

Summer 2022 – Edition No. 13



RESPORIUS MAGNUS



The voice of the Foederatio Internationalis Una Voce



Responses to the *Responsa ad dubia*

Plus Photographic report from the Summorum Pontificum Pilgrimage
Taking the ancient Mass on mission in Malawi

News from Una Voce Ucraina

Gregorius Magnus: biannual magazine of the Una Voce Federation

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

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

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

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

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

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

St Gregory the Great



Please send contributions to secretary@fiuv.org, for our two annual deadlines:

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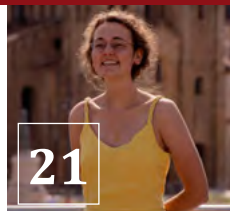
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Editor: Joseph Shaw
 Website: <http://www.fiuv.org/>
 For further queries, please email to secretary@fiuv.org
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Cover image: *High Mass celebrated by Mgr Patrick Descourtieux in the Chapel of the Throne, in St Peter's Basilica, for the Summorum Pontificum 'Ad Petri Sedem' Pilgrimage, 30th October 2021 (see p. 26).*

Photo by Edward Pentin

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 St 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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President's Message

by Joseph Shaw

The six months since the last edition of *Gregorius Magnus* have been a roller-coaster ride for Catholics attached to the Traditional Mass. Last October, when *Gregorius Magnus* 12 appeared, we were trying to understand the significance of *Traditionis Custodes* (TC), which was published in July, just before the usual summer lull in Rome. Its interpretation and application were slowed and confused by the fact that key people—bishops included—were about to go on holiday.

In early November, some hints on the interpretation of TC were given by the leaking of an exchange of letters between the Cardinal Archbishop of Westminster (England), Vincent Nichols, and the Prefect for the Congregation for Divine Worship, Archbishop Arthur Roche, dated 28th July and 4th August, respectively. In response to Cardinal Nichols' questions, Archbishop Roche seemed to be concerned to steer interpretation of TC in a moderate direction, speaking of 'a delicacy of care and direction,' affirming that the old Mass 'has been regulated and not suppressed,' and suggesting that at least for the time being the 'other sacraments' could continue to be administered using the older books.

On 9th November another document appeared on the Internet, with a very different tenor. This was a letter, dated 7th October, which purported to prohibit for the Diocese of Rome the use of the older *Pontificale* and *Rituale Romanum*, and the celebration of the Sacred Triduum, even in the Roman apostolates of the Priestly Fraternity of St Peter (FSSP) and the Institute of Christ the King Sovereign Priest. It was issued by the Cardinal Vicar of Rome, Angelo De Donatis.

It was a similarly aggressive document which followed next, the *Responsa ad dubia*, promulgated by the Congregation for Divine Worship on 16th December: as with TC, timed just before a world-wide slowdown of official activity, this time for Christmas.

Is this timing a coincidence? Does the Holy See want to make it as difficult as possible for priests and laity to get timely responses to their questions from their bishops and superiors, and equally difficult for bishops and superiors to get clarifications from Rome?

In any case, the *Responsa* took up the Cardinal Vicar's suggestion, which has no basis in the text of TC, that the 'other sacraments' were not to be administered using the older books, though making an exception for the use of the *Rituale* in personal parishes. Interestingly, however, it did not mention the Triduum, thereby (presumably) overturning the hasty decree of the Cardinal Vicar of Rome.

The *Responsa* are clearly of greater authority, as an interpretation of TC, than the decree of Cardinal De Donatis. However, as the Canonical Guidance on this document in this edition of *Gregorius Magnus* explains, the legal standing of the *Responsa* is far from clear. In the last analysis, it is an interpretive document of a Roman Congregation, not a legal document from the Supreme Legislator, the Holy Father.


As such, it was knocked sideways by a decree signed by Pope Francis himself which appeared on 21st February, though it had apparently been signed on 11th February, addressed to the FSSP. It affirms their right to use the full set of older liturgical books: Missal, Pontifical, Ritual, and Breviary. The reason it gives is that the FSSP was established explicitly to use these books, an argument, of course, which applies to all the Traditional Priestly Institutes and Traditional Communities, and to the Apostolic Administration at Campos, Brazil. The idea, promoted by the *Responsa*, that Traditional ordinations and Confirmations in particular would henceforth be impossible, which went far beyond anything suggested by TC, is now truly dead and buried.

This decree partially fulfilled expectations that there would be another document implementing TC

which addressed the Traditional Priestly Institutes. However, the rumours had it that this would be published on Ash Wednesday, that it would emerge from the Congregation for Religious, and that it would have serious and negative implications for their continued use of the older books. Instead, a document of a very different character has emerged, from Pope Francis himself, a little earlier. Are we to expect another document? And if there is one, which way would it go?

Clearly the Congregation for Religious will not be bringing forward anything which contradicts the Holy Father's decree, and it is seems inconceivable that they would attempt to take away from the other Institutes and communities what has now been confirmed for the FSSP. That whole avenue of development of the implementation of TC is now closed off. Other possibilities remain open, however.

I have written elsewhere that the series of documents (and still more the series of semi-public statements coming from the Pope, and rumours) has a pattern only in the sense that without all of these contradicting each other too crassly and openly, Traditional Catholics have repeatedly found themselves being pushed back and forth. Either this is the effect intended in some master plan, or it is the result of poor planning, or it reflects some great struggle going on within the Holy See. Then again a combination of these processes may be at work. I suspect we will not know until all secrets are revealed at the Last Judgement.

Until then, we must try to maintain our peace of mind, and to maximise the possibilities open to us in our local situations. The Federation will continue to do its best to provide advice and support as the twists and turns of official policy continue—as they surely will. 

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FIUV Submission to the Synod on Synodality

by Joseph Shaw

What I have heard in my own country on the workings of the Synod on Synodality, which invited contributions from individuals and groups all over the world, does not fill me with confidence about its outcome. Many Catholics favourable to the Traditional Mass, both lay and clerical, are well embedded in parishes in England and Wales, and have been directly involved in local Synod discussions, and it is clear from their experiences that, as with similar exercises in the past, liberal busybody Catholics, of the type I am sure readers will know well, have entirely predictably devoted their apparently limitless leisure-hours to creating a picture of the needs and desires of the laity which exactly mirrors their own.

I heard a particularly telling anecdote from a young man, attached to the Traditional Mass, who had been asked by his parish priest to take part in an online meeting on behalf of the parish. He and a young woman from another traditionally oriented parish made their two-minute contributions, along with the much older and almost entirely female representatives of the other parishes of the deanery. A facilitator then summarised the responses, attributing to 'young people' the views attributed to young people by the old liberals. My friend insisted on being allowed to speak again to correct this. We, he pointed out, are the only young people in this meeting, and our views are being ignored! However, the claim was that the views of 'young people' being passed on were those of young people known to the older participants, who had lapsed from the practice of the Faith.

A sociological survey to discover what lapsed Catholics in England say about themselves has been undertaken: *Why Catholics Lapse*, by a Professor of the Sociology of Religion, Stephen Bullivant. This found that while some lapsed Catholics referred to clerical abuse, and others to the Church's failure to keep up with changing social attitudes, a fair number lapsed because the representatives of the Church they

encountered—priests and catechists—completely failed to express, let alone explain or defend, the Church's more controversial teachings. An astonishing 10% of respondents said that they would be more likely to return to the practice of the Faith if the Traditional Mass was locally available.

Those voices, of course, will not be heard in the Synod.

For what it is worth, this is the contribution made by the Federation, directly to the secretariat of the Synod in Rome, on the 28th February 2022.

Synod Submission

The FIUV, a Catholic lay-led association founded in 1964 to support local groups of Catholics attached to the Church's more ancient liturgical tradition, would like to make the following submission to the Synod consultation.

Our members and supporters in every part of the world are convinced that the experience of recent years indicates clearly the continued usefulness of the Church's older liturgical forms (the 'TLM' or Traditional Latin Mass, according to the 1962 Missal).

- The TLM is often particularly valued by young people and young families.
- The TLM can draw in unbelievers and the lapsed, particularly through its beauty and the sense of the sacred it evokes.
- TLM congregations are frequently more diverse, in terms of educational, social, and ethnic background of members of the congregation, and in terms of disabilities, than typical Novus Ordo congregations.
- TLM congregations are often more balanced in terms of the age of members (because they include young people as well as old), and in terms of the sex of members (because they are not overwhelmingly female, as many Novus Ordo congregations are).
- TLM congregations are noted for the number of vocations to the priesthood and to the religious life

which spring from them, to diocesan seminaries, religious orders, and priestly institutes.

- TLM congregations which feel secure and appreciated in the local church are noted for their loyalty to the bishop and their contribution to the life of their parishes, financially, socially, and in other ways.
- The TLM contributes to the liturgical life of the diocese, including by answering the Second Vatican Council's calls for the retention of Latin in the liturgy (*Sacrosanctum Concilium* 36.1), the giving of priority to Gregorian Chant (*Sacrosanctum Concilium* 116), and the fostering of liturgical diversity (*Sacrosanctum Concilium* 4, 37; *Unitatis Redintegratio* 4, 17).
- Where they have become established, stable, and secure, TLM congregations have become involved in many apostolic works, including education, and helping the homeless.

At a time when many Catholics attached to the older liturgical tradition feel marginalised, unwelcome, and attacked, even by the Holy See itself, we look back, particularly to the last ten years, at the many conversions of life, at the many vocations to the priesthood and religious life, at priests discovering a new dimension of their priestly vocation, at families supported in their generous acceptance of new life, at churches restored and sometimes saved from destruction, all due to the inspiration of this liturgical tradition.

We invite the Synod Fathers, when they meet, to consider these signs of the times as the voice of the Holy Spirit, seeking to guide the Church to a future of respect for diversity, and an acceptance that good results can come from the freedom of Catholics to seek out spiritual pathways which have been approved by the Church for centuries, even if they are not always favoured by the current clerical leadership. ⑥

FIUV: Ordo of the Liturgical Year

by Joseph Shaw

The Federation was able to announce in late 2011 the publication of its own 'Ordo': a booklet setting out what is to be celebrated each day of the year, according to the 1962 liturgical calendar. It is available, free, on the FIUV website; the direct URL is this:

http://www.unavoce.ru/pdf/ordo_2022.pdf

It has been prepared by Peter Day-Milne, for whose assistance the Federation is very grateful. It is entirely in Latin, to make it as useful as possible all over the world: the Latin terms and abbreviations are not difficult to understand if you are used to the traditional Missal.

It replaces the Ordo which for a number of years had been produced by the Pontifical Commission Ecclesia Dei, and then by the Congregation for the Doctrine of the Faith. With the transfer of competence for matters relating to the ancient Mass to the Congregation for Divine Worship, it seems we cannot expect more such Ordos.

The Ordo is intended above all for the use of priests, who need to know what Mass they must, or may, celebrate day by day if they are to celebrate the Traditional Mass. It also includes instructions on saying the Office. It is similarly helpful to members of the laity who like to keep up with the liturgical year; and to check what Masses are to be said each day. It has special importance for activists in Una Voce groups who need to plan liturgical celebrations.

It may be asked why we cannot simply use the dates given in the Altar Missal, which are also found in hand missals for the laity. The answer is that the feasts of saints on fixed days of the year—St Joseph the Spouse of the Blessed Virgin Mary on 19th March, the Assumption of the Blessed Virgin Mary on 15th August, or less famous feasts such as St Lucy on 13th December—are only one part of the Church's calendar.

The saints days on fixed days of the year is called the 'Sanctoral Cycle'. Another

aspect of the calendar is the 'Temporal Cycle', which is the cycle of Sundays. Since Sundays fall on different days of the month each year, they fall on different saints' feast days. In most cases the Mass of the Sunday is celebrated in place of the Mass of the saint, but in a few cases it is the other way round: if Christmas Day, for example, fell on a Sunday, it would not be 'occluded', covered up, by a Sunday Mass. This depends on the 'rank' of the feast day.

Even more confusing, however, are those liturgical days fixed to the date of Easter: the Easter Cycle. Since the date of Easter is worked out using a complicated formula (which fixes it to a Sunday near the Jewish Passover, without it ever falling on the same day as Passover), all the feasts, fasts, and Sundays connected with the date of Easter move earlier or later with the date of Easter. This starts with Septuagesima Sunday, approximately 70 days before Easter and three Sundays before the First Sunday of Lent, and continues until Pentecost, 50 days after Easter, and the feasts fixed to and following that, such as Trinity Sunday, Corpus Christi, and the Sacred Heart.

The intermeshing of these cycles can in principle be worked out from a consideration of the dates of the year, when Sundays fall, the date of Easter, and the relative rank of the different feasts. It is, however, fairly complicated, and the production of an Ordo setting out what is happening in a given year is a helpful service to priests and, as noted, to interested lay people as well. They are not entirely deprived of a job, however, as this Ordo only includes those feasts which are in the 'Universal Calendar'. Users must take account of the local feasts applicable to their country, their diocese, and even their church.

Thus every country has a heavenly Patron, chosen by the bishops of the country, or by immemorial tradition. This may be the Immaculate Conception (like the United States of America), which is already a feast of the top rank: 1st Class. But if it is a less highly-ranked feast, such as (for England) St George, its ranking is increased, just for that country. In the case of St George he rises from 4th Class to 1st Class. The same goes for the Patrons of Dioceses and of Churches. If they have a secondary patron, the primary patron gets raised to 1st Class and the secondary one to 2nd Class. This will affect what happens when these fall on Sundays, or days of Lent, both of which have priority over less important feasts.

One result of this is that, if you are obliged to abstain from meat on Fridays, but the feast-day of the patron of your diocese or parish church falls on a Friday, the current Code of Canon Law lifts the obligation (Canon 1251, referring to 'Solemnities', equivalent to 1st Class Feasts). This is not a matter of nitpickingly legalism, but of allowing the liturgical calendar to make a difference to one's life: of living to the Church's year. If we are to enter into the spirit of the liturgy, we must observe a difference between days of penance and days of rejoicing. The Church's ancient liturgical tradition does not offer us a bland and unvarying diet, but a year of contrasts, unexpected juxtapositions, and variations on a familiar pattern. ⑥

14. Alb. in Off., Alb. in Missa. **FERIA V IN CENA DOMINI, De ea, I cl.** – Off. pr. Ind. – Ad LAUDES ant. pr., pss. de feria curr. (2^o loco). – Ad HORAS pss. de dom. Plen. (ad PRIMAM ut in festis), rel ut in Pr.

Missa pr. (omittuntur ps. *Judica me et Gloria Patri*), Gloria, sine Credo, praef. de Sancta Cruce, *Communicantes, Hanc igitur et Qui pridie pr.*, Ad triplex *Agnus Dei* ter respondetur *miserere nobis. Osculum pacis non datur, et omittitur or. Domine Iesu Christe, qui dixisti.*

VEPERA (*Dicuntur tantum ab iis, qui Missa vespertinae non interfuerunt*) pr. – COMPL. pr. cum pss. de dom.

Hodie prohibentur omnes Missae defunctorum, etiam exsequialis.

15. Nig. in Actione liturgica usque Ad 4^{am} partem, Viol. in S. Communione. **FERIA VI IN PASSIONE ET MORTE DOMINI, De ea, I cl.** – Off. pr. – Ad LAUDES ant. pr., pss. de feria curr. (2^o loco). – Ad HORAS pss. de dom. (ad PRIMAM ut in festis), rel ut in Pr.

Missa pr. (omittuntur ps. *Judica me et Gloria Patri*), Gloria, sine Credo, praef. comm.

VEPERA (*Dicuntur tantum ab iis, qui Actioni liturgicae vespertinae non interfuerunt*) pr. – COMPL. pr. cum pss. de dom.

Hodie prohibentur omnes Missae defunctorum, etiam exsequialis.

16. Viol. in Vig. pasch., Alb. in Missa. **SABBATUM SANCTUM, De eo, I cl.** – Off. pr. – Ad LAUDES ant. pr., pss. de sabb. 2^o loco, sed dicitur cant. *Ego dixi* (e Laudibus feriae III, 2^o loco). – Ad HORAS pss. de dom. (ad PRIMAM ut in festis), rel ut in Pr.

VEPERE dicuntur ut infra notatur. – COMPL. omittitur ab iis qui Vigiliae paschalis intererunt.

Hodie prohibentur omnes Missae defunctorum, etiam exsequialis.

Some Notes on the Congregation for Divine Worship's *Responsa ad Dubia* in Light of Canon Law from the Latin Mass Society

In this document we give some brief notes on the status and practical implications of the *Responsa ad dubia* published by the Congregation for Divine Worship on 18th December 2021, in light of the advice we have received from more than one canonist.

General Considerations

Status of the *Responsa*: This is not an instruction or a law, but an administrative act, an interpretation of *Traditionis Custodes* (TC). It has force, but it cannot go beyond what TC requires, and is itself subject to the Church's law. The approval of this clarification by the Pope (mentioned in the introduction) is generic not specific: only in the latter case would it become an act of the legislator, rather than of the Discastery.

