

Winter 2021 – Edition No. 12



RESORIUS MAGNUS



The voice of the Foederatio Internationalis Una Voce



Reactions to *Traditionis Custodes*

Plus

50th Anniversary of the English Indult

First Spanish Pilgrimage from Oviedo to Covadonga

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:

15th February,
for the March issue,

15th September,
for the October issue.



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Processional statue of Our Lady of Covadonga, the Patroness of the pilgrimage, is carried out of the Cathedral of El Salvador, Oviedo, the capital city of Asturias, at the beginning of the pilgrimage. The banner behind it belongs to Una Voce Sevilla, whose chapter in the pilgrimage day was nominated to carry the Virgin on the first day.

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

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

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Reflecting on *Traditionis Custodes* on the 50th Anniversary of the English Indult

by Joseph Shaw, President

This twelfth edition of *Gregorius Magnus* is dominated by two contrasting, indeed dissonant, themes. One is Pope Francis' Apostolic Letter, given *Motu Proprio*, *Traditionis Custodes*: a number of reactions to this have been included here. The other is the 50th Anniversary of the English Indult, which was signed by Pope Paul VI on 30th October 1971.

It would be useless to deny that *Traditionis Custodes* is a serious blow to our movement. While many bishops around the world have indicated that they will not restrict the celebration of the Traditional Mass, others have restricted it, a few even banning it altogether. Even in the more friendly dioceses, the Apostolic Letter has resulted in the creation of an additional set of bureaucratic procedures to be gone through when Traditional Masses are arranged, and indicates to priests and seminarians contemplating learning how to celebrate the *Vetus Ordo* that they will be departing from the officially-approved pathway by doing so, even if this is not actually forbidden.

The anniversary of the English Indult, nevertheless, must not be allowed to slip past without notice. Although it only applied to England and Wales, Pope Paul VI was responding to a truly international campaign in favour of preserving the Traditional Mass, a campaign of petitions chronicled in this edition. For reasons which remain obscure (I canvassed some possible explanations in a previous edition of *Gregorius Magnus*),¹ Pope Paul gave his permission for the older

Missal's celebration in England and Wales, and there alone. Nevertheless this experiment was extended to the whole world in 1984 with Pope John Paul II's Indult, *Quattuor abhinc annos*, an extension which was renewed in 1988 with *Ecclesia Dei Adflicta*.

If I had been writing about the English Indult a year ago, I might have said that it began the slow process of rehabilitation of the Traditional Mass which culminated in Pope Benedict XVI's *Summorum Pontificum*, and seems irreversible. Step by step the *Vetus Ordo* has crept back to the mainstream, an evolution illustrated by its place in St Peter's Basilica, being permitted in successively larger and more splendid chapels. Long forbidden, in 2003 it was allowed only in the Hungarian Chapel in the Crypt, as noted in the last issue. In 2009, Low Mass was celebrated for the FIUV General Assembly in the Chapel of the Presentation of Our Lady in the upper Basilica, despite the obstacles placed in its way by some hostile Basilica functionaries. In 2011 Pontifical Low Mass was celebrated for us in the Blessed Sacrament Chapel by the late Cardinal Castrillón Hoyos; in 2013 Bishop Rifan celebrated Pontifical High Mass in the Chapel of the throne for the Summorum Pontificum Pilgrimage; and in 2014 Cardinal Burke did so.

Today this progress, the fruit of much effort and many prayers and sacrifices, like the progress made in countless dioceses around the world, has been thrown into doubt.

We have over the decades been dismissed as misguided, dissident, and mentally ill; we have seen irreplaceable sacred art wrecked, vocations destroyed, and good Catholics, even priests, driven to the brink of despair by ill-treatment. For fifty years we and our predecessors in the movement have swallowed insult and rejection; we have lived with unjust and humiliating conditions being placed upon our activities; we have seen what we hold most dear being denigrated and cast out.

We have endured all this because our own comfort and *amour propre* is subordinate, in our own estimation, to the good of souls and the honour due to God. If our progress to date were nullified, and if we were asked to start again from the point we were at in 1984 or 1971, would we be prepared to face fifty more years of marginalisation and rejection?

Of course we would: and indeed five hundred years, if necessary. Persecuted Catholics from England to Japan have lived their faith in secret, not for decades but for centuries, paying for their small successes, sometimes, with their lives. Our burden is a light one by comparison, and it a cause for which we suffer with joy. We have seen in many countries, now, how the ancient Mass can bring the lapsed back to the Faith and inspire conversions; how it can sustain families, and stimulate vocations; and how it can serve as the basis for the revival of local communities, whose flourishing can be seen in all sorts of good works. We are not going to give up on it now. ⑥

1. "North and South", *Gregorius Magnus* 9

Living the faith, living the future: The Extraordinary Form of the Roman Rite Declaration of the International Federation Una Voce: Statement published in *La Repubblica*, 4th July

The International Federation Una Voce (FIUV), founded in 1965, brings together associations of the lay faithful attached to the Extraordinary Form of the Roman rite (the Traditional Latin Mass).

In 2007, the Apostolic Letter *Summorum Pontificum* recognised the vitality of the traditional liturgy, the freedom of priests to

celebrate it, and of the faithful to request it. This has led to an ongoing increase in the number of celebrations of the ancient Latin Mass, and of its spiritual fruits.

During 2020 the FIUV conducted a worldwide survey of the faithful on the implementation of *Summorum Pontificum*. From this survey, which included results

from 364 dioceses in 52 countries, we found:

- The ancient Latin Mass is deeply appreciated by groups of faithful of all ages, especially families with children, young people and converts, found in all social and cultural environments, on all continents and in an ever increasing number of countries.

• In many areas the increased availability of this Mass has favoured the normalisation of relations between the faithful attached to it and their bishops, relations increasingly characterised by mutual understanding and respect.

Nevertheless, we have noticed that, contrary to the previous policy of the Holy See, there are still people within the Church, including some bishops, who would like to see the Extraordinary Form of the Roman rite explicitly suppressed, or subject to further restrictions. For this reason, the FIUV, in view of the faithful who

adhere to the Latin Mass, feels the duty to express its opinion, encouraged by Pope Francis' exhortations to the members of the Church to use parrhesia with the necessary humility.

The growth of interest in the traditional liturgy is not due to nostalgia for a time we do not remember, or a desire for rigidity: it is rather a matter of opening ourselves to the value of something that for most of us is new, and inspires hope. Pope Francis has characterised the ancient liturgy in terms of a "sense of adoration" (Press conference of 28 July 2013), we can

also apply his words to it: a "living history that welcomes us and pushes us forward" (*Evangelii Gaudium* 13).

Today we only wish to be part of that "great orchestra" of "unity in variety" which, as Pope Francis said (*General Audience* of 9 October 2013), reflects the true catholicity of the Church. The Apostolic Letter *Summorum Pontificum* continues to transform the conflicts of the past into harmony: long may it to continue to do so.

Felipe Alanis Suarez, President
www.fiuv.org

Some Notes on the Application of *Traditiones Custodes* in light of Canon Law: from the Latin Mass Society first published by the Latin Mass Society on 18th August 2021, and circulated to the Bishops of England and Wales.

In this document we wish to give some brief indications of what the Apostolic Letter does and does not do in terms of the canonical obligations of bishops and priests, in light of the advice we have received from more than one canonist.

The Authority of the Bishop

The Apostolic Letter emphasises the authority of the bishop in each diocese over the liturgy.

Art. 2. It belongs to the diocesan bishop, as moderator, promoter, and guardian of the whole liturgical life of the particular Church entrusted to him, to regulate the liturgical celebrations of his diocese. Therefore, it is his exclusive competence to authorize the use of the 1962 Roman Missal in his diocese, according to the guidelines of the Apostolic See.

This article footnotes (*inter alia*) Vatican II's Decree on the Office of Bishop, *Christus Dominus*, which states (article 15):

Therefore bishops are the principal dispensers of the mysteries of God, as well as being the governors, promoters, and guardians of the entire liturgical life in the church committed to them.

A similar point is made by Vatican II's Constitution on the Liturgy, *Sacrosanctum Concilium* 22.

The Apostolic Letter takes, therefore, this principle already well-established in the discipline of the Church, and concludes ('therefore') that the bishop has authority over the 1962 Missal in his diocese. This is reminiscent of the comment in Pope Benedict XVI (2007) Letter to Bishops Accompanying *Summorum Pontificum*:

I very much wish to stress that these new norms do not in any way lessen your own authority and responsibility, either for the liturgy or for the pastoral care of your faithful. Each Bishop, in fact, is the moderator of the liturgy in his own Diocese (cf. *Sacrosanctum Concilium*, 22).

The Apostolic Letter is, at this point, not making any innovation, or investing bishops with special authority, but merely reiterating the existing legal situation, which had itself not been altered by *Summorum Pontificum*.

The Rights of Priests and Faithful

Pope Benedict's Apostolic Letter *Summorum Pontificum* Article 1 notes, as a historical fact, that the 1962 Missal has never been abrogated. It goes on to confirm the legal implications of this fact: that priests of the Latin Rite have the right to celebrate according to this Missal, and that the faithful have the right to attend it.

Nevertheless, the exercise of the right of priests to celebrate the 1962

Missal impacts the question of the liturgical life of the diocese, and for this reason comes under the authority of the bishop. Thus, for example, *Summorum Pontificum* limits the celebration of the older Easter Triduum (Art. 2).

The provisions of *Traditionis Custodes* must be understood in the same way. It does not abrogate the 1962 Missal, and thus leaves the right of priests to celebrate it intact. It does regulate the way this right can be exercised.

It should be noted that the Apostolic Letter says nothing about the right of the faithful to attend the 1962 Mass, the celebration of the other sacraments according to the older Roman Ritual, or the saying of the older Divine Office by priests in public or in private: accordingly, all of these things remain permitted. It is general principle of Canon Law that laws which restrict things are to be interpreted narrowly rather than widely:

Can. 18: Laws which establish a penalty, restrict the free exercise of rights, or contain an exception from the law are subject to strict interpretation.

'Groups' attached to the 1962 Missal

Article 3 concerns 'groups that celebrate according to the Missal antecedent to the reform of 1970'. With sight only of vernacular translations

of the Apostolic Letter, the context of this terminology is harder to clarify, but the way the term is used indicates that the Apostolic Letter has a formal association in mind. These are entities which might have settled views about the liturgical reform (Art 3.1), have a right to pastoral care (3.4), and up to the time of the Apostolic Letter could be 'authorised' by the local Ordinary (3.6). The provision in 3.5 concerning 'parishes canonically erected for the benefit of these faithful' reinforces this impression.

This corresponds to the use of the term 'group' (in the English translation) in *Summorum Pontificum* Articles 5 and 7. In those articles, 'groups' of the faithful attached to the older Missal had the right to request a regular celebration of this Missal (Art. 5) and, if denied by a parish priest, to appeal to the bishop and then to the Holy See (Art. 7). Relatedly, it authorises bishops to erect 'personal parishes' (Art. 10).

The Instruction *Universae Ecclesiae* (2011) tried to establish a fairly informal understanding of what was required for the existence of a 'group' (see *Universae Ecclesiae* 15), in order to make it easier for them to claim the rights attached to the concept of a group in *Summorum Pontificum*. The notion of a 'group' being subject to 'authorisation' in *Traditionis Custodes* nevertheless suggests a fairly formal understanding.

The regulation of the celebration of the 1962 Missal for such 'groups' is the sole preoccupation of *Traditionis Custodes* Article 3. Bishops where these groups currently exist are instructed to find places for them to worship according to the 1962 books (3.2), to determine the times at which Masses are to be celebrated (3.3), and to appoint celebrants for them (3.4). The existence of personal parishes are to be reviewed (3.5). No new groups are to be established (3.6).

What these provisions do is to emphasise the authority of the bishop in regulating arrangements which may have been made under *Summorum Pontificum* Art. 5. It does not instruct bishops to close these arrangements down: on the contrary, it tells him to make provision for the faithful concerned. On the other hand, the rights of such groups to form and to

request celebrations is rescinded, and it follows that no new groups of this kind will come into existence (or be recognised as such).

The following articles, 4 and 5, concern the authorisation of priests to celebrate according to the 1962 Missal: in the case of newly ordained priests, with reference to the Holy See. As noted above, this is a matter of the bishops' moderation of the liturgy in his diocese, and not the right in principle of priests to celebrate the 1962 Missal, so this should be taken to concern the public celebration of the older Missal. There is accordingly no need for a priest to apply for permission to celebrate the 1962 Missal in private.

Priests who have this permission will be able to celebrate the 1962 Mass in their parishes, or anywhere else, and the faithful will be able to attend it. If these faithful do not constitute a recognised 'group', the provisions of Art. 3 do not apply. Indeed, they could not do so: it would make no sense to ask of a collection of Catholics who happen to turn up at a particular Mass, but may never have met before, what theological position they collectively hold about the Second Vatican Council, as per Art 3.1, or if their existence as a collective is 'authorised', as per Art. 3.6.

To summarise, *Traditiones Custodes* is concerned to maintain the pastoral care of officially-constituted 'groups' attached to the ancient Mass, for example in personal parishes, but wishes to emphasise the authority of the bishop to regulate where, when, and by whom, their Masses are celebrated.

At the same time, it does not prevent priests in general celebrating the older Mass, even in public, but it wishes to emphasise the authority of the bishop to give permission for this.

In both cases, it should be observed that in practice under *Summorum Pontificum* bishops continued to exercise the kind of care and control which *Traditionis Custodes* underlines, though they might sometimes have done this implicitly and indirectly: for example, by choosing where to assign priests. Although they are given more direct power over the situation by *Traditionis Custodes*, it seems likely that many bishops will continue to exercise this power as a matter of

general oversight, rather than micro-managing each parish and apostolate.

The decision of many bishops in the immediate aftermath of the publication of *Traditionis Custodes*, to give blanket permissions for existing arrangements to continue, is a perfectly reasonable exercise of their prerogatives under the Apostolic Letter.

Parish Churches

The most surprising thing about Article 3 is that the places of worship to be assigned to 'groups' should not include parish churches. In the context of Italy and certain other countries, where for historical reasons dioceses have an abundance of non-parish churches, this presents no great difficulty, and personal parishes for the 1962 Mass do indeed, in such countries, tend to make use of these places of worship: chapels of ease, confraternity chapels, chapels attached to religious communities, and so on.

In other countries this is not so. If a bishop cannot easily find an alternative venue for such a group then, in accordance with Canon 87.1, he need not apply this restriction:

Canon 87.1. A diocesan bishop, whenever he judges that it contributes to their spiritual good, is able to dispense the faithful from universal and particular disciplinary laws issued for his territory or his subjects by the supreme authority of the Church.

As already explained, this question only arises with formally constituted 'groups'. It is interesting to note, nonetheless, that while no new 'personal parishes' are to be established, the moving of 'groups' from parish churches to other places of worship implies the continuing usefulness of the concept of a 'shrine' dedicated to the celebration of the 1962 Missal, and in general to 'chaplains' for those attached to this Mass.

Vernacular readings

It should be noted that the requirement of Article 3.3 that lections be given in the vernacular does not exclude their being proclaimed first in the Latin of the liturgical text, which is generally required under the liturgical law of the 1962 Missal.

The congruence of the translation used with the liturgical text, which

sometimes varies from the Hebrew or Greek versions which form the basis of most recent translations, should be kept in mind.

In any case, this requirement only applies in the context of the provision of the Mass for 'groups' as explained above.

The Good of Souls

All ecclesiastical legislation aims at the good of souls: the concluding words of the Code of Canon Law, indeed, tells us so:

Can. 1752: ...the salvation of souls, which must always be the supreme law in the Church, is to be kept before one's eyes.

The authority of the Holy See and of bishops and priests is given, not for their own good, but for the good of souls; on bishops in particular, see the Code Can. 383 §1. Canon 87.1 has already been quoted, above.

All of these statements remind us that it is in the context of the good of souls that Church's legal provisions must be interpreted and applied. Within the Church's tradition, to apply a regulation in such a way as manifestly to harm the good of souls, is not just a pastoral or practical problem, but a failure to evaluate its *legal* force correctly.

Traditionis Custodes concerns itself directly with the good of souls, and the Holy Father's Letter to Bishops underlines this motivation. The reason why the former Missal is not simply banned outright is that Pope Francis is mindful of the pastoral harm this would do. The 'two principles' the Letter gives to guide bishops are these:

to provide for the good of those who are rooted in the previous form of celebration and who need time to return [e hanno bisogno di tempo] to the Roman Rite promulgated by Saints Paul VI and John Paul II, and, on the other hand, to discontinue the erection of new personal parishes tied more to the desire and wishes of individual priests than to the real need of the "holy People of God."

This is therefore the crucial consideration in applying the Apostolic Letter according to the *mens* of the legislator. Bishops are to make arrangements and to give, or withhold, permissions, according to whether they believe it will be of spiritual benefit to the faithful attached to the older Mass, and to the priests who wish to celebrate it. ⑥

Communiqué of the Superiors-General of the "Ecclesia Dei" Communities [addressed to the Bishops of France]

Editor's Note: published on social media 31st August.

"The mercy of the Lord is upon all flesh." (Sirach 18, 13)

The signatory Institutes want, above all, to reiterate their love for the Church and their fidelity to the Holy Father. This filial love is tinged with great suffering today. We feel suspected, marginalized, banished. However, we do not recognize ourselves in the description given in the accompanying letter of the *Motu Proprio Traditionis Custodes*, of July 16, 2021.

"If we say we have no sin ..." (1 John 1, 8)

We do not see ourselves as the "true Church" in any way. On the contrary, we see in the Catholic Church our Mother in whom we find salvation and faith. We are loyally subject to the jurisdiction of the Supreme Pontiff and that of the diocesan bishops, as demonstrated by the good relations in the dioceses (and the functions of Presbyteral Councillor, Archivist, Chancellor, or Official which have been entrusted to our members), and the result of canonical or apostolic visits of recent years. We reaffirm our adherence to the magisterium (including that of Vatican II and what follows), according to the Catholic doctrine of the assent due to it (cf. in particular *Lumen Gentium* 25, and *Catechism of the Catholic Church* 891 and 892), as evidenced by the numerous studies and doctoral theses carried out by several of us over the past 33 years.

Have any mistakes been made? We are ready, as every Christian is, to ask

forgiveness if some excess of language or mistrust of authority may have crept into any of our members. We are ready to convert if party spirit or pride has polluted our hearts.

"Fulfill your vows unto the Most High" (Psalm 49:14)

We beg for a humane, personal, trusting dialogue, far from ideologies or the coldness of administrative decrees. We would like to be able to meet a person who will be for us the face of the Motherhood of the Church. We would like to be able to tell him about the suffering, the tragedies, the sadness of so many lay faithful around the world, but also of priests, men and women religious who gave their lives trusting on the word of Popes John Paul II and Benedict XVI.

They were promised that "all measures would be taken to guarantee the identity of their Institutes in the full communion of the Catholic Church"¹. The first Institutes accepted with gratitude the canonical recognition offered by the Holy See in full attachment to the traditional pedagogies of the faith, particularly in the liturgical field (based on the *Memorandum of Understanding* of May 5, 1988, between Cardinal Ratzinger and Archbishop Lefebvre). This solemn commitment was expressed in the *Motu Proprio Ecclesia Dei* of July 2, 1988; then in a diversified manner for each Institute, in their decrees of erection and in their constitutions

definitively approved. The men and women religious and priests involved in our Institutes have made vows or made commitments according to this specification.

It is in this way that, trusting in the word of the Supreme Pontiff, they gave their lives to Christ to serve the Church. These priests and men and women religious served the Church with dedication and abnegation. Can we deprive them today of what they are committed to? Can we deprive them of what the Church had promised them through the mouth of the Popes?

“Have patience with me!” (Mt 18:29)

Pope Francis, “encourage[s] the Church’s pastors to listen to them with sensitivity and serenity, with a sincere desire to understand their plight and their point of view, in order to help them live better lives and to recognize their proper place in the Church.” (*Amoris Laetitia*, 312). We are eager to entrust the tragedies we are living to a father’s heart. We need listening and goodwill, not condemnation without prior dialogue.

The harsh judgment creates a feeling of injustice and produces resentment. Patience softens hearts. We need time.

Today we hear of disciplinary apostolic visits to our Institutes. We ask for fraternal meetings where we can explain who we are and the reasons for our attachment to certain liturgical forms. Above all, we want a truly human and merciful dialogue: “Have patience with me!”

“Circumdata varietate” (Ps 44:10)

On August 13, the Holy Father affirmed that in liturgical matters, “unity is not uniformity but the multifaceted harmony created by the Holy Spirit”[2]. We are eager to make our modest contribution to this harmonious and diverse unity, aware that, as *Sacrosanctum Concilium* teaches, “the liturgy is the summit toward which the activity of the Church is directed; at the same time it is the font from which all her power flows” (SC, n° 10).

