



# REGORIUS MAGNUS



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

**Issue 6**  
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**PILGRIMAGES:**  
France, England,  
Scotland, Russia,  
Poland and  
Australia

**Useless Bickering:**  
the Parting Between  
Traditional and  
Conservative  
Catholics

**Position Paper 23:**  
The Extraordinary  
Form and China

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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Editor: Joseph Shaw

Website: <http://www.fiuv.org/>

For further queries, please email to [info@lms.org.uk](mailto:info@lms.org.uk)

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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.

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## From the Secretary

The current edition of Gregorius Magnus has the theme of walking pilgrimages. These have become a key-note of the Traditional Movement in some parts of the world, even though, by their nature, they take place only for one long weekend in the year.



If the physical effects—aching legs and blistered feet—can take a lot longer than that to fade, the spiritual effects are of often permanent duration.

Contrary to what our Protestant friends might think, the making of pilgrimages is a Biblical practice, and one undertaken by Our Lord, both as a child with His holy parents (Luke 2:41), and as an adult with His Disciples, to keep the Passover and other feasts in Jerusalem (John 2:13 and passim). The tradition of travelling, often on foot, great distances to holy places, has never ceased in the Catholic Church, and took on its classical form in the Medieval period, the memory of which is kept alive by many European place names, pilgrimage routes, and symbols familiar in religious art. This tradition was kept alive at great cost during the times of modern persecution, and was enthusiastically revived when calmer days returned: one thinks of Charles Peguy's revival of the Paris-Chartres Pilgrimage in France after the First World War, and the 9-day pilgrimage from London to Walsingham made by the Guild of Our Lady of Ransom in England.

And yet, after what seemed like a period of great success, officially organised walking pilgrimages almost came to an end in the wake of Vatican II. The new orientation in the Church was uncomfortable with the two central ideas of a walking pilgrimages: first, that there are holy places where God, to honour the saints associated with them, will give special ear to our petitions; second, that the effort and, yes, the suffering unavoidable in a multi-day walking pilgrimage will serve as a penance acceptable to God for the remission of sins and as an offering for the conversion of sinners.

It has fallen to the Traditional Movement to revive this practice. And indeed, the walking pilgrimage is in many ways the ideal outlet for traditional Catholic devotion. It connects us with our predecessors, those who took part in such pilgrimages within living memory, those who undertook them in the Middle Ages, and our fathers in Faith of Biblical times. It emphasises aspects of the Faith particularly neglected by, and also particularly needed by, our own age: penance, grace, and the cult of the Saints. It appeals particularly to the young, and gives our young people, who may be isolated in their parishes and universities, an opportunity to take part in an impressive group event. It appeals to the Romantic imagination, once an ally of the Church and now something leading many to the pseudo-mysteries of the New Age. And it serves to display and reinforce a renewed popular Catholic community and culture: a network of participants with shared experiences and shared songs.

For this revival we can thank above all the French. Without exception, all of the walking pilgrimages noted in the Fact File we have compiled were inspired by the mighty Chartres pelegrinage, one of the longest, the oldest (since 1983), and by far the largest, of the walking pilgrimages of the Traditional Movement. The spirit of the Chartres Pilgrimage has been active, planting imitators all over the globe, particularly in the English-speaking world, notably Australia (since 1991), the USA (since 1996), and England (since 2010).

For myself, as a founder-pilgrim of the English Walsingham Pilgrimage, I would have had no idea of either the practical possibility, or the spiritual power, of the walking pilgrimage, had it not been for my experience walking the Chartres Pilgrimage. In recognition of our debt to Chartres, we sing some of its most famous songs, and even the Hail Mary, in French, as part of our pilgrim repertoire.

The process of planting out seedling walking pilgrimages from the Chartres stock has not come to an end. The youngest of the pilgrimages featured here, the Two Shrines Pilgrimage in Scotland, is only in its third year, and remains tiny. While the younger pilgrimages grow, we may be sure that new ones will be established.

The walking pilgrimage is a wonderfully adaptable devotion. In England and Scotland our destinations are in ruins, eloquent symbols of the lost glories of the Church in our countries, and of the urgency of restoration. In Australia, as the author of the article on the Christus Rex notes, a relatively new devotion, of Christ the King, seems appropriate as the keynote of a pilgrimage for the new country. In the USA, the Auriesville Pilgrimage of Restoration fits itself into the busy schedule of a popular modern shrine, dedicated to the memory of martyrs of the evangelisation of the New World.

Una Voce groups around the world spend a great deal of time trying to expand the availability of the ancient Mass in their countries: and rightly so. This project can be frustrating, and progress slow, and by its nature, it is a task never completed. These walking pilgrimages offer us a spiritual breathing space, and at the same time provide a show-case for our movement which undermines many misconceptions about us. These events are joyful, youthful, and deeply consoling; they appeal to all sorts of people, across cultural and class divisions; and they

are growing. Seeing the determined advance of a column of pilgrims over the plains of central France or the Australian countryside, we may remember the words of G.K. Chesterton, about Don Juan of Austria on his way to Lepanto:

Dim drums throbbing, in the hills half heard,  
Where only on a nameless throne a crownless  
prince has stirred,  
Where, risen from a doubtful seat and half  
attained stall,  
The last knight of Europe takes weapons from  
the wall,  
The last and lingering troubadour to whom  
the bird has sung,  
That once went singing southward when all  
the world was young.  
In that enormous silence, tiny and unafraid,  
Comes up along a winding road the noise of  
the Crusade.

*Joseph Shaw*



**Pilgrimage in Auriesville, USA.** Hover the mouse pointer over the image and click to show the video controls. The video may work only in Adobe Acrobat and Adobe Reader. Adobe Reader can be downloaded free [here](#). Please note that the video may not work on handheld devices. To see the video on YouTube click [here](#).



# POSITION PAPER No. 23 - The Extraordinary Form and China

April 2015

1. The complex recent history of the Church in China has resulted in the survival of the Extraordinary Form, alongside the Ordinary Form, which was not introduced until the 1980s.<sup>1</sup> This raises the question of the relationship between the Extraordinary Form and Chinese culture; evangelisation; the attitude of the state; and the needs and resources of the Church in China today.

2. The 'Chinese Patriotic Catholic Association' (CPCA), part of the Religious Affairs Bureau of the State, was created in 1957, as an officially approved organisation for the Catholic Faithful, in contrast to the 'underground' Church. Today most bishops of the CPCA exercise a legitimate ministry,<sup>2</sup> and the Faithful of the underground Church may attend their services. However, it remains impossible to establish an Episcopal Conference recognised by the Holy See.<sup>3</sup>

3. Between them, the CPCA and the underground Church have, on a conservative estimate, about 15 million Faithful. Despite the many difficulties of the Church in China, the Church is growing rapidly, although less rapidly than some Protestant groups.

## The Jesuit Mission and Chinese Culture

4. The Jesuit mission of the 17<sup>th</sup> and 18<sup>th</sup> centuries, faced with the highly sophisticated culture of Imperial China, made remarkable strides in inculturation, making use of these aspects of European culture of interest and value to the Chinese, and incorporating Chinese culture into the life of the nascent Church in China.

5. One central idea of the Jesuit approach, particularly associated with the work of the Servant of God, Fr Matteo Ricci SJ (1552-1610), was the affinity of Confucianism with the Faith.<sup>4</sup> Fr Ricci adopted the Confucian term 'Lord of Heaven' to refer to God,<sup>5</sup> and began the translation of key Confucian texts. Confucianism stresses the individual's duties towards family and society, and a profound respect for tradition.

6. Confucius' concept of '*li*', often translated 'the rites' but encompassing social as well as religious ritual, connects the idea of the objective importance of cultural and religious behaviour to the moral life, as is illustrated by two Confucian texts reproduced in Appendix A. Strikingly, while not shying away from the importance of the pagan sacrificial cult in the first of these texts, in the second the Jesuits render *li* as '*primaevum temperamentum naturae rationalis*',<sup>6</sup> a reflection of its wide range and connection with self-control and the moral life. Confucian ideas find many echoes in the Catholic tradition: the integration of culture as a whole, including art, music, letters, and manners, in a Catholic society; the role of the liturgy as the foundation for the Christian life,<sup>7</sup> and the stress on the objective importance of the rite, as performative, and not merely didactic, something manifested notably by the use of silent liturgical prayer.<sup>8</sup>

7. The Jesuit mission was seriously impeded by the long controversy over the 'Chinese Rites',<sup>9</sup> whose compatibility with the Faith was long

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1. The Ordinary Form began to be considered by the CPCA in 1984. The first Mass in Chinese in Shanghai Diocese was said in the Seminary of Sheshan on the feast day of St. Jerome (September 30<sup>th</sup>) in 1989. A similar delay in the implementation of the reform occurred in some countries of the Soviet bloc in central Europe.

2. In recent years, the Holy See has agreed in advance to the ordination of some bishops of the CPCA, and others, ordained without Papal mandate, have been reconciled to the Holy See following their ordination.

3. Pope Benedict XVI, 2007: *Letter to Chinese Catholics* 7

4. In contrast with other philosophico-religious systems found in China, such as Taoism and Buddhism.

5. *Tiānzǐ*; the term is still used by Chinese Catholics today. Protestants

use another term, *Shangdi*.

6. 'youthful moderation of rational nature'.