On certain issues these *Responsa* present difficulties which have been noted by many canonists, in apparently restricting the prerogatives of bishops, and also of priests, even prerogatives established in Canon law and in the documents of the Second Vatican Council, often in a way which goes beyond the text of TC.

See Canon 33.1:

General executory decrees, even if they are issued in directories or in documents of another name, do not derogate from laws, and their prescripts which are contrary to laws lack all force.

Again, bishops' power to dispense from the law set out in Canon 87.8, is simply the legal expression of the principle expounded by the Second Vatican Council in *Christus Dominus* 8. The role of the bishop, and his exercise of pastoral judgment, is emphasised by TC Art. 2.

These difficulties are such that, in certain cases noted below, the normative force of the *Responsa* is at best unclear, pending a further clarification from the Council for the Interpretation of Legislative Texts or the Holy Father. See Canon 14:

Laws, even invalidating and disqualifying ones, do not oblige when there is a doubt about the law.

Issues raised by the *Responsa*

1. Parish churches. Many have pointed out that TC 3.2, forbidding the celebration of the 1962 Mass to 'groups' in parish churches, is impractical, and bishops have been using Canon 87.1 to derogate from it. The Congregation now offers to grant derogations itself.

Derogation from this law is not 'reserved' to the Congregation, however: accordingly, bishops may still dispense from it by their own authority under Canon 87.1. Now, in principle, the faithful could ask for a dispensation from the CDW if the bishop declined to do so.

The *Responsa* go on to ask that 1962 celebrations not be advertised in parish bulletins, and that they do not take place at the same time as 'pastoral activities'. Although the precise meaning of the second demand is unclear, both appear to go beyond what is required by TC, and beyond what the Congregation can, of its own authority, demand as a matter of law.

2. The *Rituale* and the *Pontificale*: The *Responsa* restrict the former to 'personal parishes', and the latter is forbidden entirely.

This seems to go beyond an interpretation of TC; by the same token, since the use of these books is not mentioned in TC (and therefore do not

conflict with it), the permission for them granted in *Summorum Pontificum* Art. 9 would seem to remain in force. TC Art. 8 abrogates only those provisions in previous legislation which conflict with its own.

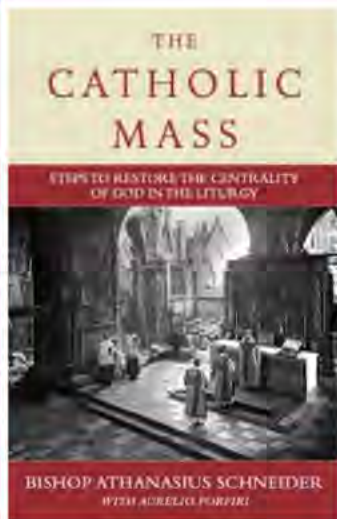
There is no explanation of why the *Rituale* may be used in personal parishes and not, for example, in formally established chaplaincies or shrines dedicated to the 1962 liturgy, or indeed more widely, or how this distinction might be derived from TC.

3. Bination. The first of the two questions about bination concerns weekdays specifically, when the rules on bination are stricter than they are on Sundays. The *Responsa* suggest that a priest should not binate (celebrate a second Mass on a given day) in order to celebrate a 1962 Mass. He may, presumably, celebrate his one daily weekday Mass as a 1962 Mass, and he can, presumably, celebrate the 1962 Mass on Sunday alongside the other Masses on his parish schedule.

The *Responsa* describe permission for the older Mass as 'a concession to provide for their [i.e., the people's] good'. This being so, it is unclear why a second Mass could not provide for the people's good, and therefore have pastoral justification: for example, for those who could not physically fit into the church the first time, if the church's capacity is reduced in response to Covid. The same goes for a weekday after the celebration of the reformed Mass.

In any case, these answers must be read in the context of the bishop's prerogative to judge whether there is a pastoral justification for bination: see Canon 905 §2, which remains intact.

4. Concelebration. TC tells us that the groups for whom the 1962 Mass is to be provided should accept the 'validity and



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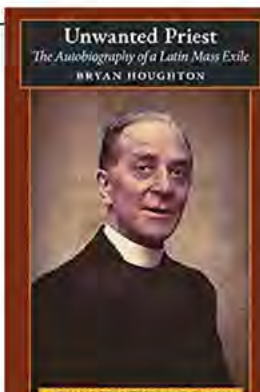
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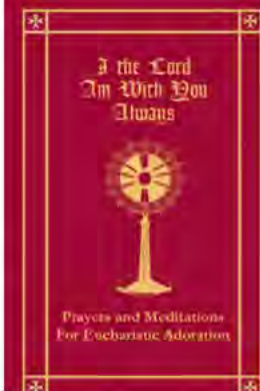


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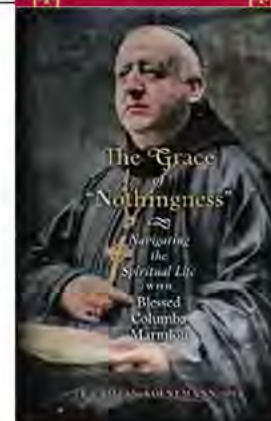
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the legitimacy of the liturgical reform, dictated by Vatican Council II and the Magisterium of the Supreme Pontiffs.' This rather vague principle is extended by the *Responsa* to priests given permission to celebrate it. The *Responsa* continue:

The explicit refusal not to take part in concelebration, particularly at the Chrism Mass, seems to express a lack of acceptance of the liturgical reform and a lack of ecclesial communion with the Bishop, both of which are necessary requirements in order to benefit from the concession to celebrate with the *Missale Romanum* of 1962.

This, however, must be read in the context of Canon 902:

Unless the welfare of the Christian faithful requires or suggests otherwise, priests can concelebrate the Eucharist. They are completely free to celebrate the Eucharist individually [integra tamen pro singulis libertate manente Eucharistiam individuali modo celebrandi], however, but not while a concelebration is taking place in the same church or oratory.

Bearing in mind the right not to concelebrate, the dialogue recommended by the *Responsa* between the bishop and the priest who does *not* wish to concelebrate at the Chrism Mass may reveal that this unwillingness does not imply a 'lack of ecclesial communion'. Ecclesial communion can be manifested in many ways: intercommunion with the bishop, mention of the bishop in the Canon, presence at the Chrism Mass in choir, use of the oils blessed by his bishop at the Chrism Mass, etc.

5. Sacred Ministers: The *dubium* on the 'participation' of Deacons and Instituted Ministers in the 1962 Mass presumably refers to their taking part in its *celebratio*, and not merely as members of the congregation. This happens when they act as Deacon and Subdeacon in *Missa Solemnis*. (Instituted Acolytes may act as Subdeacon.)

This point seems to go beyond what is required in TC.

6. Private Masses: These are not mentioned in the *Responsa*; nor were

they mentioned in TC. Despite many bishops seeking to restrict the private celebration of the 1962 Missal (which suggests that this issue must have come to the attention of the CDW), the Congregation's silence indicates that private celebrations of the 1962 Missal remain legitimate for all priests of the Latin Church.

7. The Traditional Institutes and Communities. The Fraternity of St Peter has noted:

The recent document from the Congregation for Divine Worship released on December 18th does not directly address the former *Ecclesia Dei* communities such as the Priestly Fraternity of St. Peter who possess their own proper law.

The FSSP and other entities established by *Ecclesia Dei Adflicta* were granted the use of the Pontifical, and this could not be changed by a document from a Dicastery interpreting another document, neither of which even mentions the Institutes.

8. Vernacular readings. The CDW insists that the readings be those specified by the 1962 Missal, but that no attempt be made to create a vernacular Lectionary to present these readings in a convenient format.

In this way the Congregation discourages any kind of hybrid Missal from developing: the 1962 Missal with vernacular readings, or with the 1970 Lectionary, as has sometimes been suggested by proponents of the 'Reform of the Reform'.

The *Responsa*, like TC itself, makes no suggestion that the readings *not* be proclaimed in Latin first. Vernacular readings should, rather, simply be added to the celebration of Mass, as indeed has long been the practice.

The problem of the lack of correspondence between the text of the Bible translations authorised by Bishops' Conferences and the text of the 1962 Lectionary is not addressed.

9. The Letter of the Cardinal Vicar of Rome (7th October) claimed that the *Rituale Romanum* could not be used and the Easter Triduum could not be celebrated. The *Responsa* disagree, permitting the *Rituale* at least in some places,

Summorum Pontificum–Ad Petri Sedem Pilgrimage 2022: dates confirmed.

The pilgrimage will take place, including Mass in St Peters, 28-30th October 2022.

See <https://fr.summorum-pontificum.org/>

and not mentioning the Triduum. This suggests that the putative restrictions of the Diocese of Rome are overturned.


Implications

Given the nature of the *Responsa*, their consequences for the Faithful depend above all on bishops: it is addressed, indeed, to the Presidents of Bishops' Conferences.

Bishops who allowed the 1962 Mass to continue as before, or with slight modifications, following TC, can certainly continue this policy. They can, if they feel it is necessary, confirm the judgement of pastors about the justification for bination, as is their right under Canon 905, and permit the use of the *Rituale* under Canon 87.1; their existing permissions for the use of parish churches, under Canon 87.1, remain valid.

They can also celebrate the Sacrament of Confirmation using the older books, since their right to do so cannot be removed by an administrative act of a Vatican Dicastery. Where the Traditional Institutes are present, they are in any case not covered by the *Responsa*.¹

At the same time, bishops may take the *Responsa* as an indication of the preferences of the Congregation and seek to implement them to a greater or lesser extent in accordance with local circumstances. As noted above, the *Responsa* acknowledge that the good of souls is implicated in the availability of the 1962 Mass, and this must be uppermost in the minds of bishops in regulating its availability.

As far as priests and the laity are concerned, it seems reasonable to assume that current arrangements may continue until we are informed otherwise. 

1. This document was composed before Pope Francis' Decree on the Fraternity of St Peter, which confirms this point.

Pope Francis and the Priestly Fraternity of St Peter

by Joseph Shaw

The Congregation for Divine Worship published their *Responsa ad dubia* on 18th December 2021, seeking to clarify the provisions of *Traditionis Custodes*, which had been published the previous July. Something both documents left unclear was how their provisions were to be applied to the Traditional Priestly Institutes and communities—collectively known as the ‘Ecclesia Dei’ bodies, since they were established under the terms of Pope John Paul II’s 1988 Apostolic Letter *Ecclesia Dei Adflicta*, and were governed for some time thereafter by the Pontifical Commission Ecclesia Dei, and then by the Congregation for the Doctrine of the Faith, when this Congregation absorbed the Pontifical Commission.

Traditionis Custodes provides that the oversight of the ancient liturgy be undertaken by the Congregation for Divine Worship (CDW), and of the Ecclesia Dei bodies by the Congregation for Religious (CR). In itself this may seem like a step towards the normalisation of the situation, since the liturgy in general in the Latin Church is governed by the CDW, and religious orders by the CR. However, the close association of the ancient liturgy and the Ecclesia Dei bodies makes this division of labour complicated. Not only do these bodies have a right to this liturgy under their founding constitutions, but their apostolates are a major, if not the only, way that the lay Faithful have access to this liturgy. If different rules about the ancient liturgy apply to the Institutes, then different rules will apply to the laity they serve as well. Now, this is precisely what appears to be happening.

In the *Responsa*, the CDW attempted to prohibit the further use of the older *Pontificale Romanum*, the liturgical book used for those functions particular to bishops, notably priestly ordinations and the sacrament of Confirmation. The older *Rituale Romanum*, which contains the Rite of Burial, the Rite of



Ordinations in 2011 in the Seminary of the Priestly Fraternity of St Peter in Denton, Nebraska, with Bishop Fabian Bruskewitz.

Baptism, the Rite of Matrimony, and a great many blessings, they tried to limit to ‘personal parishes,’ a legal structure used by some bishops to provide for the Traditional Mass. Personal parishes can have as their pastors priests of the Institutes or diocesan clergy, but either kind of priest can also provide the traditional sacraments in the context of a shrine with that function, or a formal chaplaincy, or as part of the work of an ordinary parish. In the thinking of the CDW, the possibility of a personal parish to use the *Rituale* is presumably

connected with the fact that under *Traditionis Custodes* no new personal parishes can be established, and those already existing may be reviewed and, if a bishop should so decide, closed.

The CDW’s view of the *Pontificale* and the *Rituale* goes beyond what is established by *Traditionis Custodes*, and since the *Responsa* are an administrative act of a Congregation, and not a piece of papal legislation, they can be viewed only as suggestions, not obligations (see the Canonical Guidance on the *Responsa* in this edition of *Gregorius Magnus*). Be



Ordinations in 2009 near the Seminary of the Priestly Fraternity of St Peter in Wigratzbad, Germany, with Bishop Athanasius Schneider.

that as it may, Pope Francis' latest decree makes a considerable difference: giving the Priestly Fraternity of St Peter (FSSP) (and by implication the other Priestly Institutes and traditional communities) the right to use the *Rituale* and the *Pontificale* means not only that the lay Faithful will have effective access to the things contained in those books in a vastly increased number of places, but also that the principle which the Congregation tried to establish—that 'the formula for the Sacrament of Confirmation was changed for the entire Latin Church by Saint Paul VI'—turns out to be untrue. In hundreds of apostolates all over the world, Confirmation will continue to be administered using the older books with the blessing of Pope Francis.

Official Communiqué from the Priestly Fraternity of St. Peter
Fribourg, February 21, 2022

On Friday, February 4, 2022, two members of the Priestly Fraternity of St. Peter, Fr. Benoît Paul-Joseph, Superior of the District of France, and Fr. Vincent Ribeton, Rector of St. Peter's Seminary in Wigratzbad, were received in private audience by the Holy Father, Pope Francis, for nearly an hour.

During the very cordial meeting, they recalled the origins of the Fraternity in

1988, the Pope expressed that he was very impressed by the approach taken by its founders, their desire to remain faithful to the Roman Pontiff and their trust in the Church. He said that this gesture should be 'preserved, protected and encouraged'.

In the course of the audience, the Pope made it clear that institutes such as the Fraternity of St. Peter are not affected by the general provisions of the *Motu Proprio Traditionis Custodes*, since the use of the ancient liturgical books was at the origin of their existence and is provided for in their constitutions.

The Holy Father subsequently sent a decree signed by him and dated February 11, the day the Fraternity was solemnly consecrated to the Immaculate Heart of Mary, confirming for the members of the Fraternity the right to use the liturgical books in force in 1962, namely: the Missal, the Ritual, the Pontifical and the Roman Breviary.

Grateful to the Holy Father, the members of the Fraternity of St. Peter are in thanksgiving for this confirmation of their mission. They invite all the faithful who feel close to them as a spiritual family to attend or join them in prayer at the Mass tomorrow, on the feast of the Chair of St. Peter, and to pray for the Supreme Pontiff.

Decree

The Holy Father Francis, grants to each and every member of the Society of Apostolic Life 'Fraternity of Saint Peter', founded on July 18, 1988 and declared of 'Pontifical Right' by the Holy See, the faculty to celebrate the sacrifice of the Mass, and to carry out the sacraments and other sacred rites, as well as to fulfill the Divine Office, according to the typical editions of the liturgical books, namely the Missal, the Ritual, the Pontifical and the Roman Breviary, in force in the year 1962.

They may use this faculty in their own churches or oratories; otherwise it may only be used with the consent of the Ordinary of the place, except for the celebration of private Masses.

Without prejudice to what has been said above, the Holy Father suggests that, as far as possible, the provisions of the *motu proprio Traditionis Custodes* be taken into account as well.

Given in Rome, near St. Peter's, on February 11, the Feast of Our Lady of Lourdes, in the year 2022, the ninth year of my Pontificate.

Francis

In Latin: DECRETUM

Sanctus Pater Franciscus, omnibus et singulis sodalibus Instituti vitae consecratae 'Fraternitas Sancti Petri' nuncupati, die 18 iulii 1988 erecti et a Sancta Sede pontificii iuris declarati, facultatem concedit celebrandi sacrificium Missae, sacramentorum necnon alios sacros ritus, sicut et persolvendi Officium divinum, iuxta editiones typicas librorum liturgicorum, scilicet Missalis, Ritualis, Pontificalis et Breviarii, anno 1962 vigentium.

Qua facultate uti poterunt in ecclesiis vel oratoriis propriis, alibi vero non nisi de consensu Ordinarii loci, excepta Missae privatae celebratione.

Quibus rite servatis, Sanctus Pater etiam suadet ut sedulo cogitetur, quantum fieri potest, de statutis in litteris apostolicis motu proprio datis Traditionis Custodes.

Datum Romae, Sancti Petri, die XI mensis Februarii, in memoria Beatae Mariae Virginis de Lourdes, anno MMXXII, Pontificatus Nostri nono.

Franciscus



Institute of Christ the King: a new apostolate at English Martyrs, Chideock, Diocese of Plymouth. (Photo by John Aron)

Personal Parishes and *Traditionis Custodes*: A Guide to the Perplexed

by Joseph Shaw

In the Apostolic Letter, issued *motu proprio*, *Traditionis Custodes*, it is established that

Art. 3. The bishop of the diocese in which until now there exist one or more groups that celebrate according to the Missal antecedent to the reform of 1970:

...