With confidence, we turn first to the bishops of France so that a true dialogue be opened and that a mediator be appointed who will be for us the human face of this dialogue. We must, “avoid

judgements which do not take into account the complexity of various situations ... It is a matter of reaching out to everyone, of needing to help each person find his or her proper way of participating in the ecclesial community and thus to experience being touched by an ‘unmerited, unconditional and gratuitous’ mercy.” (*Amoris Laetitia*, 296-297).

**Done at Courtalain (France),
August 31, 2021.**

Fr. Andrzej Komorowski,
Superior-General of the Fraternity of
Saint Peter

Msgr. Gilles Wach, Prior General of the
Institute of Christ the King Sovereign
Priest

Fr. Luis Gabriel Barrero Zabaleta,
Superior-General of the Institute
of the Good Shepherd

Fr. Louis-Marie de Blignières,
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of Saint Vincent Ferrer

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of the Institute of Saint Philip Neri

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Superior-General of the Missionaries
of the Holy Cross

Dom Louis-Marie de Geyer d’Orth,
Father Abbot of the Abbey of Saint
Magdalen of Le Barroux

Fr. Emmanuel-Marie Le Fébure du
Bus, Father Abbot of the Canons
of the Abbey of Lagrasse

Dom Marc Guillot, Father Abbot
of the Abbey of Saint Mary of la Garde

Mother Placide Devillers, Mother
Abbess of the Abbey of Our Lady
of the Annunciation of Le Barroux

Mother Faustine Bouchard, Prioress
of the Canonesses of Azille

Mother Madeleine-Marie, Superior
of the Adorers of the Royal Heart
of Jesus Sovereign Priest ⑥

1. Informative Note of June 16, 1988, in Documentation Catholique, n° 1966, p. 739.
2. Video Message of Pope Francis to the participants of the Congress on Religious Life, dell’America Latina e dei Caraibi, convocato dalla CELA, 13-15 agosto 2021.

Statement of the Bishops of France

*Editor’s Note: this statement
was issued on 17th July.*

The bishops of France receive, with all the faithful of their dioceses, Pope Francis’ *Motu Proprio Traditionis Custodes* made public on July 16, 2021.

They wish to manifest to the faithful attached to the missal of St. John XXIII and to their pastors, their attention, the esteem they have for the spiritual zeal of these faithful, and their determination to continue together the mission, in the communion of the Church and according to the norms in force.

Each Bishop will be concerned to rise to the challenges described by the Holy Father in order to exercise the responsibility that is given him in justice, charity, the care of each and every one, the service of the liturgy and of the unity of the Church. This will be done through dialogue and will take time.

The *Motu Proprio Traditionis Custodes* and the letter of the Holy Father to the Bishops that introduces it represent an urgent call to the whole Church for an authentic Eucharistic renewal. None can dispense with it.

The Bishops invoke the Holy Spirit so that the Eucharist, “source and summit of Christian life”, sacrifice of the Lord and memorial of his Passion and Resurrection, may be every day the place where the Church draws her strength to become what it is: “in Christ like a sacrament or as a sign and instrument both of a very closely knit union with God and of the unity of the whole human race” ⑥

(*Lumen Gentium* 1).

Official Statement of the Fœderatio Internationalis Una Voce regarding the Motu Proprio *Traditionis Custodes*, 18th July

The International Federation Una Voce (FIUV) is the worldwide organization of lay faithful attached to the celebration of the Mass according to the Editio Typica 1962 of the Roman Missal, known until now as the Extraordinary Form of the Roman Rite, *Usus Antiquior*, or simply the Traditional Latin Mass.

Since its foundation in 1965, the FIUV has developed its activities in obedience to and in harmony with the Holy See, where we have always been received with cordiality and openness.

On 16th July 2021, Pope Francis published an Apostolic Letter given motu proprio, *Traditionis Custodes*, which establishes tight restrictions and limitations on the celebration of the Traditional Latin Mass.

The International Federation cannot fail to note that the motivation for the new Apostolic Letter, as stated in the accompanying letter of the Reigning Pontiff derives from the alleged attitudes and words of those of us who choose the Traditional Mass, as reported by some Bishops to the Holy See, which involve a “rejection of the Church and her institutions in the name of what they consider the ‘true Church.’” In addition to an “instrumental use of the Missale Romanum of 1962, which is increasingly characterized by a growing rejection not only of the liturgical reform but of the Second Vatican Council, with the unfounded and unsustainable claim that it has betrayed Tradition and the ‘true Church.’”

Both the characterization of Catholics attached to the Traditional Mass, and the harsh new restrictions on it, sadden us greatly. It is our experience, as representatives of groups of the faithful, that what primarily attract people to the spirituality of the Traditional Mass are not the theological or pastoral discussions of the past, but respect for the Sacred, and the sense of the continuity of Tradition, which does not remain as a mere aspiration, but is lived daily in the venerable rite that has developed slowly through centuries and has never been abrogated.

Certainly, as with other groups of the Faithful, there is no absolute homogeneity in the opinions and attitudes of those attached to the former Missal. But precisely in their desire to assist at this Mass within the framework of their Dioceses and parishes, these Catholics implicitly express their recognition of the true Church, *cum Petro et sub Petro*.

Finally, as sons and daughters of the Church we wish to express our sadness over the restrictions on our ability to continue to nourish our spiritual lives using parish churches, as any Catholic would like to do. If

there is one thing we fervently desire, it is to be able to live a normal life without being forced to use hidden or inaccessible spaces.

We believe that the beautiful spiritual fruits of this Missal should be shared, and we pray that we can be instruments of God inside and outside the Church.

The International Federation is deeply grateful to each of the Bishops who are generously providing for the faithful attached to the ancient Mass in their dioceses and to the Priests entrusted with the care of their souls.

Una Voce groups all over the world are united in prayer, as always, with their bishops and with the Pope.

Many of the faithful look to us to make their desires known, particularly in Rome, in a way which combines a sincere respect for the Universal Church and the Holy Father, with a love of the Traditions which are ultimately inseparable from them. We are committed to this task, which we and our predecessors have undertaken for more than half a century. ⑥

Felipe Alanis Suarez, President
18th July 2021

Ad Clerum from Vincent, Cardinal Nichols, Archbishop of Westminster

Editor's Note: this was emailed to the clergy of the Archdiocese, and made public on the Archdiocese's website on 22nd July.

Last week the Holy Father issued an important *Motu Proprio Traditionis Custodes* together with an explanatory letter, addressed to the bishops of the world. I urge you to read both documents.

It is important to note that this step taken by Pope Francis follows a consultation of all Catholic bishops, held in 2020, on the consequences of the two earlier documents, *Ecclesia Dei* and *Summorum Pontificum*. Pope Francis says that “the responses reveal a situation that preoccupies and saddens me and persuades me of the need to intervene”. He then highlights three profound concerns:

1. That the earlier decisions, “intended to recover the unity of an ecclesial body with diverse liturgical sensibilities, was exploited to widen the gaps, reinforce the divergences and encourage disagreements that injure the Church, block her path, and expose her to the peril of division.”

2. That “in many places the prescriptions of the new Missal are not observed in celebration, but indeed have come to be interpreted as an authorisation for, or even a requirement of creativity which leads to almost unbearable distortions.”

3. That “ever more plain in the words and attitudes of many is the close connection between the choice of celebrations according to the liturgical books prior to Vatican Council II and the rejections of the Church and her institutions in the name of what is called the ‘true Church’... comportment that contradicts communion and nurtures the divisive tendency...”

In my judgement, these concerns do not reflect the overall liturgical life of this diocese. They are, however, warnings of which we should be on our guard.

The Pope states that it is up to each diocesan bishop, “as moderator, promoter and guardian of the liturgical life of the Church of which he is the principle of unity, to regulate liturgical celebrations and therefore to authorise, or not, the use of the *Missale Romanum* of 1962.”

As “guardian of the liturgical life” in the Diocese I am committed to ensuring that “every liturgy be celebrated with decorum and fidelity to the liturgical books” authorised for use. As “the principle of unity” in the Diocese I am committed to ensuring that unity is preserved and promoted even as I seek “to provide for the good of those who are rooted in the previous form of celebration and the need to return in due time (or ‘have need of time to return’ Italian text) to the Roman Rite promulgated by Saints Paul VI and John Paul II”.

I am fully aware of the priests who, in recent years, have provided the celebration of the Mass according to the 1962 Missal, in response to requests from the faithful. I have received from many of them a request to continue to do so, together with assertions that those who gather with them for these celebrations fully accept the *Novus Ordo* and the decisions of the Second Vatican Council. I am grateful for this ministry which has been undertaken in a sound and generous spirit.

According to the requirements of the *Motu Proprio* itself, I therefore ask that any priest who, at present, celebrates Mass with the Missal of 1962 to let me have the details of those celebrations: times and places, together with affirmations of the

fidelity to the Church and acceptance of the validity and legitimacy of the liturgical reforms dictated by the Second Vatican Council, in as much as is possible, of those in his care.

I ask any priest who celebrates Mass with the Missal of 1962 for his own personal devotion without members of a congregation present, and who wishes to continue to do so, to write to me seeking permission and explaining his motives for this future course of action.

Please use the attached pro forma to make these requests.

My intention is to grant faculties for these requests, as long as it is clear that the conditions of the *Motu Proprio* are fulfilled and the intentions of the Holy Father fully accepted.

It is important to heed the reminder of the Holy Father that ‘whoever wishes to celebrate with devotion according to the earlier forms of the liturgy can find in the reformed Roman Missal according to the Vatican Council II all the elements of the Roman Rite, in particular the Roman Canon which constitutes one of its more distinctive elements.’ This clearly includes the use of Latin in such celebrations. It is on the basis of the reformed *Missale Romanum*, which he defines to be “the unique expression of the *lex orandi* of the Roman Rite” that Pope Francis intends to re-establish unity of a “single and identical prayer” throughout the Church of the Roman Rite. This, then, must be our long-term intention, too.

Finally, I ask every priest who celebrates Mass in this diocese to renew his dedication to the solemnity of every celebration as an action of the entire Church and to resolve afresh to celebrate in a manner that is worthy and dignified, in accordance with the mind and norms of the Church. ⑥

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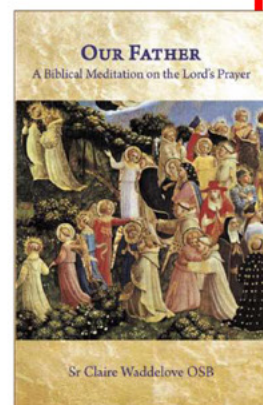
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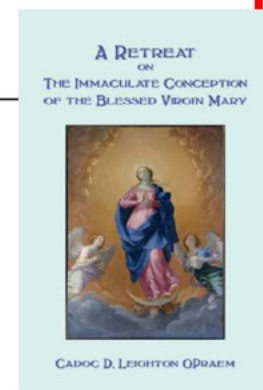
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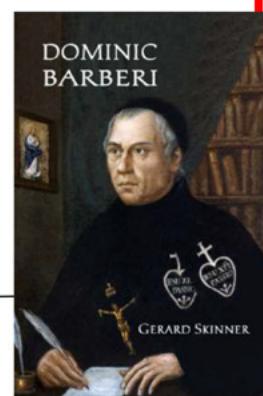
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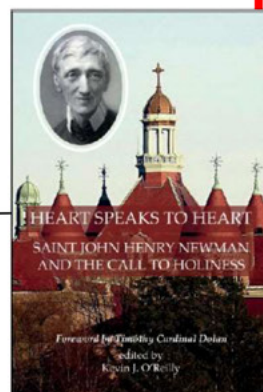
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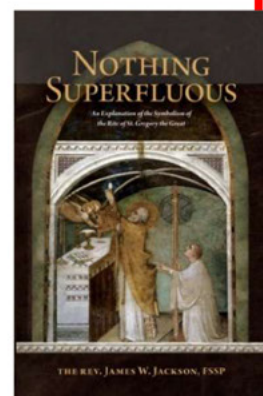
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In this issue of *Gregorius Magnus*, we reprint an article from the Autumn 2021 edition of *Calx Mariae*, a portrait of a true servant of the Church, Rafael Cardinal Merry del Val, by Roberto De Mattei.

Cardinal Rafael Merry del Val: a perfect example of a servant of the Church

by Professor Roberto de Mattei

In an age in which the hurricane of confusion is assailing the Mystical Bride of Christ, the great figure of one clergyman stands out as an ideal model for all those who want to serve the Church today: the figure of Cardinal Rafael Merry del Val, Archbishop of Nicaea and Secretary of State under Saint Pius X.

The second child of Marquis Rafael and Countess Giuseppina de Zulueta, Rafael Merry del Val was born on 10 October 1865 in London, where his father was then Secretary of the Spanish Embassy. Given the different nationalities of his ancestors, in his veins flowed the blood of illustrious families of Ireland, Spain, England, Scotland, and Holland.

From a very young age Rafael Merry del Val had no doubts about the ecclesiastical vocation that Providence opened to him in a dazzling way: he became in charge of pontifical missions at 22, with the title of “monsignor” even before he was ordained a priest; president of the Pontifical Academy of Ecclesiastical Nobles at 34; archbishop at 35; cardinal and Secretary of State at 38, alongside a pope destined to go down in Church history as a giant!

Yet Rafael Merry del Val followed this path out of obedience, not out of inclination: his dream—summarised in the epigraph he wanted carved on his tomb: “*Da mihi animas, coetera tolle*” (“Give me souls, take away the rest”)—had been to dedicate himself to the apostolate. Zeal for the conversion of Protestants, especially Anglicans, had led him to choose the Scottish College of Rome for his studies, but Leo XIII, receiving him in an audience, had firmly told him: “No! Not at the

Scottish College, at the Academy of Ecclesiastical Nobles!” The future cardinal Merry del Val obeyed the Pope’s wish and in obedience found the perfection of his vocation. Almost at the end of his earthly life, closing one of his letters of 28 October 1928, he wrote: “How the years have flown! ... Forty years a priest, twenty-eight that I have been a bishop and twenty-five as cardinal. How different my life has been from that I had hoped and prayed for! God’s will be done!”

Leo XIII had intuited the virtues and abilities of the young clergyman, but it was his successor who would inextricably link his name to his pontificate. In the conclave that followed the death of Leo XIII, the votes of the Sacred College had gone to Giuseppe Cardinal Sarto, Patriarch of Venice. While in the silence of the Pauline Chapel he begged the Lord to remove the tremendous chalice of the pontificate from his lips, the future Saint Pius X saw a figure draw up beside him: it was Mgr Merry del Val, secretary of the conclave, who had come with the order to repeat the appeal of the cardinal dean, whispering these simple words: “Courage, Eminence!”

The next day the Patriarch of Venice ascended the Chair of Peter with the name of Pius X. In the evening, the new pope granted his first audience to Mgr Merry del Val, who was saying goodbye. Placing his hand on the young prelate’s shoulder, he said in an almost reproachful tone:

Monsignor, do you want to abandon me? No, no: stay, stay with me. I haven’t decided anything yet: I

don’t know what I am going to do. For now I have no one; stay with me as Pro-Secretary of State... then we’ll see. Do me this charity.

This first meeting sealed the fate of two men so different by birth, education, and temperament, but united in one mind and in one heart by the inscrutable designs of Providence. On 18 October 1903, with a letter in his own writing, Saint Pius X appointed Mgr Merry del Val Secretary of State and cardinal.

When Mgr Merry del Val received the news, he begged and pleaded with the Pope to assign someone else to this position. After listening to his reasons, Saint Pius X simply replied: “Accept! it is God’s will. We will work and suffer together for the love of the Church.”

In the Vatican court, it was somewhat surprising that the Pope had assigned such a young and, moreover, non-Italian prelate to such an office. To a cardinal who had ventured a timid observation on the youth of Mgr Merry del Val, Pius X replied with these words:

I chose him because he is a polyglot. Born in England, educated in Belgium, Spanish by nationality, lived in Italy, the son of a diplomat and a diplomat himself, he knows the problems of all the countries. He is very modest, he is a saint. He comes here every morning and informs me of all matters in the world. I never have to explain anything to him. He also has no foibles.

From that time forward, for eleven years, in an intimate and profound union of mind and heart, without interruption and without uncertainty, Cardinal Merry del Val bound his life to that of the intrepid Pontiff, supporting him in all battles, starting with the epic one against modernism.

“Eleven years,” observes Msgr Dal Gal, “*cor unum et anima una*” [“one heart and one mind”] with his Pope and with his Sovereign, with his Master and with his Father, in every event and in every affair, in joy and pain, amid the anguish of Gethsemane and in the glory of the Resurrection, amid the ephemeral jubilation of the Church’s enemies as in the greatness of the same faith and the same immortal hope.”

On the evening of 19 August 1914, Cardinal Merry del Val had the comfort of receiving the last avowal of the dying pope. The holy pontiff, who could no longer speak but was still lucid, clasped his Secretary of State for a long time with both hands, wanting to express to him in this silent gesture all his gratitude for his unlimited dedication to the papal throne and to his person.

In the conclave of 1922, which according to the account of one of its protagonists, Cardinal Gasparri, was one of the most contested in history, Cardinal Merry del Val was close to being elected to the pontificate. An election that would perhaps have changed the course of the Church’s history in this century.

Cardinal Merry del Val was a perfect example of a true aristocrat, not only of blood, but above all of spirit. In him, as is typical of true nobility, magnificence and grandeur were associated with the deepest simplicity and humility.

When he passed through the streets of Rome—the French academician René Bazin noted—“he was the object of universal admiration: one looked at him with interest, one greeted him with fondness”; but when he appeared in the splendor of the Vatican Basilica it seemed that an irresistible charm emanated from his person. “Cardinal Merry del Val, seated on the throne, with liturgical vestments,” an American journalist recalls, “in his marvelous figure gave the idea of the majesty, grandeur, and universality of the Church.”

Until his death, as Archpriest of the Vatican Basilica he celebrated the liturgical ceremonies with scrupulous accuracy

and with incomparable dignity. Crowds of Romans and foreigners came flocking to these as if to an event. In his princely dignity he embodied, against all pauperism and egalitarianism, the splendor of the Roman Church.

This magnificence was never separated from a profound humility: it was indeed the fruit of his interior life. “The Holy Mass of the most pious Cardinal,” one prelate testifies, “was the revelation of his interior life and the soul of his entire apostolate.” One Polish princess was able to say: “Only once did I see Cardinal Merry del Val praying in St Peter’s. It is to him that I owe my return to the Catholic Church.”

The litany of humility he recited every day as well as the sackcloth he wore under his cassock were an expression of that profound Catholic spirit which manifests itself in denying oneself everything in order to offer all greatness and all splendor to the Church, in perfect abandonment to Divine Providence.

In the morning offering, which he recited every day before celebrating Mass, the Prince of the Church prayed like this:

“I am willing, O my God, to accept from Your hands, and in the way that pleases You most, health or sickness, wealth or poverty, long life or short life, honours or misfortunes, friendships or aversions, and so on with other things, choosing only what is most in keeping with Your glory. And if You are good enough to call me to imitate You more closely and intimately in poverty, ignominy, and suffering, O dear Jesus, here I am, ready.”

Until the day of his unexpected death on 26 February 1930, when he was still at the height of his powers, Cardinal Merry del Val remained within the Church the point of reference for all those who took the brilliant pontificate of St Pius X as their ideal. In 1953, when Pius X was being elevated to the honours of the altar, his cause for beatification was introduced and he was proclaimed Servant of God. Accepting honours as a cross, Cardinal Merry del Val always sought obscurity for himself and exaltation for the Holy Church. Now, alongside Saint Pius X, he awaits the triumph of that Church which he served so faithfully and which from Heaven protects all those who fight for this triumph. ⑥

Litany of humility

by the Servant of God, Rafael Cardinal Merry del Val

O Jesus, meek and humble of heart, *hear me.*
 From the desire of being esteemed, *deliver me, O Jesus.*
 From the desire of being loved, *deliver me, O Jesus.*
 From the desire of being extolled, *deliver me, O Jesus.*
 From the desire of being honoured, *deliver me, O Jesus.*
 From the desire of being praised, *deliver me, O Jesus.*
 From the desire of being preferred to others, *deliver me, O Jesus.*
 From the desire of being consulted, *deliver me, O Jesus.*
 From the desire of being approved, *deliver me, O Jesus.*
 From the fear of being humiliated, *deliver me, O Jesus.*
 From the fear of being despised, *deliver me, O Jesus.*
 From the fear of suffering rebukes, *deliver me, O Jesus.*
 From the fear of being calumniated, *deliver me, O Jesus.*
 From the fear of being forgotten, *deliver me, O Jesus.*
 From the fear of being ridiculed, *deliver me, O Jesus.*
 From the fear of being wronged, *deliver me, O Jesus.*
 From the fear of being suspected, *deliver me, O Jesus.*

That others may be loved more than I, *O Jesus, grant me the grace to desire it!*
 That others may be esteemed more than I, *O Jesus, grant me the grace to desire it!*
 That, in the opinion of the world, others may increase and I may decrease,
O Jesus, grant me the grace to desire it!
 That others may be chosen and I set aside, *O Jesus, grant me the grace to desire it!*
 That others may be praised and I go unnoticed, *O Jesus, grant me the grace to desire it!*
 That others may be preferred to me in everything, *O Jesus, grant me the grace to desire it!*
 That others may become holier than I, provided that I may become as holy as I should,
O Jesus, grant me the grace to desire it!