7. See Second Vatican Council Decree on the Liturgy *Sacrosanctum Concilium* 14: the liturgy is 'the primary and indispensable source from which the faithful are to derive the true Christian spirit.' ('est enim primus, isque necessarius fons, e quo spiritum vere christianum fideles hauriant;')

8. See Positio 9: 'Silence and Inaudibility in the Extraordinary Form', especially 10.

9. Ceremonies honouring family and community ancestors and Confucius himself, carried out in domestic and civic contexts.

disputed, leading to a prolonged persecution of the Church. In 1939 Pope Pius XII ruled that Catholics could licitly assist at them.<sup>10</sup>

## The Church under Communism

8. From 1949, however, the new, Communist government rejected classical Chinese culture, and anything savouring of foreign interference. This policy applied with special ferocity during the Cultural Revolution (1966-1976). Christians of all kinds continue to face restrictions and persecution in China today, something illustrated by the fact that there are only eight Catholic churches<sup>11</sup> in central Beijing, a city of more than 21 million souls.

9. In recent years the state has softened its attitude to classical culture and traditional religions, even setting up 'Confucius Institutes' around the world to promote Chinese culture and the teaching of the Chinese language. The ideology of Communism being undermined by the collapse of the Soviet Union and rapid economic development, 'lack of belief' is regarded as a major social problem, even at official levels.

10. The question arises of whether Catholicism could come to be viewed officially as a source of social stability, rather than of (particularly foreign) subversion.<sup>12</sup> One hopeful historical parallel is Bismark's ending his attack on the Church, the 'kulturkampf', in 1878. Whereas he had regarded the Catholic Church as an affront to the power of the state, he came to see her as

a bulwark against socialism.<sup>13</sup> The traditional liturgy expresses, through its language and ritual, the values of continuity, integrity, and respect for the sacred, which are widely recognised as sorely needed in the China of the 21st century.<sup>14</sup>

## The use of the vernacular in the Church in China today

11. One early Jesuit project was the translation of the Roman Missal into Mandarin,<sup>15</sup> whose role in classical Chinese culture appeared to make it suitable as a liturgical language, even, or perhaps especially, since it was not the language of everyday speech. In the context of the Chinese Rites controversy and the persecution of the Church, the use of this Missal never became established.

12. Vernacularisation since the Second Vatican Council has proceeded without the same connection with classical culture. The Mandarin of the Ordinary Form in China today is modern in style and vocabulary, makes use of 'simplified' characters,<sup>16</sup> and long-used vernacular prayers have also been revised.<sup>17</sup>

13. Mandarin is not, however, the only language of mainland China, and the other vernaculars, for which there are no special Missals, present a number of difficulties. One problem is that there are no translations of the liturgy into non-Chinese languages spoken by large populations, such as Hmong, Tibetan, Uighur, and Mongolian.<sup>18</sup>

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10. Pius XII, 8<sup>th</sup> December 1939, Decree *Plane compertum*.

11. Including the chapel of the diocesan seminary, but not including non-public places of worship. The underground Church often uses private homes for the celebration of Mass. Another indication of the lack of places of worship is that resort has to be made to ticket-only admittance to Midnight Mass at Christmas. The tickets are distributed, free of charge, at Masses on the third and fourth Sundays of Advent to the Faithful who want them, but with a limitation on numbers.

12. In an article dated 1<sup>st</sup> November 2014, *The Economist* reported: 'In recent years the [Chinese Communist] party's concerns have shifted from people's beliefs to the maintenance of stability and the party's monopoly of power. If working with churches helps achieve these aims, it will do so, even though it still frets about encouraging an alternative source of authority.' The article noted government officials asking for help from Hong Kong Christians to set up NGOs and charities, and local government in some parts of China sponsoring the construction of some favoured Christian churches, even while in other places churches are forcibly demolished. It also noted the disadvantage faced by Catholics deriving from the Chinese State's hostility to adherence to the Holy See.

13. Something manifested in electoral terms by the increasing importance of the Catholic Centre Party.

14. A recognition manifested not only the state's evolving attitude to traditional religions and Confucianism, but by initiatives such as the 'Oxford Consensus', a statement of common concerns by Chinese intellectuals of the New Left, Neo-Confucian, and Christian traditions at a meeting in Oxford, England, in 2013.

15. It was translated by Fr Ludovic Bugli SJ, and permitted for use by Pope Paul V in 1615.

16. Traditional Chinese characters are used in Missals, as in other contexts, in Hong Kong, Macau, and Taiwan. The 'Simplified' writing system has been promoted by the Chinese state since the 1950s, and the Ordinary Form Missal using it was produced by the authority of the Chinese Patriotic Catholic Association, starting in 1992.

17. Traditional versions remain in use alongside the new translations.

18. Korean is also spoken, both by the ethnic Korean Chinese of the Northeast and by visitors and immigrants. Although a Korean Missal exists, Korean congregations in China tend to be faced with a liturgy conducted mainly in Mandarin, to which the Faithful make responses in Korean. Such linguistic confusion can also be seen with congregations comprising both Mandarin and Cantonese speakers, even in Masses organised for the Chinese community in London.

14. Other problems arise in the case of the Faithful who speak Chinese dialects or regional languages. The most important of these is Cantonese, which is also the language of Hong Kong and Macau, and the most widely used language of the Chinese diaspora. The method employed for congregations dominated by the speakers of such languages, which are mutually incomprehensible, is to read the Mandarin text using the local pronunciation. This may render the words intelligible, but it is far from being the case that the words, as locally understood, are necessarily what would be chosen by a competent translator of the original text. Furthermore, the grammar remains that of Mandarin.

15. The overall result may be understood by its hearers to the degree that the local language is close to Mandarin, and the Faithful have a Mandarin education. For Cantonese speakers, especially those in the diaspora who have not benefitted from a Chinese education, and whose second language, if any, is more likely to be English than Mandarin, the result is often entirely incomprehensible. The problem can be exacerbated when texts are sung.<sup>19</sup> The problem could not be solved simply by translating the Missal into Cantonese and the other regional languages, since these languages do not have a formal written form.<sup>20</sup>

16. The delivery of a Mandarin text with a non-Mandarin pronunciation cannot, in fact, be

described as a natural language. The Chinese method of writing traditionally assisted non-Mandarin speakers to understand a text composed by a Mandarin speaker, and even to compose one which would be understood in turn; the reading aloud of a Mandarin text with local pronunciation is not the use of a language anyone would actually speak. The question arises of the suitability of such an artificial language for the liturgy; it is certainly far from ideal.<sup>21</sup>

17. A final difficulty is that the Church is in danger of presenting herself as an ally of the State policy of the promotion of Mandarin.<sup>22</sup> This is inevitably at the expense, not only of minority languages, but of the cultures which are expressed in them, cultures already under pressure from rapid economic development and urbanisation.

18. For all these reasons, the use of Latin in the liturgy has obvious advantages.<sup>23</sup>

### The Needs and Resources of the Church in China

19. The celebration of the Extraordinary Form in China today is limited most of all by a lack of Latin among the younger clergy. Deficiencies in seminary formation were noted in Pope Benedict XVI's 2007 *Letter to Chinese Catholics*.<sup>24</sup> The absence of Latin from the liturgy reinforces its absence from the study of theology,<sup>25</sup> even while the academic study of Latin is growing in China.<sup>26</sup>

19. One of many possible examples, and not the most distressing, is the response to the Prayers of the Faithful (Bidding Prayers), the equivalent of 'Lord hear us'. In Mandarin the phrase 'Lord of Heaven' (or 'Heavenly Lord') is used, and with a particular, and widely used, musical setting, while sounding perfectly correct in Mandarin, means 'Heavenly Pig' (or 'Sky Pig') in Cantonese. The way this happens is described below; the change results from the role of pitch in the meaning of Cantonese words.

天	主	聽	我	禱	聲	(Mandarin words)
tin1	jyu2	ting3	ngo5	tou2	sing1	(Cantonese pronunciation)
So	So	Mi	Fa	So	La	(The solfege of the line)
tin1	jyu1	ting6	ngo4	tou1	sing1	(How it sounds when sung)
Jyu2	(主)					means 'lord', while jyu1 (豬)
						means 'pig'.

20. With some effort, Cantonese can be written informally with the use of homonyms: that is, using a Mandarin character to represent not the Mandarin word or what that word means, but a Cantonese word which sounds the same.

21. The use of artificial languages such as Esperanto in the liturgy is more restricted than the use of natural languages. Cf. the Instruction of the Congregation for Divine Worship *Liturgiam Authenticam* (2001) 17: 'As for the use of "artificial" languages, proposed from time to time, the approval of texts as well as the granting of permission for their use in liturgical celebrations is strictly reserved to the Holy See. This faculty will be granted only for particular circumstances and for the pastoral good of the faithful, after consultation with the Bishops principally involved.' ('Circa usum linguarum «artificiosarum» qui interdum

temporum decursu est propositus, textuum approbatio, necnon facultatis concessio, eos in actionibus liturgicis adhibendi, Sanctae Sedi stricte reservatur, quae facultas solummodo in peculiaribus rerum adiunctis atque pro bono pastoralis fidelium tribuitur, collatis consiliis cum Episcopis quibus maius interest.') The passage concludes with a footnote reference to the permission given for the use of Esperanto in the liturgy. As a language deliberately created for written and verbal use, Esperanto, though more artificial, is at any rate more linguistically coherent than the languages considered here.

22. 'Standard Chinese'—Mandarin—is for example often the language of instruction in schools in preference to local dialect.

23. Cf. St Pope John XXIII Apostolic Constitution *Veterum Sapientia* (1962) 3. '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' ('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.')