§ 2. is to designate one or more locations where the faithful adherents of these groups may gather for the eucharistic celebration (not however in the parochial churches and without the erection of new personal parishes);

A great deal has been inferred from the reference to personal parishes, and it may be helpful to clarify what it implies and what it does not. The Code of Canon Law defines a personal parish as follows:

Can. 518. As a general rule a parish is to be territorial, that is, one which includes all the Christian faithful of a certain territory. When it is expedient, however, personal parishes are to be established determined by reason of the rite, language, or nationality of the Christian faithful of some territory, or even for some other reason.

A personal parish thus has all the functions of a parish, such as having registers of baptisms and marriages, but can be joined by the lay faithful not on the basis of geography but on the basis of some other affinity, such as language or Rite (Byzantine, Syro-Malabar, and so on). Pope Benedict XVI's Apostolic Letter *Summorum Pontificum* suggested that personal parishes might be useful in relation to the Traditional Mass:

Art. 10. The local Ordinary, should he

judge it opportune, may erect a personal parish in accordance with the norm of Canon 518 for celebrations according to the older form of the Roman rite, or appoint a rector or chaplain, with respect for the requirements of law.

Thus, under *Summorum Pontificum* a bishop was able to create a personal parish for Catholics attached to the Traditional Mass, at the same time taking a church building out of its territorial parish and assigning it to the personal parish, and appoint as pastor (parish priest, *parochus*) a priest able and willing to celebrate the Traditional Mass, perhaps exclusively. This may, for example, be a priest of the Traditional Priestly Institutes.

Traditionis Custodes stops bishops from creating new personal parishes. It does not prevent them from maintaining existing ones, or



Shrine Church of St Augustine, Ramsgate, Archdiocese of Southwark. One of two churches in the parish but only used for the Traditional Mass.

appointing, as *Summorum Pontificum* also suggests, other rectors and chaplains tasked with looking after the pastoral needs of Catholics attached to the Traditional Mass.

Some people have taken the moratorium on the establishment of new personal parishes as placing a limit on the growth of the Traditional Priestly Institutes, as though it would not be possible for them to establish new apostolates if they could not have new personal parishes. This, however, is clearly not the case. Not only does *Traditionis Custodes* not prohibit the appointment of chaplains and rectors to look after Traditional Catholics, but it actually encourages it where it seems pastorally helpful: to repeat, the bishop 'is to designate one or more locations where the faithful adherents of these groups may gather for the eucharistic celebration,' and also designate a celebrant to serve it.

As a side issue, a new location and celebrant may be for the benefit of an existing 'group,' where this existed already, but it may simply be for the benefit of Catholics in a part of the diocese who do not have access to the Traditional Mass. As indicated in the Canonical Guidance on *Traditionis Custodes* published in the last edition of *Gregorius Magnus*, the notion of a 'group' seems to refer to the bodies given special rights to ask for the Traditional Mass under *Summorum Pontificum*, recognised as such by the bishop, and accommodated with a particular regular

celebration. Now that the Latin text of *Traditionis Custodes* has been published, we can see that the same term is used—'coetus'—as in *Summorum Pontificum*. The prohibition in *Traditionis Custodes* on the 'establishment' of new groups (*novi coetus ne constituentur*) in this formal sense—an organised group which petitions the bishop for the Traditional Mass and moves as a body to newly established locations and so on—simply follows from the removal of the rights given to groups by *Summorum Pontificum*. It does not prohibit the growth of new congregations attending the Traditional Mass. People who happen to attend Mass in the same church at the same time are not by that fact a legally recognised 'group.'

Does a personal parish have decisive advantages over other ways of providing for the pastoral needs of Traditional Catholics, such as chaplaincies? A chaplaincy is defined in Canon Law in a way very similar to a personal parish:

Can. 564. A chaplain is a priest to whom is entrusted in a stable manner the pastoral care, at least in part, of some community or particular group of the Christian faithful, which is to be exercised according to the norm of universal and particular law.

...

Can. 570. If a non-parochial church is connected to the seat of a community or group, the chaplain is to be the rector of that church, unless the care of the community or of the church requires otherwise.

In practice, another structure which has been widely used by bishops around the world to establish a stable location for the Traditional Mass is a shrine. A shrine is defined by Canon Law as follows:

Can. 1230. By the term shrine is understood a church or other sacred place to which numerous members of the faithful make pilgrimage for a special reason of piety, with the approval of the local ordinary.

...

Can. 1232 §1. The local ordinary is competent to approve the statutes of a diocesan shrine; the conference of bishops for the statutes of a national shrine; the Holy See alone for the statutes of an international shrine.

§2. The statutes are to determine especially the purpose, the authority of the rector, and the ownership and administration of goods.

...

Can. 1234 §1. At shrines the means of salvation are to be supplied more abundantly to the faithful by the diligent proclamation of the word of God, the suitable promotion of liturgical life especially through the celebration of the Eucharist and of penance, and the cultivation of approved forms of popular piety.

It might seem that a shrine would be a less suitable vehicle to secure the liturgical lives of Catholics attached to the Traditional Mass, but in practice the differences are hard to discern. A shrine church can be, like a church attached to a personal parish, legally separated from the territorial parish in which it sits (though it need not be), and it can be given the right to celebrate and record marriages, baptisms, and so on.

Under the old, 1914, Code of Canon Law, Catholics had to fulfil their Sunday obligations in their geographical parishes, unless they were members of a special chaplaincy. It is said that, under that system, there was a sign at the back of the parish church of Oxford in England, St Aloysius', warning university students that they could not fulfil their obligation in that church, because they were automatically assigned to the pastoral care of the Catholic University Chaplain. This, however, is no longer the case: under the 1983 Code we can fulfil our obligation to attend Mass in any Catholic church. Today there is nothing to prevent Catholics from making their

spiritual home in a shrine, or indeed in a parish more distant from their homes where the Traditional Mass is being offered.

It is interesting to note that as far as England was concerned, the obligation to attend Mass in one's territorial parish was new in 1914: although the diocesan structure had been formally restored in 1850, following its destruction by the Protestant Reformation, the parish system was brought back only to fulfil the 1914 Code of Canon Law. Until then, Catholic churches had been designated as 'Mission Churches,' and Catholics attended whichever was most convenient. The laity's obligation towards parish churches lasted less than 70 years.

Illustration: The Traditional Priestly Institutes in England

It would appear from my interactions on Twitter that some American Traditional Catholics find it difficult to imagine apostolates of the Traditional Priestly Institutes which were not personal parishes. I was informed, however, that there are exceptions to this even in the United States. Apparently the Priestly Fraternity of St Peter (FSSP) has nine apostolates in the state of Florida, but only one personal parish there.

England, just as an illustrative case, evidently presents a very different picture from that typical of the United States. The FSSP and the Institute of Christ the King Sovereign Priest between them celebrate regular Masses in eight churches in six different dioceses. Only one of these is a personal parish.

Interestingly, the lone personal parish, in St William of York, in Reading (Portsmouth Diocese), is a location where the church used by the FSSP is shared with the territorial parish. A personal parish need not imply the exclusive use of a physical church: it can exist more on paper than in terms of buildings.

As a matter of fact, before this personal parish was established, the Fraternity's place of residence in that parish was established by the bishop as a canonical residence, the first of its kind in England. This gave the Fraternity and the faithful they served a degree of stability, as it would have been more difficult to remove the Fraternity from the diocese, but in itself it did not imply a personal parish or chaplaincy.

In another diocese (Northampton), the FSSP has a formal chaplaincy, established by the bishop, under which they celebrate Masses in two different churches, both of which are shared with the territorial parishes. The Fraternity does not have a residence in either.

In addition, several other churches used by the two Institutes in England are shrines. One, previously owned by a religious order which had built it 150 years ago but no longer had enough priests to look after it, was given to the FSSP (St Mary's, Warrington). The Archbishop of Liverpool, who was of course involved in this decision, then formally installed Fr Armand de Malleray, FSSP, as the rector.

Another four shrine churches belonged to dioceses, and have now been leased to the Institute of Christ the King Sovereign Priest. At the same time they were designated as shrines, the territorial parishes where they were located were merged with neighbouring parishes.

Furthermore, diocesan clergy have been appointed as chaplains to serve Traditional Catholics in at least two other dioceses. In one case, the chaplain is based in a privately owned chapel belonging to a historic Catholic house (Withermarsh Green, in the Diocese of

East Anglia). In the other, the chaplain is simultaneously the parish priest or an assistant priest of an ordinary parish (St Bede's, Clapham Park, Southwark Archdiocese), and both the older and the newer forms of Mass are celebrated in the one church.

In yet another case, a shrine (St Augustine's, Ramsgate, Southwark Archdiocese) has become the exclusive home of the Traditional Mass, looked after by the parish priest, who has two churches in his parish; he celebrates the Novus Ordo in the other.

Naturally, the Traditional Mass is celebrated in many other churches, regularly or occasionally, by diocesan clergy, and sometimes by priests belonging to religious orders.

From the English experience (sadly, no such arrangements have been established in Wales), the differences between personal parishes, shrines, chaplaincies, and regular celebrations within the context of a territorial parish are really a matter of administrative convenience. In any of these arrangements, the churches involved may be for the exclusive use of the Traditional Mass, or they may not. They may belong to the Traditional Priestly Institutes, or they may not. They may be served by priests of the Institutes, or



St Mary's, Warrington, which belongs to the FSSP. Archbishop McMahon of Liverpool gives the Pax during ordinations he was conferring for the Fraternity in 2017.



St William of York, Reading, served by the FSSP as part of a personal parish in a church shared with the territorial parish.

by diocesan clergy. What is important is that all the sacraments are available from them using the older books—or were, until the *Responsa* tried to prohibit the use of the *Pontificale Romanum*, and to restrict the *Rituale Romanum* to personal parishes.

Why do *Traditionis Custodes* and the *Responsa* single out personal parishes?

If there is so little practical difference between different arrangements for the Traditional Mass, why do these two documents make a distinction between personal parishes and other kinds of arrangements?

Traditionis Custodes prevents the creation of new personal parishes for the Traditional Mass, but the *Responsa* regard them as the only place where the *Rituale* may be used—and thus, where baptisms, weddings, and burials can be offered using the older books. In this way, they seem to be privileged locations for the Traditional Mass.

One reason for this might be the idea that, once established, personal parishes are more difficult to close down than other arrangements. For any kind of parish, a bishop needs to go through a procedure to close it down. It is not clear, in fact, if this really would be more difficult than closing a chaplaincy, let alone a shrine where a Traditional Institute had acquired ownership of, or a long lease on, the church building. Again, the process of closing personal parishes is presumably eased by *Traditionis Custodes* Article 3.5, which tells bishops to proceed suitably to verify that the parishes canonically erected for the benefit of these faithful are effective for their spiritual growth, and to determine whether or not to retain them.

An alternative explanation might be not the intrinsic legal reality of personal parishes but rather what they have come to symbolise.

As already noted, they have become relatively common in the United States, while being much less so elsewhere. They are associated with the Traditional Priestly Institutes, but have also come to be requested and sometimes provided in the context of diocesan clergy who want to start celebrating the Traditional Mass exclusively. Again, personal parishes offer complete pastoral care to anyone who wishes to attend, in parallel with the territorial parishes of the area. It might seem to make more sense, to the officials of the Congregation for Divine Worship, that a chaplaincy or shrine might be allowed to offer only Mass, and not the other sacraments.

It may be that personal parishes have come to represent, to some people in the Holy See, an outcome they fear: the spread of the Traditional Mass and other sacraments, the defection of diocesan clergy from the reformed liturgy to the older liturgy, and the growth of a parallel church. If this is so, however, the restriction on starting new ones will simply force those bishops who see a pastoral need for the Traditional Mass to explore the other options.

One of the most puzzling features of the Roman documents is that although there has been some talk from the self-styled supporters of Pope Francis about the growth of a ‘parallel Church’ as just described, the overall effect of the new legislation is to make the integration of the Traditional Mass into the liturgical provision of an ordinary parish more difficult, and to push Catholics attached to this liturgy into parallel structures. *Traditionis Custodes* doesn’t want the

older Mass celebrated in parish churches, exiling it to subordinate churches (where these exist); the *Responsa* will not allow biritual territorial parishes to offer weddings and baptisms. Now, Pope Francis’ decree on the Priestly Fraternity of St Peter indicates that the Traditional Priestly Institutes will have free use of the *Pontificale* and *Rituale*, so they will continue to be able to offer all the sacraments. It is as if the Holy Father does not want Traditional Catholics to be served by diocesan clergy.

Is the heart of the problem the separate personal parish, where Catholics attached to the older liturgy separate themselves from their territorial parishes? And is the solution to the problem the phasing out of these institutions? If so, chaplaincies and shrines, especially those served by the Traditional Priestly Institutes, would represent exactly the same danger. Or, alternatively, is it the precise opposite: is the heart of the problem parishes where Catholics can attend both kinds of liturgy, where Catholics who are attached to the older one come to know ‘Novus Ordo Catholics,’ and work with them for the good of the parish?

The first option would seem to suggest that the spread of personal parishes, where Traditional Catholics only ever meet other Traditional Catholics, is a cancer which must be stopped at all costs. This would fit the rhetoric, heard a great deal from apologists for *Traditionis Custodes*, that traditional congregations have become isolated and radicalised. On the second option, the direction of travel is in the other direction entirely, to drive all Catholics who want to attend the Old Mass into separate churches and chaplaincy arrangements, and quarantine them from the rest of the Catholic population. The apologists have gone strangely silent since the decree on the FSSP: clearly they are not sure now what they are supposed to be arguing.

The fact is that *Traditionis Custodes* and the two subsequent documents do not seem to offer a coherent vision of what they want. One gets the impression that they simply give us a series of rules or permissions which seemed a good idea at the time they were thought up. It is very possible that these documents will be joined by yet further ones, which are at least as likely to create greater confusion as to clarify the situation. (6)



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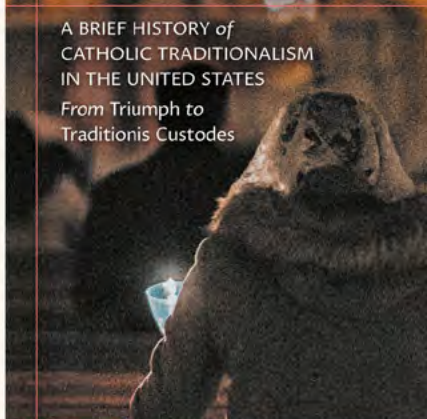
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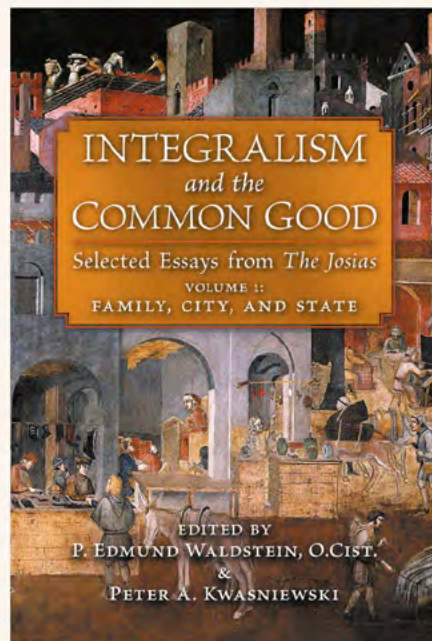
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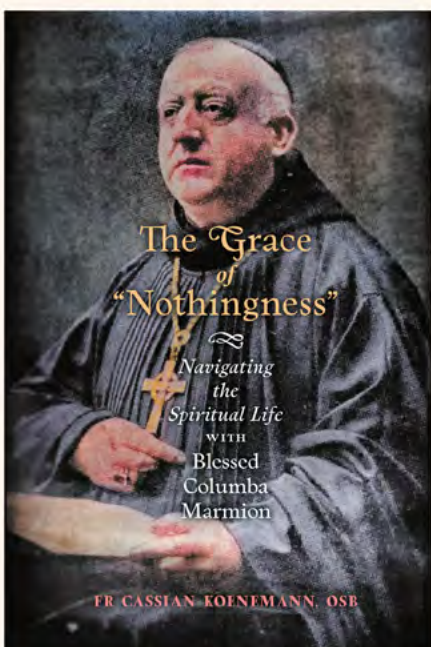
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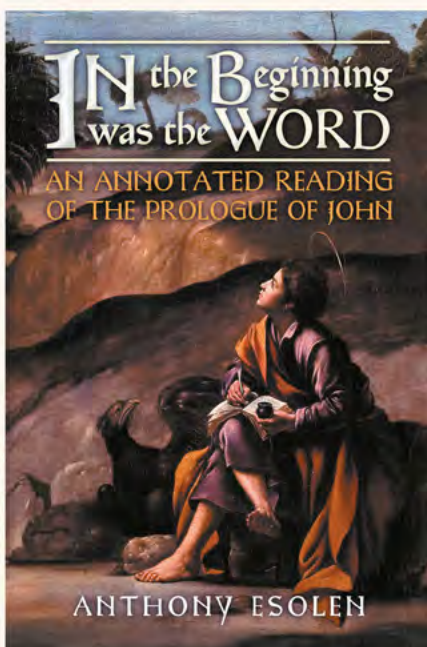
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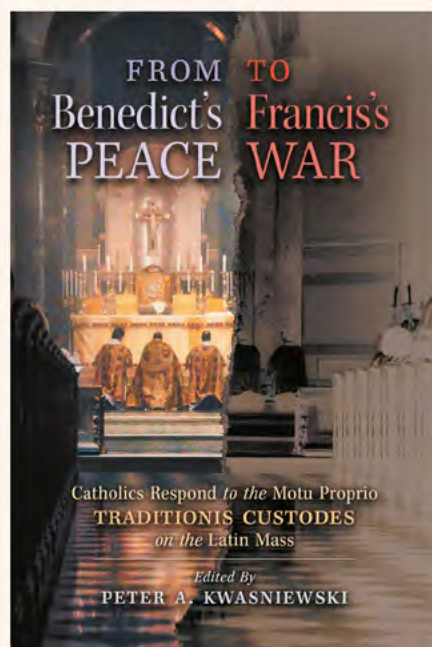
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Mass of Ages is the magazine of the Latin Mass Society of England and Wales

In this edition of *Gregorius Magnus* we reprint an article by a regular *Mass of Ages* columnist. James Preece lives in England's northeast with his family; at one time he became widely known as the author of the blog *Catholic and Loving It*.



Family matters

Get together

James Preece on how traditional Catholic families can help each other

This year marks the 40th anniversary of *Familiaris Consortio*, in which Pope Saint John Paul II sets out the Church's great vision for marriage and the family. Families are a 'sacramental sign, of the very relationship of Christ with the Church', 'a specific revelation and realization of ecclesial communion', 'the domestic Church', 'the first and vital cell of society'. In fact, 'the future of the world and of the Church passes through the family'.

Pope John Paul II has been called The Pope of the Family because of his extensive writing on and support of the family. I'm no historian but I suspect his support of the family was a direct consequence of his experiences of the communist occupation of Poland. Marx had called for the 'abolition of the family', and although Soviet attitudes had softened by the 1930s (turns out

abolishing the family is harder than it sounds) policies on abortion, divorce, etc. were chipping away.

At a time when hundreds of priests were being arrested, when Catholic schools were closed and crosses removed from the walls of hospital wards—where else could the faith survive but in and through the family? Families who prayed together, who quietly passed on the faith to their children. That is where the future could be found.

Let's not be overly dramatic—modern Britain has plenty of abortion and divorce, but we don't have secret executions and labour camps. In that respect we have it easy, but we still live in an environment that is hostile to the faith. TV, movies and the internet all provide a constant stream of anti-Catholic sentiment. Catholic teaching is an increasingly grey area in terms of

what you can say if you want to keep your job. With a few exceptions, Catholic schools are now essentially secular schools and for Catholics of a more traditional persuasion the local parish is often far from friendly.

In any case, *Familiaris Consortio* did not describe the family as a backup plan for when things go bad, but as 'the first and vital cell' of any society. Even in places where the Church structures are healthy, the family is essential. The family is where the next generation of Catholics are born and learn the faith. The family is where the next generation of Priests come from.

We should be looking after the family anyway—but in the light of *Traditionis Custodes*, we should be stepping things up a little. If things get worse and the Latin Mass disappears for a time, where will Tradition thrive if not the family?



Fr Andrew Southwell leads children in the Stations of the Cross at St Augustine's, Ramsgate, England, during the St Catherine's Trust Summer School.

Now seems a good moment to plug the One of Nine YouTube channel (<https://www.youtube.com/c/oneofnine>) where the Jones family document 'the glory of the life less seen' and 'the drama of surviving the day'. If you have not subscribed, you should do so and check out the fantastic work they are doing to showcase the joys, sorrows, successes and tragedies of Catholic family life. It is not always easy. So how can we support families?

Familiaris Consortio does not begin, as you might expect, with a list of 'things for Priests to do' but in fact suggests that it is primarily families who are best placed to support other families. Priests can help by bringing families together socially for barbecues, picnics, ice creams at the beach and so on. Anything involving food basically... You don't have to wait for a Priest


to get involved; if you meet another family at a Traditional Latin Mass make sure you exchange details, invite them round for lunch or meet up somewhere child friendly. The Latin Mass Society family contact register is another great place to start (<https://lms.org.uk/familyregister>).

Over the years we have learned a great deal from other families and built up valuable friendships, as have our children. We have been inspired when other families have been a witness to a life of faith, but also consoled when other families turn out to be just as human as we are.

Next *Familiaris Consortio* recommends that Priests 'must unceasingly act towards families as fathers, brothers, pastors and teachers, assisting them with the means of grace and enlightening them with the light

of truth'. That latter could mean talks, homilies and catechesis but it could also mean (perhaps more usefully) popping by for a cup of tea and a chat. Just making sure everybody is okay. It means a lot to families to be visited, listened to, and supported in this way.

Clergy support for the family 'extends not only to moral and liturgical matters but to personal and social matters as well'. They must 'support the family in its difficulties and sufferings, caring for its members and helping them to see their lives in the light of the Gospel' and, when they do so, 'the minister of the Church draws fresh encouragement and spiritual energy for his own vocation too'.

In short: identify families, get them together and spend time with them. It's so simple and you'll be glad you did. 

Una Voce is the magazine of Una Voce France. Here we are publishing a translation of an article by a young expert in Gregorian chant, Anne Guyard.

Testimony of Anne Guyard



I had the pleasure of meeting Anne Guyard during my last visit to our headquarters in Montrouge. Her enthusiasm won me over and I asked her to write a testimony, which summarises her activities and gives us some very inspiring comments on the divine chant of praise to which we are so attached at Una Voce. The real bond that has developed during our exchanges augurs well for a future collaboration that we hope to see.

Here are a few milestones in her career: Anne began singing in a choir of young singers and discovered Gregorian chant at the end of her high school. After studying literature, she trained at the Gregorian Choir School of Paris, from which she graduated in 2020. She now teaches Gregorian chant for the Office (responsories and antiphons) in this same school and was responsible for the Gregorian training of the members of the Lux Amoris Choir for two years, a responsibility she had to give up in order to pursue a master's degree in the interpretation of ancient music. She also leads the Gregorian chant at the Wednesday evening mass of the apostolate of the Priestly Fraternity of Saint Peter in Paris (this Mass—in the extraordinary form—is celebrated every Wednesday, except during school holidays, by Abbé Le Coq FSSP in the church of Saint-François-Xavier, place du Président Mithouard, 75007 Paris) She also sings at Sunday Masses with the women's voices of the Gregorian Choir of Paris under the direction of Sowon Kim.

Patrick Banken

Following a marvellous day in Lot to pass on what is known as the beautiful Gregorian chant, I finally take up my pen to share with you my deep conviction that the necessary return of this chant to our parishes will not be achieved by papal decrees or by interpretive battles among those who know and love it, but by personal encounters and Love.

Gregorian chant is given to us by God, it is a gift from Heaven... and it is our heritage, that of the Christian West, this chant that springs from the soul and heals it at the same time. Let us now ask

ourselves what we do with it. For those who still hear it in the parishes, or sing it, what a stroke of luck! And many of you, readers of *Una Voce*, know it well. We must now set a new course, which I hope will not be a new fight for the conservation of that which we hold precious. Let us not keep this chant as an old book to be taken out for a Mass, but let us make it a living song. We often listen to it passively in our pews and find it beautiful and prayerful.

Let us now think of actively listening to it, making it our prayer and then sharing it, and passing it on despite the

poor reception sometimes given by the clergy or parishioners. Let us look at the problem from a different angle. If it really is a centuries-old treasure, as we are told, that the Church asks us to sing, if musicians love it, if it is present in those monasteries where we so desperately need to go, then the evidence, the truth, is there: we must make this chant known and train ourselves at least to know how to listen to it. So let us work tirelessly, despite the difficulties, and let us be guided by the Holy Spirit, let us simply trust our mother the Church, and let us have the



deep desire to form this same Church, the Body of Christ. Together with a Norman priest friend, we felt a call to this. If people no longer want Gregorian chant or don't know it, then it must be brought to them. A Christian is called to be a missionary, to 'restore to people some sense of spiritual meaning, some spiritual disquiet, to rain down on them something that resembles Gregorian chant'¹.

Why not Gregorian chant itself...? I took this message literally, because God came to me this way, through the Latin liturgy and Gregorian chant. In the midst of darkness—so to speak—during a Holy Week sung in Gregorian chant, I felt a deep need to be trained in it. I wanted to know and love God, and what a wonderful medium it was to learn His Word given in the Scriptures, and to sing the Bride's chant. I was looking for God: in the middle of the night, we look for God just as Christ came to look for His friends on the night of His agony, but on the other hand, because He is God, our search shall not be

in vain. *Quaerere Deum*², the desire that nourishes contemplation. The Gregorian projects that followed were undoubtedly born of this, a call to mission and therefore to transmission, anchored in the search for God.

As a young convert full of baptismal grace and the intimate conviction of the existence of a God who loves us, I had discovered a new world. I was convinced that Gregorian chant moulds the souls and directs them towards holiness. But if it took me so long to discover it, it was because it was hardly sung at all, or because it was sung without being passed on, because its holiness was not always appreciated.

The Gregorian Holy Week, in which I have participated every year since 2016, has been continued in Granville thanks to Abbot Guillaume Antoine, who is the vicar there, and to the Gregorian Choir of Paris, which has also been singing this Holy Week for more than twenty years at the Abbey of Fontfroide (Narbonne). We

sing the entirety of the Gregorian offices from Palm Sunday to Easter, and many young people in Normandy are trained in Gregorian chant this way. On the occasion of the New Year, a retreat was organised in 2019³ by the Lux Amoris Choir⁴ for 18–35-year-olds, with the chaplain of the choir, a canon of Lagrasse, preaching. The idea was the same: to sing the Mass and the office so that back in our parishes we would be able to form small choirs or even more simply to be sensitive to the liturgy. Gregorian chant must be kept alive, so it must be allowed to remain in the liturgy, which we strive to do by singing the offices of Lauds, Vespers, and Compline, as well as the Mass.

Then come the brand new projects of the Gregorian Route, which we experienced with thirty-five young people in the summer of 2021 on the way to Rocamadour, and the Gregorian Encounters in Paray-Le-Monial in October 2021, which we hope to repeat every year. In each of these projects, the liturgy remains the source and summit, and we place special emphasis on passing on Gregorian chant as a living repertoire. Many of the participants are beginners. The God-given recipe: good friendships, a desire for unity, community life, music, good food, and the prayer of the one, holy, catholic, and apostolic Church. In short, the life of a small, ephemeral but very real Christian community—from one to another, and from all to the glory of God.

The Gregorian Encounters of Paray-Le-Monial were truly a moment of grace for the participants because they were also born of the work of human hands, of encounters with lovers of God and of Gregorian chant, and of a great desire for unity which our Church needs so much today. The one whom the Good Lord put on my path and who introduced me to this chant had this to say, which I am sharing with you and which certainly comes from elsewhere: 'You have to know in order to love and to love in order to pass on.' May we put these words into practice, and may we know and love this chant of the Bride ardently, so that we in turn may pass it on as we have received it.

Anne Guyard

1. Letter to General X, A. de Saint Exupéry.
2. Seeking God, read Pope Benedict XVI's speech to the world of culture, delivered at the Collège des Bernardins (Paris) on 12 September 2008.
3. In Granville in 2019, in Sées in 2020, and again in Granville in 2021.
4. The Church of Saint-Roch, Paris 1er.

Dominus Vobiscum is the magazine of Pro Missa Tridentina (Germany). We reproduce below a discussion of St Thomas Aquinas' great liturgical hymn, *Verbum supernum*, previously published in *Dominus Vobiscum* in German.



Verbum supernum prodiens: A commentary From *Aquinas at Prayer* by Paul Murray, OP

The Word of God proceeding forth
yet leaving not the Father's side
and going to his work on earth,
had reached at last life's eventide.

Then, sadly, to a death accursed,
by a disciple he was given,
but, to his twelve disciples first,
he gave himself, the bread from heaven.

To them, beneath a twofold sign,
he gave his flesh, he gave his blood,
that man, of twofold substance blent,
might know the fullness of the good.

By birth, our fellow man was he,
our meat, while sitting at the board,
he died our ransom to be;
and ever reigns, our great reward.

O saving Victim, opening wide
the gate of heaven to all below,
our foes press hard on every side,
your aid supply, your strength bestow.

To your great name be endless praise,
Immortal Godhead, One in Three,
O grant us endless length of days
in our true fatherland with thee.

Verbum supernum prodiens is not a lengthy work—a mere six short stanzas—and yet it is able to include reference to all of the following: the abiding union of Christ with his Father, the mystery of the descent of the Word, the institution of the Eucharist, the twofold species comprising the Eucharist, the betrayal of Christ by his enemies, the death of Christ on the cross, and a prayer addressed to Christ for protection when suffering oppression. Needless to say, these great themes taken together are a particularly heavy weight for a short poem or hymn to carry. The fact, therefore, that the author has been able to maintain a fine, lyric intensity throughout is no small achievement.

1. The gift, the miracle

By far, I would say, the most impressive part of the hymn is its last three stanzas, and in particular stanza 4. Although consisting of a mere sixteen words, what impresses at once is the structural beauty of the stanza, the harmony of its multiple internal and end rhymes, and the way it is able, with a few quick strokes, to sketch for us the key moments in the life of Christ, and to indicate also the nature of the gift achieved for us, the undeserved, unimaginable grace of actual fellowship with God, a grace offered not only in the past, but also in the present, and in the future to come.

Se nascens dedit socium,
Convalescens in edulium;
Se moriens in pretium,
Se regnans dat in præmium.

By his birth he gave himself as our companion, at the Supper as our food, dying as our ransom; reigning he gives himself as our reward.

Included here, among the four forms of Christ's self-giving, is the gift of his own body and blood at the Last Supper. This sacred event, this 'handing over' of himself to his disciples, was already described for us earlier in the hymn: the entire third stanza of *Verbum supernum prodiens* being devoted to the subject. But the manner in which the Last Supper is presented here in *Verbum supernum* is quite different from its appearance earlier in the hymn for Matins, *Sacris solemnibus*. There Aquinas painted for us a warm and moving image of Christ taking leave of his friends. Here, in contrast, the language of the hymn is noticeably more detached and abstract. The great gift and treasure of the Eucharist is described in the plain, academic language of scholasticism:

Quibus sub bina specie
Carnem dedit et sanguinem,
Ut duplicis substantiæ
Totum cibaret hominem.

To them, under a twofold species he gave his flesh and blood that he might feed the whole man made up of twofold substance.

If, in the Corpus Christi Office, there was one place where we might have expected to find the scholastic imprint visible, it was not in the poetry—not in the hymns—but in the prose Readings or Lessons composed for the hour of Matins. For the most part, however, that is not the case. Scholastic words, generally familiar in the academic world of the Middle Ages, such as 'species' and 'accidents', occur in only a few of the Lessons. For the rest, the language and images employed throughout are exclusively biblical ...

2. The handing-over

One theme not mentioned in the other hymns composed by Aquinas is touched on briefly in the second stanza of *Verbum supernum*: the theme of betrayal.

In mortem a discipulo
Suis tradendus æmulis,
Prius in vitæ ferculo
Se tradidit discipulis.

Before having to be handed over to his enemies by a disciple, and be put to death, he first handed himself over to his disciples on the plate of life.

Christ is seen here as a victim, a man betrayed by his close friend and disciple, Judas. But that is not the final message of the stanza. Yes, Christ is indeed a victim of betrayal, but he is not a mere passive victim. Although handed over by Judas into the hands of his enemies, Christ, we are told, first handed himself over to his friends. And, by that gesture of utter self-giving, he changed everything. From then on, what seemed like a necessary fate, imposed on him from without, was in fact completely transformed from within, and became the free act of a free man. The author of the hymn, in order to draw attention to the grace of this event, uses the same or almost the same word to describe the two different kinds of handing over—a play on words intended to help us see how the terrible gesture of the betrayal, the 'tradendum' of Judas, is now matched and overcome by the utter kindness and love of the 'tradidit' of Christ Jesus.

The grace of that surrender, although a blessing like no other, was also, in itself, a sacrifice like no other. And that no doubt explains the decidedly strong phrase used in the second stanza

to describe the self-offering of Christ at the Last Supper: 'in vitæ ferculo se tradidit discipulis': 'on the plate of life he handed himself over to his disciples'. The word 'ferculum', which I have translated here as 'plate', means literally 'that on which anything is carried or borne', from the verb 'fero' to carry or support. Since the word occurs here in the context of a meal, 'plate' strikes me as the most obvious and most fitting translation. But 'plate' is not, as it happens, the only possible translation of 'ferculum'. Another meaning, found in both Classical and Medieval Latin, is 'bier' or 'litter'.