Una Voce is the magazine of Una Voce France. In this issue of *Gregorius Magnus* we include the editorial of Una Voce, “Non Possumus” and an article from its News section: “Pope Francis and Dante”

“Non possumus!”

Message from Patrick Banken, President of Una Voce France

The Motu Proprio *Traditionis Custodes* of 16th July 2021 abolishes the Motu Proprio *Summorum Pontificum* of 7th July 2007, which allowed parish priests to reintroduce into their parishes the traditional Latin Mass known as the Tridentine Rite (since it was revised by the Council of Trent), in the edition given by the Liturgical Books of 1962. Thanks to the act of Benedict XVI, there had been a flowering of initiatives in France, a new attraction exercised by this sacred liturgy among young people in particular.

With the new Motu Proprio, the bishops, appointed (ironically?) as *Traditionis Custodes* (“guardians of tradition”), are invited to restore a strict apartheid between those who will continue to prefer the old liturgy and those who practice the new. It will be theoretically forbidden to make them cohabit in the same parish or the same seminary. It has also been forbidden to “form new groups” to request Mass according to the 1962 missal. The Catholic world is thus left amputated. We know only too well how much the post-conciliar reform of the Mass has sold off our liturgical riches with the supremacy given to the vernacular; its approximate translations and mediocre hymns. This decadence seems to us such (so to speak) sacrilege that we will resist it with all our might.

In France, bishops, parish priests, writers and artists have already protested, and called for an appeasement. In other countries (the United States, the Netherlands...), bishops have clearly heard a *Non possumus* (“We cannot”, that is, we cannot apply this Motu proprio without betraying the holy Roman Church).

A cardinal, Bishop Robert Sarah, spoke, on the eve of the Assumption, in a text entitled “No one is too much in the Church of God” (*Le Figaro* 14-15 August 2021). “The peace and unity that the Church claims to offer to the world,” he concludes, “must first be lived within her. In liturgical matters, neither pastoral violence nor partisan ideology have ever produced the fruits of unity. The suffering of the faithful and the expectation of the world are too great to embark on these dead-end paths.”

For our part, we can all already redouble our prayers. *Oremus pro Pontifice Papa nostro...* And how can we forget Our Lady’s chaste husband to whom we dedicate our magazine’s Number 333, in favor of the 150th anniversary of the proclamation of St Joseph as Patron of the universal Church by Blessed Pius IX on December 8, 1870? The prayers that can be addressed to him are legion, but let us remember the one that Pope Leo XIII proposed, at the conclusion of his encyclical of 1889, to add to the recitation of the rosary: “To thee, O Blessed Joseph, we have recourse in our affliction”. You will find this beautiful text in all traditional missals [and see below].

We do not give up, we raise our voices, on the contrary, in the prayer sung *una voce*, with one voice, so that our will to serve our Creator and Savior in his supreme institution, of which we may be heard. we are the ardent sons, faithful, confident and proud: the Church of Peter, luminous, redemptive, immortal!

We still need your material support which will be facilitated for some by an endowment fund that we have just created. But subscriptions to our journal is also

much appreciated. Thank you for your trust and loyalty!

Help us to continue our work! Contact us through this website, by phone at: 01 42 93 40 18 or by post: Una Voce 45 avenue Aristide-Briand 92120 Montrouge

Prayer to Saint Joseph (from Leo XIII (1889) *Quamquam Pluries*)

To thee, O blessed Joseph, we have recourse in our affliction, and having implored the help of thy thrice holy Spouse, we now, with hearts filled with confidence, earnestly beg thee also to take us under thy protection. By that charity wherewith thou wert united to the Immaculate Virgin Mother of God, and by that fatherly love with which thou didst cherish the Child Jesus, we beseech thee and we humbly pray that thou wilt look down with gracious eye upon that inheritance which Jesus Christ purchased by His blood, and wilt succor us in our need by thy power and strength.

Defend, O most watchful guardian of the Holy Family, the chosen off-spring of Jesus Christ. Keep from us, O most loving Father, all blight of error and corruption. Aid us from on high, most valiant defender, in this conflict with the powers of darkness. And even as of old thou didst rescue the Child Jesus from the peril of His life, so now defend God’s Holy Church from the snares of the enemy and from all adversity. Shield us ever under thy patronage, that, following thine example and strengthened by thy help, we may live a holy life, die a happy death, and attain to everlasting bliss in Heaven. Amen. ⑥



Pope Francis and Dante

Editor's Note: this otherwise neglected item of news reveals how Pope Francis has found time to praise the classical cultural patrimony of the Church, in the form of the poet Dante, on the 700th anniversary of his death. This anniversary, indeed, is not one which should be forgotten. Pope Francis recognises the role of Dante, that great scourge of Papal infidelity, as a herald of renewal.

Pope Francis celebrated the 700th anniversary of the death of the Florentine poet, Dante Alighieri poet's by publishing a very beautiful text on April 30th. It is an Apostolic Letter (*Candor lucis aeternae*, "Splendor of eternal light"), but much longer (about 8,000 words) than Benedict's XV 1921 Encyclical on the subject *In praeclara summorum copia hominum*, which is about 3,000 words long.

It is true that the first part of this Letter reviews various tributes of previous popes. It mentions the golden cross offered by Paul VI in 1965 (700th anniversary of Dante's birth) at the small shrine that houses in Ravenna the tomb of the poet, "until then deprived of such a sign of religion and hope of hope". It also mentions the speech of Benedict XVI with which he greeted, on January 23rd 2006, a delegation of the Pontifical Council *Cor Unum* (created in 1988, abolished January 1st, 2017): "Not only light and love are one thing in his vision of God, but he distinguishes a totally new thing, a human face, that of Christ, in the Central circle of the Light":

O Light Eterne, sole in thyself that dwellest,
Sole knowest thyself, and, known unto thyself,
And knowing, lovest and smilest upon thy self! (Paradise, XXXIII, 124-126).

The perception of a human face - the face of Jesus Christ - is even more upsetting that this revelation of God as a Trinitarian circle of knowledge and love... This God has a face human and—we can add—a human heart".

The text of this Apostolic Letter (as happens also with encyclicals), can be found on the very practical vatican.va site. Usually documents are offered in in nine languages: German, Arabic, English, French, Spanish, Italian, Latin, Polish, and Portuguese. On this occasion Polish is lacking; *Fratelli tutti*, on the other hand, has no text in Latin (unlike *Laudato si'*) and the ninth language is, surprisingly Dutch. Why not, rather, Hungarian, a language so special, no less read and spoken by Roman Catholics? Extract from the Apostolic Letter *Candor lucis aeternae*

Reviewing the events of his life above all in the light of faith, Dante discovered his personal vocation and mission. From this, paradoxically, he emerged no longer an apparent failure, a sinner, disillusioned and demoralized, but a prophet of hope. In the Letter to Cangrande della Scala, he described with remarkable clarity the aim of his life's work, no longer pursued through political or military activity, but by poetry, the art of the word which, by speaking to all, has the power to change the life of each. "We must say briefly that the purpose of our whole work and its individual parts is to remove from their state of misery those who live this life and to lead them to a state of happiness" (XIII, 39 [15]). In this sense, it was meant to inspire a journey of liberation from every form of misery and human depravity (the "forest dark"), while at the same time pointing toward the ultimate goal of that journey: happiness, understood both as the fullness of life in time and history, and as eternal beatitude in God.

Dante thus became the herald, prophet and witness of this twofold end, this bold programme of life, and as such was confirmed in his mission by Beatrice:

Therefore, for that world's good which liveth ill,
Fix on the car thine eyes, and what thou seest,
Having returned to earth, take heed thou write
(Purg. XXXII, 103-105).

His ancestor Cacciaguida likewise urges him not to falter in his mission. After the poet briefly describes his journey in the three realms of the afterlife and acknowledges the dire consequences of proclaiming uncomfortable or painful truths, his illustrious forebear replies:

A conscience overcast
Or with its own or with another's shame,
Will taste forsooth the tartness of thy word;
But ne'ertheless, all falsehood laid aside,
Make manifest thy vision utterly,
And let them scratch wherever is the itch
(Par. XVII, 124-129).

St Peter likewise encourages Dante to embark courageously upon his prophetic mission. The Apostle, following a bitter invective against Boniface VIII, tells the poet:

And thou, my son, who by thy mortal weight
Shalt down return again, open thy mouth;
What I conceal not, do not thou conceal
(Par. XXVII, 64-66).

Dante's prophetic mission thus entailed denouncing and criticizing those believers—whether Popes or the ordinary faithful—who betray Christ and turn the Church into a means for advancing their own interests while ignoring the spirit of the Beatitudes and the duty of charity towards the defenceless and poor, and instead idolizing power and riches:

For whatsoever hath the Church in keeping
Is for the folk that ask it in God's name
Not for one's kindred or for something worse" (Par. XXII, 82-84).

Yet, even as he denounces corruption in parts of the Church, Dante also becomes—through the words of St Peter Damian, St Benedict and St Peter—an advocate for her profound renewal and implores God's providence to bring this about:

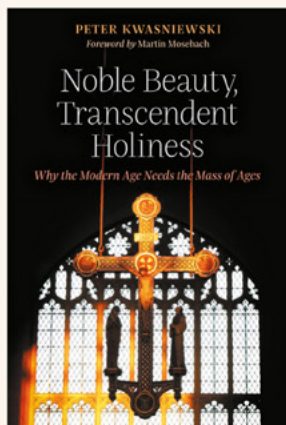
But the high Providence, that with Scipio
At Rome the glory of the world defended,
Will speedily bring aid, as I conceive
(Par. XXVII, 61-63).

Dante the exile, the pilgrim, powerless yet confirmed by the profound interior experience that had changed his life, was reborn as a result of the vision that, from the depths of hell, from the ultimate degradation of our humanity, elevated him to the very vision of God. He thus emerged as the herald of a new existence, the prophet of a new humanity that thirsts for peace and happiness. ⑥

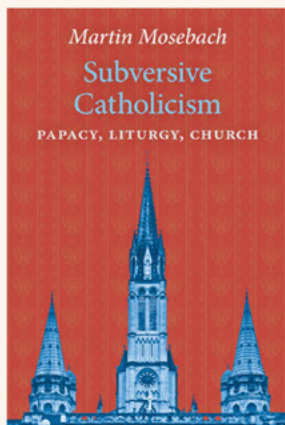


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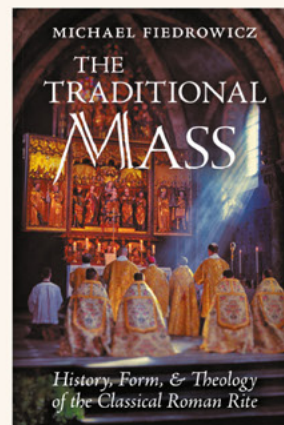
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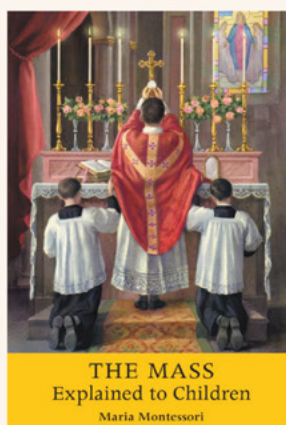
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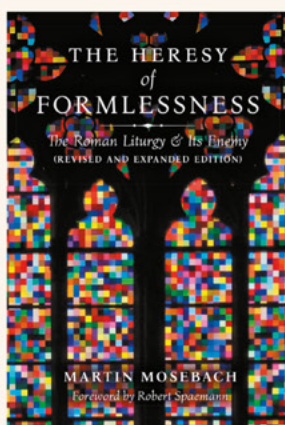
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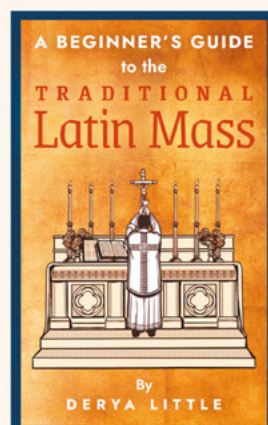
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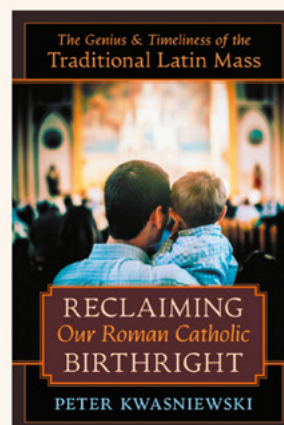
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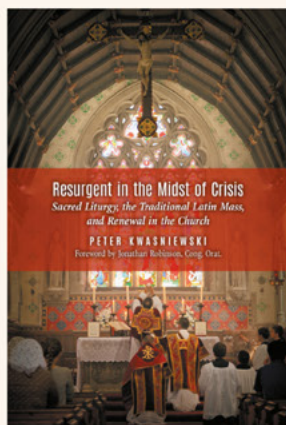
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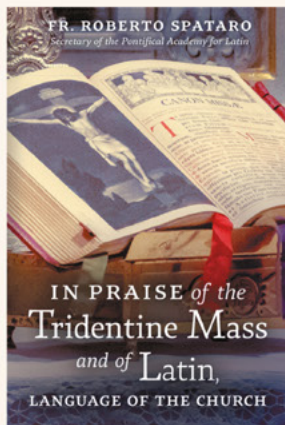
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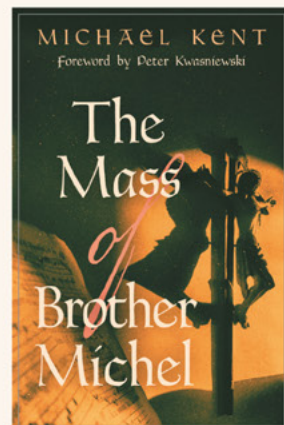
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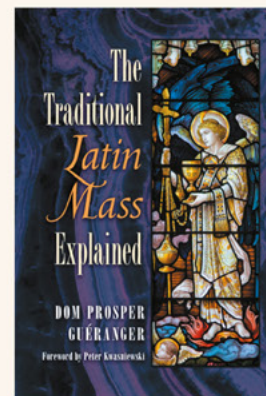
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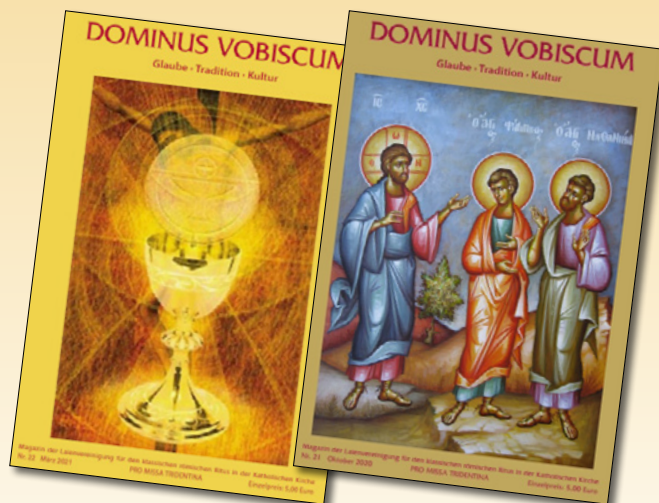
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Dominus Vobiscum

is the magazine of Pro Missa Tridentina of Germany. In this issue of *Gregorius Magnus* an article published in *Dominus Vobiscum* in German, by the American liturgist Dr Peter Kwasnieski.



The King's Advent: Why the Epistle is Read to the East and the Gospel to the North

by Peter Kwasnieski

At a Solemn Mass—the most ancient and fullest form of the Roman rite, with priest, deacon, and subdeacon—the subdeacon chants the Epistle on the right side of the sanctuary, clearly standing *ad orientem*, that is, toward the eastern wall on or before which the altar is mounted. He is chanting, in other words, facing away from the people. That might strike us as odd, if we think the reading is just a reading for the benefit of the congregation. Then, after the interlectional chants have been sung, the deacon, subdeacon, and acolytes form a small procession to the place where the Gospel will be chanted, and the deacon proclaims it facing northwards—on the left side of the church, facing the left wall. This, too, might strike us as odd, because it's obviously not towards the people at

all. In both cases, it seems clear that “something is up.” The ceremonial must be doing this not at random but for a reason.

At a low Mass or a *Missa cantata*, where there is but a single priest without his usual ministers, the deacon and subdeacon, we find a sort of “abbreviated” or “modified” version of the same practice.

We can say, on historical, liturgical, and theological grounds, that the proclamation of the readings at Mass has *three* purposes. First, the readings are instructional for the faithful. The readings in the traditional missal were chosen to begin with for their universal moral, dogmatic, and Eucharistic content, and for their connection with individual saints or classes of saints. The readings hold up great examples of virtue and prepare

the congregation for communion with the Lord in adoration and in the heavenly banquet.

Second, the readings are themselves an offering of worship to Almighty God: they are proclaimed for His glory and honor, and to obtain His blessing. The clergy chant the divine words in the presence of their Author as part of the *logikē latreia* or rational/verbal worship we owe to our Creator and Redeemer. These words are a making-present of the covenant with God, an enactment of their meaning in the sacramental context for which they were intended, a grateful and humble recitation in the sight of God of the truths He has spoken and the good things He has promised. This is very much in keeping with Scripture's manner of praying to God: “Remember, Lord, the promises

Thou hast spoken!"—not that He will forget, but He wants us not to forget His promises, and He lovingly wants us to hold Him to them, so to speak. The solemn and formal style of the reading, directed elsewhere than the people immediately present, makes it clear that we are acknowledging that the God whom these texts mention is really here in our midst, or rather, we are come into *His* presence with thanksgiving; thus the readings turn into gifts that, having been placed in our hands by God, we turn around and offer back to Him, even as we do with the bread and wine. Or to use a different metaphor, the readings are a form of verbal incense by which we raise our hands to His commandments, as the great Offertory chant has it: *Meditabor in mandatis tuis, quae dilexi valde: et levabo manus meas ad mandata tua quae dilexi*, "I will meditate on Thy commandments, which I have loved exceedingly: and I will lift up my hands to Thy commandments, which I have loved" (Ps 118:47–48). When we take seriously the traditional view of the divine inspiration of Scripture, we can see clearly that the loving care, the acts of reverence paid to the Word of God in the first part of the Mass—everything from praying that one might be worthy to speak its content, accompanying the book with candles, making the sign of the cross on it, incensing it, kissing it, and singing the readings to dignified and penetrating chant tones—is very



much like the worship paid to the cross in the Mass of the Presanctified on Good Friday, or the veneration given to Byzantine icons: in a real way, we are coming into contact with God Himself. He is the one whose truth is made present when the reading is proclaimed: it is not a past memory but a present power for conversion and illumination. Surely Scripture is not the Real Presence of the Holy Eucharist, but it is divine in a way that no other human words are divine. This is why the rich ceremonial in which the ancient Roman rite wraps the reading or chanting of the Word of God makes so much sense: the liturgy wants to accentuate the fact that in *this* scenario, the word on paper, the word floating through the air, is superior to our minds, determinative of our wills. In short: it is God, in verbal mode, and we enter into His verbal presence with signs of veneration. We glorify Him by the liturgical enactment of His revelation.

But isn't there something counterintuitive about the idea that the chanting of the readings at Mass is an act of worship directed to God? After all, it would seem self-evident that the reason Scripture is read in the Mass is to educate the congregation. But it is not so simple as a binary "either/or." The traditional Roman liturgy tended, over the centuries, to turn everything into a prayer directed to God, as if there should be no place

in the liturgy for something that is exclusively "for the people."

A great example of this tendency may be seen in how the Creed is recited or sung. We all know that the Creed is a confession of faith, that it is basically a list of dogmas held by Christians. It has no obvious characteristics of being a prayer directed to God; it doesn't address God at all. Rather, it looks like a badge of orthodoxy by which we signify our dogmatically correct faith. And yet, in the *usus antiquior* the priest recites the Creed *ad orientem* at the high altar, bowing the head at the name of Jesus and at the words *adoratur et conglorificatur* in honor of the Holy Spirit, genuflecting at the *Et incarnatus est*, and making the sign of the cross at the *Et vitam venturi saeculi*, concluding with an "Amen" and a kiss to the altar. In this way the profession of orthodoxy has been turned into a prayer to the Triune God, a manner of communing with the One who has graciously revealed His mysteries to man, and in response to whose merciful self-disclosure we respond with an obeisance of our lips and our minds to His objective truth.

The *whole* liturgy is for God, and in fact its highest educational value consists precisely in communicating to the people the primacy and ultimacy of God, that He is the Alpha and Omega of all our exterior and interior acts, including the act of listening to



readings and comprehending them. In a sense, the readings are offered up to God so that *we* may be offered up to Him in our understanding of the Word and the affections stirred up by it. This is why it does not matter so much whether or not the meaning of every word is immediately grasped; what matters far more is to see that this Word is divine, holy, heavenly, that we are standing on holy ground. The verbal comprehension can follow in due time, but we will *never* grasp the Word rightly if we do not first venerate it as divine and worship the God from whom it emanates and in whose presence it comes alive.