24. *Letter to Chinese Catholics* 8

25. *Positio 12: Latin in Seminaries*

26. Notably the Latinitas Sinica or the Beijing Latin Centre, in Beijing Foreign Studies University; centres of Latin teaching have also been established in Renmin University in Beijing, Sun Yat-san University in Guangzhou, and in Fudan University in Shanghai.

20. Pope Benedict's other concerns, in his *Letter*, are inadequate catechesis, including of adult converts to the Faith,<sup>27</sup> and problems of discipline, notably in the area of priestly celibacy.<sup>28</sup> The discipline and theological content of the Extraordinary Form has special advantages in this context, and can give effective witness to many of the Church's teachings, even if it is not the Form most often celebrated.

21. Unauthorised liturgical developments have also made an appearance, such as the reception of Holy Communion standing and in the hand.<sup>29</sup> The liturgical discipline associated with the Extraordinary Form is particularly useful in this context.

22. Important resources for learning the Extraordinary Form have recently become available in China,<sup>30</sup> and Gregorian Chant is also undergoing a revival.<sup>31</sup>

## Conclusion

23. This paper has argued for a particular affinity of the ancient liturgical tradition with Chinese culture and the needs of Chinese society today, and its usefulness in meeting the challenges facing the Church in China. China's unique situation derives both from its

diversity, including a linguistic diversity; its extraordinarily rapid development; and the loss of continuity in relation to its own classical culture and values, as a result of Communist rule. The qualities of stability and universality, represented by the Extraordinary Form of the Roman Rite, its reassertion of the importance of reverence, and the theological richness of its ceremonies and texts, seem particularly suited to this situation. By a chance of Chinese history, the Extraordinary Form is today available and appreciated by the Chinese Faithful, more widely than in almost any other country in the world. For this to continue, however, special attention must be given to the training of a new generation of priests to celebrate it.

## Appendix A: Two Confucian Texts

The affinity of Confucianism with the Catholic Faith claimed by Fr Matteo Ricci and his successors, and their own achievement in entering into Chinese culture, can be illustrated with two passages from Confucius' *Analects*, with reference to the translation into Latin produced by Fr Ricci's Jesuit successors. This was published in 1687 under the title *Confucius Sinarum Philosophus sive Scientia Sinensis Latine Exposita*.

### Translation from the Latin

VIII 21: Confucius said: As to the Emperor Yu, I do not have nor can I discover anything to blame. He was sparing and remarkably moderate in drink and in food: but he was exceptionally generous, splendid, and elegant where the Spirits were concerned. Generally his dress was quite plain; but whenever he carried out sacred rituals

### Latin text

VIII 21: Confucius ait: Quod attinet ad Yu Imperatorem, ego non habeo nec invenio, quod arguam. Parcus erat ac mire temperans potus et cibi: Idem tamen maxime liberalis, magnificus, ac mundus erga spiritus. Admodum vulgaris passim erat ei vestitus: Eiusdem tamen summus quidam ornatus ac splendour

### Modern English translation<sup>32</sup>

VIII 21: The Master said, With Yu I can find no fault. He ate and drank the meanest fare while making offerings to ancestral spirits and to gods with the utmost devotion proper to a descendant. He wore coarse clothes while sparing no splendour in his robes and caps on sacrificial occasions. He lived in lowly

27. *Letter to Chinese Catholics* 17

28. *Letter to Chinese Catholics* 14

29. Without an Episcopal Conference recognised by the Holy See, permission for this cannot even be requested for China. The practice has spread in both Forms of the Roman Rite since the late 1990s, and particularly during the SARS (Atypical Pneumonia, 'Bird Flu') epidemic of 2003, although it is still far from universal.

30. Most notably, Bishop Li Jingfeng of Fengxiang Diocese in Shaanxi Province has on his own initiative published an edition of the 1962

Missal with a parallel translation for study purposes. Also noteworthy is the launch in the Summer of 2014 of a version of the instructional video for teaching the Extraordinary Form produced by the Priestly Fraternity of St Peter, with commentary in Mandarin and Cantonese, an initiative of the Traditional Catholic community in Hong Kong.

31. It is promoted notably in the Guang Qi Music School run by the Diocese of Shanghai, whose courses are attended by musicians from all over China.

32. Confucius *Analects* trans D.C. Lau (London: Penguin, 1979)



there was a kind of exquisite adornment and splendour about his priestly vesture and head covering. The Palace was humble and far from lavish; but he deployed and exhausted all the resources of his mind and treasury in channelling water that needed routing down to the sea, and in making reservoirs against times of drought. So in Yu I do not have nor can I discover anything to blame.

XII 1: To overcome oneself, and so to return to that youthful moderation of rational nature [li], is to have acquired innocence of heart and perfection [ren]. If all mortals were to overcome themselves for but a single day and get back to that moderation, then the whole world would return to its innate innocence and perfection.

**Appendix B: Prayers for the Church of Silence Composed by Pope Pius XII; promulgated, with an indulgence, 16th July 1957.<sup>34</sup>**

O Lord Jesus, King of martyrs, Thou art the comfort of the afflicted and firm support of all who suffer for love of Thee and by reason of their loyalty to Thy Spouse Holy Mother the Church. In Thy mercy give ear to our fervent prayer in behalf of our brethren of the 'Church of Silence' that they may never be disheartened in the struggle nor waver in the faith; rather may they taste the sweetness of the consolations reserved by Thee for those souls whom Thou dost vouchsafe to number among Thy companions on the hill of the cross.

To those who must suffer torment and violence, hunger and fatigue, be Thou the invincible strength sustaining them in their trials and assuring them of the rewards pledged by Thee to those who persevere to the end.

erat in veste sacerdotali et tiara, quotiescumque sacris operabatur. Humile erat minimeque sumptuosum Palatium: Idem tamen exerebat et exhauriebat omnes animi, et aerarii facultates in aquarum in mare derivandarum ductus et earumbem receptacula pro siccitatis tempore. In Yu ergo non habeo ego nec invenio quod arguam.

XII 1: Vincere seipsum, atque ita reidire ad primaevum illud temperamentum naturae rationalis [li], hoc est obtinuisse cordis innocentiam et pefectionem [ren]. Mortales universi vel unico die si vincerent seipsos et redirent ad temperamentum illud; tunc orbis universis redirect ad innocentiam nativam et pefectionem.

dwelling while devoting all his energy to the building of irrigation canals. With Yu I can find no fault.

XII 1: To return to the observance of the rites [li] through overcoming the self constitutes benevolence [ren]. If for a single day a man could return to the observance of the rites by overcoming himself, then the whole Empire would consider benevolence to be his.<sup>35</sup>

Many, on the other hand, are exposed to moral constraints, which oftentimes prove much more dangerous inasmuch as they are more deceitful; to such then be Thou the light to enlighten their mind, so that they may clearly see the straight path of truth; be Thou also to them a source of strength for the support of their will so that they may triumph in every crisis and never yield to any vacillation or weakness.

Finally, there are those who find it impossible to profess their faith openly, to lead a normal Christian life, to receive the holy sacraments frequently, and to converse familiarly with their spiritual guides. To such be Thou Thyself a hidden altar, an invisible temple, a plenitude of grace and a fatherly voice, helping and encouraging them, providing a remedy for their aching hearts and filling them with joy and peace.

May they be helped by our fervent prayer; let our fraternal solidarity assure them that they are not alone. May their example redound to the

33. Other modern translations of this passage concur with the Jesuits in understanding the final result to be the conversion of the world (or Empire). The power of good example of the ruler, in performing the 'rites', to convert the ordinary people, is affirmed in many other

passages of the *Analects*. Cf. *Analects* IX 14, XII 17-18, XIII 1-2, 6, 13, XIV 41 and *passim*.

34. The indulgences for these prayers were not renewed in the 1968 *Enchiridion Indulgentiarum* and its later editions.

edification of the whole Church; especially may it be profitable to us who regard them with no small affection.

Grant, O Lord, that their period of trial be shortened and that very soon all, including also their converted oppressors, may enjoy the freedom of serving and worshipping Thee, who with the Father and the Holy Spirit livest and reignest for ever and ever. Amen.

Composed by Pope St John XXIII; promulgated, with an indulgence, 23rd January 1959.cccc

O Jesus, Son of God, who out of love for Thy Church didst deliver Thyself up for her in order to sanctify her and cause her to appear in Thy presence glorious and without spot (Eph. 5:23-27), behold with eyes of pity the afflictions which Thy mystical Spouse is suffering in certain parts of the Catholic world, particularly now in the vast country of China.

Thou art fully aware, O Lord, of the traps that endanger the souls of Thy faithful; Thou knowest the calumnies uttered by innuendo against Thy Shepherds, Thy ministers and Thy faithful followers, who are eager for the spread of the Gospel and Thy kingdom, which is not of this world! How persistent and pernicious are the efforts to tear asunder the seamless garment of Thy Spouse, the one, holy, catholic, Roman Church, by separating the local hierarchy and community from the one centre of truth, authority and salvation, the See of Peter!

Confronted with such an evil spectacle, we first of all ask Thee to pardon the offenses inflicted on Thee. Indeed, the words addressed by Thee to Saul of Tarsus on the way to Damascus: 'Saul, Saul, why dost thou persecute Me' (Acts 9:4), so true in olden and recent history, can be applied also in our own day.

We however, will always trust in the power of Thy Father when lifted up on the Cross: 'Father, forgive them, for they know not what they are doing' (Luke 23:24). As Thy sacrifice was the source of universal salvation, so by Thy grace, may the martyrdoms which the Church, Thy Spouse and our Mother, suffers in various places, redound to the salvation of all men!

O Prince of peace, grant that the bishops and

priests, the religious and laity may everywhere and always be 'careful to preserve the unity of the Spirit in the bond of peace' (Eph 4:3). May Thy almighty power overcome every human contingency so that the Shepherd's and the flocks may remain obedient to the voice of the one universal Shepherd, the Bishop of Rome, who feels in his heart a sense of responsibility from that supreme aspiration of love: 'Holy Father, keep in Thy name those whom thou hast given Me, that they may be one even as We are.' (John 17:11).

Finally, O Redeemer, look graciously upon the merits and prayers of Thy Mother and our Mother, the majestic Queen of the Missions and of the universal Church; regard also the labours, the sacrifices and the blood of the countless martyrs for the Faith who everywhere have borne and still bear witness to Thee. Above all, however, be mindful of Thy precious Blood, shed for many unto the remission of sins, and grant Thy peace to China and to the whole world inasmuch as hope, victory and peace are had only through Thee, our Lord and immortal King of ages and nations.



**A Short Documentary on Chinese Catholics.** Hover the mouse pointer over the image and click to show the video controls. The video may work only in Adobe Acrobat and Adobe Reader and may not work on handheld devices. To see the video on YouTube click [here](#).



# USELESS BICKERINGS

## The Parting between Traditional and Conservative Catholics

By Leo Darroch - *Una Voce*, February 1971

*In this extract, Leo Darroch summarises the Una Voce Newsletter of February 1971, which came from the pen of its President, Eric de Savanthem.*

*At this date the Una Voce Federation already had a widespread membership, and an 'Indult' for the saying of the Vetus Ordo had been gained for England and Wales. Catholics were still in a state of shock at the radical nature of the 'reform' unveiled on the 1st Sunday of Advent 1969, and dissent from the teaching of the Church, by theologians holding official positions in Catholic universities and even some bishops, above all about contraception, was disturbing the Faithful everywhere. (The 'Dutch Catechism' referred to below was later roundly criticized by a panel of Cardinals specially convened by Pope Paul VI.)*

*In this context the pressure on Una Voce groups to drop their objections and embrace the New Mass, while focusing their energies on other issues, was intense, and we see the beginning of the parting of the ways between 'Traditional' Catholics, who saw the liturgy as key to the life of the Church and its doctrinal and spiritual orientation as essential to the wider crisis of doctrine, and 'conservative' Catholics who, while often deeply involved in the battle to uphold the Church's teachings on contraception, abortion, and other matters, wished to concede the issue on the liturgy.*

In glancing through the different 'traditionalist' publications which waited on his desk he [sc. *Eric de Savanthem*] had noted a tendency, on the part of certain spokesmen of the so-called 'moderate' groups, to criticise those who, like *Una Voce*, considered the maintenance of the Mass of St Pius V a matter of cardinal importance. It was argued that since the reigning Pontiff had approved the reform of the Mass in every particular, the resulting orthodoxy of the New Ordo was guaranteed. To say that the New Ordo was 'favouring heresy' was, therefore, tantamount to implying that the reigning Pontiff was either gravely derelict in his duty to protect the faith or was himself a victim of heretical leanings. Such implications were—it was being suggested—incompatible with the loving respect and unwavering obedience which every faithful Catholic owes to the Pope, and whoever held such views could not therefore



be counted among those who fight pro Pontifice et Ecclesia. More charitably—and probably more for internal than external consumption—it was being said that the heated arguments between those who were finding the New Ordo unfortunate but orthodox, and therefore were willing to accept it (provided it was celebrated strictly according to the rules currently in force) and those who considered it a direct danger to the faith, were 'useless bickerings' which, since there were so many much more important matters at issue between the traditionalists and the ruling neo-mod-

ernist 'mafia', should be abandoned without delay.

In support of this attitude, the Pope's repeated insistence on the need to safeguard fully and faithfully the depositum fidei, Dr de Savanthem

recalled the appointment of ‘conservative’ bishops in Holland—Msgr Simonis at Rotterdam, and Msgr Gijssens at Roermond—being cited as evidence of His Holiness’ determination to suit his actions to his words. It was somewhat curious to observe that the same people who were speaking with admirable frankness about the openly heretical attitudes of so many leading functionaries of the ecclesiastical establishment—the ‘mafia’ for short—should be prepared to assume that the post-conciliar liturgical reform had remained untainted (at least in its officially promulgated results) from that same neo-modernist heresy which they were finding rampant in every other sphere of the Church’s life.

Even the most cursory acquaintance with Church history, and with the birth and development of the countless heresies with which the Magisterium has had to contend through the centuries, was sufficient to establish one central and recurring fact: the spread of every heresy had been accompanied by the introduction of new liturgical forms, designed to give expression to the theological content of the heretic’s ‘new’ faith, and to propagate that new faith among the people.

If, therefore, one accepted as a fact the existence, in the post-conciliar Church, of a strongly entrenched ecclesiastical ‘mafia’ holding heterodox (i.e. neo-modernistic) views on virtually all the essential tenets of the Catholic and Apostolic Faith, then it would be mere wishful thinking to pretend that the same ‘mafia’ should have failed to penetrate those multiple organisms which on a national level and in Rome, had been charged with the application of the Council’s Constitution on the Sacred Liturgy. It must, on the contrary, be taken for granted that according to historical patterns these organisms would have been among the first over which the ‘mafia’ sought to gain control.

And since, in all other spheres of hierarchical responsibility, effective penetration of the episcopal and central administrations by members of the ‘mafia’ was by then regarded as a proven fact, it must be taken for granted that the same applied, and a fortiori, to that part of the ecclesiastical establishment which was in charge of liturgical reform. It therefore seemed

illogical, to say the least, that in their valiant battle against neo-modernist heresy in high places those who claimed to fight ‘for Pope and Church’ should treat the reform of the Mass as if by some miracle it had been kept immune from neo-modernist infection and represented, as it were, a territory barred to all comers by some kind of spiritual or canonical extra-territoriality. It seemed uncharitable, to say the least, that in their attitude to other movements, those ‘loyalists’ sometimes spoke and acted as if they alone knew where the line should be drawn, beyond which the battle must not be carried.

True, the Dutch, or French, or German Catechism did not carry a papal imprimatur, whereas the *Novus Ordo Missae* did. Nonetheless, all the other texts which had been formally approved by the Roman Dicasteries—down to the translations-trahisons of Holy Scripture, did carry such an imprimatur. Was it not, then, mere hair-splitting to attack the neo-modernist bias in the selection (and amputation or ‘collage’) of scriptural readings offered for the New Mass, and at the same time to denigrate as ‘useless bickerers’ those who levelled the same attack against the texts and rubrics of the New Mass itself?

True again: the texts of the Mass were not dogmatic definitions, and the ordering of the liturgy pertains more to the Pope’s juridical prerogatives than to his teaching authority. This is, however, precisely an additional reason why criticism and, indeed, condemnation of the New Mass was perfectly compatible with the proper respect for the Divine Protection granted by Christ to His Vicar. This protection does not extend to the wide area of discipline and Church government, in which any Pontiff is dependent on the quality of his own judgment and that of his advisers. He is, thus, as fallible as any other human being charged with grave responsibility and enjoying the commensurate grace of his high estate.

This is why many who were keenly alive to the neo-modernist subversion in all matters of the faith felt that they could safely leave the liturgy to ‘look after itself’ whilst they concentrate on defending the Creed—whether apostolic or ‘of the People of God’.

Yet, the liturgy is ‘the source from which the Church derives all her power, and the summit

to which all her action tends'. Surely, therefore, what happens to the Mass (the summit of the Church's liturgy) cannot be a matter of mere discipline, but must engage the Church's teaching authority at the highest level. It was certainly thus that St Pius V saw it—and why *Quo Primum* reads like an infallible definition carrying sanctions against offenders very similar to those that would apply to anybody who denies a dogma.

In fact: the 'useless bickerings' seemed to have their ultimate source in an understandable divergence of views on the nature of liturgical legislation. It is possible and legitimate to see it as a mere matter of discipline—and this was possibly the view of Pope Paul VI and of the majority of the bishops. It is, however, equally possible and legitimate to see it as straddling the fields of discipline and Magisterium and as being subject, therefore, to the stricter standards applying to the latter. This was the view taken by the *Una Voce* Federation, by *Itinéraires*, by *Der Fels*, and by many others, all of whom considered themselves to be fighting *pro Pontifice et Ecclesia* no less than those who chose these words for their motto.

In criticising the post-conciliar liturgical reform and in particular the new Order of the Mass, the *Una Voce* Federation was guided by those stricter standards. The Federation, however, had to bear with those who saw nothing intrinsically wrong in subordinating liturgical legislation to current pastoral options. As many of those options (not to say: mere fads or whims) were of doubtful spiritual value, their liturgical counterpart would be equally shallow and transitory. The *Una Voce* leadership felt certain that, in due course, the short-sightedness and superficiality of this approach to liturgical reform and legislation would become apparent even to those who supported it with the full weight of their hierarchical authority.

When this realisation struck home there would be a genuine liturgical restoration sweeping through the whole of the Church. Until that moment arrived, however, facts had to be faced as they were. In terms of principles and practical action this meant the following:

- To fight for the preservation—both *de facto* and *de jure*—of the Roman Missal as promulgated by St Pius V.

- To tolerate, as an 'experiment', the new Mass as ordered by the recent Roman Decrees.
- To agitate—at all levels of persuasion—for prompt revision of those parts of the new *Ordo* and its accompanying ordinances which, in the considered judgment of the FIUV, were dangerous to the faith of the people and, particularly, of the celebrant.
- To demand that the pastoral results of the reformed liturgy of the Mass be kept under constant critical review.
- For the FIUV not to claim authority to decide whether the new Order of the Mass was either intrinsically heretical or favoured heresy to such a degree that attendance at New *Ordo* Masses must be discouraged, even when the orthodoxy of the celebrant is not in doubt, and the inner disposition of those attending is such as to protect them from having their own faith undermined.
- For the FIUV not to say or imply that in promulgating the New Order of the Mass the reigning Pontiff has violated his trust as Guardian of the Faith, since for him liturgical legislation does not directly implicate this guardianship.
- To maintain that as a matter of principle and, *a fortiori*, in the current climate of pluralism and co-responsibility that the FIUV is not only free but in duty bound to challenge the liturgical reform wherever it is found to be tainted by any of the modern heresies.
- To repudiate the accusation—whether it comes from above or from those whom the FIUV considered its 'brothers in arms'—that any of these attitudes are incompatible with that respect for the hierarchy and for its responsible guidance which is the hallmark of the true 'sons of the Church'.



# SUCCESS IN LATVIA

by Andris Amolins of Una Voce Latvija

For the first time after the introduction of Paul VI's Missal, the Traditional Latin Mass was celebrated in the Marian sanctuary of Aglona. This place is the main Catholic pilgrimage site in Latvia. Its origins are connected with a Marian apparition which took place in 1698. Later a Dominican convent was founded there, but the present church was built in late 18th century. The sanctuary was granted the title of *basilica minor* on the occasion of its 200th anniversary in 1980. Every year, thousands of pilgrims from all Latvia and neighbouring countries are gathering there on the feast of Assumption. The pilgrimages continued even through the years of the Soviet occupation, despite the obstacles imposed by the regime.

Una Voce Latvija (UVL) has wished to see the traditional Mass celebrated at this national shrine for long time. The project was hindered by a lack of a competent priest. This year, as Fr Witold Wisznewski, OFM Cap, who currently serves in Riga, had on his own initiative learned the traditional Mass at the Ars celebrandi workshop in Lichen (Poland), so the opportunity had arrived. UVL contacted the rector of the basilica who advised us to contact the bishop of Rzekne who then gave the permission for the Mass to go ahead, the place and time being in the discretion of the rector. It was, therefore, decided that the Mass will be offered in the crypt of the basilica early on 15th of August. The crypt has been renovated in the late 90s, and thus it was the first traditional Mass celebrated on that altar. It was also one of the first such for the priest and the first sung Mass at that (and for the server, too). Nevertheless, or perhaps because of that, the Holy Sacrifice was offered with great recollection and ceremonial accuracy.

Right behind the altar lies the mortal remains of Venerable Bishop Boleslavs Sloskans, one of the three bishops secretly consecrated by Bishop D'Herbigny in 1926 for work in Russia. He was soon arrested and sent to Gulag. In 1933, he was returned to Latvia (then an independent country) in exchange for a Russian spy who had been arrested there.

The chant was performed by Schola Sancti Meinardi from Riga, including also the ancient offertory *Assumpta est* with its verse. Many of the faithful present were probably assisting at their traditional Mass for the first time. UVL is glad for the return of the Mass of Ages, so far on one occasion only, to the national sanctuary on the 100th anniversary of Republic of Latvia, the land dedicated to Our Lady by Innocent III as *Terra Mariana*.



# PILGRIMAGE FACTFILE

## Traditional Walking Pilgrimages

### France

#### Chartres Pilgrimage

Organiser: Notre Dame de Chrétienté, with 'chapters' from all over the world

Date: Pentecost weekend, Friday to Monday

First walked in its current form: 1983

Distance: 100 km in three days

Number of participants: up to 10,000

Website: <http://www.nd-chretienite.com/dot-clear/index.php>

Comment: final Mass celebrated by Cardinal Sarah in 2018

### Australia

#### Christus Rex Pilgrimage, Ballarat to Bendigo

Organiser: Christus Rex Society Inc

Date: Finishes on the Feast of Christ the King (last Sunday of October)

First walked in its current form: 1991

Distance: 90km over three days

Number of participants: 350-400

Website: <http://crex.org/wordpress/>

Comment: final Mass celebrated by a bishop: Richard Umbers, Auxiliary Bishop of Sydney in 2018

### USA

#### Auriesville Pilgrimage, to Shrine of Our Lady's Martyrs at Auriesville, New York

Organiser: NCCL Apostolate

Date: Friday-Sunday following or closest to Feast of the Martyrs of New France, Sept 26

First walked in its current form: 2011; earlier versions from 1996

Distance: 100 km over three days

Number of participants: 250-450

### England

#### Walsingham Pilgrimage, Ely to Walsingham

Organiser: Latin Mass Society

Date: Bank Holiday weekend of August, Thursday to Sunday

First walked in its current form: 2010

Distance: 90km over three days

Number of participants: 70

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

Comment: Pilgrims visited and blessed by the local bishop, Bishop Hopes of East Anglia, in 2017. Follows medieval pilgrims in going from Ely to the ancient, now ruined, Holy House at Walsingham, via the modern Catholic shrine of Our Lady of Walsingham.

### Russia

#### St. Olaf Pilgrimage to Novgorod

Organiser: Una Voce Russia

First walked in its current form: 2013

Distance: 100 km in three days (2013-15), from Luga

65 km in two days (2016-47), from Lake Ilmen

Number of participants: 'usually under ten'

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

Comment: Daily liturgies in Traditional Roman and/or Slavo-Byzantine Rites

### Scotland

#### Two Shrines Pilgrimage: Edinburgh to St Andrews

Organiser: Confraternity of St Ninian

Date: Early August, Saturday to Monday

First walked in its current form: 2016

Distance: 95km over three days

Number of participants: about 20

Website: <https://confraternity-of-st-ninian.com/>

Comment: route goes from the modern National Shrine of St Andrew in St Mary's Cathedral in Edinburgh, to the ruined site of his medieval shrine in St Andrews, via the ruined ancient shrine of St Margaret of Scotland in Dunfermline Abbey.



# A YEAR OF PILGRIMAGES

by Aili Whelan

When I was a teen, my family went on a six-mile walking pilgrimage to the Shrine of Our Lady of Martyrs at Auriesville. Since that trip, I have been able to attend many more walking pilgrimages- it is one of my favourite devotions. Walking pilgrimages, for me, have many advantages- the exercise, the society, the singing, and sometimes even the stops at pubs. There are many spiritual benefits: the prayers, the small sufferings, and the journey towards a holy place that foreshadows life's pilgrimage to a heavenly home. This year has been especially full of pilgrimages, as I have completed journeys to Chartres, France; Walsingham and York, England; and Auriesville, New York. As a busy summer turns to autumn, I reflect on these journeys.

While these pilgrimages vary in size, and landscape, and length, they nourish the body and soul in similar ways. There's the fellowship, music, and exercise; but especially the spiritual goods- time for prayer and reflection and offering up hardships for both petition and penance. There's also the public witness to our Faith- as we walk along, who might become curious about the Catholic Faith, seeing such a public and unusual display of devotion?

This Pentecost, I joined one of the largest traditional walking pilgrimages in the world, from Notre-Dame de Paris to Notre-Dame de Char-

tres. Thousands of Catholics walked over 60 miles across the French countryside, singing and praying, until they arrived at Chartres Cathedral for Mass celebrated by Cardinal Sarah. I walked as a member of the Welsh Chapter, newly formed this year to join the hundreds of other chapters from different nations and organizations. Under the patronage of St. Richard Gwyn, a sixteenth century Welsh martyr, we sang and prayed in Welsh, English, Latin, and French. Our primary intention was the conversion of Wales. In this immense undertaking, our little chapter was shown kindness and affection by everyone. Many people were curious about our Welsh banner, and several Rugby fans knew a bit of the Welsh Anthem! Our chapter also had the privilege of meeting both Cardinal Sarah and the Bishop of Chartres. The advantage of being a tiny chapter was that all four members could fit into the Cathedral for the closing Mass, which was attended by over 10,000 pilgrims!

The success of the Chartres Pilgrimage has inspired many pilgrimages around the world, including the Latin Mass Society's Pilgrimage from the Cathedral of Ely to the Shrine of Our Lady of Walsingham, about fifty-five miles. I have walked the "Walsingham Way," six times, and it is my favourite of all walking pilgrimages. Not as large or exhausting as Chartres, it has a

**Chartres pilgrimage.** See YouTube videos [here](#) and [here](#) and [here](#).





particularly English charm. On this August Bank Holiday, about 70 pilgrims, loosely divided into three chapters, walked across the beautiful (and flat!) Norfolk countryside. It is easy to make many friends among such a small group, and there are more children. After a long day's trek, how lovely to be greeted by happy children and the most delicious soup, made by the excellent ladies who volunteer in the kitchen. So much of a successful pilgrimage depends on those who don't walk, but who organize, cook, and serve in various ways that are no less a sacrifice than the pilgrim's blisters and fatigue.

And the singing! My favourite part of all pilgrimages is the singing, and at Walsingham it is particularly good. We sing litanies and other chants, the rosary (all fifteen decades every day), and the best folk & patriotic songs- I especially enjoy a rousing chorus of "Rule Britannia" when spirits start to flag at the end of the day.

In my home state of New York, the Shrine of Our Lady of Martyrs in Auriesville is built on the ground where two Jesuit missionaries of the seventeenth century were martyred. On one Saturday in August, I joined other pilgrims for a ten-mile pilgrimage along the Erie Canal, culminating in a Solemn High Mass at the Shrine. In Auriesville, it is far more common to see strollers and wagons full of children, and even one golf cart to pick up tired pilgrims!

When I was in England this year, I also managed to fit in a short pilgrimage to York in honour of Saint Margaret Clitherow. This pilgrimage visited places of significance in the English Martyr's life and death. We began at the Bar Convent, which holds a relic of the saint, and ended with Mass at St. Wilfrid's, a lovely church near the Cathedral of York. This pilgrimage was conducted amid the everyday bustle of the city, rather than quiet of country lanes. We prayed on the crowded streets where St. Margaret Clitherow herself once walked. Though one of the shortest pilgrimages, it was also one of the most memorable.

As years go by, I thank God that the number of pilgrimages, and pilgrims, increases- and I encourage everyone to participate in this work of the Church. Even if you can't camp, or walk, there are many ways to help- pilgrimages always need drivers or cooks, and there are always young, poor pilgrims in need of sponsorship. And pilgrims always need prayers! There are so many beautiful shrines in the world, so many good people organizing pilgrimages, and so many graces available!

One petition I always make on a pilgrimage is "that I may return next year" - Please God, my request will be granted again, and perhaps you'll join me!

**Walsingham pilgrimage.** See YouTube video [here](#).



# THE CHRISTUS REX PILGRIMAGE

by Ronan Reilly

*‘Gloria, laus et honor tibi sit Rex Christe, Redemptor’.*

A record number of pilgrims chanted this ancient refrain as they enter Australia’s Sacred Heart Cathedral, Bendigo in celebration of the Feast of Christ the King on 28 October 2018.

In 1991, a dozen of Catholics set out from Ballarat’s St Patrick’s Cathedral to walk about 90km (56 miles) to Bendigo. The pilgrims were particularly inspired by the great revival of the French pilgrimage from Paris-to-Chartres. The Christus Rex Pilgrimage has been held every year since 1991, and has continued to grow exponentially. The final Mass in Bendigo Cathedral will see more than 500 Catholic faithful venerate Christ publicly, and unite in prayer for Australia as a nation to come to recognise Christ as her true King, and live in accordance with his precepts.

It can be difficult, on a continent that is newly evangelised, such as Australia, to find ancient local traditions and customs to draw upon when founding a pilgrimage. It is perhaps apposite then, that a pilgrimage in Australia commemorates the relatively new solemnity of Our Lord Jesus Christ, King of the Universe. This ‘Feast of Christ the King’ was instituted in 1925 by Pope Pius XI in his encyclical *Quas Primas*. Like this great feast, the pilgrimage is also dedicated to the conversion of all nations, and to combat the evils of modernism which plague western society.

The pilgrimage itself is completed over the three days preceding the Feast of Christ the King, commencing in the town of Ballarat. Ballarat and Bendigo are small country towns. Both Ballarat and Bendigo were built upon, and are famed for, the gold-mining activities in the surrounding districts. Again, it is apt that these towns that are synonymous with gold—the symbol of kings and of the divine—have become the home of the pilgrimage in honour of The King. Today, the region is best known for its picturesque countryside—the perfect setting for a pilgrimage.

The spiritual benefits of the Christus Rex Pilgrimage are bountiful, not just to the

Pilgrims, but to the whole of society. While walking along the route, the Pilgrims engage in prayer and song, as well as personal reflection and mediation. The sacrament of Confession is available to Pilgrims almost continuously along the way. Countless pilgrims relate their stories of how making the Christus Rex Pilgrimage marked a significant turning point in their spiritual and secular lives—with many being led to their vocation (whether to the religious or married life) while walking along the way.

The Pilgrimage is punctuated by a solemn mass held on each of the three days, celebrated in the Extraordinary Form of the Roman Rite under the General Roman Calendar of 1960. The masses are characterised by their great beauty and reverence. On Saturday, the solemn mass is celebrated as the votive Mass of Our Lady Help of Christians—the patroness of Australia. This day’s Mass is also known for its beautiful outdoor setting. The Mass is celebrated under a custom-designed gothic-revival marquee in the midst of a pine-tree grove.

For the last several years, the final Mass of the Feast Christ the King has been celebrated as a solemn Pontifical Mass at the faldstool, by a number of Bishops from the Oceanic region. The 2018 final solemn mass will be celebrated by the Most Reverend Richard Umbers, Auxillary Bishop of Sydney. The final Mass of the Pilgrimage has come to be one of the most highly regarded liturgical moments on the Catholic Calendar each year. The mass is attended not





just by the pilgrims, but also by many of the faithful from the surrounding regions.

A uniquely Australian feature of the Christus Rex Pilgrimage is the great spirit and fellowship of the Pilgrims. The Pilgrimage is attended by hundreds of Pilgrims from around Australia and the world and attracts people of all ages and walks of life. The Christus Rex Pilgrimage provides a perfect opportunity for Catholics to make new friendships and renew old ones. The 2018 Pilgrimage in particular has seen a great influx of young people registering to participate. This trend apparently reflects the worldwide phenomena of youth seeking the immense beauty and truth offered by the Mass of the Ages.

Today, the Christus Rex Pilgrimage is conducted by the Christus Rex Society Inc. The Society is made up of a volunteer group of pilgrims, successors to the original pilgrims, and who are united by their great love of Christ the King.



# THE SOLOVKI PILGRIMAGE IN RUSSIA

by Oleg Martynov

Founded in 1430s on a major archipelago in the cold White Sea, the Solovetsky Monastery soon became one of Russia's largest and most famous centers of monasticism. The climate here is quite harsh, but the monks and oblates have transfigured the islands into a real miracle of both religion and agriculture. It also served as a prison for dissenters both political and religious (and the monks had to be gaolers as well); the first known Russian Catholic of the post-Medieval era, Deacon Peter Artemiev, died while incarcerated here in 1700. Centuries later the Bolsheviks secularized the monastery but restored the prison, expanding it manifold to create what Solzhenitsyn calls "the Mother of the GULAG": the Solovetsky Special Purpose Camp, or SLON.

Among its prisoners there were now hundreds of clergymen of different faiths, first of all Russian Orthodox as representatives of the country's largest religion, but dozens of Catholic priests and active laypeople as well. The list of their names includes Blessed Leonid Fedorov, the exarch of Russian Greek-Catholics, as well as Bishops Bl. Teofilus Matulionis and Ven.

Boleslavs Sloskans, and others. Some survived to tell the story of these men and women's faith and martyrdom; some died in the camp; and over 30 were re-arrested (while already being camp prisoners) in 1937 and convoyed away... to disappear, seemingly, forever. Only in 1996-97 researchers Venyamin Ioffe and Yuri A. Dmitriev (himself currently under arrest on a preposterous charge) discovered that a group of 1,111 convicts, including some of the "missing" Catholics, was executed by shooting in the forest of Sandarmokh in Karelia. Some others have never been found.

Now in July 2018 Una Voce Russia took some of its members and friends to the Solovetsky Islands for reconnaissance and prayer. This pilgrimage/ expedition was made instead of the Association's traditional pilgrimage to Novgorod dedicated to St. Olaf, whose feast (July 29) falls on a Sunday this year, making it impossible to celebrate a Holy Mass in his honor.

The chief destination for us were the ruins of the St. Herman Chapel, in the forest a few miles from the main monastery complex, which was



An overall appearance of the Solovetsky Kremlin: the main monastery complex that served as the main premises of the SLON prison camp.

used by Catholic prisoners for celebrations in both Latin and Byzantine rites in 1928-29. As far as we know, two men were even secretly ordained to the priesthood there. When it became known to the camp administration, using the chapel was prohibited. It was later demolished by the Soviet military stationed on the Solovetsky Islands after WWII. The current owners of the archipelago, the restored Russian Orthodox monastery, have marked its place with a wooden cross but seem to be happy to forget Catholic presence there; it is however denoted with a small icon of Our Lady of Czestochowa attached to a tree nearby, perhaps by some Catholic visitors before us. Praying the Way of the Cross on this holy ground seemed for us the best way to commemorate our forefathers in faith and to implore the martyrs' heavenly protection. Then we also visited some of the former camp sites which are now restored to their original use as churches and hermitages subject to the monastery.

The Una Voce-led group could only stay at the Solovetsky Islands for two days. It was decided, however, that we should definitely come here again and spend more time in this place where man-made paradise and man-made hell come so close to each other.



The pilgrims at the cross at the former St. Herman Chapel



The Roman Catholic cross, one of numerous monuments to individuals and groups executed at Sandarmokh.



# THE TWO SHRINES PILGRIMAGE, SCOTLAND

by Mark Hamid

*This account has previously appeared in the New Liturgical Movement blog and is re-used with the author's permission.*

From Saturday, August 4th, to Monday the 6th, The Confraternity of St Ninian made its third annual Two Shrines Pilgrimage, a three-day walk inspired by the Chartres pilgrimage in France, in honour of Scotland's patron saint, the Apostle Andrew. Pilgrims walked from his national shrine in Edinburgh to his former medieval shrine in the ruins of the cathedral in St Andrews, a distance in excess of sixty miles. The pilgrimage was made for the particular intention of the reconversion of Scotland to the Faith, and in the spirit of countless medieval pilgrims from across Christendom who had made St Andrews one of the foremost sites of ancient pilgrimage.

Over the course of the journey, the pilgrims received spiritual support from a group of eight members of the Sons of the Most Holy Redeemer, led by Fr Anthony Mary FSSR, with the programme incorporating daily sung Mass, sung rosary, and other traditional devotions and hymns. Brothers from the community gave a variety of talks on theology and the sacramental life, and the pilgrims also enjoyed fellowship, both on the way and each evening with the opportunity to share dinner and socialise with one another.

The pilgrimage began on Saturday morning at St Mary's Metropolitan Cathedral in Edinburgh before setting out on the short walk to Holy Cross Church, Trinity, where Fr Anthony Mary offered Holy Mass for the pilgrims' intentions, a Votive Mass for Pilgrims and Travellers. The pilgrims drew much attention (both positive and negative) from passers-by, on account of their many sacred banners and the distinctive riband worn by Confraternity members, which is made from the St Ninian tartan devised for the visit of His Holiness Pope Benedict to Scotland on their patron's feast day in 2010.



Pilgrims process through Edinburgh's New Town.



Opening Holy Mass for Pilgrims and Travellers

Leaving Edinburgh by the ancient Cramond Brig, the pilgrims proceeded towards the Firth of Forth where they crossed into Fife at the site of the (now three) iconic bridges which replace a ferry endowed in the eleventh century by St Margaret, Queen of Scots, to assist pilgrims in former times. Arriving in Dunfermline, St Margaret's royal capital, they visited the abbey there and the site of her pre-Reformation shrine, before arriving at the magnificent late nineteenth-century church built in the town to house those of her relics which have survived to the present day.



At St Margaret's Church, South Queensferry



Outside the ancient abbey of Dunfermline



Crossing the Firth of Forth

On the second day pilgrims heard Holy Mass, offered for the intentions of benefactors and supporters, at St Margaret's Church before setting out across southern Fife. In the morning they took in the almost apocalyptic post-industrial landscape of the defunct Fife coalfields (including the site of an opencast mine named after St Ninian) before taking in the natural beauty found in the heights of the Lomond Hills Regional Park. Descending to the former royal hunting lodge at Falkland, Bishop Steven Robson of neighbouring Dunkeld Diocese once again lent his support to the pilgrims' efforts by presiding at a

Holy Hour at the Chapel Royal, Falkland Palace, which concluded with Pontifical Benediction of the Blessed Sacrament.



Pilgrims at the entrance to the former St Ninian's mine

# The Two Shrines Pilgrimage, Scotland

The third and final day was again one with notably clement weather, the whole pilgrimage being walked in conditions which were neither too wet or too sunny to add to the pilgrims' discomfort. Following a morning of walking through the fertile farmland of the Eden valley, the pilgrims ascended the final climb of the pilgrimage to catch their first sight of the cathedral towers in St Andrews about four miles from the town. Following the custom at Chartres, pilgrims fell to their knees and sang the Salve Regina in thanksgiving for their Blessed Mother's protection, together with a hymn in honour of St Andrew.



'Monte Gozo' - pilgrims catch their first glimpse of St Andrews

The climax of the pilgrimage was a Sung Mass in the ruins of St Andrew's Cathedral, St Andrews, on the site of the former High Altar and metres from the believed site of the Apostle's mediaeval shrine. The Mass, offered for the intention of the reconversion of Scotland, was followed by a procession with a first-class relic of the saint through the town to its parish church (itself dedicated to St James, patron of pilgrims and friend and fellow apostle of St Andrew) where pilgrims were able to receive individual blessings with the relic.



Holy Mass in the cathedral ruins



Holy Mass was celebrated below the impressive ruins of the East Window.



Pilgrims process with St Andrew's relic.



Final blessings at St James' Church



# MALAYSIA COMES TO POLAND

by members of the Traditional Latin Mass Society of Malaysia

*Editor's Note: I welcome this article from Malaysia with particular satisfaction because some years ago I met one of the authors on the Chartres Pilgrimage, and discussed with her the practicalities of setting up a FIUV affiliate in Malaysia. This chance meeting at a great gathering of Traditional Catholics illustrates the practical importance for our movement of international events. Perhaps we will see some Malaysian Catholics at future FIUV General Assemblies, and the Summorum Pontificum Pilgrimage, in Rome?*

We are a small, nascent, society, which was born in 2014, 7 years into the 'era' of Summorum Pontificum, and in the absence of any Traditional Latin Mass (TLM) in the Archdiocese of Kuala Lumpur since 1969. While some of us had experienced the TLM in other dioceses, it was a steep learning curve to form a society to organise TLM Masses from scratch.

Our first Mass was celebrated by Fr Glen Tattersall from Melbourne, but since then we have had more than 20 Masses, by other priests whom we have had to fly in, as no priest within the dioceses of Malaysia had the time or interest to fulfil our 'legitimate aspirations'. As of late 2018, while we have had slow but meaningful dialogues with the local Ordinary and his consultants, we are still not able to have a regularly scheduled TLM, and as such the Masses are granted to us on the basis of ad-hoc requests, and these are unfortunately limited only to priests who are from outside of the Archdiocese of Kuala Lumpur.

In 2016, we had the privilege of participating in *Juventutem* in Krakow with our friends from the Extraordinary Form Community in Singapore. In our group, there were four Malaysians and four Singaporeans. We were surprised to find that we were the only registered group from East Asia.

Before World Youth Day itself, we participated in the 'Days in the Diocese' scheme in which youth groups were assigned to a Polish diocese for several days. We were in a small town called Lgin, a few kilometres from Leszno in Western Poland, with a small number of Poles, Danes, and Czechs, and the Traditional Mass was provided for us most of the days we were there. It would seem that most *Juventutem* groups did not take part in the 'Days in the Dioceses' part of WYD. While the smaller group fostered

intimacy, it came at the expense of a wider cultural exchange that we had expected.

When we arrived at Krakow for World Youth Day proper, a more festive and international group greeted us. It was a blessing to be able to hear Bishop Schneider and other prelates preach and celebrate the Traditional Pontifical rite. We were very impressed with the quality of the sermons, the grandeur of the rituals and musical abilities of the choir. Nevertheless there were a few instances where the celebrations seemed rather under rehearsed and did not account for the size of the church or the cueing in for the psalmody.

I am thinking in particular of Solemn Vespers when there were many confusing moments between the choir, congregation and clergy. Tiny details such as these make a huge impression on nascent communities such as ours on how we set a standard to our own liturgies back home. Overall, it seemed a good experience to compare and reflect on the cultural diversities that exist in Europe. Some of our servers who assisted at the liturgy were able to observe and practise the different ways of serving which were peculiar to Poland.

In Krakow, out of the eight of us only one Malaysian and two Singaporeans decided to attend the Papal Liturgies. For us it was the gathering of traditional minded Catholics that was the attraction, and not the World Youth Day itself.

In 2017, a small group of Malaysians and a Singaporean had participated in the Paris-Chartres Pilgrimage. For most in the group, this pilgrimage was our first experience of this renowned annual pilgrimage.

Although the cultural make-up of the entire group of some 10,000 people was distinctively French, we did not find it difficult to participate

with them. People were extremely friendly and we were very touched that we were offered the front-most pews by the organisers because they felt that we had to be treated well as first-timers.

However, it was not the first time that Malaysians had participated in the pilgrimage, as some had participated in previous years. The frequent rhythm of conversations interspersed by moments of walking in silence and solitude allowed us not only some meditation and tranquillity but a chance to reflect on our meetings, our lives and the context of our discoveries.

These two pilgrimages are somewhat necessary for small, nascent societies such as ours, because they provide a context to our progress, or lack thereof. Coming from the Far East, from former British colonies, we were able to distinguish the different cultural and yet Catholic peculiarities of our friends at these pilgrimages. We were then able to reflect on our own Catholic and catholic heritage, to discern whether some of our influences today were truly universal, or more Continental, or from the Anglosphere in origin.

These observations contribute to a very deep and yet unfinished discussion of universality vis-a-vis particularity which often plagues proponents and detractors within and outside the Traditional Movement. Perhaps it is more pertinent to countries like Malaysia where it is often thought that our Catholicism in the pre-Vatican II age was rather simple, because we were considered mission territory. One sometimes hears that a return to a liturgical spirit that was 'permeated with liturgical flourishes' a la a Eurocentric vision (meant pejoratively) is something from which we should be emancipated. However, the influence of both French and Irish missionary activity over a century in a former British colony would indicate that our previous liturgical heritage would have been

anything but spartan.

Hence, there is still a long journey for us and in some ways, the absence of a very strong Catholic culture in our national narrative can be a boon for us. Because we are unlikely to have the 'baggage' of returning to an established pre Vatican II Malayan (in Peninsular Malaysia) Catholic era, the plethora of international influences that we can appropriate to our current situation today becomes a creative moment for us. We are now somewhat more able to choose what makes for 'best practice' rather than lean on Tradition merely for the sake of historical allegiance. Travel has widened our horizons!

We continue to ask for all of your prayers and that just as it was 500 years ago, when St Francis Xavier travelled to our shores, the tradition of the Saints can once more invigorate this 'margin' of the Catholic world. The test of Catholic mettle is perhaps best displayed at the 'peripheries', to paraphrase the words of Pope Francis. Catholicity leans on its centre the most at its circumference and so, we beg for your prayers for the growth of our Society and a regular schedule for the Traditional Latin Mass.

Oremus pro invicem!



# BOOK REVIEW:

## *Vademecum Peregrini: A Pilgrim's Handbook*

by Joseph Shaw

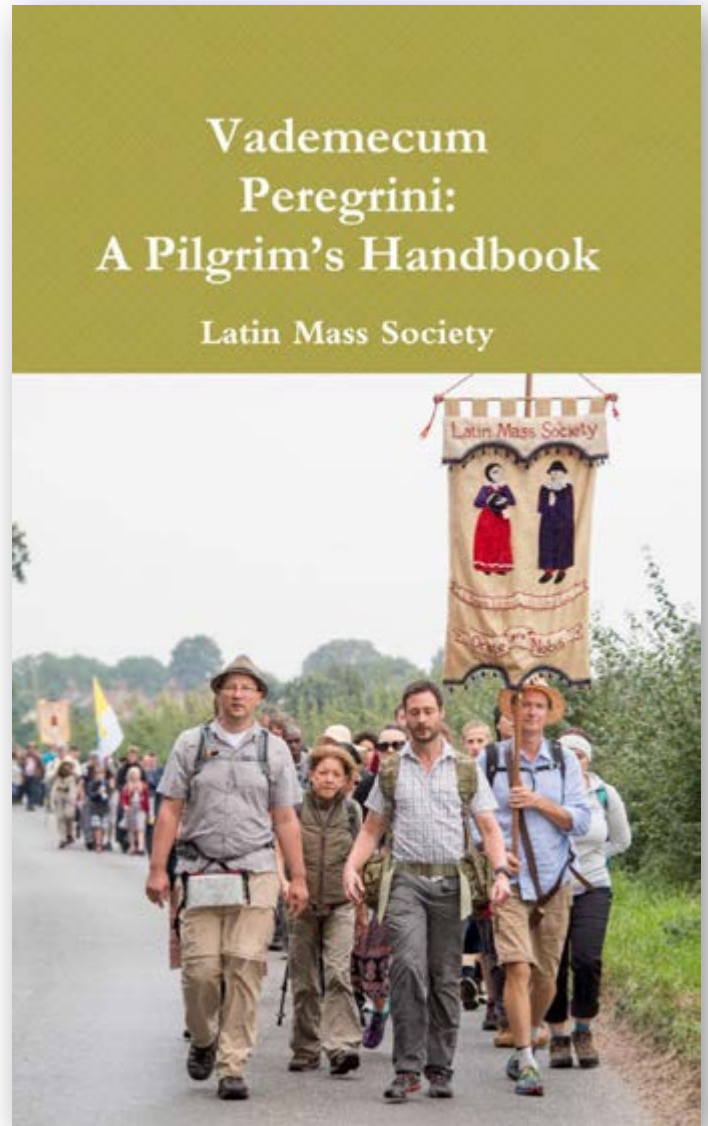
*Published by the Latin Mass Society of England and Wales. Lulu: £9.99 (Available in the UK [here](#) and internationally [here](#))*

When organising our first long-distance walking pilgrimage to Walsingham with the Latin Mass Society (LMS) in England, we knew we needed a booklet for the pilgrims. The booklets used by the English pilgrims on the Chartres Pilgrimage, and those used on the Australian Christus Rex Pilgrimage, were our obvious models.

What both the 'Chartres UK' and Christus Rex organisers provide is a combination of liturgical texts needed for the pilgrimage, the hymns and songs sung on the route, and various devotional materials, like prayers for confession, which may be useful to pilgrims. I had the task of producing a similar booklet for Walsingham pilgrims, and it occurred to me that it should be possible to produce a book helpful to pilgrims on a number of the Latin Mass Society's other pilgrimages. The LMS organises about a dozen pilgrimages around the country, to which people come by car or coach. Indeed, such a book might be of use to people not only when they go on pilgrimage, but as a general-purpose devotional handbook.

After several years of producing revised and improved editions each year, we have finally got to the point of needing only to correct the odd typographical error spotted during the pilgrimage, and can offer the book, now more than 250 pages long in a small 'pocket-book' format, to a wider public. Since it is printed by the print-on-demand publisher Lulu, it can be ordered and printed all around the world, so readers can see it for themselves.

The first part of the book is taken up with liturgical texts: the Ordinary of the Mass, followed by the Propers of a number of Masses used in the Walsingham Pilgrimage and in other pilgrimages in England: the Votive Masses for Pilgrims and of Our Lady, the Mass of the Martyrs of Oxford University, of St Winefride, an important Welsh saint, and St Richard Gwynn, a Welsh martyr. Also included are the chants of Mass IX, Mass IV, and Mass XI. Like all the



musical notation in the book, these are newly typeset and crisply printed.

There follows a section of 'Public Devotions': everything needed for Benediction, the Stations of the Cross, and the Rosary, including musical settings for the Hail Mary. These include the familiar Latin and French versions used on the Chartres Pilgrimage, and an English setting composed by Fr Bede Rowe, which is can be sung very effectively in two parts. As on the Chartres Pilgrimage, the Rosary is sung, and not just said, on the Walsingham Pilgrimage, and we use the different languages in alternation.

The book includes short 'Rosary Meditations', and meditations and prayers for the Stations of the Cross, from the 'Manual of Prayers', the long-standing devotional manual of the Church in England and Wales, approved by the Bishops in successive editions up to 1953. These excellent materials, used by our English and Welsh predecessors in the Faith up to the time of the Second Vatican Council, should not be forgotten.

The next section covers 'Private Devotions', notably everything needed for Confession, and prayers for the reception of Holy Communion.

The above takes up the first half of the book. The second half is occupied by songs of one kind or another.

First, we were determined to include a lot of chant, including less familiar pieces, since a walking pilgrimage, at which many people come back year after year, is an opportunity to expand participants repertoire. We quickly realised that long sequences and Latin hymns are often not suitable: even people with experience of chant have to look too closely at the music to be able to walk along rough paths at a normal speed! Exceptions are those like the *Stabat Mater* and the *Ave Maris Stella* which have a very simple tune, or are already quite familiar to many pilgrims.

What works really well, however, are chants with a refrain. The refrain is quickly learnt by the bulk of the pilgrims, while an experienced or professional singer sings the verses, joined by those who have gained sufficient familiarity with them. These chants include the Litanies, the *Crux Fidelis*, *O Filii et Filiae*, *Attende Domine*, *Parce Domine*, and *Salve Mater Misericordiae*. These are not familiar to pilgrims new to the Walsingham Pilgrimage, but with the help of a cantor can be sung well and with great satisfaction. The joyful melody and words of *O Filii* makes it a particular favourite.

The next section is of vernacular hymns. Again, we have aimed not only to include familiar hymns, but to include hymns which ought to be part of pilgrims' repertoire, even if they are not yet. These include hymns with a connection with the Walsingham Pilgrimage itself, hymns with a special association for English Catholicism such as Ronald Knox's hymn about

St Edmund of Canterbury and the English martyrs, some and Newman's hymns, and the wonderful 'Song of the English Zouaves', written by soldiers from the British Isles serving the Pope in the 1860s. I found this in Charles Coulombe's excellent account of the Zouaves, The Pope's Legion; and as the original tune was not recorded, Colin Mawby, a internationally recognised composer who is a Patron of the LMS, volunteered to set it to music.

In recognition of the international composition of the Walsingham Pilgrimage we have a Catholic hymn from Australia, *Help of Christians*, and Ireland, *Hail Glorious St Patrick*, and two French hymns from Chartres.

We also include a few secular songs, familiar and rousing tunes to relieve the final miles of long day's walking.

At the back of the book is information specific to the Walsingham Pilgrimage and to other LMS pilgrimages, including the *Blessing for Pilgrims* from the Roman Ritual, for the beginning and end of a pilgrimage, the *De Profundis*, which we sing when we pass a ruined monastery (*Castle Acre Priory*), and the *Te Deum* which we sing on reaching our final destination.

Portable and pocketable, but substantial, the *Vademecum* should serve Walsingham pilgrims, and I hope others too, for many years to come.



# 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/praesi->

[dent@una-voce-austria.at](mailto:dent@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](mailto:unavocelatvija@inbox.lv)

**Malaysia**

*Traditional Latin Mass Society of Malaysia*

[unavoce.wmalaysia@yahoo.com](mailto:unavoce.wmalaysia@yahoo.com)

**Malta**

*Pro Tridentina (Malta)*

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

[pro.tridentina.malta@gmail.com](mailto:pro.tridentina.malta@gmail.com)

**Mexico**

*Una Voce Mexico*

<http://geocities.ws/unavocemexico/>

**Netherlands**

*Ecclesia Dei Delft*

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

[info@ecclesiadei.nl](mailto:info@ecclesiadei.nl)

**New Zealand**

*Ecclesia Dei Society of New Zealand*

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

**Nigeria**

*Ecclesia Dei Society of Nigeria*

[tridentinemassnigeria@yahoo.com](mailto:tridentinemassnigeria@yahoo.com)

**Norway**

*Una Voce Norge*

[admin@unavocenorgeia.com](mailto:admin@unavocenorgeia.com)

**Peru**

*Una Voce Peru*

[sanpiovperu@hotmail.com](mailto: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](mailto: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](mailto: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](mailto:asociacion@unavocesevilla.info)

*Una Voce La Coruña*

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

*Una Voce Madrid*

[unavocemadrid@gmail.com](mailto:unavocemadrid@gmail.com)

*Una Voce Cantabria*

**Ukraine**

*Una Voce Ucraina*

[unavoceua@gmail.com](mailto:unavoceua@gmail.com)

**United States of America**

*Una Voce America*

<http://unavoce.org/>