Apparently, in ancient Rome, *ferculum* was the word used to describe the frame for carrying things such as the spoils of one's enemies or the images of the gods in public processions. If the author of the hymn intended this particular echo, I consider it a touch of genius. In the opinion of the critic R.P. Blackmur (writing in another context), 'when a word is used in a poem it should be the sum of all its appropriate history made concrete and particular in the individual context'. Part of the 'history' of the word *ferculum* brings a very particular resonance to any poem or hymn concerned with the passion and death of Christ. Take, for example, the following brief passage from Chapter 1 of Livy's *History of Rome* in which the word *ferculo* occurs. Romulus, the warrior, we are told, after having killed one of the kings who opposed him, and despoiled his body, returned to Rome victorious, where 'he ascended the Capitol with the spoils of his dead foe carried before him on a frame (*ferculo*) specially constructed for the purpose. He hung the spoils there on an oak, which the shepherds looked upon as a sacred tree'.

If, in a poem, a word can be said to have the right to all its echoes, surely the word *ferculo*, in the hymn for Lauds, can be thought of as evoking not only the event of the Last Supper, but also the events which followed after. And, in this context, I have in mind the manner in which Christ the King, in manifest humiliation, and yet in triumph, was led out in public procession, and raised up and hung upon 'the tree of life'. Our medieval author, although undoubtedly acquainted to some extent with the major works of Roman literature, may or may not have intended to recall or awaken this particular echo. But the word *ferculo* is there, all the same, in the second stanza of the hymn. And we can be sure that at least some of its many echoes and connotations survive—echoes which may be minor, perhaps, but which now form part of the work's final meaning and music.

I have spoken already, in general terms, of the influence on Thomas's Corpus Christi hymns of lines and phrases belonging to earlier hymns and poems, although, in the opinion of Weisheipl, 'The three magnificent hymns of the office are not identical with any hymns known to have been previously written'. Nevertheless Weisheipl acknowledges that the hymn for Lauds *Verbum supernum prodiens* 'has many similarities with a hymn in the Cistercian liturgy for Corpus Christi'. The hymn, in the Cistercian office, comprises nine stanzas divided into two hymns (Matins and Lauds) whereas, in the Aquinas version, the hymn has only six stanzas. The question of literary influence and potential borrowing was taken up and discussed at length in an article by D.G. Morin in 1910. It seemed clear to Morin that either the Cistercians were dependent on St Thomas or Thomas had deliberately taken over stanzas from a Cistercian liturgy in use before him.

The actual manuscripts of the Cistercian *Verbum supernum prodiens*, on which Morin based his reflections, belong not to the thirteenth but to the fourteenth century, a fact which would appear to indicate that St Thomas's work predates that of the Cistercians. This view, D.G. Morin acknowledges,

is one that can certainly be defended. But Morin is inclined to the view, based on a number of strong arguments, that the Cistercian liturgy more likely predates that of Thomas. Needless to say, any doubt still surrounding this opinion will only be resolved, once and for all, should a manuscript of the Cistercian office, predating the year 1264, ever come to light.

3. 'Give strength, bring help'

The opening stanzas of *Verbum supernum prodiens* (in the Aquinas version), although focused on some of the deepest mysteries of the Christian faith, are not addressed directly to God. They are not prayers of petition or prayers of praise, their form and character being closer to that of a theological reflection or meditation.

The high Word of God,
remaining always at his Father's side,
while proceeding forth to do his work on earth,
arrived at his life's end.

Then, being by a friend betrayed,
and about to be handed over to his rivals
and put to death, he chose first
to hand himself over to his disciples on the plate of life.

In this way, under both species,
in twofold form, he gave himself to us utterly,
flesh and blood like us, so that he might thereby feed
and answer our every need.

Being born, he gave himself to us as our companion.
At the Supper, he gave himself to us as our food.
Dying, he gave himself to us as our ransom.
Reigning, he now gives himself to us as our reward.

With the stanza that follows, however, everything changes. The words of the hymn are now being addressed directly to Christ, and instead of a relaxed and meditative atmosphere, a new note of urgency is sounded:

O saving Victim, you, who have opened wide
the entrance of the sky to all below,
our foes press hard on every side, your aid supply,
your strength bestow.

The original Latin text doesn't speak of 'foes', as it happens, but of 'hostile wars' pressing upon us (*bella ... hostilia*). Here, then, is a more literal translation of the stanza:

O saving Victim, who throws open
the gate of heaven,
hostile wars press upon us,
give us strength, bring us aid.

This short stanza, owing to its great simplicity and beauty, and to the number of times it has been used at the service of Benediction over the years, forms that part of the hymn which has become the best known and best loved. It is a lyric of the purest kind, and the brief image of hope which it contains is quite unforgettable—the vision, that is, of Christ throwing open the gate of heaven. The phrase 'hostile wars', when it occurs, does not refer, it seems clear, to individual enemies, but rather to a power



of evil that is both faceless and impersonal—a reference, perhaps, to 'the principalities and powers' spoken of in the Epistle to the Ephesians: 'For it is not against human enemies that we have to struggle, but against principalities and powers who originate the darkness in this world, the spiritual army of evil in the heavens' (Eph. 6.12). Obviously, with hostile forces of this kind ranged against us we have no hope of ever attaining salvation by our own strength. And that explains, no doubt, the two imperatives—the two pleadings—in the last line of the stanza: 'da robur' and 'fer auxilium' (give strength, bring help).

But what kind of 'strength' and 'help' can we expect to receive, here and now, from the sacrament of the Eucharist? St Thomas raises this question in the *Summa*. And, by way of reply, he notes that just as the body can be strengthened inwardly and outwardly to withstand death and sickness by taking the proper food and medicine, likewise the Eucharist, by uniting us with Christ, can help to preserve us, here and now, from the threat of 'spiritual death', and from the sickness that comes from sin. St Thomas then goes on to make a further remark about the strength we receive from the Eucharist, a claim which must surely be one of the most confident and remarkable statements ever made by Aquinas. He writes: 'Inasmuch as it [the sacrament of the Eucharist] is a sign of Christ's Passion whereby devils are conquered, it repels all attacks of the demons. Hence Chrysostom says: "Like lions breathing forth fire, thus do we depart from that table, being made terrible to the devil!"

The final stanza of *Verbum supernum prodiens* consists of two things: a brief song of praise to the Holy Trinity, and a prayer that we would be given life without end 'in patria'. This last tiny prayer can be sung with great confidence and hope since the entire purpose and meaning of Christ's life, according to the message of the hymn up to this point (a message memorably summarized in the hymn's fifth stanza) is precisely to bestow on us a reward we could never have deserved ourselves, namely, the astonishing 'ransom' won for us by Christ on the cross. And our 'reward' is nothing other than life with him in heaven without end. ⑥

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Procession of clergy and laity from SS Celsus and Julian to St Peter's Basilica

Summorum Pontificum Pilgrimage 2021: Photographic Report

by Joseph Shaw

It was my pleasure and privilege to attend the annual pilgrimage to Rome *Summorum Pontificum—Ad Sedem Petrum* on 29-31st October 2021. In 2020 a reduced schedule of events had been organised in light of the Covid epidemic; in 2021 the main events were back, although a conference planned by Paix Liturgique to coincide with the pilgrimage could not take place.

Numbers were excellent, with more than 500 people attending the major events: more even than the pre-Covid level in 2019. All participants were painfully aware of the shadow cast by *Traditionis Custodes*, but we were determined to show that the ancient

Mass still inspired devotion, not least towards the Apostolic See. We rejoiced in being able to attend this Mass in the Chapel of the Throne, the most prestigious chapel of St Peter's Basilica, with the permission of Pope Francis himself.

The pilgrimage began on Friday, 29th October, at 5.30 p.m., with Vespers in the Church of St Mary of the Martyrs (the Pantheon), led by Mgr Marco Agostini.

On Saturday, 30th October, at 9.30 a.m., Benediction of the Blessed Sacrament took place in the Church of SS Celsus and Julian, Via del Banco di Santo Spirito, 52. Canon Antony Landais, ICKSP, officiated.

Following this, the customary procession went from there to St Peter's, via the Ponte Sant'Angelo and the Via della Conciliazione.

In St Peter's, (Solemn) High Mass was celebrated by Mgr Patrick Descourtieux in the Chapel of the Throne at 11.30 a.m.

On Sunday, 31st October, at 11:00 a.m., Fr Claude Barthe celebrated Mass for the pilgrims in Sta Trinità dei Pellegrini, Piazza della Trinità dei Pellegrini, 1.

The following photographs (unless otherwise indicated) were taken by the well-known journalist Edward Pentin, and are used with permission.





High Mass in the Chapel of the Throne, St Peter's Basilica, celebrated by Mgr Patrick Descourtieux







Benediction in SS Celsus and Julian



High Mass in the Chapel of the Throne



High Mass in the Chapel of the Throne



High Mass in Sta Trinità dei Pellegrini (Gospel)



High Mass in the Chapel of the Throne



High Mass in Sta Trinità dei Pellegrini celebrated by Fr Claude Barthe (photo by Monika Rheinschmitt)

News from Una Voce Ucraina

The Federation's contact in Ukraine, Anton Herasymenko, is at the time of writing safe with his family (he has daughters aged 6 and 4), having moved from Lviv to the relative safety of a Passionist monastery in the Khemelnytsky region of Western Ukraine.

He has a Twitter account under the name of @Anton_Hieronym. On 28th February he published these images of a traditional Dominican Rite Mass, a Votive Mass 'in time of war', 'tempore belli', which took place the same day in Lviv.

Please pray for him, his family, and for Ukraine, and please have Masses said for them. ⑥



A Lone Pilgrim in the Australian Bush

by the Ballarat Latin Mass Community



Anthony Bailey with his four-month-old border terrier, Bertie, after arriving at St Patrick's, Gordon, at the end of day one.

Latin Mass-goer Anthony Bailey was determined that COVID would not deprive him of a personal Christus Rex Pilgrimage for the second year in a row. So he decided to make the pilgrimage on his own, an exercise in social distancing that presumably would gladden the heart of the most zealous imposer of pandemic restrictions.

Anthony, who works as an overseas development consultant, is a member of the Ballarat Latin Mass Community in the largely rural diocese of Ballarat in Victoria, Australia. He had previously taken part in the annual Christus Rex Pilgrimage from Ballarat to the provincial city of Bendigo, some 50 miles away. That pilgrimage, sponsored by the Christus Rex Society, always began with a Solemn Mass in the Traditional rite at Ballarat Cathedral and ended with a similar celebration in the soaring Gothic Revival Sacred Heart Cathedral in Bendigo.

For 25 years, this pilgrimage, held on the last weekend of October, has attracted up to 600 pilgrims. They

walk the route in three stages, camping out or sleeping in village halls along the way, with Traditional Masses and other rites provided by the several priests who take part.

Then along came COVID-19, and Victoria was subjected to some

of the most rigorous restrictions and lockdowns anywhere in the world. (Melbourne, the capital, became the world's most locked-down city, with its 4 million people forced into home confinement for a total of 262 days from March 2020 to October 2021.) The 2020 pilgrimage was cancelled and, as the pandemic wore on, the 2021 pilgrimage was called off in advance because of uncertainty about ongoing COVID-19 rules.

Anthony devised an alternative route in the countryside east of Ballarat, beginning and ending each day with a visit to a church accessible from his home in the historic township of Mount Egerton – a former gold-mining settlement, as are the cities of Ballarat and Bendigo and much of the surrounding region. The churches he visited were St Patrick's, Gordon; St Brigid's, Ballan; St Michael's, Bungaree; St Michael's, Springbank; St Brendan's, Dunnstown; and St Columba's in North Ballarat, where the pilgrimage ended.

With his four-month-old border terrier, Bertie, as company for some of the way, and one fellow pilgrim on the last day, Anthony walked approximately 45 miles – five miles shorter than the Christus Rex Pilgrimage – averaging around 15 miles a day. Part of the time he spent praying the Rosary and various litanies. The penultimate stop of the pilgrimage was the Ballarat New Cemetery, where Anthony said prayers for the dead in the Catholic section.



A flock of lost sheep on the road near Millbrook encountered by Anthony Bailey on his pilgrimage.

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LOVE & SOCIAL JUSTICE REFLECTIONS ON SOCIETY

BLESSED CARDINAL STEFAN WYSZYŃSKI

TRANSLATED BY FILIP MAZURCZAK




BEATIFIED IN WARSAW IN 2021, **BLESSED CARDINAL STEFAN WYSZYŃSKI** (1901–1981) is widely recognized as one of Poland's greatest heroes of the twentieth century. Exercising the function of Primate of Poland from 1948 until his death, he reminded the Polish people of their Christian heritage and opposed the abuses of the communist regime; his popularity made him the Polish communist's worst nightmare. In this collection, which is bound to become a classic, Cardinal Wyszyński provides an astute reflection on the greatest social and political problems of the twentieth century, including Marxism, fascism, capitalism, and the decline of the family.

Much of his journey was along narrow country roads and lanes, where he made the observation that the only motorists who respect a pilgrim and his dog are the local farmers. “Drivers who come from the city,” he says, “and somehow you can always tell which are which, rocket along as though they were on a motorway. That was more of a danger than any countryside threats from aggressive bulls or suchlike.”

Anthony has attended the Tridentine Mass for nearly 20 years, and when in Melbourne worships at St Aloysius’s, Caulfield, the personal parish for the Traditional Mass in the Archdiocese of Melbourne, whose Archbishop, the Most Rev. Peter Comensoli, when weighing the application of *Traditionis Custodes*, estimated that about 1,000 people attend Latin Masses in nine churches across the city. These, with one exception, have been authorised to continue Traditional celebrations.

The situation in the Ballarat diocese is less rosy. The diocese, declining in numbers and battered by child sex-abuse scandals, remains in thrall to the “spirit of Vatican II” and is generally not favourable to Traditional liturgy. No local priest has been made available to the Latin Mass community (the emeritus bishop who celebrated once a month has had to withdraw for health reasons), and a priest from Melbourne can visit only once a month. A second Melbourne priest has been recruited, and it is expected that a fortnightly Mass will soon be possible.

Anthony hopes that the Christus Rex Pilgrimage will be reinstated in 2022. “It’s been a fixed event for many Traditional Catholics,” he said, “and has inspired, I believe, at least one other pilgrimage in England. You could say it’s conducive to both physical and spiritual health.” 



Journey's end: Anthony Bailey at St Columba's, North Ballarat, after his 45-mile walk.

Venerable Mother Aubert (“Meri Hohepa”): Brave, Courageous and Bold

by Diane J. Taylor, Latin Mass Society of New Zealand

Let us have nothing so much at heart as to work for the good of all.
– Suzanne Aubert, known variously as Marie Henriette Suzanne Aubert,
Sister Joseph (Hohepa), or Meri (Sister)



Mother Aubert (1835–1926) was undoubtedly a determined woman. The Curé of Ars was her mentor when she was teenager. As Suzanne

Aubert, she made the acquaintance of Pauline Jaricot, who would later assist the New Zealand missions through her organizations the Society for the Propagation of the Faith and the Association of the Living Rosary. The Curé of Ars told Suzanne that she would go to the Antipodes with Antony Pompallier, whose uncle, Jean-Baptiste Pompallier, was the first Roman Catholic bishop in New Zealand. He is reported to have also told Suzanne that he would help her more by his death than by his life, and that she was to have courage for the life that awaited her in New Zealand.

Suzanne’s father was opposed to his daughter’s religious vocation. His attitude persisted until his death and was a cause of great sorrow for Suzanne. In 1860, at the age of 25, she sailed for New Zealand with Bishop Pompallier and his party of Franciscan

priests and brothers, students in minor orders, including his nephew Antony, brothers of the Order of St Viator, and lay helpers and other young women. Bishop Pompallier’s poignant words to Suzanne as their ship left the French coast remained with her always: “You are French no longer. No



A “Jerusalem first-vista” that includes St. Joseph’s Catholic Church and the convent of the Sisters of Compassion as well as the Whanganui River. Photo courtesy of the Archives of the Sisters of Compassion, Wellington, NZ.

more is France your country. You are now a missionary of Jesus Christ. His kingdom on earth has no frontiers and His servants distinguish no flag but that of the country of their labours in His service.”

The ship carrying the relatively small flock received a resounding welcome from Catholics and Protestants, Maoris and Europeans alike as it sailed into Waitemata Harbour. Bishop Pompallier returned to France eight years later, while Mother Aubert remained in New Zealand until her death at the age of 91. She can rightfully be considered the country’s first social worker, working to alleviate the deprivations suffered by many at the time, especially the Maori people. Children became her focus and she opened orphanages for them. As a founding member of the Plunket Society, which still cares for little ones, she set high standards of care. Pope St Pius X wrote her personally in 1905: “We, from our innermost heart, most willingly grant the apostolic blessing to our beloved daughter, Mother Mary Joseph Aubert, praying for her works of charity, [that] she may obtain the greatest results and the Divine Protection.”

Wellington, Wanganui, Auckland, was enriched by her labours. Her convent in Jerusalem on the Whanganui River has given hospitality to many. The sight for the traveller, when the bend in the road is turned and the church first comes into view, is breathtaking. The Maori paid special tribute at Mother Aubert’s funeral: “Loving greetings to our benevolent Mother Mary Joseph. Go Meri! Go Lady! Go to our Father and to our ancestors. Go to those who held the faith in the days when you lived among us and ministered to our bodies and souls. Go! Mother of the orphan and poor. Go to Our Lord. He has prepared the way by which we can reach His Kingdom in Heaven. We are your children. All the (Maori) people” (Diane J. Taylor, *Bishop Pompallier: First Catholic Bishop of New Zealand* [Rodney, Auckland: Catholic Publications Centre, 2016], 106–7).

Mother Aubert deserves to be known as “brave, courageous, and bold” due to her total commitment to her missionary vocation. She showed bravery in leaving her native land and



St. Joseph's Catholic Church Wanganui. The view when the bend in the Wanganui road is turned and the church first comes into view is breathtaking for the traveller. Photograph by Stefan Roesch (filmquest.co).

travelling so far across the world when travel was so perilous. Great courage was required to establish a new religious order, the Daughters of Our Lady of Compassion, also known as the Sisters of Compassion, in relatively unknown territory where there were few Europeans at the time. She displayed boldness when canvassing in the Wellington area for the needs of her order and the many others she wanted to help. Like Bishop Pompallier, she was loved by generations of Maoris and Europeans alike. Also, Meri, a *wahine tino whakapono* (a very holy lady), as she was known by Maori, came to New Zealand primarily to work for the indigenous Maori people, just as Bishop Pompallier did. Meri lived what she wrote in her Directory, which is quoted often in a forthcoming book by this writer that focuses on the sort of woman Suzanne Aubert was, as well as on her achievements: *Venerable Mother Aubert (“Meri Hohepa”): Brave, Courageous and Bold*.

A Traditional Latin Mass pilgrimage to Jerusalem on the Whanganui River in January 2010 was inspired by her, and was called “In the Footsteps of Mother Aubert.” It attracted many pilgrims, all anxious to learn more about her, her way of life, and her achievements. A voluminous book (nearly 500 pages) titled *The Story of Suzanne Aubert* was commissioned by the Sisters of Compassion and published in 1996 by historian Jessie Munro. Another historian, Dr Michael King, who has said that cultural and religious heritage had been largely neglected by mainstream historical writing in New Zealand, wrote about her in

God's Farthest Outpost, his history of Catholics in the country, published in 1997. And, of course, Suzanne Aubert contributed to the country New Zealand became by encouraging citizens to live by what she wrote in her well-known Directory, encompassing several volumes and nearly 500 pages. The book *Venerable Mother Aubert (“Meri Hohepa”)* is inspired by initiatives to pursue Mother Aubert’s cause for canonization, which is predicted to gain wide ecumenical acclaim in Aotearoa/New Zealand.


Prayer for the Beatification of Venerable Suzanne Aubert

Lord Jesus Christ, you taught us that as often as we show compassion to the least of your brothers and sisters, we show it to you.

Hear our prayers that your healing presence may be experienced by those who request Suzanne Aubert to intercede on their behalf.

If it be your will, and for the welfare of the Aoteroa/New Zealand Church, please grant a miraculous cure through Suzanne Aubert's intercession.

We make this prayer with confidence as we remember her love for the Māori, and her care for the poor, the sick and the underprivileged. Amen.

This prayer is from the Chapter 1, “Cause of Beatification and Canonization of Suzanne Aubert Initiated,” in Diane J. Taylor’s *Venerable Mother Aubert (“Meri Hohepa”)*. 



Foundling children who had physical or intellectual disabilities or had been born out of wedlock and could not be kept by their mothers. Mother Aubert (centre right) and several Sisters of Compassion supervise the children getting fresh air and sunshine outside the Home of Compassion in Island Bay, Wellington, in 1908. Photo courtesy of the Archives of the Sisters of Compassion.

A *Vetus Ordo Missio ad Gentes* in Malawi

by Fr. Dr. Federico Highton, S.E., Ad Gentes Missionary

Editor's Note: Last October Fr Highton addressed the FIUV Open Forum, which was held online. Delegates were very impressed by the work of his mission. It is a pleasure to present this article for the attention of a wider audience. Among many points of interest is the personal approval for the project by Pope Francis.

Is it possible nowadays to set up a *Missio ad gentes* – a mission to evangelize non-Catholic areas – celebrating the Traditional Latin Mass? This is a good question, to which the quick reply is yes! This is, in fact, what the Orden San Elías (Order of St. Elijah) has been doing in Malawi, a very poor country in Eastern Africa, since May 2021.

After consulting with the Holy Father, His Holiness Pope Francis, the Apostolic Nuncio for Zambia and Malawi arranged with the Bishop of Karonga Diocese in the northern region of Malawi the setting up of a *Missio ad gentes* for the Orden San Elías in the northern frontier of Malawi and Zambia.

Normally we celebrate the Traditional Roman Rite. Today, many people, even some bishops, think that the Traditional Roman Rite is a liturgical form fit only for the very educated faithful who enjoy a medium or high socio-economic status. But this is false. Our mission is located in the extreme peripheries of the planet, where a lot of people do not have even a pair of sandals and cannot eat more than twice a day.

Our mission includes the whole Chisenga Area and a small portion of



Preparing for the first Mass in Yamala

Wenya Area, which are part of the Chitipa District. I was the first priest to live in Chisenga on a permanent basis. Our area has around 14,000 souls and, at the time of our arrival, it was estimated that 2,000 were Roman Catholic. According to our survey (the first ever made of the area), the entire mission land has 104 villages.

The small population of local Catholics was accustomed to a so-called inculturated Mass, that is, a liturgy with drums and dances in which the faithful give food to the priest (called “self-support”). This offering may include live animals, such as chickens or, for special occasions, goats.

Our main target is to evangelize what we call “Zero Catholic Villages” (OCV) – villages that, according to reports provided by local catechists, have zero Catholics. Our first aim was to go to Yamala and Chindamba, places that, according to the reports, had no

Catholics. Thanks to God, we visited many houses and preached the Gospel, and many souls accepted the preaching. I celebrated the first Mass in the history



Plantatio crucis



St. Elijah's Sub-Parish



Adoration of the Cross

of Yamala. It was a *Vetus Ordo* Mass and the people were very happy.

On the Feast of the Most Holy Trinity, we celebrated the second Mass in that zone. Hundreds of people flocked to the ceremony. The local people provided a woodshed and we did our best to adorn it, setting up a portable altar with relics, sacred vessels, candles, and other furnishings. We fashioned some steps on the ground and placed the altar over an elevated spot. Before the Mass, we made the *plantatio crucis*

– that is, we planted a five-metre-tall cross and blessed and incensed it, and then the whole crowd, starting with the priest and the local traditional chiefs, kneeling, worshipped and kissed the Most Holy Cross.

The Sung Mass was solemnized with a local choir, trained by a foreign director, that sang in Latin and the local main tongue, Citumbuka. That Mass was the public foundation of the Catholic Church in Yamala and Chindamba and a large number of people were converted

to the Faith. Since that day, many gather every Sunday to sanctify the Day of the Lord, praying together and attending the lessons of the recently founded Catechumenate.

God has been using us to set up His Church in many other villages (Lutete, Chilambo, Mlembe, and others). The local bishop has entrusted to our order a challenging mission: to convert that zone, which had only a few chapels, into a parish. One day, he arrived at our mission and was moved to see many



Malawi choir

newly converted souls attending Mass. He announced that from that day on, that area would be a “sub-parish” – St. Elijah’s Sub-Parish. He also announced that soon, around mid-2022, the sub-parish would become St. Elijah’s Parish and our order would be sent to evangelize one of the most difficult areas of the diocese, a place called Wenya, where, according to the Bishop himself, “almost 100% of the men are polygamists and drinkers.”

The mission is also a divine instrument for the raising of vocations to the priesthood. In fact, soon after the opening of the Altar Servants School, many boys (who serve the Latin Mass with piety) began saying that they wanted to become priests. Moreover, our mission has sent to a good high school four young boys who are striving to enter the seminary in order to become missionary priests who will evangelize in Africa celebrating the Traditional Roman Rite.


The bishop has sent two groups of diocesan seminarians to our mission for training in basic missionary skills. All of them experienced here the Latin Mass for the first time in their lives, and now they want to learn how to celebrate it.

God has blessed our mission with such magnificence that many chiefs have donated large tracts of land to



Blessing of donated lands

the Catholic Church because they want to have Catholic traditional chapels in their villages. The chiefs are so happy, in fact, that they have officially declared Jesus Christ as the King of their area, through a proclamation in the presence of the Apostolic Nuncio and the local bishop.

Let us do our best to multiply the Traditional *Ad gentes* missions to the ends of the earth (cf. Mk 16: 15-16; Mt 28: 19-20, 24: 14). *Laus Deo!* 

For more information about Fr. Highton’s mission in Malawi, please visit the Omnes Gentes Project at www.ogp-ose.org/es/.



The Blessed Sacrament

Jacques Maritain, Pope Paul VI, and Historicist Fatalism

by Robert Lazu Kmita

'Times have changed, and so have we.' Have you ever heard or read this statement? Indeed, whether it is about the replacement of the Liturgy of Ages by the Liturgy of Pope Paul VI, the virtue of modesty applied to clothing, the status of woman as wife and mother, or, last but not least, the divorced and remarried, this is one of the main 'arguments' invoked by those who challenge and attempt to overthrow the perennial teachings of the Church. For the sake of precision, we can call it the *historicist argument*, hiding behind that oft-repeated phrase, 'Times have changed, and so have we.' It is important for us to recognize herein a real 'dogma' of all progressivist and modernist thinkers, seen in many shapes and contexts. Their favourite statement is one that attacks the glorious age of the cathedrals: 'We no longer live in the Middle Ages.' After this dogmatic pronouncement, without concealing their pride, they add immediately: 'We are (post)modern. We ought to adapt ourselves to all these new demands and discoveries of our world. We have to change!'

In his book *An Open Letter to Confused Catholics*, Archbishop Marcel Lefebvre summarizes this type of attack of the ecclesiastical revolutionaries against him as follows: 'You can't accept change. Yet change is part of life. You're static. What was good fifty years ago isn't suitable to today's mentality or way of life. You're hung up on the past. You can't change your ways.' Then comes, implacably, the final accusation against him: 'You're a reactionary, a dinosaur. You can't move with the times!'

Nearly any Catholic attached to Tradition has often heard this 'argument.' Frequently repeated by any evolutionist-progressivist thinker—whether a writer, a philosopher, a theologian or a politician—imbued with the 'Spirit of the Second Vatican

Council,' these dogmatic phrases would not worry us too much if we had not heard them spoken, as we shall see, by popes like Paul VI and Francis. Essentially, the fundamental vision lying at the root of all this is the result of a deep crisis of the supernatural faith of those promoting it. And this eclipse of faith is fully discernible in the fact that they cannot believe that God, by His power, is able to model and transform the world's history as He has done through great Christian kings like Constantine, Alfred, and Charlemagne.

As a citizen of a country that suffered for almost fifty years (1945-89) under the tyranny of the Communist Party, I was able to see concretely what a society looks like when dominated by the principles of the Marxist 'materialist-dialectic' doctrine. According to this doctrine, the evolution of history was fatal and the 'multilaterally developed socialist society' an unavoidable goal. When we notice the similarities between the Hegelian-Marxist historicism and the historicist fatalism manifested in the mentality of so many Catholic hierarchs and theologians, we cannot evade the disturbing question: Has the Church Militant itself become massively infected with such a historicist fatalism?

For all the followers and proponents of the so-called update (*aggiornamento*) of all aspects related to the Catholic Church, the history of the world follows a constraining course. The Hegelian interpretation of history seems to be the main source—even if sometimes unconsciously assumed—of this type of interpretation.

According to it, when confronted by the tyrannical course of history, the Church itself and all its members cannot do more than submit powerlessly to being driven on its stormy waters. Moreover, the historicist thinkers exalt the changes, the novelties, and

everything that is modern without wasting the opportunity to criticize the past of the Church, which is often said to have been overshadowed by the emergence of the Christian Byzantine Empire of the East and the Holy Roman Empire of the West. But the great enemy of all those infected by the historicist virus is undoubtedly the glorious Middle Ages.

In the case of Jacques Maritain, the historicist fatalism is clearly expressed in his opinions regarding the Christian Middle Ages. For example, in one of his books written and first published in the United States, he says that 'a return to the medieval sacral pattern is in no way conceivable.'¹

At first glance, this statement can be understood as a simple note about the impossibility and futility of any ideological or curatorial attempt to recreate the civilization and culture of the Middle Ages. Unfortunately, Maritain is not just a serene commentator but a critic of the Catholic past, as can be easily seen from unambiguous statements such as: 'The Middle Ages sought, with the help of the Holy Roman Empire, to erect a fortress for God on earth.'² If we imagine that Maritain was considered a twentieth-century authority on the works of the most important medieval philosopher and theologian, St Thomas Aquinas, it is hard to believe that such statements are really his.

Undoubtedly, the reasons can be found in the philosophy of history that informs his thinking. The axis of his perspective on history is represented by the idea according to which 'the secular conscience has understood that human history does not go around in circles, but is set toward a goal and moves in a certain direction.'³

1. Jacques Maritain, *Man and the State*, 108.
2. Jacques Maritain, *Christianity and Democracy, the Rights of Man and Natural Law*, 26.
3. *Ibid.*, 27-28.

Ignoring the significance of the repetitive and circular structure of the liturgical year of the Church, Maritain applies to all history an evolutionary, linear, and ascendant scheme based on the belief that ‘the democratic impulse has arisen in human history as a temporal manifestation of the inspiration of the Gospel.’⁴ When we read such statements, it seems that we have more to do with the Hegelian theory of history than with the Catholic doctrine of the social Kingdom of Jesus Christ.

We are not surprised, therefore, by reading Maritain’s plea in favour of embracing both modernity and democracy. This perspective ultimately led to the justification of cooperation with communism.

If we turn to the pontificate of Pope Paul VI, we will discover the shadow of Jacques Maritain everywhere. The so-called *Ostpolitik* of the Vatican highlights the strong influence that the French thinker had on the Pope. But the most striking example of historicist fatalism can be found in the Paul VI’s address to the cardinals on 24th May 1976 regarding Archbishop Lefebvre and all the Catholics loyal to the Tradition of the Church:

Such Christians are not very numerous, it is true, but they make much noise, believing too easily that they are in a position to interpret the needs of the entire Christian people or the irreversible direction of history [*irrevocabilem historiae cursum*].

This phrase, uttered by the Sovereign Pontiff, is of an extraordinary significance. It expresses Paul VI’s deep conviction that we are engaged on a trajectory of history that cannot be modified by anything or anyone. If this were so, it would be obvious that the legitimacy of all the ‘reforms’ initiated through the Second Vatican Council would be beyond question. After all, who dares to resist history?

For many of us, it seems almost inconceivable that a Pope can think in such a way. But this does not mean that rational explanations cannot be given to this undeniable fact. To understand it, one must consider the strong links between this historicist fatalism and the conviction that the modern world is the culmination of the evolution of history. Cardinal




Reinhard Marx is one of the great apologists of this evolutionary vision of history:

I believe that the modern age is a step forward and I do not agree with the view, spread in some ecclesiastical circles, that it would be right to look at the modern world only with pessimism and cultural criticism. From my point of view, this is overstated and exaggerated and often does not correspond to reality. The modern age is a progress in the history of humanity, the freedom gained is a progress. There is no way back.⁵

Cardinal Marx’s idea is quite clear: historical evolution is fatal and irreversible; no one can oppose it. As the leaders and the ideologues of the Communist Party in Romania used to say, the evolution of history has a unique, ‘dialectical’ sense, destined to lead to the ‘creation of the multilaterally developed socialist society.’ To oppose this irreversible direction was an unscientific fact and, above all, a blameworthy form of opposition to the common good of the people governed by the Communist Party. And such an attitude, according to the communists, deserved to be punished immediately through total annihilation (i.e., physical elimination).

The situation specific to communist Romania was the direct result of the fact that the other and much more notorious Marx—Karl—inculcated historicist and Hegelian ideas into the minds of his followers.

Sadly, nowadays such ideas can be found in the sermons and writings of many Catholic hierarchs and theologians, especially those who spread both ‘liberation theology’ and ‘sexual liberation’ under different forms. The same mentality, tributary to the historicist fatalism, can be easily observed whenever Pope Francis emphasizes, for example, that liturgical reforms are ‘irreversible.’⁶

At the same time, this mentality involuntarily highlights the tremendous value of the glorious past of our Church—*Unam, Sanctam, Catholicam et Apostolicam*—which, ever since its founding by Jesus Christ, has been constituted as a perfect, monarchical, hierarchical, and sacral society. This is a past of which the disguised enemies of the Church are terrified, just as they fear the Tridentine Liturgy itself—a past that we must rediscover and enact in our lives with haste and in all seriousness. 

4. *Ibid.*, 21.

5. Reinhard Marx, *Das Kapital: Ein Plädoyer für den Menschen* (Pattloch, 2008).

6. 24th August 2017.

The Commission of Cardinals:

Extract from *Una Voce: The History of the Foederatio Internationalis Una Voce 1964–2003*

by Leo Darroch

Editor's note: The 'Commission of Cardinals' who considered the question of the legal status of the Traditional Mass and policy options towards it has long been a matter of considerable interest, but official documentation about it has never been released. It is said to have comprised Cardinals Ratzinger, Oddi, Stickler, Casaroli, Gantin, Innocenti, Palazzini, and Tomko, under the chairmanship of Cardinal Mayer. Its existence and main conclusions were discussed by Cardinal Stickler in 1995, in his answers to questions following an address to the Christi Fidelis conference in New Jersey. He confirmed that 'the answers given by the nine Cardinals in 1986 was "No, the Mass of Saint Pius V (Tridentine Mass) has never been suppressed".'

In the event, the recommendations of the Commission were overtaken by negotiations with Archbishop Lefebvre. In the end, the 1984 Indult was simply reissued in 1988, though accompanied by some warmer language and, most significantly, the possibility of establishing Traditional Priestly Institutes.

Leo Darroch's account gives more details and places the Commission of Cardinals in its historical context. This extract is from pp. 226-30.

Briefing the cardinals

Since March 1986, the de Saventhems had been busy to ensure—by letters as well as personal visits—that the briefing of the cardinals should be as complete and objective as possible. When Cardinal Mayer had at last returned to Rome, they sent—by courier—a small documentation to all the members of the Commission. Included therein was a photocopy of the 'new petition' to His Holiness which the Traditional Mass Society had by then begun to circulate in North America. This petition pleaded for a revised Indult specifying at least one Sunday morning and Holy Day traditional Mass freely available to the choice of good Catholic people in each parish. Dr de Saventhem's covering letter stressed that this plea echoed the desire of very large segments of the Catholic population of many countries, particularly in Europe. By way of proof he added a resumé of the results of the survey carried out for the Federation in West Germany by the Allensbach Institute in June 1985. He expressed his confident expectation that all legal impediments to the return of the old Mass to its rightful place in the life of the Church would now be removed, and that there would now be an explicit reference to the pastoral benefits to be derived from reintegration of the Old Rite of the Mass into the liturgical life of

parishes. In conclusion he warned of the tragic consequences which would result if the hopes of millions of deeply loyal Catholics were dashed once again.

A final round-up

In early December 1986, the de Saventhems went to Rome once again to talk personally to seven of the eight cardinals. Judging by the various attitudes which they encountered, it appeared unlikely that the Commission would arrive at a basic consensus going beyond generalities. Among these they listed agreement on the fact that the Old Rite was never abrogated in due canonical form, and that the Indult of 1984 had proved inadequate to translate into reality the Pope's desire to come to the aid of those priests and faithful who remained attached to the old Rite.

From there it might appear but a short step to permitting free celebration of the old Rite to any priest and/or congregation whose preference for the traditional liturgy was not tainted by contempt for the new.

It became quite clear, however, that such total rehabilitation of the Old Rite 'as an always legitimate form of eucharistic celebration' was not considered to be within the realm of practical politics. It would certainly encounter the fiercest possible opposition from the ruling

liturgists. It would also be viewed with alarm by very many bishops, being considered an unwarrantable infringement of collegiality.

True, almost every Cardinal seemed to favour the abolition of the repugnant conditions contained in the current Indult, but not one seemed ready to propose that this whole matter should be removed from the bishops' competence! At best this competence could be diluted by extending the 'permission to permit' to other ecclesiastical superiors. This, of course, would chiefly affect the religious orders, both as regarding the individual priest members and as regards Masses celebrated in their various monasteries, churches, or houses.

Cardinal Mayer's own contribution was to deal mainly with certain externals regarding the rubrics of the Missal of 1962. Thus, he favoured the use of the vernacular for the scriptural readings. He would allow the introduction of 'Prayers for the faithful' into the framework of the Old Rite (these, naturally, also to be spoken in the vernacular), and he would grant access to certain new Propers, plus a free choice from the much increased number of Prefaces.

There was some support also for the idea that the new legislation should actively promote the return of Latin to the liturgical life of the parishes. For at least

two cardinals this should be coupled with the rule that in such newly established Latin Masses at parish level the celebrant should be granted free choice between the Old Rite and the new, but other cardinals considered even this a (too) radical step!

Everybody seemed agreed that the new dispensation should be presented as a positive pastoral initiative, thereby lifting the stigma of recalcitrance from those still attached to the old Rite. Much depended on how such an introduction would be worded: here at least some language might be inserted responding to Dr de Saventhem's double plea for both legal and pastoral rehabilitation of the old Mass.

The next procedural steps

As regards promulgation of the new rules, it was difficult to make a forecast: Cardinal Mayer had to report to the Pope on the Commission's deliberations. He must then await the Pope's reaction thereto. It might be that the Commission had to meet for a second time—to discuss a detailed draft of the new Ordinance. Dr de Saventhem personally expected that the new rules would be promulgated in March 1987—just before the Holy Father departed on his thirty-second overseas voyage.

A tentative evaluation

Barring happy surprises, it was expected that the Commission's recommendations would fall far short of full parity. Consequently, the new legislation would again be disappointing—despite the generally felt and expressed dissatisfaction in Rome with the bishops' un-pastoral handling of the existing Indult. The Church's central authority evidently felt too weak even to try and impose its will on the local Ordinaries. At best, Rome would endeavour to change the climate—hoping that the bishops would get the message and then behave more equitably. True: if the *condizione odiosa* were removed, it would become more difficult for bishops to reject petitions or make life more difficult by imposing further restrictions. The obnoxious regime of petitions and permissions would, however, in all probability, still exist—a most daunting prospect.

All this notwithstanding, Dr de Saventhem saw no need for despondency, let alone despair. The mere fact that the existing Indult was about to be revised in favour of the FIUV (however much the new dispensation would leave to be

desired) had to be counted as a major success. For over fifteen years, the powerful reformers had done everything to denigrate and outlaw the Old Mass—and yet for the second time it was to be the object of restorative legislation. More even: there were signs of recognition that the Church as a whole needed the old Mass to ensure its very survival! So this was surely not the moment to become disheartened—on the contrary: with the tide of history running in its favour, the Federation had to work more strenuously than ever to achieve full parity at all levels. If the members continued to assert the rights of the Old Mass with persevering patience, God's grace would grant victory in the end. It was the Mass that would not die, or be allowed to die.

Back from Rome, where Dr and Mme de Saventhem had again spent five extremely busy days (7–11 February 1987), he felt urged to spread the following news to the members of the Federation.

1. Cardinal Mayer had been received by the Pope on 7 February. During that audience he had remitted the minutes of the meeting of the Cardinal's Commission held on 12 December last. The file also contained a summary of concrete propositions made by the cardinals with a view to revised rules for the use of the Roman Missal of John XXIII.
2. According to well-informed rumours circulating in Rome, that summary envisaged a considerable enlargement of the existing Indult. If the rumours could be believed, it would appear that the cardinals had taken into account most of the FIUV's suggestions or requests.
3. These same rumours, however, had alerted the opposition. The French bishops who, in successive regional groups, were making their *ad limina* visits, had already voiced bitter, nay violent protests against any concession in favour of the Old Mass—not only in their private talks with the Pope, but also publicly at their press-conference.
4. Everything now depended on the attitude which the Holy Father would adopt. Among his intimate collaborators quite a few would counsel him against simply accepting the summary as a draft for new legislation. They would try to insert, once again, a number of restrictive clauses. Would the Pope listen to them? Nobody dared to make a firm prognosis.

Dr de Saventhem said that in those—for the FIUV—truly dramatic days the members had to redouble their prayers and invited all the members of national committees to address a novena to St Rita of Caccia, powerful advocate of desperate causes.

Although the proposals put forward by the Commission were never published (let alone promulgated) it was generally known that they recommended a right of free choice between the Missals of 1962 and 1970 to be granted directly to priests, for every celebration in the Latin tongue.

The recommendations were as follows:

1.
 - a. In the liturgy of the Roman rite, due respect (*debita honor*) shall be accorded to the Latin language.
 - b. Bishops shall see to it that in all major locations of their dioceses at least one Mass in Latin is celebrated on Sundays and Holy Days.
 - c. At these Masses the readings may also be recited in the vernacular.
2. In their 'private' Masses priests may always use the Latin language.
3. For Masses celebrated in Latin—whether with or without a congregation—the celebrant may choose freely between the Roman Missal of Paul VI (1970) and that of John XXIII (1962).
4. If the celebrant chooses the Missal of Paul VI he must follow the rubrics thereof.
5. If the celebrant chooses the Missal of John XXIII, he must follow its rubrics, but may
 - a. use either Latin or the vernacular for the readings;
 - b. have recourse to the additional Prefaces and Prayers of the Proper contained in the Missal of Paul VI and add Intercessions (*preces universales*).
6. The liturgical calendar to be used is that applying to the Missal which the celebrant has chosen to follow.


Together with many other pressing matters—e.g., the long-awaited apostolic constitution on the Reform of the Curia—the proposals for a revised (improved) Indult were awaiting the Holy Father's decisions. Nobody in Rome was prepared to conjecture when exactly His Holiness would be able to attend to them: after returning from his testing visit to South America, the Pope hardly had time to recuperate before facing the heavy schedule of Holy Week

ceremonies, and within two weeks, on 30 April, he would be starting on his second pastoral visit to the Federal Republic of Germany.

Meanwhile, objections against any genuine liberalisation of the use of the old Missal were being voiced by virtually every group of bishops paying their *ad limina* visits to Rome. Circumstantial evidence suggesting that these opposing voices were being skilfully orchestrated in certain curial quarters, it would not be surprising if these same elements tried to delay the papal ruling as long as possible. On the other hand, some members of the Cardinals' Commission fully saw the need for prompt action and were aware of the effect that prolonged lobbying by visiting bishops might have on the Pope's attitude. Thus, moves were afoot to hasten a decision. In this confused setting it was anybody's guess when exactly the decision might be reached and what concessions to episcopal pride might still be incorporated in the new ordinance.

The de Saventhems had returned to Rome at the beginning of July 1987 but to their dismay they found that no progress at all had been made regarding implementation of the recommendations made by the Commission of Cardinals. For this continuing delay, conflicting interpretations were given: some observers still found nothing very significant in such protracted inaction, seeing that other even more pressing matters had been waiting for the Pope's attention for much longer; others, however, saw the delay as a sign of the Holy Father's unwillingness to endorse the cardinals' proposals as they stood because of the chorus of episcopal protests. It was argued that by removing the issue of the return of the Old Mass entirely from the local ordinaries' competence the cardinals had gone too far in terms of what was politically practicable. This would almost certainly be the view of the Secretariat of State where the French episcopacy had powerful friends.

Much more disturbing, however, was the fact that the issue of restoring the old Missal to free use was in danger of becoming linked, once again, to the conflict between the Vatican and Archbishop Lefebvre. The Archbishop's recent announcement that he might resort to unauthorised episcopal consecrations to ensure the survival of the work of the Priestly Fraternity of St Pius X had certainly diminished Rome's readiness to accommodate the wishes of conservative Catholics. There was the fear that by liberalising the Old Mass, Rome might give the appearance of yielding to outside pressures. If only the Pope had acted promptly in February! As matters stood, the Federation's opponents could use this seemingly plausible argument either to obtain further delay, or even to have the cardinals' recommendations shelved indefinitely!

In view of these daunting prospects, Dr de Saventem said that the FIUV must exploit its forthcoming General Assembly to bring home to the Vatican—and to the media—the vital urgency of new liberalising legislation. 

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Position paper: Eastern Churches

The preservation and promotion, in the west, of the West's ancient liturgical tradition has considerable importance for Christians of other ancient liturgical traditions, both those who are in full communion with the Holy See and those who are not. Respect for and continued usage of the classical Roman rite is a necessary practical corollary of the longstanding official policy of the Holy See, of respect for the traditions of the Eastern Churches.

The promotion of unity and reverence for Eastern traditions

Pope Leo XIII clarified and underlined the proper attitude of respect for Eastern rites, notably in his 1894 Encyclical *Orientalium Dignitas*. Speaking of the Holy See in relation to Eastern Catholics, he declares:

Nor was it the last expression of her watchfulness that she guard and preserve in them whole and entire forever the customs and distinct forms for administering the sacraments that she had declared legitimate in her wise jurisdiction.

Again:

In point of fact there is more importance than can be believed in preserving the Eastern rites. Their antiquity is august, it is what gives nobility to the different rites, it is a brilliant jewel [*praeclaro ... ornamento*] for the whole Church, it confirms the God-given unity of the Catholic Faith.

The practical provisions of the encyclical are aimed at reversing the process of 'Latinization' of Eastern Catholics, both the replacement (in whole or in part) of Eastern rites with the Latin rite, and the absorption of individuals and groups of Catholics of Eastern rite into the Latin rite, processes that on occasion had earlier been approved by the Holy See.

As the Congregation for the Eastern Churches has noted more recently (*Il Padre incomprendibile*, n. 24):

These interventions felt the effects of the mentality and convictions

of the times, according to which a certain subordination of the non-Latin liturgies was perceived toward the Latin rite which was considered 'ritus praestantior.' This attitude may have led to interventions in the Eastern liturgical texts which today, in light of theological studies and progress, have need of revision, in the sense of a return to ancestral traditions.

Pope Leo's language is closely paralleled in the Second Vatican Council's decree *Orientalium Ecclesiarum*, which goes on to speak of the purification of the Eastern rites of Latin elements that, unhappily, may have invaded them (*Orientalium Ecclesiarum*, n. 6.):

All members of the Eastern Rite should know and be convinced that they can and should always preserve their legitimate liturgical rite and their established way of life, and that these may not be altered except to obtain for themselves an organic improvement. All these, then, must be observed by the members of the Eastern Rite themselves. Besides, they should attain to an ever greater knowledge and a more exact use of them, and if in their regard they have fallen short owing to contingencies of times and persons, they should take steps to return to their ancestral traditions.

The Council, further, recognized that the distinct traditions of the East preserved particular theological insights of value for the whole Church (*Unitatis Redintegratio*, n. 17):

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

to be considered often as mutually complementary rather than conflicting.

The same sentiments and policy were reiterated by Pope John Paul II in his impassioned Apostolic Letter *Orientalium Lumen*, issued on the centenary of *Orientalium Dignitas*. He demanded (*Orientalium Lumen*, n. 20) 'total respect for the other's dignity without claiming that the whole array of uses and customs in the Latin Church is more complete or better suited to showing the fullness of correct doctrine.'

The importance of this policy for relations with the Orthodox churches was underlined by the Second Vatican Council. *Orientalium Ecclesiarum* (n. 24) demanded that Eastern Catholics promote unity with other Eastern Christians by, among other things, 'religious fidelity to the ancient Eastern traditions.' This was reiterated by the Congregation for the Eastern Churches' 1996 Instruction *Il Padre incomprendibile*:

In every effort of liturgical renewal, therefore, the practice of the Orthodox brethren should be taken into account, knowing it, respecting it and distancing from it as little as possible so as not to increase the existing separation.

This passage recalls a well-known phrase of Pope Pius X: the liturgy of Catholics of non-Latin rite should be '*nec plus, nec minus, nec aliter*' ('neither more, nor less, nor different') as a result of coming into full communion with the See of Peter.¹

The Latin liturgical reform

The liturgical reform that took place after the Second Vatican Council created a new situation in relation to the Eastern rites. Continuing Latinizing tendencies would henceforward be based on the reformed rites, which in a number of ways are further removed from

1. Pius X used the phrase in early 1911 in a private audience with Natalia Ushakova, in relation to the proposals for Latinization then being discussed within the Russian Catholic community.

authentic Eastern liturgical principles than the older Latin liturgical tradition. Furthermore, popular theological explanations of the reform, and the impetus behind many Western liturgical abuses, were often expressed in such a way as clearly to imply that traditional Eastern practices are seriously defective.

For example, the Latin reform saw the almost universal abandonment of the Latin tradition of liturgical orientation, that is, the celebration of Mass by a priest facing liturgical east, which meant (outside of a small number of exceptional churches) facing the same way as the faithful.

The promotion of this change, which was not discussed by the Second Vatican Council and has never been made obligatory in the Latin Church, has been accompanied by a polemic against the traditional practice, which is disparagingly described as ‘the priest turning his back on the people.’ This polemic is not endorsed in the Church’s official documents and has often been criticized, notably by Joseph Ratzinger.² It is, nevertheless, very widespread, and is clearly applicable to the tradition of worship *ad orientem* in the Eastern rites. The Congregation for the Eastern Churches has felt it necessary to address the issue (*Il Padre incomprensibile*, n. 107):

It is not a question, as is often claimed, of presiding the celebration with the back turned to the people, but rather of guiding the people in pilgrimage toward the Kingdom, invoked in prayer until the return of the Lord. Such practice, threatened in numerous Eastern Catholic Churches by a new and recent Latin influence, is thus of profound value and should be safeguarded as truly coherent with the Eastern liturgical spirituality.

In a similar way, the same Instruction finds it necessary to defend the Eastern tradition of the distribution of Holy Communion only by clerics; a longer Eucharistic fast than in force today in the Latin Church; a ‘penitential orientation’ to the liturgy; and the use of traditional sacred art and architectural forms

for churches. All of these are features of the Latin liturgical tradition that have been subject to criticism, disparagement, and even ridicule in the course of the debate over the liturgical reform.

An earlier document from the Congregation for the Eastern Churches, the 1984 Instruction *Observations on ‘The Order of the Holy Mass of the Syro-Malabar Church 1981,’* furnishes still more examples of the same phenomenon. Reference is made to a popular theological critique of silent prayers in the liturgy:

It is sometimes said that all liturgical prayers should be said aloud so that everyone can hear them. This is a false principle both historically and liturgically. Some prayers are specifically designed to be said during singing or processions or other activities of the people, or are apologies *pro clero*. Just as the clergy do not have to sing everything the people chant, so too the people do not have to hear all the prayers. Indeed, to recite all prayers aloud interrupts the proper flow of the liturgical structure.

The attack on silent prayers in the Mass is also strongly opposed by Ratzinger.³ It is by no means part of the official theology of the postconciliar reform, and indeed the missal of 1969 contains a number of silent priestly prayers. It is nevertheless true that the reform and its implementation have moved the practice of the Latin Church very much away from silent prayers, and this has given an opening to a theological polemic, to the effect that such prayers wrongfully exclude the faithful from liturgical participation.

The Instruction *Observations* also directs the bishops of the Syro-Malabar Church to resist Latinizing tendencies that would import unscripted prayers into their rite, the proclamation of the Scriptures from a lectern instead of from the altar, overelaborate offertory processions, and spontaneous bidding prayers. On the last issue, it notes, in relation to liturgical experiments in the Latin Church: ‘There is no need to imitate the failures of others.’

A general parallel between the Eastern liturgical traditions and the classical Roman rite is an approach to liturgical participation that does not depend on seeing all of the actions of the celebrant, or hearing all of his words. As Pope John Paul II remarked (*Oriente Lumen*, n. 11): ‘The lengthy duration of the celebrations, the repeated invocations, everything expresses gradual identification with the mystery celebrated with one’s whole person.’

The role of the *usus antiquior* of the Roman rite

Popular theological polemics against numerous aspects of the Church’s shared liturgical tradition, and against even the very notion of a tradition, undermine the program of preservation and restoration of Eastern rites called for by the Second Vatican Council, and undermine professions of respect for the traditions of Eastern Christians not in communion with Rome. To the questions that arise for liturgists and ordinary Catholics of the Latin rite—Does liturgical tradition have value? Is it a useful and action-guiding concept?—the answer cannot be ‘yes’ for the East and ‘no’ in the Latin West. As *Il Padre incomprensibile* expresses it:

The first requirement of every Eastern liturgical renewal, as is also the case for liturgical reform in the West, is that of rediscovering full fidelity to their own liturgical traditions, benefiting from their riches and eliminating that which has altered their authenticity. Such heedfulness is not subordinate to but precedes so-called updating.

It is simply impossible to recognize with conviction the value of the liturgical traditions of the East and reject their Western analogues, not only because the detailed traditional liturgical practices at issue are in many cases identical, but because the concept of tradition itself is at issue. Pope John Paul II indicated that it was precisely something for the most part lost in the West that is of enduring and contemporary value in the East (*Oriente Lumen*, n. 8):

2. Ratzinger, *Spirit of the Liturgy*, 80-81.

3. Ratzinger, *Spirit of the Liturgy*, 213-16.

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

In a response to a Russian journalist, Pope Francis made the point still more explicit:

In the Orthodox Churches, they have retained that pristine liturgy, which is so beautiful. We have lost some of the sense of adoration. The Orthodox preserved it; they praise God, they adore God, they sing, time does not matter. God is at the center, and I would like to say, as you ask me this question, that this is a richness.⁴

Only when the *usus antiquior* finds a place in the normal liturgical life of parishes and dioceses, with the visible endorsement of bishops and priests, can the misguided theological principles mentioned in this chapter be separated, for practical purposes, from the official orientation of the Church. Furthermore, when Catholics experience this form of the Roman rite, they are much better able to understand the value of the Eastern rites, the nature of the laity's participation in them, and the value of liturgical tradition itself. As Pope Benedict XVI pointed out on his 2007 *Letter to Bishops*:

What earlier generations held as sacred, remains sacred and great for us too, and it cannot be all of a sudden entirely forbidden or even considered harmful. It behooves all of us to preserve the riches which have developed in the Church's faith and prayer, and to give them their proper place.

These considerations are given additional force by the establishment of communities of Catholics of non-Latin rite in countries of predominantly Latin rite heritage. Pope John Paul II recommended, in this context, that Latin rite Catholics familiarize themselves



The Byzantine liturgy celebrated by Fr Gabriel Diaz-Patri, at the Summer Symposium of the Roman Forum, held in Gardone Riviera in 2018. The Roman Forum, recently interrupted by the Covid epidemic, normally lasts for two weeks with daily Traditional Sung Masses. Fr Diaz-Patri is bi-ritual priest, able to celebrate both the Roman and the Byzantine Rites.

with the liturgy of their Eastern brethren (*Oriente Lumen*, n. 24):

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

The traditional Latin liturgy can in many ways be a bridge for achieving the mutual understanding he desired.

In this context, it is not surprising that *Summorum Pontificum* was well received by the then Patriarch of Moscow, Alexy II. As the news agency Zenit reported at the time:

Benedict XVI's move to allow for wider celebration of the Roman missal of 1962 has received a positive reaction from the Orthodox

Patriarch Alexy II of Moscow. 'The recovery and valuing of the ancient liturgical tradition is a fact that we greet positively,' Alexy II told the Italian daily *Il Giornale*. Benedict XVI's apostolic letter *Summorum Pontificum*, published in July, explains new norms allowing for the use of the 1962 missal as an extraordinary form of the liturgical celebration. 'We hold very strongly to tradition,' he continued. 'Without the faithful guardianship of liturgical tradition, the Russian Orthodox Church would not have been able to resist the period of persecution.'

Latin rite Catholics cannot expect to be taken seriously in affirming the value of the ancient traditions of the Eastern rites if they do not accord a degree of respect towards their own tradition. ©

4. Francis, Apostolic Journey to Rio de Janeiro, 28th World Youth Day, press conference during the return flight, 28th July 2013.

Book Reviews

Tito Cassini – *Torn Tunic: Letter of a Catholic on the 'Liturgical Reform'*

Angelico Press has a project of reprinting 'Traditionalist Classics,' and among other gems this important book is once again easily available in English translation. First published in 1967, in



Italian, the book was responding to the disappearance of Latin from the Catholic liturgy in 1965, accompanied by some rubrical changes, rather than to the *Novus Ordo Missae* of 1969.

Cassini's impassioned defence of the ancient liturgical tradition anticipates (and influenced) many themes found in later traditionalist writings. We must not forget the perspective of the first generation of Catholics who fought for the ancient Mass, who were able to describe the devastating effects of the changes on their contemporaries: the old lady Casini describes, who earns a rebuke from a priest for getting out her rosary during Mass; the villagers of the parish choir who had for decades not only accompanied Sunday services with Gregorian chant but also sung at each other's funerals, whose services would no longer be required; the children who shocked their teacher by informing him that they preferred the Old Mass. The losses to the Church these anecdotes imply have come to tragic fruition in the years since then.

Of special interest is Cassini's development of an argument about the value of Latin, against the view (as he summarises it) that 'if I don't understand, I don't pray.' Cassini points out that the spiritual atmosphere evoked by Latin stimulated the devotion of the people. Understanding the liturgy is always imperfect, and even the most progressive liturgist would surely agree that devotion, which is a matter of spiritual engagement, is of greater value than understanding, a matter of intellectual engagement.

I have written at greater length on this book on the blog OnePeterFive.

Fr Bryan Houghton – *Unwanted Priest: The Autobiography of a Latin Mass Exile*

Another Traditionalist Classic from Angelico is Fr Houghton's autobiographical *Unwanted Priest*. With this the publisher has secured a first, however, for although it was published in French in 1990 (as *Prêtre rejeté*), the English version never made it into print.

This has now been put right, and Houghton's life story is available in both languages. It is a fascinating one. The son of Protestant English parents, he had much of his education in France, and became a Catholic as a young man. He had independent financial means, and consistently used this to further the apostolates he was given as a priest. While working for Northampton Diocese, he was respected as an intellectual and also elected Dean by his brother priests. Nevertheless, he was the only priest in England and Wales to resign from his position rather than celebrate the *Novus Ordo Missae*, in 1969. He spent his remaining years in France, where he supported an early Latin Mass apostolate, with the tacit permission of the local bishop, in a privately owned chapel. He wrote two novels well worth reading: *Mitre and Crook* and *Judith's Marriage*, and died in 1992.

Fr Houghton's description and analysis of what was going on in his lifetime are sober and perceptive. He distances himself from Archbishop Lefebvre, but is merciless in his assessment of the progressive faction which led the changes to the liturgy and went on to attempt a revolution in the conception of the priesthood.

Like Cassini, Fr Houghton was particularly sensitive to the experience of the laity, and understood the laity's mode of engagement with the liturgy as few priests of his generation did. Unlike them, as a convert he had been an adult Catholic layman himself: seminarians of that time typically went from one enclosed Catholic institution, a school, to another, the seminary, at a very young age. The laity, Fr Houghton realised, did not participate in the Mass *despite* the Latin and the obscurity: rather, the sacredness evinced by the ancient Mass created a setting for them to engage in contemplative prayer.

Byung-Chul Han – *The Disappearance of Rituals: A Topology of the Present*

Of a very different type is the last of my three books. Han is not a Catholic, and this book was published in 2020. Han is of Korean heritage, living and working (as a philosopher) in Germany, where he has absorbed the concerns and the terminology of post-modernism.



While his cultural and intellectual starting points will be alien to many readers, this short book sets out the connection between the disappearance of the rituals of traditional societies—liturgy, social rituals, politeness, feelings of belonging to place and community—and the modern epidemic of loneliness and narcissism.

For Han, the destruction of conventions and forms of life—how to greet someone, for example—does not beget creativity but destroys it. He points out that the rituals themselves are creative and playful, decorating the bare essentials of our interactions: they are, in fact, art.

When ritual is stripped away, what is left is a featureless collection of basic human needs. Wisdom gives way to data. Romantic interactions give way to pornography. The invitation given us by social media to invent ourselves as we like turns our leisure into work: a performance for sale to Big Tech.

Han gives us an updated version of the critique of modern progress which has resounded down the centuries. As the apostles of homogenisation, rationalism, and efficiency have advanced their agenda, the brave new world of freedom and leisure seems to have grown further away than ever, and the longing for tradition in all spheres of life has become ever more urgent.

I have written at greater length on this book for *The European Conservative*.

FIUV Member Associations

Argentina: Una Voce Argentina

Website: <http://unavoce.com.ar>

Email: fedufourq@fibertel.com.ar

Australia: Latin Mass Society Australia

Website: <https://lmsaus.org>

Email: info@lmsaus.org Twitter: @lmsaus1

Austria: Una Voce Austria

Website: www.una-voce-austria.at

Email: praesident@una-voce-austria.at

Belarus: Una Voce Albaruthenia

Brazil: Una Voce Natal

Blog: <http://unavocenatal.blogspot.com>

Email: unavocenatal@gmail.com

Bolivia: Una Voce Bolivia

Website: <https://unavocebolivia.com/>

Email: formaextraordinariasc@gmail.com

Canada: Una Voce Canada / Vancouver Traditional Mass Society (VTMS)

Website: <https://unavocecanada.org>

Email: info@unavocecanada.org

- Latin Mass Society of Canada

Website: <https://canadalatinamissam.blogspot.com/>

Email: latinmass.canada@gmail.com

Chile: Magnificat Chile

Website: <http://asociacionliturgicamagnificat.blogspot.com/>

Facebook: www.facebook.com/MagnificatUnaVoceChile/

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

Colombia: Una Voce Colombia

Website: <https://unavoce-colombia.blogspot.com/>

Email: hanscvw@gmail.com

Costa Rica: Una Voce Costa Rica

Website: <https://unavocecr.blogspot.com/>

Email: presidente@unavocecr.com

Croatia: Društvo za promicanje tradicionalne Mise "Benedictus"

Website: <https://tradicionalnamisa.com/>

Email: tradicionalnamisa.com@gmail.com

Facebook: www.facebook.com/sveta.misa.svih.vremena/

Dominican Republic: Asociación Litúrgica Regina Pacis –

Una Voce República Dominicana

England and Wales: The Latin Mass Society

Website: www.lms.org.uk

Facebook: www.facebook.com/latinmassuk

Email: info@lms.org.uk Twitter: @latinmassuk

France: Una Voce France

Website: www.unavoce.fr

Email: unavoce-france@unavoce.fr

Facebook: www.facebook.com/unavocefrance

Twitter: @una_voce_france

Germany: Una Voce Deutschland

Website: www.una-voce.de

Email: vorstand@una-voce.de

- Pro Missa Tridentina

Website: www.pro-missa-tridentina.org/index.htm

Facebook: www.facebook.com/Pro-Missa-Tridentina-875651075860409/

India: All India Laity Congress

Email: johnmenezesin@yahoo.com

Ireland: St Conleth's Catholic Heritage Association

Website: <http://catholicheritage.blogspot.com>

- Una Voce Ireland

- Latin Mass Society of Ireland

Website: www.latinmassireland.com

Facebook: www.facebook.com/groups/lmsireland/

Italy: Una Voce Italia

Website: www.unavoceitalia.org

Facebook: www.facebook.com/unavoce.italia/

- Coordinamento di Una Voce delle Venezie

Website: www.unavoce-ve.it

Japan: Una Voce Japan

Website: <https://uvj.jp/>

Latvia: Una Voce Latvija

Website: <https://unavoce.lv>

Email: unavocelatvija@inbox.lv

Malaysia: Traditional Latin Mass Society of Malaysia

Website: <https://unavocewmalaysia.squarespace.com>

Email: unavoce.wmalaysia@yahoo.com

Malta: Pro Tridentina (Malta)

Website: <http://pro-tridentina-malta.blogspot.com>

Email: pro.tridentina.malta@gmail.com

Mexico: Una Voce Mexico

Website: <http://geocities.ws/unavoceMexico/>

Netherlands: Ecclesia Dei Delft

Website: www.ecclesiadei.nl

Email: info@ecclesiadei.nl Twitter: @Jack_P_Oostveen

New Zealand: Ecclesia Dei Society of New Zealand

Website: <https://ecclesiadei.org.nz>

Email: contact@ecclesiadei.org.nz

Facebook: www.facebook.com/EDSNZ.org Twitter: @EcclesiaDeiNZ

Nigeria: Ecclesia Dei Society of Nigeria

Email: tridentinemassnigeria@yahoo.com

Norway: Una Voce Norge

Website: <https://uvmnorway.wordpress.com/>

Email: uvmnorway@gmail.com

Peru: Una Voce Peru

Email: sanpiovperu@hotmail.com

Philippines: Ecclesia Dei Society of St Joseph

Website: <http://unavocephilippines.blogspot.com>

Facebook: www.facebook.com/SEDSI.UVPH/

Poland: Una Voce Polonia

Website: www.unavocepolonia.pl

Email: uvp@unavocepolonia.pl

Portugal: Una Voce Portugal

Website: <https://unavoceportugal.wordpress.com>

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Website: www.unavoce.ru

Vkontakte: <https://vk.com/unavoce>

Email: info@unavoce.ru

Scotland: Una Voce Scotland

Website: www.unavoce-scotland.uk

Email: uvs@unavoce-scotland.uk

Facebook: www.facebook.com/unavocesotland

Twitter: @UnaVoceScotland

South Africa: Una Voce South Africa

Website: <http://unavocesa.blogspot.com>

Email: unavocesa@gmail.com

Spain: Roma Aeterna (España)

Blog: <http://roma-aeterna-una-voce.blogspot.com>

Email: praesidium@roma-aeterna.org

- Una Voce Seville

Website: www.unavocesevilla.com

Email: asociacion@unavocesevilla.info

Twitter: @UnaVoceSevilla

- Una Voce Madrid

Website: <https://unavocemadrid.blogspot.com/>

Email: unavocemadrid@gmail.com

- Una Voce La Coruña

Website: <http://unavocelacoruna.blogspot.com/>

Taiwan (Republic of China): Una Voce Taiwan – Communitas

Missae Latinae in Taiwan

Ukraine: Una Voce Ucraina

Email: unavoceua@gmail.com

Facebook: <https://www.facebook.com/tradycia/>

Telegram: <https://t.me/uvucraina>

United States of America: Una Voce America

Website: <http://unavoce.org>

Email: info@unavoce.org

National Correspondents

The following countries have no Member Association, but an official Correspondent. Enquiries to these can be made through the FIUV Secretary (secretary@fiuv.org): Estonia, Lithuania, Luxembourg, Romania, Uganda.