Martin Mosebach writes about how the liturgical announcing of the readings in general, and of the Gospel in particular, are not mere declarations of texts, but are ways of making Christ present in the Church. I quote from his book *The Heresy of Formlessness*:

The reading of the Gospel is far more than “proclamation”: it is one of the ways in which Christ becomes present. The Church has always understood it to be a blessing, a sacramental, effecting the remission of sins, as is affirmed by the “*Per evangelica dicta deleantur nostra delicta*” [“Through the words of the Gospel may my sins be blotted out”] that recalls the Misereatur after the

Confiteor. The Gospel’s sacramental character, effectively remitting sins, is surely the decisive argument for its being read in the sacred language. The liturgical signs of the procession make this character particularly clear.

The liturgy had taken over from the court ceremonial of the pagan emperors the symbolic language for the presence of the supreme sovereign: candles, which preceded the emperor, and the thurible. ... The readings are not simply a “proclamation” but above all the creation of a presence.¹

If, therefore, the act of liturgical reading brings the living Christ into the midst of the Church—it might even be called a quasi-transubstantiation of text into presence—the readings themselves should be prepared and pronounced as carefully, lovingly, and devoutly as the words of consecration themselves.

The use of Latin demonstrates, without the need for any explanation, that the liturgy does not belong to the everyday realm of magazines and newspapers, or even of academic conferences or Protestant Bible studies, as the use of a modern vernacular inevitably suggests by a process of association. Both by its Latin clothing and by its Gregorian melodies, the Word of God is treated

as a holy, awesome, special thing, on a plane different from any other word.

Offering prayer eastwards is one of the most ancient and most universal customs of Christianity.² In the year 375, St. Basil of Caesarea, one of the greatest Fathers of the Church, speaks of the apostolic custom of “turning to the east at the [Eucharistic] prayer.”³ This practice found both inspiration and confirmation in Scripture passages that call Christ “the Orient” or say that He ascends to the east, or that He will come from the east—as we hear in the Gospel for the Last Sunday after Pentecost, where Jesus says of Himself, in Matthew 24:27: “For as the lightning cometh out of the east, and shineth even unto the west: so shall the coming of the Son of man be.” The prophet Malachi calls Christ “the sun of justice” (3:20), as St. John calls God the “Light” (1 Jn 1:5). In a homily on why the book of Leviticus talks about “sprinkling to the east,” the great patristic writer Origen remarks:

You are invited by this to look always “to the east” whence “the Sun of Righteousness” arises for you, whence a light is born for you; that you never “walk in darkness” and that that last day does not seize you in darkness; that the night and fog of ignorance not come upon you unawares, but that you always be found in the light of knowledge....⁴

As St. John’s Gospel teaches us, the location of true worship is the crucified and risen Christ, who as man is the way to the Father’s house, and as God is the destination. So we face east not because we are referencing a particular “sacred place” on earth, such as Jerusalem or Mecca, but because we are turning to the one who is the temple in His body, Christ our Lord, and turning *with* Him to the Father who is above all (cf. Eph 4:6). The east functions as the cosmic and scriptural symbol of Christ Himself, of His rulership over us, of His return in glory, and of His heavenly kingdom for which we yearn in hope.

Thus, when the Epistle is done *ad orientem*, it makes us turn Godward

and heavenward in spirit, to the Orient and the Light, insinuating that our lives as believing Christians—our intellects, our wills—are oriented away from ourselves, away from the flesh, away from exclusively human ways of thinking and acting; we are conforming our minds to the mind of Christ, turning our face to His face. The individuality of the reader is deemphasized; we do not see his face; he is standing in for the Apostles and the prophets, who take precedence. The apostolic or prophetic word is guiding us to the kingdom, which we obtain by faithfully adhering to the divine teaching. As Cardinal Sarah puts it: “The outward orientation leads us to the interior orientation that it symbolizes.”⁵

Having said all this in praise of worshiping eastward (and that includes the worshipful reading or chanting of the Epistle), we should by now be absolutely flummoxed and deeply consternated about the Gospel. It seems as if, given the symbolism mentioned, the Gospel, above all, should be done *ad orientem*—but it is done facing toward the north! What in the world is going on here?

Here, dear friends, is where the liturgy surprises us by heading in a new direction. But it makes perfect sense if we stop to think about it. If the Gospel is the verbal presence of Christ *par excellence* and the priest or deacon proclaiming it is, at that moment, acting in *persona Christi*, then it would not make sense for the reader of the Gospel to face *ad orientem*, toward Christ the Orient. That would be like saying Christ is talking to Himself. Rather, the Gospel is Christ addressing the world, that is, the nations, the gentiles, the whole of creation, to which the Gospel must be preached so that it may be converted, blessed, sanctified, and saved. Therefore, in the historical development of the Roman rite, the Gospel came to be sung facing north because north was the symbol of the unconverted heathen world that needed to be evangelized. The north, one might say, represents the world at its most godless, sunk in the bad news of original sin and ever-compounding human evil. It is the world without

the good news, waiting, yearning for the Gospel, yet also opposed to it. This explains the almost Roman military formation of the candlebearers, thurifer, subdeacon, and deacon: they are marching to the northern extremity of the church, as if to set up a fortress on the border of the enemy. The Gospel is a light for exposing and defeating the evil that has overtaken God’s good creation. “[B]y a long tradition, the north represents the dark realm where the light of the gospel has not yet shone. We read the Gospel toward the north to represent the Church’s mission to the unevangelized.”⁶

Old Testament texts particularly connect the north with evil—either the pagan empires of Israel’s great enemies Assyria and Babylon, or adulterous covenant-breaking Israel itself (which is to the north of Jerusalem). Jeremiah 1:14: “From the north shall an evil break forth upon all the inhabitants of the land, for behold, I will call together all the families of the kingdoms of the north.” Jeremiah 6:1: “Evil is seen out of the north, and a great destruction.” As if drafting a liturgical rubric, Jeremiah 3:12 comes right out and says: “Go, and proclaim these words toward the north, and thou shalt say: Return, O rebellious Israel, saith the Lord, and I will not turn away my face from you: for I am holy, saith the Lord, and I will not be angry for ever.” Jeremiah 31:8–9 strikes a hopeful note, saying that God will bring from “the north country...the blind, and the lame, the woman with child, and she that is bringing forth,” and will lead them “in mercy...through torrents of waters” (i.e., through baptism). For his part, the prophet Isaiah puts in the mouth of Babylon, a potent symbol of evil, these words: “I will sit on the mount of assembly in the far north” (14:13–14; cf. 41:25).⁷ So strong was the equation of “north” with “evil” that, after the Council of Trent, churches were allowed to be built, with episcopal permission, in any direction *except* toward the North.⁸

But there are even deeper reasons for the Bible’s aversion to the north. In “The Ancient Cosmological Roots of Facing North for the Gospel,”

Scripture scholar Dr. Jeremy Holmes argues as follows. The ancients did not know about magnetic north; they found north by looking to the heavens, where the constellations rotate around the north star:

Over the course of about 26,000 years, a line drawn through the earth’s axis describes a complete circle in the sky, and along the way, various stars become the “north star,” i.e., the star currently aligned with the earth’s axis. Today, the north star is Polaris, but as recently as 4,000 years ago the north star was Thuban [THOO-bahn], located in an entirely different constellation. Egyptian temples were specially built so that Thuban would be visible through a door on one particular side. If you go out at night and find Thuban in the sky, you are looking at the north star as Abraham would have known it when God called him in about 2000 BC.

Holmes points out that all the familiar constellations in the night sky, which not even the Greeks invented but only received, are arranged around Thuban in such a way that the civilization that first named them must have been the Sumerians and the Babylonians. But what is Thuban? It’s an Arabic word for the constellation of which it is a part: Draco.



For the ancient Babylonians (our closest witnesses to the original Sumerian tradition), the constellation Draco was Tiamat, the sea. As the story goes, Tiamat was the mother of all the gods, but then turned on the gods in the form of a serpent and attempted to eat them all.... For the ancient Greeks, Draco had a parallel role. As Tiamat turned on Marduk and company, so the Greeks told of the time the Titans attempted to overthrow the gods of Olympus. At one point in the battle, a dragon attacked Athena, but she slew it and threw it up into the sky where it wrapped around the earth's axis to form the constellation we see today.

If you turn your mind to the Book of Revelation, chapter 12, you will recall the woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. The great dragon tried to devour her child; this ancient serpent is Satan. The text of Isaiah therefore with precision connects Satan with the northern stars. Dr. Holmes says: "Given the trail of evidence I have laid out associating Satan with the north and with stars and with the dragon of ancient mythology, I don't think it too much of a leap to see Satan as represented by the constellation Draco." To sum up the whole argument:

It makes all the sense in the world that we would face the rising sun when we worship. It makes all the sense in the world that we would not face north, toward Draco, when we worship. And although it might surprise our human instincts, it makes perfect sense in God's infinite mercy that we would proclaim the Gospel to the north, to all those under Satan's dominion.

We have now discussed geographical or climatic, biblical, and historical/cosmological reasons for the Gospel to be proclaimed to the north. We can add a bit of "local color" to complete the picture. After the center of Christianity shifted from Jerusalem to Rome (as the Acts of the Apostles already foreshadows), the

biblical associations would have been amplified by the map of the world as it appeared to the ancient Romans. From the end of the first century until the beginning of the fifth century and even later, the Romans built and maintained thousands of miles of *limites* or fortified defenses along the frontier of the empire. Among the most famous of these was the *limes Germanicus*, stretching from the North Sea outlet of the Rhine down to Regensburg on the Danube. North of the *limes* there were vast regions of "barbarians," people regarded as having no culture and no orderly religion, but wild Germanic tribes with strange deities and beliefs. They were the enemies of imperial Rome, but they were also the gentiles whom the successors of the apostles were sent to evangelize; and, as a matter of fact, it was the barbarian peoples, baptized and civilized, who became the lifeblood of medieval Christendom. Just as the Roman Canon, written in the hot Mediterranean, envisions heaven as a place of coolness (*locum refrigerii*), so too the rubrics of the Mass reflect a habit of thinking about the north that connects it with dangerous barbarians yet to be claimed for Jesus Christ. These are only a few of the many examples of how the words and rubrics of the Mass reflect the confluence of ancient Hebrew, Greek, and Roman civilizations. Just as our theology has a triple root—Jerusalem, Athens, and Rome—so too does our liturgy, though perhaps in that case it would be better to say Jerusalem, Constantinople, and Rome.

At this point a pretty obvious objection could be raised. Earlier, I argued that the reason the Epistle is read toward the east is that it is not simply didactic, offered to us, but also latreutic, that is, an act of worship offered to God, and that it is important to place the vertical or transcendent aspect over the horizontal or immanent aspect. Yet just now I have been explaining that we read the Gospel to the north to symbolize the preaching of the good news to unbelievers, which might seem very much a this-worldly and people-oriented perspective, not a mode of

glorifying God by the recitation of His own works and wonders. Stated as such, it sounds like a dilemma; but I think it's a false dilemma.

The northward stance is a symbol of the proclamation of the truth to the pagans—since presumably there are not any actual pagans gathered in the north side of the church. What this stance is meant to show is the power of the Word to convert human hearts from unbelief to faith. This is a manner of glorifying God for the power of His word, and so it fits into the latreutic function of the reading. The emphasis, in other words, is not on instruction per se but on confrontation, conviction, conversion, and christianization. Obviously the Word has to be received in order for its power to be felt and manifested; but the power is in the Word and glorifies the Father from whom it comes and the Spirit by whom it pieces hearts. The emphasis is on the heat that melts the ice, the light that banishes the darkness, the truth that triumphs over ignorance, error, and deceit. In that way, the northward utterance of the Gospel is just as theocentric as the eastward utterance of the Epistle. ⑥

1. *The Heresy of Formlessness* pp28, 98, 185-186
2. This and the following paragraph after the block quotation are adapted from my book *Reclaiming Our Roman Catholic Birthright*: see pp 33-34
3. *On the Holy Spirit* 27:66, in *A Select Library of the Nicene and Post-Nicene Fathers*, ed. Philip Schaff, Series II, vol. 8: Saint Basil: Letters and Selected Works (New York: The Christian Literature Company, 1888; many reprints), 41.
4. Origen, *Homilies on Leviticus* 1-16, trans. Gary Wayne Barkley (Washington, DC: The Catholic University of America Press, 1990), 9.10.2, p. 199, emphasis added; also found, ironically, in the postconciliar *Office of Readings* on Monday of the Fourth Week of Lent.
5. "Cardinal Robert Sarah on 'The Strength of Silence' and the Dictatorship of Noise," interview at *The Catholic World Report*, October 3, 2016.
6. As Scripture scholar Dr. Jeremy Holmes puts it in the article mentioned just below.
7. Isaiah 14:13-14 was taken by all the Church Fathers as a description of Lucifer's proud attempt to seize glory by his own power: "And thou saidst in thy heart: I will ascend into heaven, I will exalt my throne above the stars of God, I will sit in the mountain of the covenant, in the sides of the north. I will ascend above the height of the clouds, I will be like the most High" (Isa 14:13-14). To which, of course, the response of St. Michael was: "Who is like God?"
8. Fiedrowicz, *Traditional Mass*, 147.

From the Newsletter of Una Voce Scotland

In this issue of *Gregorius Magnus* we reproduce a feature from the *Una Voce Scotland* Newsletter on their recent pilgrimage to Scotland's national Marian shrine at Carfin.



UNA VOCE SCOTLAND



Newsletter

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July 2021

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



The procession at Carfin Grotto

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Chairman's Report

Fraser Pearce, Chairman of Una Voce Scotland

Dear Members and Friends,

Orate Fratres: Reflections on Carfin

by Mike Hughes, Historian, Writer and Teacher

Editor's Note: on Saturday 4th June, Una Voce organised a Traditional Sung Mass, a Votive Mass of the Sacred Heart, in Scotland's National Marian Shrine, Carfin, near Glasgow. This shrine was established in 1922 and includes an outside Altar and a large collection of devotional images, Stations of the Cross, and memorials. This was UVS's first visit to Carfin, and their first public event since the Covid lockdown.

You might ask me "what were the highlights of this beautiful evening?" I might begin with sun-dappled trees, or the herringbone sky. But quickly I would add the joy of hearing Ubi Caritas caroused in such a beatific manner by the exquisite choir. When did Lanarkshire skies last echo so resoundingly to the exhilarating majesty of Latin plain chant? However, I would have to note that right at the top of my list would be remarkable numbers of young men in attendance.

I also could not progress without showering praise on Fr O'Connor for his masterly overseeing of the evening as principal celebrant, and of course acknowledge our debt to our willing confessor clergy. What joy to see the long winding queues, waiting in quiet contemplation of what must have been for most, their first confession in a year plus. Special mention also to our far-travelled priests including Fr Ninian

from Bonnie Dundee and Fr Ross from indescribably glorious Eriskay in the Hebrides.

'Behold Thy Mother!' This renovated iron adornment to the Lourdes Grotto greets us with this reassuring truth. Gazing upon this magnificent certainty, viewed above the outdoors altar, I am invigorated in my desire to be led to her son. Grateful thanks must go to Fr Grant and all at Carfin who made this evening possible.



What a hardy, resilient breed attend outdoor traditional Latin Mass. Some knelt on concrete slabs, some even on red chip stones (a softy like me might bring a fluffy towel next time). One, two, three generations of families worshipping together. Such harmony, as the sweet sounds of the schola helped ease our suffering knees. Despite my own discordant singing, I can but dream of the marvellous documentary the BBC or Channel 4 could make of all this, if only we were compliant atheists. Never mind; we have Sancta Familia and Being Catholic. To be with my family, greeting other families from many pairs is such a pleasure. Accents of Poland, and even Fife. I had the pleasure of conversing with one such delightful family from the east coast; descendants of miners, like so many of their Lanarkshire brethren. And of

course, did I mention the numbers of young men, in particular, in attendance?

No-one looking on could fail to admire the deep, deep love and affection

for the Blessed Sacrament. From my wing-side pew I observed Fr Ross convey his treasure, at communion time, to our choir, in exile, in the glass chapel. So many things made this occasion special; it was June, the month of the Sacred Heart and a chance to give thanks, as Friday leads the preceding week into deserved repose. This was a tranquil, end of week pilgrimage from suburban bustle. As the chant rose and drifted, it occurred to me that not a mile from here, in St Patrick's cemetery, lie many of the miners [sadly, some perhaps in pauper's graves] who hewed this Scottish Lourdes from Lanarkshire rock. I am confident they will rest more peacefully tonight, as the incense clouds from the Mass they knew so well and cherished, drifts and caresses their burial place.

Next to me stood a young man in gym attire, a rugged rosary grasped in his fist. He was deep in prayer. My wife and I spoke to two youths who had cycled up from Bellshill. They shall inherit the earth.

And then proceedings climaxed with a mighty crescendo; I thought I might spontaneously combust in joy; 'Salve Regina mater misericordia...' came bursting forth from the speakers. 'Advocata Nostra'. The faith could not perish with such willing voices. We gathered to show love of God, and we receive love in return.

A friend turned to me and said 'This is the nicest Mass I have ever attended.' To concur and conclude; I must not forget to mention the number of young men who made the effort to attend. Orate Fratres. ⑥



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

In this issue of *Gregorius Magnus* we reproduce an obituary of Mgr Richard Soseman, who notably assisted the FIUV at the General Assembly of 2013, when he was working in the Congregation for Clergy.

Mass of Ages can be accessed online through the ISSUU website and 'app' by searching for 'Mass of Ages' or through www.lms.org.uk



The Old Rite at St Peter's

Alberto Carosa looks at the life of Mgr Richard Soseman

Editor's Note: During his time working for the Congregation for Clergy in Rome, Mgr Richard Soseman was a great friend of Tradition and of the Federation. As well as teaching seminarians at the North American College how to celebrate the Traditional Mass, he celebrated High Mass for the 2013 General Assembly in the Chapel of the Choir in St Peter's Basilica.

If the Catholic clergy and the faithful worldwide have reacted with consternation and dismay at the ban on the celebration of private individual Masses in St Peter's basilica, all the more so for those who used to celebrate and attend those Masses. Mgr Richard Soseman (1963-2020), a native of the diocese of Peoria, Illinois, was one of those celebrants throughout his stint in Rome, but Providence spared him the pain of the ban, since he died of covid on 9th December 2020.

In the spring issue of *Mass of Ages* I paid tribute to Fr Giuseppe Vallauri, noting that "sometimes it happens that in the times and circumstances in

which the death of a person occurs, it is possible to see indications of the extent to which he or she was appreciated by the Lord."

If this applies to Father Vallauri, all the more so to Mgr Soseman, who as a close friend and collaborator of Father Vallauri embodied another bastion of traditional liturgy.

In fact, Mgr Richard R. Soseman passed away on the anniversary of the death of Archbishop Fulton Sheen, for whose cause of beatification he was vice-postulator. So the early morning Mass celebrated in the Cathedral of Santa Maria in Peoria on the 41st anniversary of Archbishop Sheen's

death, was also a first opportunity for the Diocese of Peoria to mourn the death of Mgr Soseman, which took place a few hours earlier. "In some ways it is providential and fitting that on the same day that Sheen went home to God, so does Mgr Soseman", declared the celebrant, the coadjutor bishop, Louis Tylka.

Mississippi River

In an interview in the traditionalist blog *Messa in Latino* on 14 November, 2019, Mgr Soseman provides us with some biographical data. Born and raised on an island in the Mississippi River on the border with Iowa, he received a good formation in the faith from his

parents, then in the parish school of St Anne, then in the P. Alleman High School and finally at Marquette Jesuit University in the state of Wisconsin.

Trained at Mount St Mary's Seminary in Emmitsburg, Maryland, the oldest in the United States, he was ordained priest in 1992.

After further studies at the Pontifical Lateran University, he served as Judicial Vicar in Peoria for 14 years and then as an official for almost 10 years in Rome at the Congregation for the Clergy, and for 14 years as parish priest (also simultaneously with the other posts). Latterly, in fact, he was in charge of three parishes in the diocese of Peoria.

Many years have passed, but as far as I can remember, we met in Rome in the church of Gesù e Maria al Corso, one of the very few churches where in those days the Vetus Ordo was regularly celebrated on Sundays, and which the then young Father Soseman had begun to attend since 1993. He immediately distinguished himself for his great zeal in promoting the ancient rite, often celebrating in the above church and always open to maximum cooperation with his confreres for the Mass to be always made available to the Traditionalist faithful. A great friend of Una Voce Italia, he used to celebrate Mass every morning in the Extraordinary Form, even in St Peter's Basilica.

Three parishes

This zeal continued after his return to Peoria where he often celebrated Solemn Masses in the Traditional Rite. Every week his three parishes served between 2000 and 3000 faithful, who attended not only the Novus Ordo, but also the ancient rite Masses every Sunday and every Tuesday.

"We Americans are much more open to liturgical variety", the Monsignor stressed. "For this reason now in most of our dioceses there are at least four or five churches in which the ancient Mass is celebrated."

He was enthusiastic as vice-postulator of the beatification cause of Archbishop Sheen. "His contribution in our work concerning the cause of the Servant of God Archbishop Fulton Sheen was of inestimable value", read an obituary in the National Catholic Register. "Monsignor Soseman was a great man and he will be deeply missed."



One of the most significant events that characterised this work, as Mgr Soseman himself revealed in the above interview, was the translation of the Venerable's mortal remains from St Patrick's Cathedral in New York, where he was buried as auxiliary bishop of that diocese, to St Mary's Cathedral in Peoria on 27th June, 2019. But why this transfer? As the Monsignor explained, despite being very beautiful, St Patrick's Cathedral was not suitable for housing the tomb of a saint. In New York it was normally impossible for the faithful to visit the tomb, because it had been placed under the main altar, and even family members had not been able to visit it. Therefore they asked for canonical and civil permission to move the body to the cathedral of Peoria. After a long judicial process, the permission was finally granted in June 2019 and now the Archbishop's tomb is the destination of an uninterrupted pilgrimage: during the week it is visited daily by more than 200 faithful, who number about a thousand during weekends.

Popular devotion

This popular devotion may indicate that Archbishop Sheen is destined to play a major role in the future of America. This is exactly the conviction of Dr Peter Howard, (Doctorate in Sacred Theology STD), President of the Fulton Sheen Institute, as quoted in the above obituary. He never met Mgr Soseman, but closely followed his work for the cause of Archbishop Sheen and noted the significance of 9 December on the Catholic calendar.

The institute's webinar, *The Final Hour: Fulton Sheen's Plan to Save America and the World*, Dr Howard

pointed out, 'was based on Sheen's statement that 'nothing happens out of heaven without the greatest finesses of detail.

'So why would God choose to bring Venerable Fulton Sheen to his heavenly reward on the anniversary of the same day that He would send His Immaculate Mother to begin the evangelization of the Americas and the New World at Tepeyac Hill in Mexico City in 1531? What connection is heaven wanting us to make? It's clear to me that God chose Fulton Sheen to be the most important prophet and general for bringing America back to God in its final hour of the great confrontation for its very soul. I believe Monsignor Soseman understood this; and all the work he did to bring Sheen and his teaching back to the forefront of the Church's reflection is something we Catholics in America need to be thankful for and pray and spiritually fight for in order to remove the devil's attempt to keep Sheen from being beatified. We hope to see finished what Monsignor helped us start, because America needs Sheen now more than ever!'

What a gift to Mgr Soseman, Dr Howard went on, 'that he died on the same day Sheen did. That day will eventually be Sheen's feast day... a day that Mgr Soseman's tireless work for his cause brought about for the Church, especially in the United States. What a gift, and what a divine stamp of approval on the life of Our Lord's faithful priest-victim who lived a life in the footsteps of Venerable Sheen.' ⑥



J.R.R. Tolkien: Faith & Literature

by Robert Lazu Kmita

Editor's note: J.R.R. Tolkien's grandson Simon Tolkien wrote in The Mail on Sunday in 2003: "I vividly remember going to church with him in Bournemouth. He was a devout Roman Catholic and it was soon after the Church had changed the liturgy from Latin to English. My Grandfather obviously didn't agree with this and made all the responses very loudly in Latin while the rest of the congregation answered in English. I found the whole experience quite excruciating, but My Grandfather was oblivious. He simply had to do what he believed to be right."

The surviving letters from J.R.R. Tolkien contain numerous passages that express the religious beliefs of the famous creator of the hobbits. Before we start reading those letters from which we can learn how the creator of the hobbits understood and lived his Catholic faith, we have to remember that he was raised and educated by his mother, Mabel Tolkien (*née* Suffield), a convert from the Baptist Protestant sect to the Catholic Church. The price of her conversion - which happened in 1900 when she and her two children were received into the Roman Catholic Church—was really great: martyrdom. Even though she was a widow (her husband, Arthur, died in South Africa on 15th February 1896), her Baptist family stopped any financial assistance when her conversion became known. As a direct consequence of the health difficulties she suffered, Mabel died of diabetes on the 14th November 1904. She was just 34 years old.

The orphans, John Ronald Reuel (born on 3rd January 1892) and his brother, Hilary Arthur Reuel (born on 17th February 1894), were raised and educated by a Catholic priest, Father Francis Xavier Morgan from the Congregation of the Oratory created by another great Catholic writer: St John Henry Newman. Both John and his brother, Hilary, were

convinced that their mother died as a martyr for her Catholic faith. It is easily to imagine what influence had this unmistakable truth in the souls of these two young brothers. That is why, as we will notice in his letters, J.R.R. Tolkien was a fervent Catholic who intensely lived his faith.

The author of *The Lord of the Rings* placed in the centre of his life the Holy Sacrament of the Altar, as we can read in a letter sent to his second son, Michael, in March 1941: "Out of the darkness of my life, so much frustrated, I put before you the one great thing to love on earth: the Blessed Sacrament."

The importance that J.R.R. Tolkien has always attributed to the Holy Eucharist is yet much more evident in another letter, dated 1963, to the same son, Michael, where he explains why he is sure that the only true church on earth is Catholic Church:

For me that Church of which the Pope is the acknowledged head on earth has as chief claim that it is the one that has (and still does) ever defended the Blessed Sacrament, and given it most honour, and put it (as Christ plainly intended) in the prime place. 'Feed my sheep' was His last charge to St Peter; and since His words are always first to be understood literally, I

suppose them to refer primarily to the Bread of Life. It was against this that the Western European revolt (or Reformation) was really launched—"the blasphemous fable of the Mass"—and faith/works a mere red herring. I suppose the greatest reform of our time was that carried out by St. Pius X: surpassing anything, however needed, that the Council will achieve. I wonder what state the Church would now be but for it.

A firm and vehement critic of the Protestant revolution which completely eliminated the Holy Liturgy and the Sacraments (other than Matrimony and Baptism) from the lives of millions of fallen Catholics, J.R.R. Tolkien was not just an improvised apologist of Catholicism, but, at the same time, a fully practical and pious Catholic. Later in his life, when the revolution will enter into the Church itself—due to the Pope Paul VI "reforms" and the Second Vatican Council—he manifested himself as a staunch opponent of the destruction/substitution of the Mass of the Ages of Pope Gregory the Great by a fabricated liturgy. Another relevant fragment—which contains a brilliant refutation of the liturgical "reform" done in the name of returning to "primitive Christianity"—can be read in a letter from 1967:

“The ‘protestant’ search backwards for ‘simplicity’ and directness – which, of course, though it contains some good or at least intelligible motives, is mistaken and indeed vain. Because ‘primitive Christianity’ is now and in spite of all ‘research’ will ever remain largely unknown; because ‘primitiveness’ is no guarantee of value, and is, and was in great a reflection of ignorance. Grave abuses were as much an element in Christian liturgical behaviour from the beginning as now. (St Paul’s strictures on Eucharistic behaviour are sufficient to show this!) Still more because ‘my church’ was not intended by Our Lord to be static or remain in perpetual childhood; but to be a living organism (likened to a plant), which develops and changes in externals by the interaction of its bequeathed divine life and history—the particular circumstances of the world into which it is set. There is no resemblance between the ‘mustard-seed’ and the full-grown tree. For those living in the days of its branching growth, the Tree is the thing, for the history of a living thing is part of its life, and the history of a divine thing is sacred. The wise may know that it began with a seed, but it is vain to try and dig it up, for it no longer exists, and the virtue and powers that it had now reside in the Tree. Very good: but in husbandry the authorities, the keepers of the Tree, must look after it, according to such wisdom as they possess, prune it, remove cankers, rid it of parasites and so forth. (With trepidation, knowing how little their knowledge of growth is!) But they will certainly do harm if they are obsessed with the desire of going back to the seed or even to the first youth when it was (as they imagine) pretty and unafflicted by evils. The other motive (now so confused with the primitivist one, even in the mind with any one of the reformers): *aggiornamento*: bringing up to date: that has its own grave dangers, as has been apparent throughout history. With this, ‘ecumenicalness’ has also become confused.”

Mentioning in a letter from the 2nd January 1969 that his Patron is Saint John the Evangelist, he does not waste any occasion to emphasize his Catholic intellectual background.

Actually, he made from his Catholic faith the main axis of his whole life. That is why marked by such an influence one of his sons, John, became a Catholic priest.

A man of the times in which he lived, John Ronald Reuel Tolkien was a full “citizen of the Kingdom of Heaven” on earth—Catholic Church. Only a critic or a historian who is blinded by his own prejudices can ignore the profound religiosity of J.R.R. Tolkien. But how does this religiosity influenced the epic stories written by a fiction author who delighted millions of readers from all faiths and races on earth?

If Tolkien’s letters allow us to unveil the religious, Catholic dimension of their author’s life, the relationship between his literary creations and his religious faith is a delicate matter. All the aspects of this relationship are included in a relevant passage from a letter written in 1953 to one of the most important friends of J.R.R. Tolkien, Father Robert Murray S.J., to show how a certain religious element is included in his stories:

The Lord of the Rings is of course a fundamentally religious and Catholic work; unconsciously so at first, but consciously in the revision. That is why I have not put in, or have cut out, practically all references to anything like ‘religion’, to cults or practices, in the imaginary world. For the religious element is absorbed into the story and the symbolism.

If the religious element seems to be a noticeable absence in Middle Earth, in this letter the author highlight that this element is “absorbed”, camouflaged, in any case implicitly present in the texture of the story—and especially in its symbols.

As many other great Catholic writers from 20th century like Gilbert Keith Chesterton and Georges Bernanos, J.R.R. Tolkien does not write a programmatic “Catholic literature” which represents a sort of a disguised form of apologetics. None of these writers accepted the label of “Catholic writer”. J.R.R. Tolkien considered himself a writer but not necessarily a “Christian (i.e.

Catholic) writer”. He is a Catholic who, among other secondary vocations (such as those of teacher, husband and father), has received that of a writer. He does not mistake the principles and rules proper to the literary art with those specific to religion and theology. Although harmonious, in his perspective art and faith are distinct. Any of these two types of human experience and thinking has its own field. This does not mean “divorce”, but a form of co-existence where strong influences and exchanges are always possible. That is why J.R.R. Tolkien does not deny the influence of his Catholic faith on those values codified in his writings. For instance, he accepts the interpretation of a devoted reader, Deborah Webster, who thinks that the incantations to Elbereth or Galadriel from *The Lord of the Rings* are similar to the Catholic prayers addressed to the Holy Virgin Mary, or that the elfish bread called lembas symbolizes the Holy Eucharist.

Besides all these interpretations, we can propose another explanation to all those readers who ignore the Catholic background of J.R.R. Tolkien’s works by invoking the fact that in Middle Earth there is no religion. Why so? Because if the author himself explains in a letter written in 1955 that Middle Earth “is a monotheistic world of ‘natural theology’,” he adds immediately that “the ‘Third Age’ was not a Christian world.” In this point we emphasize that the historical context where the action from both stories *The Lord of the Rings* and *Silmarillion* happens is an ancient, pre-Christian one.

Under this respect, J.R.R. Tolkien follows the same path as early Catholic thinkers like St Justin the Martyr and Philosopher or St Clement of Alexandria who searched and discovered in the teaching of ancient pagan sages the so called “semina Verbi” (“seeds of the Logos” - our Lord, Jesus Christ) who anticipated the Christian Revelation. In the same sense we can discover in J.R.R. Tolkien’s stories many consistent Christian elements that are not fully explicit, being rather signs—“symbols”—meant to guide the readers to the fullness of the Christian faith. ⑥

Are Canonizations Infallible?

Revisiting a Disputed Question

Edited by
PETER KWASNIEWSKI

“Do papal canonizations meet Vatican I’s criteria for infallibility?”

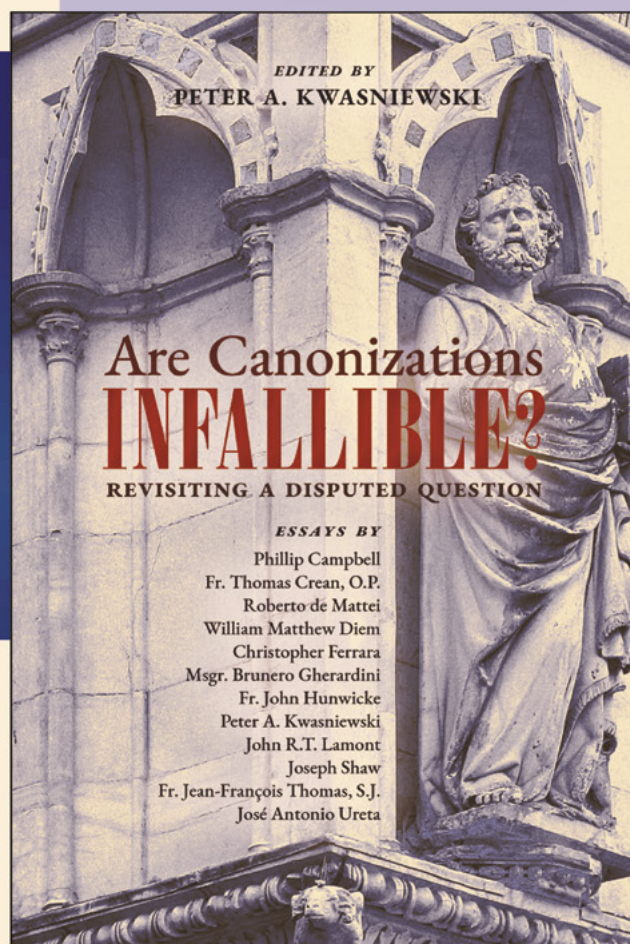
“Can loyal Catholics question the majority view?”

“Didn’t Benedict XIV say that questioning this view is ‘temerarious’?”

“But wasn’t St. Thomas a staunch proponent of the inerrancy of canonizations?”

“Do Catholics have to believe that Paul VI is a Saint?”

AS THIS ONE-OF-A-KIND BOOK SHOWS, the answer to these questions is more complicated, and much more interesting, than we might ever know from the dogmatism of internet apologists. The Church has never definitively taught one way or the other about the infallibility of canonizations, and there have always been canonists and theologians who argue that some canonizations might be erroneous or invalid. At a time when there’s more reason than ever to probe the weaknesses of the stipped-down saint-making process of 1983 and the patent political agenda of rapid-fire canonizations, traditional Catholics will find food for thought and relief from crisis of conscience in the pages of this superb collection.



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Our Lady of Christendom: first pil

Five hundred pilgrims from all over Spain, and also from Portugal and France, gathered last July to make a pilgrimage to the Sanctuary of Our Lady of Covadonga, in Asturias. The pilgrimage was organized by the association Nuestra Señora de la Cristiandad-España and took place between 24th and 26th of July. It will be repeated annually on dates close to the feast of the Apostle St James the Great (Santiago), patron of Spain, and takes its inspiration from many aspects of the Paris-Chartres pilgrimage.

The aim of the pilgrimage, like the aim of similar events, is the sanctification

of souls through graces requested from Our Lord, through the intercession of the Blessed Virgin Mary, by the offering of prayers, sacrifices and mortifications during three days. Nuestra Señora de la Cristiandad-España seeks to contribute to the restoration of the spirit of Christendom—according to our possibilities and always with divine help—which has given the Church and the world so many saints, heroes and defenders of the Faith.

The pilgrimage began in the Cathedral of Oviedo, capital of Asturias, where there was a blessing of the pilgrims and of the image of the Virgin of Covadonga that they were to carry for three days. During those three days of hard march through the Asturian region, between mountains, solemn masses were celebrated, and the organisation also built altars for private masses for the priests that peregrinate. Diocesan priests, religious such as Dominicans, and also priests from the three traditional Institutes (FSSP, ICKSP and IBP) attended.

In an atmosphere of general joy, numerous spiritual graces were obtained. Organisers expect the number of pilgrims to double or triple next year.

Una Voce España has supported the initiative, which has had a great impact in





grimace of the Tradition in Spain

the Spanish media, and was represented at the pilgrimage by three chapters: Una Voce Sevilla, Una Voce Córdoba, and Una Voce Huelva.

Oviedo, the capital of Asturias, plays a major role in the history of the pilgrimages of European Christians. Oviedo and its cathedral, the Sancta Ovetensis (the Holy Place of the Oviedans), was the destination of pilgrimages of Catholics even before the establishment of the shrine of Santiago de Compostela. The King of León and Castile, Alfonso X "The Wise" (1221-1284), defined in his *Partidas* pilgrims as being "those who go on pilgrimage to Santiago or to San Salvador de Oviedo...".

That historical importance of Oviedo as a pilgrimage centre, is because it contains the *Arca Santa*, which is perhaps the most important reliquary in Christendom due to the number and importance of the relics it contains. The *Arca Santa* came to Spain from Jerusalem in the Middle Ages, to avoid Muslim persecution. The best known of the relics contained in it is the Sudarium that wrapped the face of Our Lord Jesus Christ when He was taken down from the cross, and which wiped away the sweat and blood that flowed from Him, according to the Gospels.

Important too is the final destination of the pilgrimage, Covadonga, where

with the miraculous help of Our Lady, King Pelayo of Asturias fought in the year 718 against a much bigger Muslim army. The Christian reconquest of Spain, the *Reconquista*, is taken to date from this, a process which over the course of nearly 800 years reunify under the sign of the Cross the territories of the Iberian Peninsula that had been taken from Christ by the Mohammedans, and preserving all Europe from the advance of Islam.

We hope this pilgrimage will be important for a new Catholic Reconquest of Spain. ⑥

For more information, visit <https://nscristiandad.es/>



Bishop Schneider returns to Russia

by Anna Uppit, Una Voce Russia

In the early days of May, 2021, His Excellency Athanasius Schneider came to visit St. Petersburg, Russia. As usual, his visit was a major event for Russian Catholics.

It was just a short stay, but one marked with a significant number of important occurrences. Eight children received their First Holy Communion. There was a book launch meeting for the Russian edition of Bishop Schneider's book, *Christus Vincit*. And, of course, there was a Traditional Latin Mass celebrated.



First Holy Communicants

Spring in St. Petersburg welcomed His Excellency with rain through sunshine, and the children, clad in white, looked at him in admiration. The First Holy Communion was celebrated in the Church of Our Lady of Lourdes in the very center of the city. In spite of this being a private celebration, there was a quite a multitude of people attending, so the main church, and not the chapel, was used. First Holy Communion celebrated in the traditional rite is a rare occurrence in Russia since, probably, the Bolshevik revolution of 1917. Gregorian chant, sung beautifully by Mrs Olga Kukhtenkova, added to the sonority of the mood. For the children, who numbered as many as eight, the preparation had been a long one, and they were excited, feeling that they were involved in something really important. Even now, half a year later, they are fond of recalling the loveliness of that holy day. It made us especially happy to be with *Vladyka* Athanasius (the Russian title for a Bishop, roughly equivalent to *My Lord or Monsignor*), and to have him bringing our children into the Eucharistic life. After



Bishop Athanasius Schneider celebrating Mass in the Church of Our Lady of Lourdes, St Petersburg

the Holy Mass there was a tea party in the church's crypt, with the children laughing happily and all the guests having a chance to talk informally in warm and friendly atmosphere.

On the next day, May 3, His Excellency presided at the book launch of the Russian edition of his book, *Christus Vincit*, put into print by the newly established Tropia (The Pathway) publishing house. It was now raining heavily outdoors, but the talk in the modest but cozy hall was spirited. His Excellency shared a great deal of the history of how this book has been written, as well as of his views and autobiographical stories. Tropia's editor-in-chief, Eugene Rosenblum, told the audience why is this book so needed by Russian Catholics, and how the idea to publish it in Russian occurred. Boris Shapiro, the translator, gave some feedback on the text, saying that, while working on the translation, he felt as if being engaged in a sort of a dialogue with the author, and that this dialogue was full of discoveries. Bishop Schneider's sure and detailed replies to the questions that arose gave rise to much interest and a lively discussion. It was something really valuable for all those present. The Bishop gave us an example of a true Christian, preaching Christ not only in word but also in his very life.

After the book launch, His Excellency celebrated a Traditional Latin Mass at the church of St. Stanislaw, with four servers and many people attending, as well as an online video broadcast arranged by the

Russian branch of Radio Maria. The parish priest, Fr. Krzysztof Pożarski, welcomed the Bishop cordially and gave a dinner party on this occasion at the rectory.

On the eve of his departure, His Excellency spent the evening attending a chamber concert at the St Petersburg Philharmonic Hall, accompanied by the parents of the children who had received the First Holy Communion earlier during his visit. It came as a nice surprise for him to know how many people in Russia are listening to live music and reading paper books. These days were filled with beauty and delight of fellowship, with the light of the Tradition, with love and faith. It is with warmth and gratitude that we, St. Petersburg's Catholics, recall the visit of His Excellency, Bishop Athanasius Schneider. It was an honor for us to receive His Excellency, and we hope that you will be our guest many more times in the future. ⑥



Book launch of the Russian edition of Christus Vincit by Bishop Schneider, with Eugene Rosenblum

The Latin Mass Society's Walking Pilgrimage to Walsingham 2021

by Joseph Shaw



High Mass in the Catholic Shrine's Reconciliation Chapel, celebrated by Fr Henry Whisenant

The Latin Mass Society's Walking Pilgrimage has taken place since 2010; this year's was the largest ever, with 120 walking pilgrims and 12 non-walking volunteers (including cooks and support drivers.)

Walsingham was one of the four greatest shrines of Medieval Christendom, with Jerusalem, Rome, and Compostella, and the only one dedicated to the Blessed Virgin Mary. Our Lady commanded a local noblewoman to build a replica of the Holy House of Nazareth there, in 1065.



High Mass in the Chapel of St Margaret at Oxburgh Hall, celebrated by Fr Searphino Lanzetta

This year we were joined by Fr Serafino Lanzetta of the Family of Mary Immaculate and St Francis based in Gosport, Fr Henry Whisenant of Whithermarsh Green, and the Rev Mr Gwilym Evans FSSP (transitional deacon). We were also accompanied by two male and one female religious. Each day of the pilgrimage we had High Mass, accompanied by chant led by Dominic Bevan, assisted by the organist Thomas Neal.

The main pilgrimage walked a total of just over 56 miles, from Ely to the Catholic Shrine in Walsingham, and on to the site of the Holy House in the grounds



Pilgrims eat dinner in the Village Hall of Great Massingham on Saturday evening



Pilgrims on the road on the last day, with a processional statue of Our Lady of Walsingham

of Walsingham Priory, over the course of Friday, Saturday, and Sunday (27-29th August). This year three pilgrims experimentally walked from Cambridge to Ely on 26th August, to extend the pilgrimage by 17 miles. They set out from the Cambridge Blackfriars, where a Low Mass had been said for them in the traditional Dominican Rite by Fr Gregory Pearson. There was an additional Sung Mass on Monday 30th August in the historic Slipper Chapel of the Catholic Shrine. ⑥



Blessing of the Pilgrims at the site of the Holy House in the ruins of Walsingham Priory

The 1971 ‘English’ Indult—a Recollection

by Alfred Marnau

Editor’s note: This article records important facts about the petition and was written not long before the death of the author, Alfred Marnau, who organised it. Marnau, a poet, was born in Bratislava. He took refuge in England in 1939 and made it his home. He became Chairman of the Latin Mass Society in 1973, was later Honorary Vice President. When widowed he was professed as a Knight of Malta. He is remembered as a man of equal kindness and determination. This was first published in the Latin Mass Society’s Newsletter in February 1999.

There were many Catholics in the middle to late 1960s who had become very uneasy with the developments and proposed changes in the liturgy following the Second Vatican Council. While being deeply unhappy with these changes, it proved to be very difficult to mount any kind of positive resistance because the changes had been introduced gradually and, in some ways, in a piece-meal fashion, over a period of time. The Latin Mass Society had been started in 1964,¹ even before the Council had ended, but at that time it was still very much finding its feet and there had been certain promises that Latin would be retained and that the Canon of the Mass, for example, would remain unchanged, as would Latin, as in the traditional manner. It soon became obvious that this was not to be and as early as November 1965 the officers of The Latin Mass Society sent an appeal to Pope Paul VI that “the discontinuance of the use of the Latin tongue in parts of the Mass has proved a grave spiritual privation and a source of great anguish of soul”. The petition also requested “that, side by side with the continued employment of the mother-tongue, the Mass may frequently and regularly be celebrated wholly in Latin”.

A time of confusion and turmoil

It was a time of great confusion and turmoil, the form of the Mass seemed to be changing by the month, and no sooner had one novelty been introduced then it was replaced very quickly by something else. A number of priests took the opportunity to introduce their own whims and fancies, which only

exacerbated the problem, and many priests cast aside their vows and left their ministry. Such was the maelstrom of confusion that faced those who were trying desperately to cling on to the Mass of their heritage and prevent the great traditions of the Church being cast aside as unwanted goods which had outlived their purpose.

It was the introduction of the new rite of Mass in the early 1970s, and the instruction that the old had to be discontinued, that concentrated our minds wonderfully and gave us a focal point on which to mount a specific course of action. It was that proposal that made us wake up to the fact that the Mass, our beloved Mass, had been vandalised to such an extent as to pass belief, although it still took some time for us to realise what had been done. I was waiting for someone to tell me that the whole disaster was a joke, a try-on, and that at any day now the priests would return to the Mass for which they had been ordained. We were all naïve, and naïve for quite a long time, but when I realised it was not a joke I became active. I was very much a new hand at this sort of thing—gathering signatures—and some people thought I was mad to get involved. After all, I was until a few years earlier, a rather lapsed Catholic, and was one of those whom the destruction of our most precious spiritual and cultural heritage, manifested in the destruction of the liturgy, brought back to the Church; to be counted, to say No, to what we considered a return to barbarism and blasphemous vandalism. Yes, there were such, and some were not even Catholics, lapsed or otherwise, but alarm bells

began to be heard by thoughtful men and women.

I had been a member of the Latin Mass Society only since December 1969 and I can recall discussing with Iris Roper, Bernard Wall, Professor Alexandra Zaina, and Geoffrey Houghton-Brown, my plan to write to prominent people and ask for their support in trying to save the old Mass. After this discussion and the approval of all concerned I went to work in early 1971 with my late wife Senta and was also supported and helped by my private secretary. I contacted a number of well-known personalities and spoke personally to Graham Greene, Harman Grisewood, Kathleen Raine, Cecil Day Lewis and others, but most of the signatories agreed to help after responding to letters to them. There were some who were contacted and declined to help, including a famous Catholic actor who was content with the new Mass, but most were more than happy to be associated with such an important initiative. Because the changes were imminent, and there was some urgency in getting the appeal to Rome, we had to move quickly. We had no particular deadline date in mind but we knew that we could not afford to wait too long. After about three weeks, Senta and I had fifty-seven signatures and we thought that would suffice; especially considering the kind of people that had put their name to the appeal.

When the appeal had been prepared I informed Cardinal Heenan and gave him a copy, but the original was sent direct to the Pope with the help of my good friend Mgr. John MacDonald who was based at the Beda College in Rome at that time.

Many members, especially those in London, will remember Mgr. MacDonald with affection and others will remember him from the Latin Mass Society's video recording of Solemn High Mass on 31st August 1986 at St. Mary of the Angels, Bayswater. The Cardinal readily agreed to help and to do what he could and I think he acted independently. On 6th July 1971 The Times published the text of the appeal and included a list of all the signatories. It informed its readers, "The following appeal to preserve the Roman Catholic Mass in its traditional form has been sent from Britain to the Vatican. Similar appeals, ecumenical and non-political, have been made from other countries". Interestingly, among the signatories were the Anglican Bishops of Exeter and Ripon.

The appeal to Pope Paul VI in 1971

The text of the appeal letter is as follows:

"If some senseless decree were to order the total or partial destruction of basilicas or cathedrals, then obviously it would be the educated—whatever their personal beliefs—who would rise up in horror to oppose such a possibility. Now the fact is that basilicas and cathedrals were built so as to celebrate a rite which, until a few months ago, constituted a living tradition. We are referring to the Roman Catholic Mass. Yet, according to the latest information in Rome, there is a plan to obliterate that Mass by the end of the current year. One of the axioms of contemporary publicity, religious as well as secular, is that modern man in general, and intellectuals in particular, have become intolerant of all forms of tradition and are anxious to suppress them and put something else in their place. But, like many other affirmations of our publicity machines, this axiom is false. Today, as in times gone by, educated people are in the vanguard where recognition of the value of tradition is concerned, and are the first to raise the alarm when it is threatened. We are not at this moment considering the religious or spiritual experience of millions of individuals. The rite in question, in its magnificent Latin text, has also inspired a host of priceless achievements in the arts—not only mystical works, but works by poets, philosophers, musicians, architects, painters and sculptors in all countries and epochs. Thus, it belongs to universal culture as well as

to churchmen and formal Christians. In the materialistic and technocratic civilisation that is increasingly threatening the life of mind and spirit in its original creative expression—the word—it seems particularly inhuman to deprive man of word-forms in one of their most grandiose manifestations. The signatories of this appeal, which is entirely ecumenical and non-political, have been drawn from every branch of modern culture in Europe and elsewhere. They wish to call to the attention of the Holy See, the appalling responsibility it would incur in the history of the human spirit were it to refuse to allow the Traditional Mass to survive, even though this survival took place side by side with other liturgical forms."

Signed: Harold Acton, Vladimir Ashkenazy, John Bayler, Lennox Berkeley, Maurice Bowra, Agatha Christie, Kenneth Clark, Nevill Coghill, Cyril Connolly, Colin Davis, Hugh Delargy, +Robert Exeter, Miles Fitzalan-Howard, Constantine Fitzgibbon, William Glock, Magdalen Goffin, Robert Graves, Graham Greene, Ian Greenless, Joseph Grimond, Harman Grisewood, Colin Hardie, Rupert Hart-Davis, Barbara Hepworth, Auberon Herbert, John Jolliffe, David Jones, Osbert Lancaster, F.R. Leavis, Cecil Day Lewis, Compton Mackenzie, George Malcolm, Max Mallowan, Alfred Marnau, Yehudi Menuhin, Nancy Mitford, Raymond Mortimer, Malcolm Muggeridge, Iris Murdoch, John Murray, Sean O'Faolain, E.J. Oliver, Oxford and Asquith, William Plomer, Kathleen Raine, William Rees-Mogg, Ralph Richardson, +John Ripon, Charles Russell, Rivers Scott, Joan Sutherland, Philip Toynbee, Martin Turnell, Bernard Wall, Patrick Wall, E.I. Watkin, R.C. Zaehner.

The publication of the appeal on the 6th July was followed three days later by a rather lengthy article from Clifford Longley in The Times in which he said:

A plea for the preservation of the traditional Latin Mass—threatened by extinction by the end of this year—is to be made to the Vatican by Cardinal Heenan, Archbishop of Westminster. There has been mounting pressure in Britain for such a step for some time, transcending the divisions between progressive and conservative factions in

the Church, and supported by a considerable body of opinion outside the Roman Catholic communion. From the beginning of the new liturgical year in December it will no longer be permitted to celebrate in Roman Catholic churches the so-called Tridentine Mass, whether in the vernacular or in Latin. A new form, with a set of four basic variations and known as the *Ordo Missae*, will be obligatory in spite of widespread misgivings both at the passing of the old and at details of the new. Cardinal Heenan is to ask the Vatican authorities—and, in effect, the Pope himself—to leave it up to individual bishops whether the Tridentine rite can be used on special occasions or not. The new forms would continue as the standard, but the Tridentine tradition could be kept alive in certain churches and cathedrals, and the settings of the Mass by the great classical composers would not become, as is now feared, mere museum pieces without a contemporary religious significance.

Mr. Longley went on to say:

Resistance to these changes has not come only out of nostalgia for the old and venerable. A theological argument has been raging for some time over the validity and orthodoxy of parts of the new rite, and in England the Latin Mass Society has resolved to boycott it completely on the grounds of conscience. One variation, the Second Eucharistic Prayer, was said to be so silent on the subject of sacrifice as to render it acceptable to non-conformist churches. Generally, however, the Latin version of the *Ordo Missae* has been accepted as an improvement on the Tridentine for everyday use.

After a rather lengthy examination of the problems surrounding an acceptable English translation he continues:

For this reason, therefore [the possibility of hearing the Credo and Gloria occasionally in the great cathedrals of Europe], Mgr. John Humphreys, Secretary of the English hierarchy's Liturgical Commission, feels that to mourn the passing of the Tridentine Mass on the grounds that it will be a serious loss to western

culture is misplaced. Permission to revert to it on such special occasions as Mass in an old people's home or a meeting of the Latin Mass Society would, he considers, be a reasonable concession for a five or ten year period. Although the quarrel with the new order of Mass has provoked much criticism of the language chosen, both in the original Latin and in ICEL's translations, and some bitter theological wrangles from some more conservative quarters, the fact remains that the Roman Catholic Church is coming to the end of a momentous period of change in its most sacred worship with astonishingly little damage. This fundamental renewal of its spiritual well-springs could lead to incalculable benefits, not least the revitalization of Roman Catholic parish life.

A natural and inevitable consequence

Well, it is a fact that this prophecy of revitalization that many predicted for the new order has failed miserably but many of us warned at the time that this would be the natural and inevitable consequence. You cannot sever the traditions of centuries, embark on a completely new venture, and expect life to continue with equilibrium. Life is simply not like that. The hierarchy in general may have been aware at that time at what was in the air but I cannot recall any of them making any public comment. At that time, in the midst of all the turmoil of the day, we did not consider producing the appeal on expensive parchment or on a scroll, we simply presented it on Latin Mass Society notepaper with the then new, but now very familiar logo, which had been designed and supplied by a friend of Iris Roper.

This had been an entirely new venture for us and in those days we had no experience in how to present a petition to a Pope. The appeal was entrusted to Mgr Macdonald and no-one who had had any involvement with preparing it had travelled to Rome, nor was there any particular presentation ceremony. Mgr. Macdonald's contact in the Vatican had left it "on the table" for personal petitions to the Pope.

Towards the end of 1971 two most important, and perhaps contradictory, events happened within very close proximity. The first on 26th November, when *The Universe* [Catholic newspaper] informed its readers on its front page:

As from this Sunday, the first in Advent, it is forbidden to offer Mass in the Tridentine rite anywhere in the world. In very special circumstances old or retired priests may apply to their own bishop for permission to use the rite, but for private use only.

Because this kind of information was the norm, the laity were conditioned into accepting the new Mass as a *fait accompli*. In fact, the old Mass had never been forbidden and this was revealed some 15 years later in December 1986 when a commission of cardinals, set up by Pope John Paul II, confirmed that this was so and proposed the granting to all who seek it the use of the Roman Missal according to the 1962 edition.

This front page story in *The Universe* was somewhat contradicted by *The Times* less than a week later when, on the 2nd December 1971, it informed its readers with the headline, "Pope sanctions traditional Latin Mass in Britain". It explained that Pope Paul VI had given permission for the traditional form of the Latin Mass, known as the Tridentine rite, to be used on special occasions in England and Wales with the consent of the local Roman Catholic bishop. "This concession was obtained by Cardinal Heenan, Archbishop of Westminster, at a recent private audience with the Pope and news of it has been passed to such bodies as the Latin Mass Society who have been campaigning for the right to retain the Tridentine form.....Cardinal Heenan's approach to the Pope on this question came after the publication of an open letter, signed by many non-Roman Catholic artists, musicians, and intellectuals, in July. The letter pointed out that the Tridentine rite, which takes its name from the Council of Trent in the sixteenth century, was one of the basic art forms of European culture on which had been based many settings of the Mass by great classical composers. The disappearance of the rite, they complained, would impoverish cultural life."

Cardinal Heenan had, indeed, secured a personal audience with the Pope, who, on the 30th October 1971 had granted the request. The story goes that Pope Paul VI was reading quietly through the list of signatories and then suddenly said, "Ah, Agatha Christie!" and signed his approval. It has since been known, informally, in traditional circles as the Agatha Christie Indult. Mgr. Annibale Bugnini, of the Sacred Congregation

for Divine Worship, conveyed the decision officially to Cardinal Heenan on 5th November 1971.

In his letter, Mgr. Bugnini informed Cardinal Heenan that Pope Paul VI, by letter of 30th October 1971, had given special faculties to the Secretary of the Sacred Congregation for Divine Worship to convey to His Eminence, as Chairman of the Episcopal Conference of England and Wales, that it was permitted to the local Ordinaries of England and Wales to grant that certain groups of the faithful may on special occasions be allowed to participate in the Mass celebrated according to the rites and texts of the former Roman Missal. The Missal to be used on these occasions should be that published by the decree of the Sacred Congregation of Rites (27th Jan.1965), and with the modifications in the *Instructio altera* (4th May 1967).

No publicity, please

Mgr. Bugnini added a personal letter to the official text of the Indult which perhaps indicated his own mind on how restrictive he wished the indult to be applied. He said:

"Under separate cover you will have received the letter expressing the mind of the Holy Father regarding Your Eminence's request of 29th October 1971. His Holiness knows well that Your Eminence will ensure that this permission is granted with that prudence and reserve that the matter requires. It is also very desirable that the permission be given without too much publicity. As I write I am reminded about this time last year we celebrated the canonization of the Forty Martyrs. That canonization remains one of the best liturgical celebrations I have seen in St. Peter's, a fine blend of the old and the new".

On 22nd November Cardinal Heenan wrote to Mr. Geoffrey Houghton-Brown, the Chairman of the Latin Mass Society, and informed him that at the last bishops' meeting he had reported on a private audience he had with Pope Paul. He had expressed sorrow that some Catholics opposed to reform of the liturgy had spoken offensively of the Holy Father. He said, however, that he had sympathy with the few Catholics who, while loyally accepting the reforms, felt a certain nostalgia for the old rite. The Pope had not regarded this attitude as unreasonable and would not absolutely forbid occasional use of the Roman Mass (according to the decree of 1965:

amended 1967) provided all danger of division is avoided. In his diocese, he said, he was quite willing for the old rite to be used on special occasions.

A meeting of the committee of the Latin Mass Society took place in London on 27th November 1971 to discuss the letter from Cardinal Heenan to the Chairman. The feeling of the committee was one of dismay that the Cardinal had said that some Catholics had spoken offensively about the Holy Father thus, perhaps, linking the Society in some way to these offensive remarks. The Chairman had drafted a reply and the committee agreed unanimously that it be sent. The letter, which was sent on 28th November 1971 was as follows:

My Lord Cardinal: I have shown your letter to the Committee of the above Society who are most grateful to Your Eminence for the trouble you have taken in Rome on behalf of the Roman Missal. The Committee, however, was greatly astonished at the contents of the letter. We hope that Your Eminence expressed no sorrow on behalf of the Latin Mass Society for having “spoken offensively” of the Holy Father, because this Society has always spoken of His Holiness with the respect due from Roman Catholics to the Vicar of Christ. My Lord Cardinal, it is the opinion of this Society that the use of the customary Missal cannot be forbidden. The Pope has never rescinded the Bull, *Quo Primum*, nor the right of immemorial custom, both of which give priests a perpetual right to use, both in public and in private, the Tridentine or the Roman Missal. The Society is most grateful to Your Eminence for letting us know that you are willing to allow the use of the Roman Missal in the churches of the Westminster Diocese on special occasions. Your Eminence may rest assured that the Society will urge the use of the Roman Missal as often as possible.

The Committee discussed whether the letters be sent to the Press, both Catholic and national, in view of the first page story in *The Universe* about the Latin Mass being “unlawful” and “forbidden throughout the world” from the first Sunday in Advent but there were objections on the grounds of breach of confidence. Considerable discussion followed on both the ethics

and the expediency of the whole matter of publicising the information and it was finally decided to make the substance of the letter known, initially to *The Universe*, refuting its story, and to *The Times* as a sequel to its earlier information that the Cardinal would be seeking permission of the Pope for the retention of the Tridentine Mass.

More hostile then than now

There was no particular response from the English and Welsh bishops who, it seems from memory, were more hostile then than now except for Bishop Gordon Wheeler and Bishop Alexander, still with us, of Clifton, who I recall as being courteous and a gentleman.

Those of us who fought for the retention of the old Mass had a very rough ride in those early days. In comparison, things are now unbelievably improved. We never thought that we would have so many Masses celebrated in England and Wales, or France, or even in the USA. In other “old Catholic countries” the situation is still disastrous. In fairness and honour, it must be said for Cardinal Hume that not only did he accept Cardinal Heenan’s Bishop’s Conference decision to allow the old Requiem, but that no other Archbishop throughout Europe would have followed the policy of his predecessor and allowed a monthly Mass in his cathedral to continue (the monthly Mass in the crypt), let alone two Solemn High Masses a year at his High Altar! Let us always remember that with gratitude. *Deo gratias*.

Addendum: At their Low Week Meeting in 1974 the English and Welsh Hierarchy, responding to an appeal to Cardinal Heenan from the Latin Mass Society, “recognised the right of Catholics to leave instructions regarding the rite to be used at their Requiem Mass”, and they informed the clergy of their decision. This was another concession gained by the Latin Mass Society in ensuring that the traditional rite of Mass would continue to be available after the introduction of the new liturgy. The fact that some bishops individually refused legitimate requests for a “Tridentine” Requiem was to their shame but it does not invalidate the fact that the Society obtained another concession whereby the old Mass would continue to be celebrated in parish churches in England and Wales.

The 1971 Petition: Signatories and Results

by Joseph Shaw

Marnau’s project

Alfred Marnau’s account of the gathering of names for the 1971 Petition tells us that the signatures were collected in a mere three weeks. Despite the short time spent on it, the group of signatories in the final document is a carefully-crafted collection which reflects astute planning. This is slightly obscured by the presentation of the names in alphabetical order, but it would have been clear enough to those reading the list in *The Times* when it was published there, and equally no doubt to Cardinal Heenan.

The purpose of the petition was to present an argument for the preservation of the Traditional Mass which was not already ruled out by official enthusiasm for the liturgical reform. Pope Paul VI was hardly likely to agree that the former Mass should be permitted for pastoral or theological reasons: the whole point of the reform was the pastoral effectiveness, as yet of course untried, of the *Novus Ordo Missae*, and the theological insights of Vatican II. On the other hand, in his famous General Audience address of 26th November 1969, he had himself expressed regret about the passing of the older Mass on cultural, aesthetic, and even spiritual grounds:

The introduction of the vernacular will certainly be a great sacrifice for those who know the beauty, the power and the expressive sacrality of Latin. We are parting with the speech of the Christian centuries; we are becoming like profane intruders in the literary preserve of sacred utterance. We will lose a great part of that stupendous and incomparable artistic and spiritual thing, the Gregorian chant.

We have reason indeed for regret, reason almost for bewilderment. What can we put in the place of that language of the angels? We are giving up something of priceless worth. But why? What is more precious than these loftiest of our Church’s values?

At that moment, therefore, this line of argument was uniquely favourable.

To make this argument with the greatest possible force, it needed to be made above all by figures of culture: artists, musicians, and thinkers. In Britain, a list of Catholic cultural figures who had attained national or international recognition would be a short one, but including non-Catholics had another advantage: it showed that the appeal of the Mass was not exclusive to those already within the Church.

Annibale Bugnini later remarked that Catholics in majority-Protestant countries had a special attachment to the ancient Mass because it was a “distinction between Catholics and Protestants and of a sign of their attachment to Rome in the face of Protestantism.”² It is true that the traditional Catholic liturgy looked very different from the usual Protestant services, and served as a marker of Catholic identity, but what Marnau was able to demonstrate was that it was not *divisive*, in the sense of putting off or excluding non-Catholics. Non-Catholics were able to appreciate it. This appreciation was not, indeed, exactly same as what Catholics derived from their participation in the liturgy, but they were nevertheless able to see its grandeur and importance. Marnau turned Bugnini’s argument for a Mass acceptable to Protestants³ on its head, by showing that many Protestants and non-believers were appalled by the attempt to destroy a Mass which had not been designed with them in mind, but which nevertheless the saw as a monument of the spiritual history of mankind.

Who were the petitioners?

Among the petitioners was the most senior lay Catholic of the realm: Miles Fitzalan-Howard, 17th Duke of Norfolk (1915-2002). The Dukes of Norfolk, who are also Earls of Arundel, are the Premier Duke and Premier Earl of the peerage, and hereditary Earl Marshall, with a special role in the coronation of each British monarch. The 17th Duke had a long list of additional honours: Order of Pius IX, KG, GCVO, CB, CBE, MC, DL, GCPO. Another very prominent Catholic aristocrat who signed was Julian Asquith, Earl of Oxford and Asquith, KCMG (1916-2011).

The list included two Anglican Bishops: “+Robert Exeter”, Robert Mortimer (1902-76), Bishop of Exeter, and “+John Ripon”, John Moorman (1905-89), Bishop of Ripon. They were joined by a distinguished Anglican theologian, John Murray (1898-1975).

It included Members of Parliament from each of the three major political parties, and a senior judge. The widely respected Joseph Grimond MP, later Lord Grimond, CH, CBE, TD, PC (1913-93), had been the leader of the smaller Liberal Party from 1965 to 1967. Hugh Delargy (1908-76), a Catholic, was a Labour Party Member of Parliament, and Major Sir Patrick Wall, KBE, MC, VRD (also awarded the Legion of Merit by the USA) (1916-98), another Catholic, was a Conservative. Charles Russell, later Lord Russell of Killowen (1908-86), a Catholic, was Lord Justice of Appeal, and later Lord of Appeal in Ordinary.

The list also included several very senior figures from the British cultural establishment. Sir Maurice Bowra (1898-1971), a non-Catholic, was President of British Academy; Sir William Frederick Glock, CBE (1908-2000), a non-Catholic, was BBC Controller of Music. Harman Grisewood, CBE, (1908-97), a Catholic, was the Controller of the BBC’s cultural flagship, the “Third Programme”: he was also a Papal Chamberlain. Major Ian Greenlees (1913-88), a Catholic, was Director of the British Institute in Florence. Kenneth Clark, later Lord Clark, OM, CH, KCB, FBA (1903-83), was the most famous art historian of his day, having presented the enormously popular “Civilisation” series for the BBC in 1969. He became a Catholic on his death-bed. Cecil Day-Lewis CBE (1904-72), a non-Catholic, was the Poet Laureate: the official poet to the Royal Family. George Malcolm, KSG, CBE (1917-97), a Catholic, had been Master of Music in England’s premier Catholic Cathedral, Westminster 1947-1959. (Malcolm’s successor from 1961, Colin Mawby, was later a Patron of the Latin Mass Society.)

The petition was signed by the editors of two major newspapers, one of the right, and one of the left. William Rees-Mogg, later Lord Rees-Mogg (1928-2012), a Catholic, was the Editor of *The Times*; Raymond Mortimer (1895-1980), a lapsed Catholic convert, was the Editor of the major intellectual weekly of the left, the *New Statesman*.

Several senior academics signed. Sir Max Mallowan CBE (1908-78), a non-Catholic, was Professor of Archaeology and a Fellow of All Souls, Oxford—he was also the husband of Agatha Christie; the non-Catholic Classicist, Colin Hardie (1906-98), was a Fellow of Magdalen College, Oxford. Dame Iris Murdoch (1919-99), a non-Catholic, was a well-

known philosopher and novelist. Sir Harold Acton KBE (1904-94), a Catholic historian, was also a writer and poet.

The list included many other writers, in addition to Acton and Murdoch, who were household names. These included the lapsed Catholic Graham Greene OM, CH (1904-91), and the Catholic converts Malcolm Muggeridge (1903-90) and Sir Compton Mackenzie, OBE (1883-1972). They were joined by non-Catholics Robert Graves (1895-1985), Kathleen Raine, CBE (1908-2003), the distinguished poet; Nancy Mitford, CBE (1904-73), Sir Osbert Lancaster (1908-86), a famous cartoonist, and most memorably Dame Agatha Christie DBE (1890-1976), the crime-writer who invented the detective Hercule Poirot.

Also instantly recognisable were the names of many musicians and artists. These included the Catholic composer Sir Lennox Berkeley (1903-89), and the non-Catholic conductors Sir Colin Rex Davis, CH, CBE (1927-2013), Yehudi Menuhin OM, KBE (1916-99), and Vladimir Ashkenazy (1937-). The non-Catholic sculptor Dame Barbara Hepworth (1903-75), the non-Catholic soprano Dame Joan Sutherland, OM, DC, OBE (1925-2010), and the Catholic actor, Sir Ralph Richardson (1902-83).

The presence of Agatha Christie’s name has inspired its share of jokes and the story, no doubt apocryphal, of Pope Paul’s enthusiastic recognition. It is a pity to identify the petition with her, however: she is overshadowed in literary importance by Iris Murdoch, one of the great philosophers of her generation who also established a reputation as a novelist; Compton MacKenzie, the important Scottish Catholic novelist and poet; and Robert Graves, one of the few poets of the First World War to survive the conflict, who went on to flourish as a classicist and novelist; to say nothing of the many artists, scholars, and dignitaries who signed.

Naturally, Marnau sought out men and women at the pinnacle of their professions, and many signatories were near the end of their lives. Recent years have seen the deaths of William, Lord Rees-Mogg (2012), the Editor of *The Times* who was instrumental in publicising the petition, and Sir Colin Rex Davis (2013), the conductor. The only petitioner still alive today is Vladimir Ashkenazy: thirty-four when he signed, he is now eighty-four.



Agatha Christie



Vladimir Ashkenazy



Alfred Marnau



Robert Graves



Yehudi Menuhin



Miles Fitzalan-Howard,
17th Duke of Norfolk



Joseph Grimond MP



Cecil Day-Lewis



Iris Murdoch



Sir Ralph Richardson

How did Marnau do it?

The weight of this list of names is simply staggering. Clearly, if Marnau had spent three months on the project, rather than three weeks, he could have gained many more. However, he was correct in thinking that this was unnecessary. It would have made the list difficult to read or indeed to print. The point of the list was not to record an opinion-poll, but to show a representative sample. It demonstrated that an overwhelming proportion of men and women at the pinnacles of Britain's cultural elite, both inside the Church and outside it, were appalled at the self-mutilation being contemplated by the Catholic Church: the banning of her ancient form of worship.

With the help of Marnau's cultural contacts, it was possible to gather such a list of names in 1971 because even non-Catholics understood what was at stake. Although Catholics were a small minority of the British population—less than 10%—practically every adult with an active social life would have experienced the ancient Mass at least a few times, in the context of weddings and funerals. The more cultured would also have seen many depictions of it in art, and would have been being familiar with the great works of music composed to accompany it. The non-Catholic First World War poet Wilfrid Owen wrote a poem about the Good Friday liturgy he experienced in France in 1915; the convert poet David Jones, a signatory of the petition, quotes from the liturgical text in his own, 1937 poetic war-memoir *In Parenthesis*. Snatches of the Mass were included in popular films, from the American, 1946 favourite "It's a Wonderful Life", to the opening sequence of the 1964 James Bond film "Thunderball". With a perhaps forgivable dramatic telescoping of the liturgy, the latter shows a priest incensing a coffin covered with a splendid pall while the *Libera me* is sung.

Clearly, when non-Catholics had these liturgical experiences they did not think of the Catholic Mass as meaningless obscurantism, a slog to be got through, or indeed as an embarrassing emotional effusion. They recognised its solemnity, its profundity, and its significance in world culture and history. Many British intellectuals, and ordinary people too, were brought to the Church in the pre-Conciliar era, in part by the liturgy: one thinks of a writer of an earlier generation, Oscar Wilde, a death-bed convert, whose surprising familiarity with the Catholic Mass is revealed by touching descriptions

of it in both *The Portrait of Dorian Grey* and his confessional *De Profundis*. The Mass had even been adopted with enthusiasm by "high" Anglicans, including many who found their way into the Church, and was taught in High Anglican seminaries, such as Oxford's St Stephen's House.

Despite the small size of the Catholic community in Britain, the ancient Mass had a deep effect on British society: on Catholics, as a marker of their identity, and on non-Catholics, as something they recognised instantly, and respected for its antiquity and beauty. The same, sadly, cannot be said for the liturgy which replaced it.



John, Cardinal Heenan

Cardinal Heenan and the results of the Petition

The original petition was left on a table in the Vatican where "private petitions" could be deposited. It seems likely that, if this had been the only means of communicating it to the Holy See, it would never have been heard of again, sharing the fate of the petition organised by the FIUV in 1997.

Providentially, it was also hand-delivered to Pope Paul VI by John, Cardinal Heenan. As is clear from multiple sources, Cardinal Heenan was sympathetic to the cause of the ancient Mass. His criticism of the *Missa Normativa*, when it was experimentally demonstrated in the Sistine Chapel in 1967, has become well-known: he thought that the emphasis on a longer form of celebration with vernacular psalm-singing would put off "fathers of families and young men": "Our people love the Mass, but it is Low Mass without psalm-singing and other musical embellishments to which they are chiefly attached." He also corresponded in a sympathetic way with many Catholics who were disturbed by the changes as they went on.

His exchanges with Evelyn Waugh (and related materials) have been collected in a short book.⁴ He wrote to Waugh in 1964: "The Mass is no longer the Holy Sacrifice but the Meal at which the priest is the waiter. The bishop, I suppose, is the head waiter and the Pope the Patron." In a 1966 Pastoral

Letter, he acknowledged, referring to wider issues of doctrine as well as to the liturgy: “Converts complain, not without bitterness, that what attracted them to the Church is now being taken away.”⁵ For a time he insisted that every parish in his diocese have at least one Mass in Latin on a Sunday.

Heenan was not without fault in managing the situation. Waugh and others came to feel betrayed by the reassurances which he had given them about how far the reform would go, which turned out to be unfounded: indeed, Heenan must have known, in many cases, that they would be. Nevertheless, he took upon himself the task of drawing the petition to the attention of Pope Paul VI, who instantly responded favourably, though with a somewhat limited permission: their audience took place on 29th October 1971, the document was signed the following day, and Annibale Bugnini, as Secretary of the Congregation for Divine Worship, confirmed the terms of the permission in a letter dated 5th November. Bugnini later explained his favourable response in terms of “a subjective relationship between the Pope and Cardinal Heenan, rather than ... any rational causes of the matter.”⁶

In his letter Bugnini is insistent that the Mass be celebrated with the rules introduced by *Abhinc Tres Annos* (the “*Instructio altera*”) of 1967. This would have meant many painful changes to the ancient liturgy and was the last thing the petitioners had in mind. However, like other bishops, Heenan had already been allowing older priests to celebrate according to the 1962 Missal, and this provision of the Indult was simply ignored. It was overturned, in any case, in Pope John Paul II’s Indult of 1984, which specified the books of 1962.

Having gone to some trouble to gain this permission, Heenan was naturally content to see it used, and established that two High Masses a year would be celebrated at the High Altar in Westminster Cathedral for the Latin Mass Society, and a monthly Mass in the Cathedral Crypt. The High Masses continue to this day, as the Latin Mass Society’s Annual Requiem, and the Mass which accompanies the Society’s Annual General Meeting. The former is now celebrated as a Pontifical Mass, usually by an auxiliary bishop, by arrangement with the Archdiocese: in 2015, for the Latin Mass Society’s 50th anniversary, the celebrant was Cardinal Burke. The monthly Masses have moved into the upper church, where they are

today celebrated on First Saturdays, in the lovely Blessed Sacrament Chapel. Heenan must also have been instrumental in getting the agreement of the Bishops’ Conference in 1974 for Traditional Funeral Masses when requested.



Low Mass being celebrated in the Crypt of Westminster Cathedral, for English pilgrims about to depart for the Chartres Pilgrimage in 2014. The celebrant in Canon Marin Edwards.

The Crypt Masses are illustrative of the situation ushered in by the 1971 Indult. The Crypt in Westminster Cathedral is not accessible from the public areas of the Cathedral. One has to go, outside, to the end of the building furthest removed from the main entrance, where a door must be opened for you, and you can enter a dimly lit and undecorated chapel. If you made your way to the right place at the right time, you would be able to attend, but it hardly felt as though this celebration had the favour of the Church. There was something distinctively samizdat about it. Many celebrations of the ancient Mass took place in similar circumstances, right up to Pope Benedict’s Apostolic Letter *Summorum Pontificum* in 2007.

Another disappointment in the permission given was that it was limited to England and Wales. In the context of the very international collection of petitioners who signed the 1966 petition, and the international support given to the 1971 petition, this seems unjustified. However, Pope Paul appears to have taken the view that it was special circumstances pertaining in England and Wales that justified the permission: the large number of converts in the Catholic community, for example, and the association of the Mass with the English Martyrs, forty of whom he had canonised just a few days earlier, on 25th October. This event, indeed, was presumably the occasion of Heenan’s visit to Rome, and was referred to in Bugnini’s letter to him. The rest of the world had to wait until 1984 for a similar permission.

For all Cardinal Heenan’s imperfections, we owe a great debt to him, as we do to Alfred Marnau and the

petitioners. Heenan opened a door which, for all the difficulties which the movement has experienced since 1971, has not again been closed, which ensured that there was never a time that public celebrations of the ancient Latin Mass was banned all over the world. The experience of a controlled permission for England and Wales must have reassured Pope John Paul II in signing *Quattuor Abhinc Annos* in 1984: it was clear that the ancient Mass could be permitted without things getting out of hand. Pope Francis’ *Traditionis Custodes* has today returned us to the regime of seeking permission for each celebration as we had to until 2007; Una Voce groups all over the world are, at any rate, familiar with this situation.

In recognition of Heenan’s contribution to the restoration of the Traditional Mass, before each celebration of the Latin Mass Society’s Annual Requiem the Chairman places a wreath on his tomb, before the XIIth Station of the Cross in Westminster Cathedral, and a priest leads the recitation of the *De Profundis*. Heenan is the last of the Cardinal Archbishops whose scarlet *galero* overhangs his final resting place. A somewhat jocular tradition about these *galeros* holds that when it finally disintegrates, this is a sign that the Cardinal buried underneath has been released from purgatory. Heenan died in 1975, and his *galero* is still intact: but not for want of prayers offered up by the Traditional faithful. ⑥



The galero of Cardinal Heenan which hangs over his tomb in the nave of Westminster Cathedral.

1. Its official inauguration was in 1965.
2. Bugnini, *The Reform of the Liturgy*, p. 280
3. “And yet it is the love of souls and the desire to help in any way the road to union of the separated brethren, by removing every stone that could even remotely constitute an obstacle or difficulty, that has driven the Church to make even these painful sacrifices.” Annibale Bugnini, *L’Osservatore Romano* 19th March 1965.
4. *A Bitter Trial*, edited by Scott Reid
5. All the quotations in this paragraph are from *A Bitter Trial*
6. Quoted in Yves Chiron Annibale Bugnini: *Reformer of the Liturgy* p151

Other Petitions in Favour of the Ancient Mass

by Joseph Shaw

The half-centenary of the 1971 Petition organised by Alfred Marnau which led to the “English Indult” reminds us of other petitions with the same object in view, in 1966, 1971, 1997, and 2006.

The Petition of 1966

The movement to save the Traditional Mass had started as soon as the threat to the Latin language and the integrity of the ancient liturgy became apparent: the FIUV being formally established in 1965. 1964 was when permission had been given for most of the Mass to be celebrated in the vernacular, and Psalm 42 in the Preparatory Prayers, the Last Gospel, and various other things, were abolished. (The Instruction *Inter Oecumenici* was promulgated in September 1964, to come into force in March 1965. Another set of changes was introduced by the Instructions *Tres Abhinc Annos* and *Eucharistiam Mysterium*, which both came out in May 1967.)

I have not, unfortunately, been able to find the text of the 1966 petition, but the 1966 *Una Voce Italia* newsletter for that year lists the 37 signatories:

Wynstan Hugh Auden, poet (W.H. Auden, English poet); **José Bergamin**, Spanish writer and playwright; **Robert Bresson**, French film director; **Benjamin Britten**, British composer; **Jorge Luis Borges**, Argentinian writer; **Cristina Campo**, Italian writer; **Pablo Casals**, Spanish/Puerto Rican musician; **Elena Croce**, Italian writer; **Fedele D'Amico**, **Luigi Dallariaga**, **Giorgio De Chirico**, Italian artist; **Tamara De Marinis**, **Augusto Del Noce**, Italian philosopher; **Salvador De Madariaga**, Spanish diplomat and writer; **Carl Theodor Dreyer**, Danish film director; **Francesco Gabrieli**, Professor of Arabic language and literature in the University of Rome; **Julien Green**, French writer and member of L'Académie française; **Jorge Guillén**, Spanish poet; **Hélène Kazantzakii**, **Lanza del Vasto**, Italian philosopher **Gertrud von Le Fort**, German writer; **Gabriel Marcel**, French writer; **Jacques Maritain**, French

philosopher; **Francois Mauriac**, French writer and member of L'Académie française; **Eugenio Montale**, Italian poet and Nobel laureate; **Victoria Ocampo**, Argentinian writer; **Nino Perrotta**, **Goffredo Petrussi**, Italian composer; **Ildebrando Pizzetti**, Italian composer; **Salvatore Quasimodo**, Italian poet; **Elsa Respighi**, Italian singer and composer; **Augusto Roncaglin**, **Wally Toscanini**, **Philip Toynbee**, British writer; **Evelyn Waugh**, British novelist; **Morin Zambrano**, **Elémir Zolla**, Italian philosopher.

Our international readership will be interested to see the names of the Argentinian writer Jorge Luis Borges (d. 1986), the English (and non-Catholic) poet W. H. Auden (d. 1973), the French Academician Julien Green (d. 1998), the Spanish musician Andrés Segovia (d. 1987), philosophers from Italy (Augusto Del Noce, d. 1989) and France (Gabriel Marcel, d. 1973), the English novelist Evelyn Waugh (d. 1966), and the French philosopher so admired by Pope Paul VI, Jacques Maritain (d. 1973). Significantly, it includes Cristina Campo, the pen-name of Vittoria Guerrini (d. 1977), an Italian very active in the early days of the movement.

More names for the Marnau Petition of 1971

We have *Una Voce Italia*, again, to thank for recording the publication of an Italian translation of the Marnau petition, with an additional 48 names:

Luigi Alforni, Professor at the University of Pavia; **Romano Amerio**, Swiss-Italian theologian (author of *Iota Unum*) **Gianfranco Contini**, Italian philologist; **Augusto del Noce**, philosopher; **Giacomo Devoto**, Italian historical linguist and President of the Accademia Della Crusca; **Francisco**

Gallardo, Director of the Argentinian National Archives; **Giovanni Macchia**, Italian literary critic and Professor of French Literature in the University of Rome; **Francesco Mazzoni**, Italian, Presidente of the Dante Society; **Massimo Pallotino**, Italian, Professor of Archaeology in the University of Rome; **Ettore Paratore**, Professor of Latin Literature in the University of Rome; **G.B. Pighi**, Italian, Professor of Latin Literature in the University of Bologna; **Marius Schneider**, Professor of Musicology in the University of Cologne; **Michele Federico**, writer, University of Geneva; **Ghiorgos Zoras**, Professor of Greek Literature at the University of Athens; **Ghiorgos Athanassiades Nova**, Greek poet and academic; **Djuno Barnes**, American artist and writer; **Giorgio Bassami**, writer and President of conservationist group “Italia Nostra”; **Adolfo Bioy Casares**, Argentinian writer; **Jorge Luis Borges**, Argentinian writer; **Marcel Brion**, French writer and historian; member of L'Académie française; **Elena Croce**, writer; **Alberto Girri**, Argentinian poet; **Julien Green**, American writer and member of L'Académie française; **Jorge Guillén**, Spanish poet; **Carlo Laurenzi**, journalist; **Robert Lowell**, American poet; **Mario Luzi**, Italian poet; **Eugenio Montale**, poet and Nobel Laureate; **Henry de Montherlant**, French writer and member of L'Académie française; **Hector Murena** (Héctor Alberto Álvarez), Argentinian writer; **Silvina Ocampo**, Argentine writer; **Victoria Ocampo**, Argentine writer; **Guido Piovene**, Italian writer; **Gianfranco Roscioni**, literary critic; **Giorgio Viglolo**, poet and music critic; **Luigi Dallapiccola**, Italian composer; **Goffredo Petrassi**, Italian composer; **Nino Rota**, Italian composer; **Andrés Segovia**, Spanish guitarist; **Ghiorgos Siniliandos**,

composer; **Francesco Messina**, Italian sculptor; **Robert Bresson**, French film director; **Camilla Salvago Raggi**, Italian writer; **Marcello Venturi**, writer; **Maria Zambrano**, Spanish philosopher; **Sara Gallardo**, Argentinian writer; **Nino Pirrotta**, Musicologist in America and Italy **Christopher Sykes**, English writer, friend and biographer of Evelyn Waugh.

As well as many senior Italian academics, this list (which overlaps slightly with that of the 1966 petition) includes numerous musicians, writers, and poets. There is a surprisingly large contingent from Argentina, as well as three French Academicians, an Italian Nobel Prize-winning poet, Spaniards, Germans, Americans, Swiss, and some Greeks. The best-known signatories who were not also on the 1966 list might be Romano Amerio, author of the seminal study of Vatican II, *Iota Unum*, and Christopher Sykes, the friend and biographer of Evelyn Waugh. Sykes' moving description of Waugh's spiritual suffering due to the liturgical reform has written the issue permanently into the annals of English literature.

The Petition of 1997

In 1988 Pope John Paul II promulgated *Ecclesia Dei Adflicta*. This reaffirmed the principle that the Traditional Mass could be celebrated with the permission of the local bishop, which had been established by the Indult of 1984, but in addition asked bishops to be "generous" in doing this. Still more significantly, it established the possibility of priestly institutes and religious communities which use the older liturgy. The Fraternity of St Peter was the first such entity to be established.

However, as the years passed it became clear that many bishops had no intention of extending permission for the Old Mass, and the Holy See, for its part, seemed not to want to make any further statement or gesture on the subject. At the initiative of the Latin Mass Society, and with the assistance of the FIUV, a petition was circulated to worldwide *Una Voce* groups and interested priestly and religious groups to ask for some, even symbolic, indication of the Pope's interest and favour.

This petition was a personal appeal to the Holy Father, rather than an attempt to harness public opinion. It was accordingly delivered to the Papal Household without fanfare, with the petition is an elaborately decorated and bound presentation case. (See the account of it given in the extract from Leo Darroch's *Una Voce: A History* in this edition of *Gregorius Magnus*.)

The petition text was as follows.

To His Holiness Pope John Paul II: A Petition.

Most Holy Father,

During the Second Vatican Council, the first document promulgated by the Council Fathers was the Constitution on the Sacred Liturgy (*Sacrosanctum Concilium*, 4th December 1963). This document was approved by 2147 votes with only 4 against, thus indicating the overwhelming wishes of the Council Fathers. In establishing the principles and norms to be applied to the Roman rite (Art.3) the Council Fathers ordered the following:

- "...in faithful obedience to tradition, the sacred Council declares that Holy Mother Church holds all lawfully recognised rites to be of equal right and dignity; that she wishes to preserve them in the future and to foster them in every way." (Art.4);
- "The use of the Latin language, with due respect to particular law, is to be preserved in the Latin rites." (Art.36.1);
- "...care must be taken to ensure that the faithful may also be able to say or sing together in Latin those parts of the Ordinary of the Mass which pertain to them." (Art.54);
- "The treasury of sacred music is to be preserved and cultivated with great care." (Art.114);
- "The Church recognises Gregorian chant as being specially suited to the Roman liturgy. Therefore, other things being equal, it should be given pride of place in liturgical services." (Art.116).

All the members of the various organisations that are affiliated to the Federation Internationale *Una Voce* fully support these objectives and are being absolutely faithful to the collective will of the Council Fathers as promulgated in *Sacrosanctum Concilium*. We are deeply grateful to Your Holiness for your pastoral concern for "...all those Catholic faithful who feel attached to some previous liturgical and disciplinary forms of the Latin tradition" and for introducing "the necessary measures to guarantee respect for their rightful aspirations" (*Ecclesia Dei*, Art.5c).

Your Holiness has publicly recognised these mandates from the Council Fathers by authorising the establishment of those priestly orders, monasteries, and religious houses that use the 1962 religious books. The wisdom of this decision to uphold the great traditions of the Church is being rewarded in the numerous vocations that

these establishments are now attracting for the great benefit of the Church and her faithful.

Therefore, we, the undersigned, earnestly beseech our Most Holy Father:

a) for a Papal Blessing on our apostolate and beg the support of Your Holiness in our relationships with our national hierarchies;

b) to celebrate the Holy Sacrifice of the Mass in accordance with the Missal of 1962 in St. Peter's, Rome, on a date convenient to Your Holiness.

This petition also has the support of those priestly and religious orders that have signed this document.

Signatories

The Voices of the Laity

Australia: *Una Voce Australia*; The Ecclesia Dei Society of Australia.

Austria: *Una Voce Austria*; Initiativkreis Katholischer Laien in der Diözese Linz; Die Weiße Rose.

Belgium: *Una Voce Belgica*.

Canada: Traditional Mass Society, Vancouver; The Traditional Mass Movement in Canada; *Una Voce St John's*, Newfoundland.

Chile: *Magnificat—Chile*.

Czech Republic: *Una Voce—Czech Republic*.

Estonia: *Una Voce Estonia*.

France: *Una Voce France*; Centre International d'Etudes Liturgiques (CIEL); Domus Christiani; Centre Montauriol.

Germany: *Una Voce Deutschland*.

India: All India Laity Congress.

Ireland: *Ecclesia Dei Ireland*.

Italy: *Una Voce Italia*.

Netherlands: *Una Voce Netherlands*.

New Zealand: *Una Voce New Zealand*; Ecclesia Dei Society of New Zealand.

Norway: *Una Voce Norvegia*.

Poland: *Una Voce Polonia*.

South Africa: *Una Voce South Africa*; Old Latin Mass League.

Spain: *Consociatio Culturis Roma Aeterna*.

Switzerland: *Una Voce Helvetica—Deutschsprachig*; *Una Voce Helvetica—Francophone*.

United Kingdom: The Latin Mass Society; *Una Voce Scotland*; CIEL (UK); Pro Ecclesia et Pontifice.

USA: *Una Voce America*; The Saint Joseph Foundation; The Latin Liturgy Association; Human life International; *Una Voce Monterey (California)*; *Una Voce Palo Alto (California)*; Sacramento Traditional Mass Society (California); St John Fisher Forum (Illinois); Rockford Latin Mass Community (Illinois); *Una Voce Indianapolis ((Indiana)*; League of St Anthony Latin Mass Community (Indiana); *Una Voce Lewiston (Maine)*; *Una Voce Michigan (Michigan)*; *Una Voce Central Minnesota (Minnesota)*; *Una Voce St Louis (Missouri)*; *Una Voce St John the Baptist, Ozarks (Missouri)*; *Una Voce*

New Hampshire (New Hampshire); Una Voce New York (New York State); Una Voce Bronx (NY State); Una Voce Buffalo (New York State); Una Voce Rochester (New York State); The Traditional Mass Committee (New York State); Una Voce Hendersonville (N. Carolina); Una Voce Piedmont (N. Carolina); Fort Bragg Chapter (N. Carolina); Una Voce Fargo (N. Dakota); Una Voce Toledo (Ohio); Una Voce Pittsburgh (Pennsylvania); St Anthony of Padua: Ecclesia Dei Association (Pennsylvania); Holy Wisdom Latin Mass Community (Pennsylvania); Una Voce East Texas (Texas); Una Voce Knoxville (Tennessee); Una Voce Vermont (Vermont); Una Voce Richmond: Agnus Dei Chapter (Virginia); Una Voce Washington (Washington, DC); Una Voce Western Washington (Washington State); Una Voce Athelstane (Wisconsin).

The Voices of the Clergy and Religious

France: Abbaye Sainte-Madeleine du Barroux; Fraternité Saint-Vincent-Ferrier (Couvent Saint Thomas d'Aquin); Institut Canonial de l'Opus Mariae; Abbaye Notre-Dame de l'Annonciation du Barroux; Abbaye Notre-Dame-de-Fidélité; Institut de la Saint Croix de Riaumont. **Germany:** Fraternitas Sacerdotalis Sancti Petri. **Ireland:** St Patrick's Priests Society. **Italy:** Institut du Christ-Roi Souverain Prêtre. **United Kingdom:** The Priestly Association of St John Fisher; The Oratory of St Philip Neri, London; The Oratory of St Philip Neri, Birmingham. **USA:** The Institute of Christ the King Sovereign Priest; The Society of St John.

This petition was delivered on 27th October 1997, but elicited no response.

The two Petitions of 2006

After the election of Pope Benedict XVI in 2005, rumours that he would act decisively to liberate the Traditional Mass began to circulate. It also became apparent that such a move was being fiercely resisted by some in the Church, notably the Bishops of France.

In order to lend Pope Benedict moral support, two public letters were published, one in Italy and another in France, on the same day, 16th December. The Italian one was organised by the writer Antonio Socci, who was supported by two prominent Italian thinkers, Guido Ceronetti and Vittorio Strada, and two men of outstanding international

reputation, the philosopher René Girard and the film producer and polymath, Franco Zeffirelli. It invited others to add their names.

The French petition was also signed by Girard, and additionally by 50 academics, writers, business leaders, government officials, and diplomats. The number of well-respected individuals, who had in many cases reached the pinnacles of their profession, drove home the point that a concern about the ancient Mass was not limited to marginal figures of no account.

The Socci Petition: text and signatories

Published on the 16th December 2006, in the Italian newspaper *Il Foglio*.

I wish to launch an appeal to the world of culture.

In support of a decision of Benedict XVI.

The announcement was given by Cardinal Arturo Medina Estevez, a member of the Ecclesia Dei commission which met to discuss the liberalization of the Latin Mass. The prelate said, "The publication of the *Motu Proprio* by the Pope which will liberalize the celebration of the Latin Mass according to the Missal of Saint Pius V is close." It is an extraordinarily important event for the Church and even for the culture and history of our civilization. Historically, lay intellectuals were actually those to realize more and better the disaster, the actual cultural destruction, represented by the "prohibition" of the liturgy of Saint Pius V and the disappearance of Latin as sacred language of the Catholic Church.

When, 40 years ago—in contravention to the documents of the Council—the prohibition of the ancient liturgy of the Church (that which had been celebrated even during the Council) was imposed, there was a great and meritorious protest by very important intellectuals who considered this decision as an attack on the roots of our Christian Civilization (the liturgy has always been a center and a fountain of the most sublime art). Two appeals were published in defense of the Mass of Saint Pius V, in 1966 and 1971. These are some of the names which undersigned them: *[There follows a selection of names from the two petitions.]*

They are largely lay intellectuals because the cultural and spiritual

value of the ancient Latin liturgy is a legacy of all, as is the Sistine Chapel, as is the Gregorian [chant], as the great cathedrals, Gothic sculpture, the Basilica of Saint Peter also are. Even more so today, when our entire European Civilization risks to cut off and deny its own roots.

Curiously, even "progressive Catholics", who made dialogue with the world and with modern culture their banner, did not give any regard and fought for forty years to keep this incredible prohibition. An unprecedented arbitrariness. In April 2005, at the eve of the election of Benedict XVI, it was a lay writer, Guido Ceronetti, who wrote, in *La Repubblica*, an open letter to the new Pope, in which he asked "that the sinister suffocating gag on the Latin voice of the Mass be removed". When he was a cardinal, Ratzinger declared that the prohibition of the Mass of Saint Pius V was unprecedented: "throughout her history, has never abolished nor forbidden orthodox liturgical forms, which would be quite alien to the very spirit of the Church". In one of his books, he retold dramatically how he had viewed the publication of the missal of Paul VI: "I was dismayed by the prohibition of the old missal, since nothing of the sort had ever happened in the entire history of the liturgy. The impression was even given that what was happening was quite normal," but, Ratzinger wrote, "the prohibition of the missal that was now decreed, a missal that had known continuous growth over the centuries, starting with the sacramentaries of the ancient Church, introduced a breach into the history of the liturgy whose consequences could only be tragic ... the old building was demolished, and another was built."

The effects were disastrous. The road to incredible abuses in the liturgy was opened. Ratzinger wrote: "I am convinced that the crisis in the Church that we are experiencing today is to a large extent due to the disintegration of the liturgy, which at times has even come to be conceived of *etsi Deus non daretur*: in that it is a matter of indifference whether or not God exists and whether or not He speaks to us and hears us. But when the community of faith, the worldwide unity of the Church and her history, and the mystery of the living Christ are no longer visible in the liturgy, where else, then, is the Church to become visible in her spiritual essence?"

That same Ratzinger, now Pope Benedict XVI, who prepares to cancel the prohibition, will find opposition even inside the Church (already pre-announced by the French bishops) and he deserves an answer from the world of culture which, forty years ago, made its voice heard. I ask intellectuals and whomever may wish to do so to sign this synthetic manifesto:

“We express our praise for the decision of Benedict XVI to cancel the prohibition of the ancient Mass in Latin according to the Missal of Saint Pius V, a great legacy of our culture, which must be saved and rediscovered.”

Guido Ceronetti, René Girard, Antonio Socci, Vittorio Strada, Franco Zeffirelli

The French “Manifesto”: text and signatories

Published on December 16th 2006, in the French newspaper La Figaro.

A Manifesto in favour of the Tridentine Mass

We, laymen, Roman Catholics, wish, considering the media commotion provoked by a possible liberalization of the Gregorian Mass, to publicly witness our fidelity, our support, and our affection regarding the Holy Father, Benedict XVI.

1. The Constitution *Sacrosanctum Concilium* of the Second Vatican Council, recalls: “In faithful obedience to tradition, the sacred Council declares that holy Mother Church holds all lawfully acknowledged rites to be of equal right and dignity; that she wishes to preserve them in the future and to foster them in every way”. We consider thus that the diversity of rites in the Catholic Church is a grace and that we shall see with joy the coming liberalization of that which was our ordinary, that of our parents and of our grandparents, and which nourished the spiritual life of so many saints.

We wish to tell the Holy Father and our Bishops of our joy of seeing the appearance of more and more secular or religious communities attached to the beauty of the liturgy under its many forms. We share the observation of him who was then Cardinal Ratzinger: “I am convinced that the crisis in the Church that we are experiencing today is to a large extent due to the disintegration of the liturgy”. (*Milestones*)

2. “The restoration of unity among all Christians is one of the principal concerns of the Second Vatican Council. Christ the Lord founded one Church and one Church only,” the introduction of the Decree *Unitatis Redintegratio* affirms.

It is in this spirit described by the Council that we have welcomed with joy the creation of the Institute of the Good Shepherd and that we pray and hope that all those who have wandered from full communion may follow this same road to reconciliation.

3. We are shocked by the idea that a Catholic may be distressed by the celebration of the Mass which was that which Padre Pio and Saint Maximilian Kolbe celebrated. That which nourished the piety of Saint Therese of the Child Jesus and of Pope Blessed John XXIII.

We know that the Church is formed by man and women, and that reprehensible and at times insulting words may have been exchanged: “often enough, men of both sides were to blame” (*Unitatis Redintegratio*, 3).

We beg God to “forgive our trespasses, as we forgive those who trespass against us”.

We imagine how difficult the government of the Church is and how heavy the burden of our Holy Father the Pope is, as is also demanding that of our Bishops.

We wish to record, with this text, our total support to Benedict XVI who, after John Paul II the Great and within the long and magnificent chain of the Successors of Peter, continues to work with humility, courage, intelligence, and firmness in the new evangelization.

Signatories

René Girard, of the French Academy; **Michel Déon**, of the French Academy; **Bertrand Collomb**, of the Institute of France; **Jean Piat**, actor; **Claude Rich**, actor; **Jean-Laurent Cochet**, actor and producer; **François Ceyrac**, former president of the CNPF (National Council of the French Corporate Directors); **Charles Beigbeder**, CEO (Selftrade and Poweo); **Jean-François Hénin**, CEO (Maurel et Prom Oil Company); **Jean-Marie Schmitz**, executive, president of the Free College of Law, Economics, and Administration (FACO); **Raphaël Dubrulle**, executive; **Jean François**, honorary president of the Lafarge Corporation; **Jean-Marie Le Méné**, president of the Jérôme Lejeune Foundation; **Jean Raspail**, writer; **Jean des Cars**, historian; **Denis Tillinac**, writer and editor; **Robert Colonna d'Istria**, writer; **Isabelle Mourral**, honorary president, Association of Catholic Writers; **Jacques Heers**, professor, historian, former director of Medieval Studies at the University of Paris IV-Sorbonne; **Alain Lanavère**, lecturer, Catholic Institute of Paris; **Jean-Christian Petitfils**, historian and writer; **Yvonne Flour**, professor and

vice-president of the Scientific Council, University of Paris-I - Panthéon-Sorbonne; **Jacques Garello**, professor emeritus, University of Aix-Marseille III- Paul-Cézanne; **Jean-Didier Lecaillon**, professor, University of Paris II -Panthéon-Assas; **Catherine Rouvier**, lecturer at the University of Sceaux, lawyer; **Patrick Louis**, Member of the European Parliament, professor at the University of Lyon-III; **Jean-Yves Naudet**, professor at the University of Aix-Marseille III- **Paul-Cézanne**, president of the Association of Catholic Economists; **Bertrand Fazio**, member of the Association of Catholic Economists; **Roland Hureaux**, writer; **Jean Sevilla**, historian and writer; **Henry de Lesquen**, high government official; **Yvan Blot**, high government official; **Jacques Trémolet de Villers**, writer, court attorney; **Alexandre Varaut**, court attorney; **Solange Doumic**, court attorney; **Frédéric Pichon**, court attorney; **Francis Jubert**, president of the Foundation for Political Service; **Anne Coffinier**, diplomat; **Benoît Schmitz**, History professor; **Marie de Préville**, professor of Classical Letters; **Alexis Nogier**, surgeon, Clinical Head at the Pitié-Salpêtrière Hospital; **Philippe Darantière**, consultant; **Thierry Boutet**, writer and journalist; **François Foucart**, writer and journalist; **Philippe Maxence**, writer, editor-in-chief of *L'Homme Nouveau*; **Jacques de Guillebon**, writer; **Falk van Gaver**, writer; **Mathieu Baumier**, writer; **Christophe Geffroy**, director of the *La Nef* journal; **Anne Bernet**, writer; **Louis Daufresne**, journalist, Paris Archdiocesan Radio (Radio Notre-Dame); **Fabrice Madouas**, journalist; **Hilaire de Crémiers**, journalist.

It is impossible to know what effect, if any, these two petitions had, but they served to underline the fact that the “Party line” of the French Bishops’ Conference, and of some other Conferences, at that time, was not shared by the lay intellectual and cultural leadership of the Catholic community, to say nothing of the innumerable simple faithful who simply wish to worship in continuity with their predecessors. This was also the message of the earlier petitions, and bears repeating. As Cardinal John Henry Newman wrote, when considering the role of the laity in the Church: “it would look pretty silly without them.” ⑥

The delivery of the 1997 Petition

From Leo Darroch, *Una Voce: The History of the Foederatio Internationalis Una Voce, 1964–2003* (Gracewing, 2017), pp -344

Editor's Note: the text of this petition and its signatories are reproduced in the previous article. