward, they were not drawing attention to themselves, but there was the presence of the sacred, of God himself: likewise in the way they moved, they were always respectful and conscious of the divine presence. This made a great impression on me.' Cf. Bl. Pope Paul VI *Motu Proprio Africae terrarum* (1967) 8.

African Churches of Egypt and Ethiopia'.⁷ While distinct in many ways from the Latin Rite, these rites, like the Eastern rites in general, still have much in common with the Extraordinary Form, as discussed in *Positio* 21.⁸

6. It is significant, in this context, that the syncretistic religious group known as Legio Maria,⁹ which has spread from Kenya to many countries of East Africa,¹⁰ has retained a Latin liturgy from its Catholic origins.¹¹

7. In offering a liturgical and spiritual framework which pays proper respect to the traditional principles just noted, in the Extraordinary Form, the Church gives a place of refuge to a religious culture which is otherwise in danger of being overwhelmed by attitudes and practices inspired by post-Enlightenment Western ideas, in a particularly debased, commercialised form. Pope Benedict XVI called this cultural invasion a 'culture shock';¹² the bishops of Africa at the 1994 Synod exclaimed 'our identity is being crushed in the mortar'. This assault on African culture has appropriately been described as 'neo-colonialism'.

8. This conflict between the traditional principles of African spirituality and Western

cultural influence creates an unfamiliar context for many liturgical progressives, who have often explicitly seen their proposals as attempts to come to terms with the triumph of post-Enlightenment culture, a triumph which, in their view, can no longer be contested. However we might assess this project in the context of the developed world, the proposal to make concessions to Rationalism, for example, by excluding silence and complex ceremonial from the liturgy, or to make concessions to Romanticism, by promoting informality and spontaneity, take on a very different appearance in the African context. There is a real danger of such tendencies assisting the neo-colonial attack on indigenous African spirituality.

Inculturation

9. Considering the historical progress of the Faith in Europe, Latin America, and Asia, it is clear that while Latin Catholicism has had an important influence on local cultures, it does not obliterate them,¹³ but rather has enabled them to develop, as authentic expressions of the genius of the people of these regions.¹⁴ The result is the wonderful diversity of Catholic culture which can be seen around the world. The

7. *Message of the Synod* issued by the Special Synod of Bishops for Africa, 6th May 1994. Cf. *Ecclesia in Africa* 31: 'In recalling the ancient glories of Christian Africa, we wish to express our profound respect for the Churches with which we are not in full communion: the Greek Church of the Patriarchate of Alexandria, the Coptic Church of Egypt and the Church of Ethiopia, which share with the Catholic Church a common origin and the doctrinal and spiritual heritage of the great Fathers and Saints, not only of their own land, but of all the early Church. They have laboured much and suffered much to keep the Christian name alive in Africa through all the vicissitudes of history' ('Attamen, dum veterum Africae christianae laudum redintegramus memoriam, eas impensa prosequi observantia placet Ecclesias, quibus haud plena utimur communione: Ecclesiam dicimus Graecam Alexandrini Patriarchatus, Ecclesiam Coptam Aegypti et Ecclesiam Aethiopicam. Ipsae enim communes cum catholica Ecclesia et doctrinam et spirituales disciplinas hereditarias habent a magnis Patribus sanctisque viris, qui non modo ad earum regiones, sed ad universam etiam Ecclesiam antiquam pertinent. Huc accedit quod tot egregia opera patrauerunt durasque acerbitates perpessae sunt, ne umquam per varietatem temporum christianum nomen in Africa restingeretur.') This passage is part of an extended quotation from Bl Pope Paul VI, *motu proprio Africae terrarium* (1967).

8. *Positio* 21: *The Extraordinary Form and the Eastern Churches*.

9. Its formal name is 'Legio Maria of African Church Mission'. Founded in the early 1960s among the Luo of Kenya, it has more than a million adherents today.

10. Notably, Tanzania, Uganda, Rwanda, Burundi, the Democratic Republic of the Congo, and Ethiopia.

11. See Matthew Kustenbauder "Believing in the Black Messiah: The Legio Maria Church in an African Christian Landscape" *Nova Religio: The*

Journal of Alternative and Emergent Religions Vol. 13, Issue 1 (2009) pp11–40, p14: 'The material elements of Roman Catholic Christianity—so easily recognized by Western observers in the flowing robes, substantial rosaries and Latin Mass of Legio Maria's followers—remain intact only insofar as they have helped Legios reframe Christian faith within their own cultural complex'.

12. *Africae munus* 11; cf. *Message of the Synod* 15: 'But the culture which gave its identity to our people is in serious crisis. On the eve of the 21st century when our identity is being crushed in the mortar of a merciless chain of events, the fundamental need is for prophets to arise and speak in the name of God of hope for the creation of a new identity.'

13. Cf. *Ecclesia in Africa* 59: 'On several occasions the Synod Fathers stressed the particular importance for evangelization of inculturation, the process by which "catechesis 'takes flesh' in the various cultures".' ('Crebrius extulerunt synodales Patres momentum praecipuum quod habet in ipsa evangelizatione insertio in culturam: processus nempe quo catechetica institutio diversis in culturis veluti *concorporatur*.') This passage quotes Pope St John Paul II *Catechesi Tradendae*, 53.

14. In many ways the Church's role has been to help local cultures withstand potentially destructive outside influences, notably by making possible permanent records of important literature and music, and opening up new avenues of art and architecture for the expression of local cultural ideas. Examples would be the preservation of the native vernacular poetry of the British Isles and Scandinavia, and the native artistic traditions particularly of the Irish. These cultural monuments from the early Middle Ages continue to be regarded as foundational to the distinct cultural traditions of these countries to this day. In a different way, the Church made possible the outstanding and unique contribution to the Baroque style of architecture in Latin America.

simultaneous cultural, political, and religious transformation of Africa in the colonial period tends to obscure the application of this generalisation to Africa, but it must be insisted upon, and the demand for ‘inculturation’ must be seen in this context. As Bl. Pope Paul VI expressed it:

For since Christ’s teaching and redemption fulfils, renews and perfects all the good things innate in men’s traditional behaviour, it follows that an African man, when initiated into the Christian religion, is by no means forced to repudiate himself; instead, he takes up again “in spirit and in truth” (John 4.24) the ancient strengths of his people.¹⁵

10. The question is complicated, however, by the opposing forces of syncretism and Evangelical Protestantism, the latter tending to reject all traces of African culture. Syncretistic cults and Evangelical congregations are common in Africa and spread readily, with opposite critiques of the Catholic Church.

11. This situation magnifies the importance of discernment in inculturation, an issue given repeated stress laid by the Papal Magisterium.¹⁶ Indiscreet inculturation has on occasion led to liturgical abuses¹⁷ and church buildings unworthy of the liturgy.¹⁸

12. Inculturation takes place best in the context of a stable liturgy which, while clearly distinct from pagan worship, still appeals to authentic

African religious sensibilities. In this context it is not problematic, for example, to permit important African practices such as the bride price, or the use of indigenous names, contrary to the forces which would see the rejection of such things as necessary for a rejection of paganism itself.¹⁹

13. A related point stressed by the Papal Magisterium is the problem of superstition, witchcraft, and the fear of hostile spirits, which can be found in traditional African religion, and cannot easily be excluded from young Christian communities.²⁰ The Extraordinary Form, especially through the blessings of the Roman Ritual, has the effect of really protecting the faithful, as well as calming the minds of the superstitious. This liturgical tradition developed over time in a society that was itself prey to superstition and witchcraft, both real and imagined, and reflects the wisdom of the Church in dealing with it.²¹

Linguistic Pluralism in Africa

14. The reality of vernacular liturgy in Africa for a great number of Africans is liturgy not in their mother tongue, but in a second language, often the former colonial language or, in East Africa, Swahili.²² The enormous number of languages in Africa—Nigeria alone has 500 language groups—means that it is impossible either to produce Missals in all languages,²³ or to provide priests who would be able to use such Missals.

15. Bl. Pope Paul VI *Motu Proprio Africae terrarum* (1967) 14: ‘Cum enim Christi doctrina et redemptio omnia compleat, renovet et perficiat bona, in traditis hominum moribus insita, Africanus idcirco homo, dum christianis sacris initiatur, non cogitur quidem semetipsum repudiare, sed veteres suae gentis virtutes in spiritu et veritate (John 4:24) resumit.’ (English translation by RPD.)

16. See Pope Benedict XVI *Africae munus* 37: ‘The Holy Spirit enables the Gospel to permeate all cultures, without becoming subservient to any. Bishops should be vigilant over this need for inculturation, respecting the norms established by the Church. By discerning which cultural elements and traditions are contrary to the Gospel, they will be able to separate the good seed from the weeds (cf. Mt 13:26).’ Cf. Bl. Pope Paul VI *Africae terrarum* 8.

17. *Africae munus* 153: ‘I exhort the whole Church in Africa to show particular care for the celebration of the Eucharist, memorial of the sacrifice of Christ Jesus, sign of unity and bond of charity, paschal banquet and pledge of eternal life. The Eucharist should be celebrated with dignity and beauty, in compliance with the established norms.’

18. *Africae munus* 154: ‘There is also a need to ensure that the architecture of these sacred edifices is worthy of the mystery they celebrate and in conformity with ecclesiastical legislation and local style.’

19. See Bujo *op. cit.* p44-47. Although Bujo appears to wish to extend the Church’s embrace of African culture to polygamy and the use of invalid matter for the Mass, his list of things lost in Christianisation include indigenous names, knowledge of medicinal plants, drumming, art, and all manner of customs surrounding hunting and life events.

20. *Africae munus* 93: ‘Witchcraft, which is based on the traditional religions, is currently experiencing a certain revival. Old fears are re-surfacing and creating paralyzing bonds of subjection. Anxiety over health, well-being, children, the climate, and protection from evil spirits at times lead people to have recourse to practices of traditional African religions that are incompatible with Christian teaching. The problem of “dual affiliation” – to Christianity and to the traditional African religions – remains a challenge.’

21. Pope Benedict XVI in his *Letter to Bishops* accompanying the *Motu Proprio Summorum Pontificum* (2007) notes the ‘sacrality’ of the Extraordinary Form.

22. Although used and understood by many more, only 15 million Africans speak Swahili as a mother tongue.

23. The bishops discussed the project of translating the Scriptures into all African languages in Message 18; the problem of finding a suitable sacred register of each language for the liturgy is underlined by Congregation for Divine Worship Instruction *Liturgiam authenticam*

In South Africa, for example, only four of the nine official indigenous languages are used for the Catholic liturgy;²⁴ in Kenya, a country of 69 languages, only English and Swahili are used.

15. Even if this obstacle could be surmounted, many urban parishes are home to the speakers of many languages, which may include those of migrants or refugees from other countries. The limitations on time and clergy mean that, again, a formal or informal *lingua franca* has to be employed.

16. The practical result is a very widespread use of the former colonial languages in the liturgy, and a concomitant increase in those languages' perceived prestige. Latin has the virtue of not only not belonging to any particular tribe,²⁵ but also of not being the language of any colonial power, or of contemporary European or American cultural influence. As Pope St John XXIII expressed it:

Of its very nature Latin is most suitable for promoting every culture among diverse peoples, for it gives no rise to jealousies, it does not favour any one group, but presents itself with equal impartiality, gracious and friendly to all.²⁶

17. One consequence of Africa's linguistic pluralism is a willingness among Africans to learn new languages; having a second or third language is commonplace even among the

less educated. The willingness to learn new languages in no way excludes Latin, when Latin is given a place in the liturgy.

Prospects for the Extraordinary Form in Africa

18. The Extraordinary Form has only a limited availability in Africa today.²⁷ In Africa as elsewhere there is a difficulty in training sufficient numbers of priests to celebrate the Extraordinary Form. Another factor has been a strong concern for unity with the Holy See among African Catholics, during the long period in which the legal status of the former liturgical books was unclear. Now this has been clarified, attitudes can begin to change.

19. It is now a matter for African bishops, and religious orders active in Africa, to ensure that the 'riches which have developed in the Church's faith and prayer'²⁸ are available to African Catholics, as they should be to all Catholics. The circumstances of the Church in Africa should not make us hesitate to offer this treasure there, but encourage us to promote it as much as possible. As the Extraordinary Form played its part in the evangelisation of Africa in the past, so it can continue to nourish the spiritual lives of African Catholics today.



(2001) 21: Referring to 'translations intended for peoples recently brought to the Christian Faith', it warns: 'In particular, caution should be exercised in introducing words drawn from non-Christian religions.'

24. In Johannesburg (a metropolis of 6 million, and including speakers of all the official languages) at very most three of these languages would be used. It should be noted that the Church in South Africa is incomparably better-resourced than in other African countries. In busy multi-lingual city parishes even the most important indigenous languages tend to have the less convenient time-slots for Mass.

25. *Ecclesia in Africa* 49: 'It has been rightly noted that, within the borders left behind by the colonial powers, the co-existence of ethnic groups with different traditions, languages, and even religions often meets obstacles arising from serious mutual hostility. "Tribal oppositions at times endanger if not peace, at least the pursuit of the common good of the society. They also create difficulties for the life of the Churches and the acceptance of Pastors from other ethnic groups". This is why the Church in Africa feels challenged by the specific responsibility of healing these divisions.' ('Merito sane dictum est intra fines qui ex colonis regiminibus manarunt, translaticiarum consuetudinum, sermonum et etiam religionum diversarum coniunctam existentiam saepe ob mutuas contentiones impedimento esse. "Tribuum dissentiones in discrimen vocant, si non pacem, in universum societatis saltem bonum commune adipiscendum, atque difficultates quoque afferunt Ecclesiarum vitae necnon aliarum stirpium pastoribus recipiendis") The passage quotes a document of the Pontifical

Commission *Iustitia et Pax I pregiudizi razziali. La Chiesa di fronte al razzismo*, (1988).

26. Pope St John XXIII Apostolic Constitution *Veterum Sapientia* (1962)
3. 'Suae enim sponte naturae lingua Latina ad provehendum apud populos quoslibet omnem humanitatis cultum est peraccommodata: cum invidiam non commoveat, singulis gentibus se aequabilem praestet, nullius partibus faveat, omnibus postremo sit grata et amica.'

27. The Institute of Christ the King has an apostolate in the Diocese of Mouila in Gabon, and the Fraternity of St Peter one in the diocese of Orlu in Nigeria. The EF is available in a number of places in South Africa thanks to the work of Una Voce South Africa. The website 'Wikimissa' also lists provision by diocesan clergy in Natitingou, Benin, and Libreville, Gabon. Other countries are served by the SSPX (which also has a presence in some of the countries already mentioned): namely Bujumbura, Burundi; Yaounde and Douala, Cameroon; Accra, Ghana; Mauritius; Nairobi and other locations in Kenya; La Reunion; Arivonimamo, Madagascar; Omaruru and Windhoek, Namibia; Kampala and other locations in Uganda; Dar es Salaam, Tanzania; Mansa, Zambia; and Harare and Tafara, Zimbabwe. Source: <http://honneurs.free.fr/Wikini/wakka.php?wiki=Afrique> (accessed 20th April 2015).

6. Pope Benedict XVI, Meeting with the Representatives of Science, Regensburg, 12 September 2006

28. Pope Benedict XVI *Letter to Bishops* (2007) accompanying the Motu Proprio *Summorum Pontificum*

Reflections on the Jordan Peterson Phenomenon

by Joseph Shaw

At least in the English-speaking world, Jordan Peterson, a Canadian psychology professor, is indeed a phenomenon, on Twitter, on YouTube, and with his books, particularly his recent, popular, *12 Rules for Life*. Sometimes these things are shortlived but Peterson is, at least by social media standards, an intellectual heavyweight, which I think will give him greater staying power. In any case, he is influencing a lot of people, and I think that over the next decade we will increasingly encounter young people, particularly men, who have been influenced by him. It's really that which motivates me to write. So what is it all about?



There is a practical and a theoretical aspect to his work. The practical stuff is about how self-discipline and an aspiration to objective value is necessary to have a decent life, in combination with a refusal to go along with a number of politically correct ideas. This is underpinned by the theoretical aspect of his thinking. What I've seen of this can be summarised, very crudely, as 'Jung meets evolutionary biology', and it is this which I want to talk about here.

Jungians take mythology and religion very seriously as psychological phenomena: they regard mythical and religious stories and world-views as embedding deep truths about human traits and the human condition. [This YouTube video](#) of Peterson's about the Easter message shows how he does it. Thus, human socialisation involves establishing a reputation for generosity and engaging in reciprocity, and this can be taken to a higher level in sacrificing things in the present for the future. This can in turn be represented in terms of sacrificing things for the sake God, in the hope that God will be good to us in the future. This kind of psychologising interpretation can be applied across the Bible and indeed to other religious traditions.

The dangers with this should be obvious. It is simply indifferent to the historical basis of the stories. It equally says nothing about

the metaphysical reality of the actors in these stories: i.e., whether God actually exists. It represents an open invitation to distort the Christian message for the sake of shoe-horning it into a favoured psychological theory: Jung himself famously interpreted the newly-proclaimed Dogma of the Assumption as raising Our Lady to membership of the Blessed Trinity. And it consistently leaves out the operation of grace: as Alastair Roberts points out, it is

Pelagian. Unless you commit yourself to God being a real actor in the human story, you can't expect Him to intervene to help you out, even in the subtlest ways.

On the other hand, it is nice to hear someone talking about Biblical ideas with interest and respect, and by no means is all of the genuine message lost in Peterson's retelling. The mere fact that the Bible is being brought into the conversation is a huge opportunity for the Church, and we must be ready to engage with the interest Peterson arouses and correct what needs to be corrected. One of the interesting aspects of this is that Peterson's quest for his own brand of psychological insights leads him away from a historical-critical or liberal interpretation. Thus, when God asks Abraham to sacrifice Isaac, Peterson is not concerned to explain this away or ignore it. He says, rather: well, the real world is like that, isn't it? Sometimes you have to sacrifice what you are most attached to.

What Peterson is doing goes back to Kant, who looked for moral allegories in Scripture. Christ is the 'Ideal Man' and so on. Kant's approach influenced the liberal tradition of interpretation which claims that brotherly love and the Golden Rule comprise the 'real message' of Jesus, and not any of that stuff about being God or sacrificial offerings. Peterson's interpretation is different, because his own moral outlook is different: and maybe because he's a bit more sensitive towards the authentic message of the Bible.

The Jungian stuff is, of course, also far from

new, and one thing readers should be aware of is the weaknesses of Jungianism as a psychological model. Jung's standards of clinical research were abysmal, and if Freud's conclusions were sped by his cocaine habit, Jung tried to confirm his conclusions by dabbling in the occult. Both Freud and Jung made the fatal error of assuming that other people's psychologies were like their own, as Dr Pravin Thevasathan has pointed out in his [CTS booklet on mental health](#).

Again, Modern students of mythology are prone to dismiss the whole world of psychological interpretation, which includes J. G. Frazer's *Golden Bough*, Joseph Campbell, T.S. Eliot, and Robert Bly, as being too dependent on selective reading and wishful thinking: they only find patterns by ignoring the bits which don't fit. The putative psychological insights, of course, must stand or fall on their own merits.

A related weakness of Jung is the theory of the collective unconscious. This is the idea that we all have similar or identical ideas at the backs of our minds, of the king and the witch and the mother and the dragon and what not, and it is not that these derive from experience and story-telling, but that the experience and story-telling are explained in large part by these 'archetypes' already in our minds. Put explicitly this sounds pretty ludicrous, and so indeed it is. It ignores cultural differences, for one thing; more fundamentally, there is no mechanism for such ideas to be passed on from one generation to another, except by teaching.

To hear Peterson and other Jungians talking about first the development and then the mysterious passing on of complex cultural artifacts, such as the idea of the hero, is ultimately to listen to a fairy-tale.

But here, Peterson hopes, evolutionary biology can come to the rescue, at least in some part, by its claim that patterns of behaviour, as well as the length of our legs or the size of our brains, have been honed and developed by the demands of survival over thousands of generations. At this point Catholic readers shouldn't be too frightened off by the idea of the evolution of human nature, problematic though that can certainly be, because the role this idea has in

the argument for present purposes is simply to reaffirm that there is such a thing as human nature. People are not just organic machines which can be programmed in infinitely many ways. No: we have instincts and aspirations built in, and there are therefore certain ways of living which work, which lead to happy individuals and communities, and others which just don't. Among the ways of living which are simply hard-wired into human nature, on this view, are some pretty old-fashioned thoughts about gender roles and - a particular theme of Peterson - social hierarchy.

So Peterson's Jungian psychology, turbo-charged with evolutionary psychology, is a friend of social conservatism. It reaffirms the importance of the stories, myths and rituals of our religion and culture. It underpins traditional models of the family and society. It teaches that traditional morality, self-restraint and self-sacrifice have value. In all cases the value these things are said to have is ultimately value for the self: for mental health, for happiness. One could see it as a kind of Aristotelianism, a civilised morality of virtue and happiness. All the time, the truth of our religious claims is left hanging. Peterson is an agnostic. But worse than that, the Jungian and other influences he exhibits prompt him to place meaning ahead of the outside world. Meaning is imposed on reality: this isn't subjectivism, however, because we are all imposing the same meaning, or at least something sufficiently similar, because of our shared human nature/ Jungian archetypes/ evolutionary behaviour patterns.

Ultimately, Peterson and his disciples are trapped in a universe whose meaningfulness is, or could very easily be, the product of collective fantasy, perhaps driven by the imperatives of the evolutionary struggle. This may seem preferable to a universe whose lack of meaning is laid starkly bare, as it is for too many young people growing up without religion or culture. But it is a lot closer to it than may at first be apparent.



Darío Cardinal Castrillón Hoyos

A Personal reflection from the FIUV

In the decades of struggle after the Second Vatican Council for the preservation of the ancient and venerable liturgy of the Church, the International Federation Una Voce had few friends in Rome: His Eminence Darío Cardinal Castrillón Hoyos was not only a true friend, he was also in a position of authority to help us. Perhaps it was a case of divine intervention when he was appointed president of the Pontifical Commission Ecclesia Dei on 13th April 2000.

Less than five months later, on 4 September 2000, members of the Federation and Pro Missa Tridentina (of Germany) were granted an audience by His Eminence in the office of the Congregation for the Clergy. On behalf of the delegation, the International President, Michael Davies, congratulated the Cardinal on his appointment and said that they had received great encouragement from his interview with the Austrian journal Profil in which he had stated:

We must see that people who prefer the old rite of the Church do not do anything bad. Is it a problem to permit today again the Latin Mass which was for so long a time the standard? I believe these people are concerned for the holy, the Mystery of the Mass and respect for customs. Why don't we give thus the liberty to celebrate the Mass in such a way?

His Eminence was asked whether it might be possible to implement the recommendation of the 1986 Commission of Cardinals that any priest wishing to celebrate Mass in Latin should be free to choose between the Missals of 1962 and 1970. He was informed that the members of the FIUV wished that celebrations according to the 1962 Missal be carried out in accordance with the rubrics of that Missal. The Cardinal took careful note of all the points made to him, and during his very detailed reply he stated that he considered the Missal of St Pius V to be a great treasure of the Church, and that it attracted young people not primarily for the



use of the Latin language but for the sense of mystery that it imparts. He assured those present that he would contact bishops who declined to permit Mass according to the 1962 Missal, and that he could see no reason why the use of all the liturgical books in use in 1962 should not be granted. During the meeting, a staff member of the PCED mentioned something about the Commission issuing a document about incorporating subsequent developments such as Communion in the hand or the modifications made in the 1965 Missal. It appeared that this was the first His Eminence had heard about it.

The possibility of a document emanating from the Commission authorising the introduction of such modifications so alarmed the delegates that Michael Davies wrote to Cardinal Castrillón Hoyos assuring him that nothing but harm could come from a general authorisation for such practices. He received a very lengthy reply stating that the Commission intended to publish in due course a document detailing these adaptations and that where Communion in the hand was concerned any of the faithful

present at a celebration of Mass according to the 1962 Missal could not be forbidden to receive in the hand if they so desired. This initial exchange led to a lengthy correspondence over a period of some months and His Eminence was not pleased with some of the FIUV statements. It was a difficult period in the Federation's relationship with the new President of the Commission. On 13th March 2001 the Federation and Pro Missa Tridentina reiterated their position regarding the new Calendar and the new Lectionary and emphasised that they were completely satisfied with those of 1962. No reply was received to this letter but what was significant was that the PCED made no further mention of the project and, in a talk in Chicago later in the year an official of the Commission stated that the idea had been dropped.

On 24th May 2003 Cardinal Castrillón Hoyos celebrated a Solemn Pontifical Mass in the Basilica of St Mary Major with five cardinals in attendance. The Basilica was full to capacity with estimates of three thousand pilgrims who had arrived from various parts of the world for this momentous occasion. A letter from the Secretary of State Cardinal Angelo Sodano was read in which he welcomed the pilgrims in the name of the Holy Father who gave his blessings to those present.

The Cardinal's homily contained very important statements. He emphasised that the rite of St. Pius V could not be considered abolished and the Holy Father had recognised the legitimacy of those who remained attached to the previous normative rite. He quoted from the Introduction of the Constitution on the Sacred Liturgy which states that Holy Mother Church holds all lawfully recognized rites to be of equal right and dignity; that she wishes to preserve them in the future and to foster them in every way. For that reason, he said, the old Roman rite preserves its place in the Church within the multiplicity of Catholic rites, both Latin and Oriental.

The celebration of this Mass by the Prefect of the Congregation for the Clergy was a statement of intent about the place of the traditional liturgy in the Church. His Eminence

demonstrated that the traditional rite had never been abolished and remained a valid rite of the Church. At the XVI General Assembly in Rome on 12th October, the founding President, Dr Eric de Saventem said that the words of Cardinal Castrillón Hoyos in his homily in St Mary Major had given the Federation a new horizon when he cited, verbatim, article 4 of the Constitution on the Liturgy which gives equal right and honour to all legitimate rites. The Federation had used that article in its correspondence with Rome for thirty years but were told constantly that it referred to the oriental rites but His Eminence corrected that misapprehension by linking it specifically with the old Latin rite. Dr de Saventem had asked in Rome whether the Cardinal had checked it out beforehand with the Pope but was told that it was unlikely because he was a man who worked spontaneously. Despite the best intentions of the liturgical establishment to play down these words they had been published and were in the public domain. It was clear at that point that the landscape changed dramatically for the better for those in the traditional movement. From then on the representatives of the FIUV were always welcomed by His Eminence who was always pleased to receive them.

When he retired from the Congregation for the Clergy in 2006 he was able to devote his time to the work of the Ecclesia Dei Commission and took a keen interest in the work of its members around the world. On 4th March 2009 he wrote to the President of the FIUV and said:

I am pleased to learn of the initiative of the Latin Mass Society in sponsoring a course for the training of priests in the celebration of the extraordinary form of the Mass of the Roman Rite in the north of England. I am well aware of the courses which were offered in 2007 and 2008 at Merton College in Oxford and the excellent results of these sessions. I am particularly pleased to know that the course planned for the month of April will be held at Ushaw College, a distinguished seminary which has served the dioceses of northern England for over 200 years. My hope

is that the course at Ushaw College will be a further step in the implementation of the *Motu Proprio Summorum Pontificum* and will thus manifest our Holy Father's conviction that 'the two forms of the usage of the Roman Rite can be mutually enriching'.

On the occasion of His Eminence's retirement from the Ecclesia Dei Commission in July 2009 a number of Federation members, through the President, sent messages of gratitude for the charity and compassion he had shown during his presidency. Included in the messages was a personal reflection from His Excellency Dr Helmut Ruckriegel of Una Voce Germany.

In January 2001 when in Rome I was alarmed to learn that in the lower echelons of the Ecclesia Dei Commission plans were under way to 'harmonise' the old and the new rite of the Mass by introducing into the classical form such innovations as Communion into the hand and other foreign elements which would have been destructive.

When I informed Joseph Cardinal Ratzinger he instructed me to go straight to His Eminence Cardinal Castrillón Hoyos, the Commission President, and inform him accordingly ("tell him we are old friends, and if he doesn't believe you, he should call me on the telephone"). Cardinal Ratzinger dismissed me with the assurance that he would see to it that such plans did not materialise.

After some difficulty in establishing communication with Cardinal Castrillón Hoyos I was able to deliver my message. A few days later, when I had returned to Germany, I heard in the news that Cardinal Ratzinger had himself become a member of the Commission.

Next to Pope Benedict XVI, it is to Cardinal Castrillón Hoyos that the Church is most indebted that the Mass of Old has, in its 'extraordinary' form, again taken its rightful place, and that a grievous injustice has been corrected. After Augustin Cardinal Mayer, the first president of the Ecclesia Dei Commission, it was our now departing

president Cardinal Castrillón Hoyos whose heart, from the moment he was appointed, beat for the noble aim of sacred Tradition. We are deeply indebted to him and will not forget his valour against so many odds, and we are sure that his name will go down into the liturgical history of the Church because of his invaluable service.

In 2010 there was some adverse publicity surrounding Cardinal Castrillón Hoyos which culminated in a widely-publicised withdrawal from celebrating the Mass at the national shrine in the USA. The Federation President wrote to His Eminence to express his support and he replied:

Dear Mr President,

I greatly appreciate the beautiful letter of friendship and support that you addressed to me. I truly consider you and all the members of UNA VOCE as my friends. The love for the Church and an industrious respect for the Holy Tradition is a link of union between us. In them we recognise the perpetual salvific action of the Holy Ghost.

It was this regard for the work of the FIUV that led His Eminence to celebrate Mass for the members in the Blessed Sacrament Chapel of St Peter's on the occasion of its XX General Assembly in Rome on 5th November 2011. This was the first traditional Mass to be celebrated in St Peter's by a cardinal since the Second Vatican Council. In his homily he said:

I am truly glad to be here among you to express profound thanks to the Divine Providence that never fails to succour His children who hopefully invoke Him. At the same time we show our sincere gratitude to our beloved Holy Father Benedict XVI who, by his far-sighted pastoral solicitude, has given back to the universal Church the sacred Gregorian Rite, with a renewed blooming after years of oblivion.

During the years of his retirement the leadership of the FIUV kept in regular contact with His Eminence; something he greatly appreciated.

Following the publication of his book about the history of the Federation, former president Leo Darroch, sent a copy to Cardinal Castrillón Hoyos. He hoped that His Eminence would find the accounts an accurate record of events. In a reply dated 28th November 2017 he said:

Thank you for your very interesting publication on the history of the International Federation Una Voce. The work of your movement, not without difficulty but with great tenacity, has greatly helped the rediscovery of the liturgical treasure of the Holy Church as well as the increase of stable celebrations according to the Gregorian liturgy.

For my part I thank the Lord and His Most Holy Mother for having wanted me as an

instrument to collaborate on this work in the institutional setting, always in the spirit of fidelity to the Roman Pontiff.

In this brief response, His Eminence praised the work of all those in the Una Voce movement who have struggled against all odds to save and foster the liturgical traditions of the Church and expressed his gratitude that he was able to collaborate in this great work. We, in our turn, were blessed with having such a true and courageous friend in Rome.

May the angels lead him into paradise and may the saints rejoice at his coming.

Requiem aeternam dona ei, Domine. Et lux perpetua luceat ei.



Cardinal Castrillón Hoyos celebrating Mass in the Blessed Sacrament Chapel of St Peter's Basilica on the occasion of the 20th General Assembly of FIUV in November 2011.

To see more photos of the Mass, roll the mouse cursor along the red arrow track (works in Adobe Acrobat and Adobe Viewer).

LATIN MASS SOCIETY IN IRELAND

by John Briody, President of the [Latin Mass Society, Ireland](#)

The Latin Mass Society took part in a vigil of adoration on Croagh Patrick for the protection of life in Ireland and the retention of the Eighth Amendment to the Constitution in the referendum. Our vigil was part of the Forty Days and Nights initiative on top of Croagh Patrick which follows in the footsteps of Saint Patrick.

Seven people remained in a vigil of adoration, reparation, penance and petition on the summit of Croagh Patrick, from 3pm on Wednesday, May 16 to 3pm on Thursday, May 17.

Low Mass was celebrated on Wednesday evening and the Divine Office was chanted throughout the night despite the biting chill.

Twenty more people crammed into the little church for the celebration of a Sung Latin Mass (of Saint Patrick) on Thursday at 1pm.

At the base of the holy mountain, there were also Latin Masses and Devotions led by Fr. Michael Anthony Buckley (Cork and Ross) in St Patrick's Church Lecanvey, from Tuesday, May 15 through to Friday, May 18 for those who preferred not to climb to the summit.



The vigil of adoration of Croagh Patrick

To see more photos of the adoration vigil, roll the mouse cursor along the red arrow track (works in Adobe Acrobat and Adobe Viewer).

CARDINAL BURKE'S VISIT TO SCOTLAND

by Fred Stone

In April, I made my customary Spring visit to The Fraternity of St. Peter at Wigratzbad in Bavaria. As always, the community expressed great interest in the work of Una Voce Scotland. An interesting point of discussion raised by one of the British seminarians was whether or not there had been any long term benefits arising from the [visit of Cardinal Burke](#) to the parish of The Immaculate Heart of Mary in Glasgow in 2017. The conversation centred on the question of whether or not there had been any substantive benefits to the parish in terms of the provision of and interest in The Traditional Mass and for the wider life of the parish. Since April actually marked the fifth month since the Cardinal's visit, perhaps it was indeed a good time to assess the matters raised by the seminarian. Was the Cardinal's visit merely a superficial exercise in liturgical confectionery froth or did it have a more profound and lasting dimension? Any consideration of the facts demonstrates that the latter is indeed very much the case. First of all, the number of Masses being said in the parish has increased. The Mass is now celebrated on six days of the week and sometimes

seven days in the week. Another interesting fact in terms of the number of celebrations per week of the Old Rite is how there came to be two Masses celebrated on Sundays instead of the one Mass inaugurated by Fr. Morris about eighteen months ago. Father asked parishioners for suggestions as to how the attendance at Sunday Mass might be increased. 75% of the congregation at the 11.30am Mass suggested changing it from the Novus Ordo to the Traditional Mass. This Father did. The attendance promptly quadrupled! In addition to an increased congregation, the celebration has attracted a truly outstanding choir comprising both professional musicians and highly experienced amateurs who sing chant and polyphony of the highest quality, Father has also gathered a team of young and enthusiastic altar servers who serve all his Masses throughout the week as well as the Sunday 11.30am Mass. We can, therefore, see immediately the benefit which has accrued to the parish as a result of the Cardinal's visit- an increase in the number of Masses being celebrated, an enthusiasm amongst parishioners for the traditional liturgy, increased attendance and, consequently, increased parish income,



high quality of singing and serving and an overall dynamism and vitality in the parish. Because of the quality of the liturgies and Father's magnificent collection of vestments and artefacts for the celebration of the Old Rite, Immaculate Heart of Mary church is known to some as the basilica of Balornock- with good reason!

In addition to all this, there have been several other traditional liturgies- Sunday Vespers, Complines, weddings, baptisms and churcing of mothers, adult First Holy Communions and soon to be with Archbishop Tartaglia's permission, an adult confirmation by Bishop Schneider- all in the Old Rite. There are Catechesis Classes held every Saturday morning and there have been a number of adult converts. The Archbishop congratulated Fr. Morris on these successes and expressed his pleasure at the increased graces coming to the parish with all these spiritual developments.

With so many younger people coming to the parish, attracted by the traditional liturgy, a Young Catholics Group has been established. Various spiritual activities have been organised including a Retreat conducted by Fr. Mann who celebrates the Traditional Mass every Sunday and Holyday, talks and discussions in the parish hall and religious films in the parish hall to which even the less young were made welcome! It is intended to organise a week long retreat for the group in the autumn.

More broadly within the parish, the traditional singers and servers have contributed much to show our gratitude to Father and to the parishioners. We have taken part in the Corpus Christi and May Crowning processions, the Parish 40 Hours, Holy Week liturgies and other parish events. Every Sunday evening during Lent and Advent, there are 'Learn Through Lent' talk with excellent speakers and Advent related spiritual events, all of which are well attended. Also, our online presence is bringing new folk and the YouTube videos brings the beauty of the liturgy to those who cannot travel to attend.

The pattern, then, to emerge is one of dynamism and vitality where the traditional liturgy has demonstrated its ability to impart strength and to draw people to itself. It is indeed, as Michael Davies said, "the Mass that would not die" On the basis of the above evidence, I was, therefore, able to reassure our seminarian friend that Cardinal Burke's visit had indeed had a profound and highly rewarding dimension.

Let's hope for more of the same from Bishop Schneider's visit.



MASS AT ST TEILO'S CHURCH, CARDIFF, WALES

by Fr Sebastian Jones, Cardiff University Chaplain

The annual Mass at St Teilo's Church at St Fagan's National Museum of History in Cardiff has become a calendar fixture. It is a pilgrimage of sorts for Cardiff University alumni, staff and students.

The Mass at St Teilo's church presents challenges to the museum curators and conservators whose professional experience is at its best when facilitating historical re-enactments or pageant groups. The museum promotes the church in terms of its replica wall paintings and sanctuary furnishings: their significance being referenced as one might cave paintings or hieroglyphs. Curators are more comfortable with the curious visitors' sniggers or winces at the Tudor Catholic artistic representations of the consequences of sin; of rejecting the Commandments, and the presentations of the miracles, or the Passion of Christ. There is no explanation of the walls catechetical purpose.

The museum staff are quite understandably unfamiliar with our energetic Catholic

congregation who being conversant with, and at ease in a church whose artistic representations are of Pre-Reformation Catholic Wales, don't view them as archaeology but theology. The gentle praying of the rosary and rattle of the thurible's chains within the rood screen, while our scholars nervously mouth the Mass music, not only creates a uniquely Catholic frisson but a synergy between people and place: it could be mistaken for taking possession (one suspects from the ill-ease of the curators that they would be happier speaking to tourists in a church white washed, hassock-filled, musty, bearing royal and noble insignia; a pretty mausoleum or a village's "repository for memories" rather than confront this building's energetic pictorial representations and architectural designs proclaiming the Catholic Faith).

The Holy Sacrifice of the Mass connects our congregation to this otherwise typical pre-Reformation church with its original purpose. For the duration of the Mass this expertly re-



created museum piece, whose original wall paintings are safely locked away from the veneration of modern pilgrims and the pious, come alive.

It soon becomes apparent to Catholics as the moment for the Mass approaches that this building is now a setting like no other at St Fagan's National Museum of History. It is not a stage or exhibit but has become as it were a real church as conceived of and originally intended.

This Chaplaincy Mass affords our students and alumni an opportunity to experience the Mass in a church as it might have appeared across Britain prior to the spiral of schism, heresy, sacrilege, iconoclasm and the almost complete removal of the Mass from the Welsh psyche. This annual visit is not to turn the clocks back, or repossess what has been irrevocably alienated from Catholics or destroyed by reformers, but rather to expose our students to the reality that the Mass alone is the unbroken golden thread that transcends all the cultural destruction and doctrinal confusion that litters our national landscape and place names.

The Chaplaincy's Musical Director, Tomos Watkins, has understood well the requirement that, while some members of the University Chaplaincy Choir are students at the Cardiff University School of Music or the Royal Welsh College of Music and Drama and are singers accustomed to performing sacred music even in chapels, churches and cathedrals, their purpose at the University Chaplaincy is always to strive to be technically excellent but never to give a performance. Their purpose at Mass is to assist the Catholic Chaplaincy in the Church's finest musical tradition in the offering of the Holy Sacrifice of the Mass, the Worship of the Triune God. This is prayer: there will be no applause.

The Mass is the centre of our Chaplaincy's life: liturgically, culturally

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and socially, whether during weekdays or on Sundays the Mass is that golden thread that informs everything the Chaplaincy is. There was a daily opportunity during Advent and Lent and now three times a week and on Sundays to discover the enrichment understood by Pope Benedict XVI when granting the indult. The liturgical life of the Chaplaincy is vibrantly and mutually enriched for being exposed to both forms of the Roman Rite.



Wall painting at St Teilo's Church. Photo by Dr David Woolf
To see more photos roll the mouse cursor along the red arrow track
(works in Adobe Acrobat and Adobe Viewer).

MASS IN THE ARCHDIOCESE OF MUMBAI, INDIA

by Dr Aubyne Savio Fernandes

After Pope Benedict XVI's Motu Proprio was issued in the year 2007, Mumbai diocesan spokesperson Fr Anthony Charanghat issued a press report that the Mass can be celebrated in Latin, subject to prior permission from the Local Ordinary, which contradicted the terms of Motu Proprio. Following this press report we obtained signatures from parishioners and forwarded them to the local ordinary.

The Local Ordinary asked us to search for priests as according to him diocesan priests are not conversant with the Traditional Latin Mass and are uncomfortable with it. Following this request we found three priests who were willing:

Rev Fr Phillip Lobo who is 93 years old and in the clergy retirement home; his younger brother Rev Fr Emilio Lobo who is 90 years old and comes from England to Mumbai on short visits to see his elder brother; and Rev Fr Paul Dsouza who is still an active priest, is diabetic and is 67 years old.

The Bishop gave permission but Fr Paul Dsouza was persecuted by a retired Auxiliary Bishop. We obtained a dispensation however for this active priest by getting written permission. Some of the younger priests who know the Traditional Latin Rite of Mass fear the retired Auxiliary Bishop who persecutes them.

Our efforts with the Pontifical Commission *Ecclesia Dei* have received a negative response. Due to this the Mass of all Ages is in danger of dying out in this part of the globe. The Archdiocese of Mumbai has not provided me with any Mass vestments, missals, Order of the Mass books, etc., etc. I and a few sponsors have paid for these out of our own pockets.

We cannot have a High Mass with Deacon and Subdeacon unless we get two more sets of vestments and altar boy vestments. We also need help with learning to sing Gregorian Chant and playing Pipe organ music to accompany it. I would be highly appreciative if the FIUV could help towards these needs.

The Traditional Latin Mass is held in three parishes in the Archdiocese of Mumbai, of which two are in remote locations:

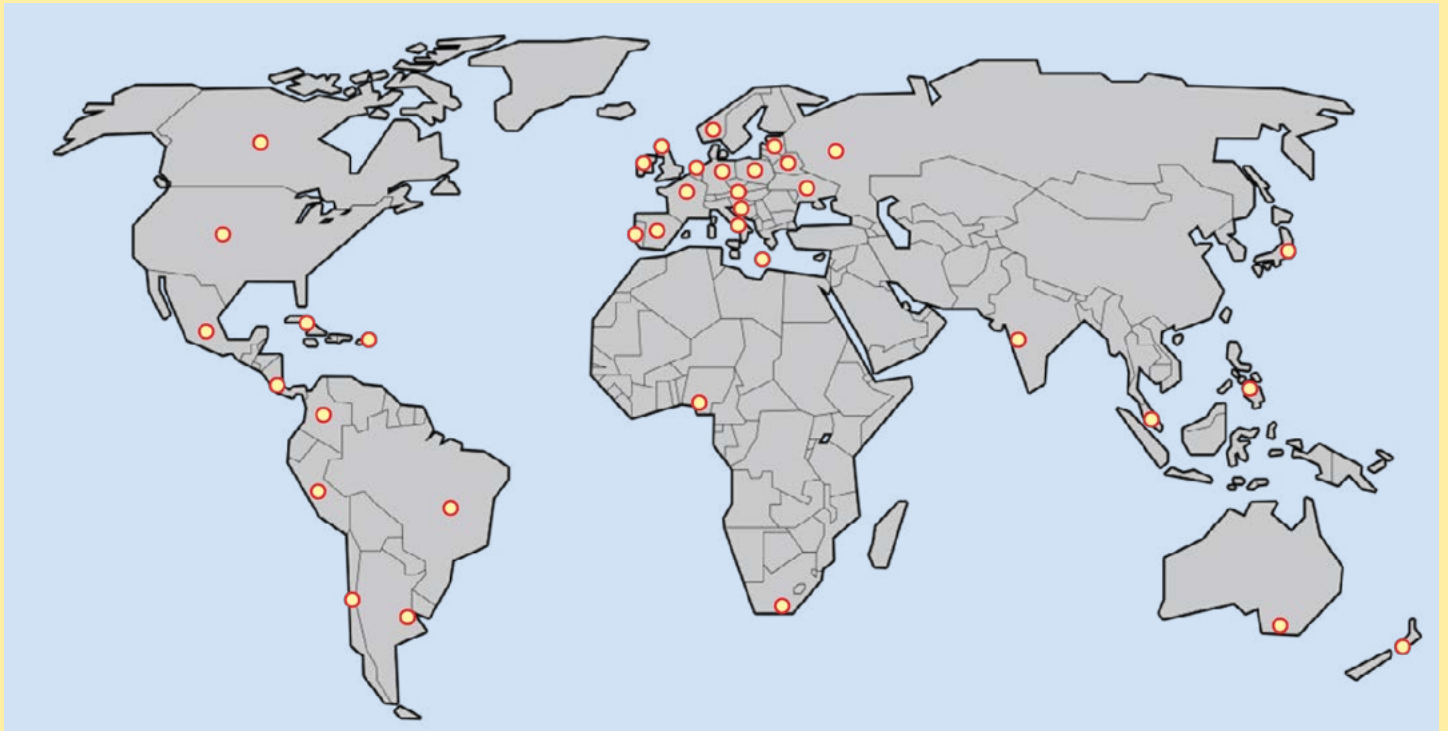
- Our Lady Of Victoria Church in Mahim, on the First Sunday of every month at 11 am. The Celebrant is Fr Paul Dsouza.
- St Anthony's Church in Malad, west Malwani on the Second Sunday of every month at 6.30 pm. Mass is celebrated at the main altar by Fr Paul Dsouza. This is the Mass I attend.
- St Peter's Church at Bandra on the Third Sunday of the month on the third floor.

Readers can contact Dr Fernandes by email: aubyne17@hotmail.com.



The Traditional Latin Mass celebrated by Rev Fr Conrad Saldana
To see more photos of the Mass roll the mouse cursor along the red arrow track (works in Adobe Acrobat and Adobe Viewer).

List of Member Associations of Una Voce



Hover the mouse pointer over the yellow circles to see the local Una Voce Member Association(s).

Argentina

Una Voce Argentina

<https://unavocecba.wordpress.com/>

fedufourq@fibertel.com.ar

Australia

Una Voce Australia

michael.foley@connexcmelbourne.com.au

Austria

Una Voce Austria

<http://www.una-voce-austria.at/startseite/praesident@una-voce-austria.at>

Belarus

Una Voce Albaruthenia

Brazil

Una Voce Natal

<http://unavocenatal.blogspot.co.za/>

unavocenatal@gmail.com

Canada

Una Voce Canada. Vancouver Traditional Mass Society (VTMS)

<http://unavocecanada.org/>

Latin Mass Society of Canada

latinmass.canada@gmail.com

Chile

Magnificat Chile

<http://asociacionliturgicamagnificat.blogspot.co.za/>

Una Voce Casablanca

<http://santabarbaradelareina.blogspot.co.za/>

Colombia

Una Voce Colombia

hanscvw@gmail.com

Costa Rica

Una Voce Costa Rica

presidente@unavocecr.com

Croatia

Društvo za promicanje tradicionalne Mise "Benedictus"

<https://sites.google.com/site/drustvobenedictus/>

Cuba

Una Voce Cuba

asoc.unavocecuba@gmail.com

England and Wales

The Latin Mass Society

<https://lms.org.uk/>

France

Una Voce France

<http://www.unavoce.fr/>

Germany

Una Voce Deutschland

<http://www.una-voce.de/>

Pro Missa Tridentina

<http://pro-missa-tridentina.org/>

India

All India Laity Congress

johnmenezesin@yahoo.com

Ireland

St. Conleth's Catholic Heritage Association

<http://catholicheritage.blogspot.co.za/>

Una Voce Ireland

Latin Mass Society of Ireland

<http://www.latinmassireland.com/>

Italy

Una Voce Italia

<http://www.unavoceitalia.org/>

Inter Multiplices Una Vox

<http://www.unavox.it/>

Coordinamento di Una Voce delle Venezie

<http://www.unavoce-ve.it/>

Japan

Una Voce Japan

<https://uvj.jp/>

Latvia

Una Voce Latvija

<https://unavoce.lv/>

unavocelatvija@inbox.lv

Malaysia

Traditional Latin Mass Society of Malaysia

unavoce.wmalaysia@yahoo.com

Malta

Pro Tridentina (Malta)

<http://pro-tridentina-malta.blogspot.co.za/>

pro.tridentina.malta@gmail.com

Mexico

Una Voce Mexico

http://geocities.ws/unavoce_mexico/

Netherlands

Ecclesia Dei Delft

<http://www.ecclesiadei.nl/>

info@ecclesiadei.nl

New Zealand

Ecclesia Dei Society of New Zealand

<http://ecclesiadei.org.nz/>

Nigeria

Ecclesia Dei Society of Nigeria

tridentinemassnigeria@yahoo.com

Norway

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Peru

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sanpiovperu@hotmail.com

Philippines

Ecclesia Dei Society of St. Joseph

(Philippines)

<http://unavocephilippines.blogspot.co.za/>

Poland

Una Voce Polonia

<http://www.unavocepolonia.pl/>

uvp@unavocepolonia.pl

Portugal

Una Voce Portugal

<http://unavoceportugal.blogspot.co.za>

Puerto Rico

Una Voce Puerto Rico

<http://unavocepr.blogspot.com>

Russia

Una Voce Russia

<http://www.unavoce.ru/>

info@unavoce.ru

Scotland

Una Voce Scotland

<http://www.unavoce-scotland.uk/>

South Africa

Una Voce South Africa

<https://unavoce.co.za/>

Spain

Una Voce Hispania - Spanish

Federation

<http://www.unavoce.es/>

Roma Aeterna (España)

<http://roma-aeterna-una-voce.blogspot.co.za/>

Una Voce Seville

<http://www.unavocesevilla.com/>

asociacion@unavocesevilla.info

Una Voce La Coruña

<http://unavocelacoruna.blogspot.co.za/>

Una Voce Madrid

unavocemadrid@gmail.com

Una Voce Cantabria

Ukraine

Una Voce Ucraina

unavoceua@gmail.com

United States of America

Una Voce America

<http://unavoce.org/>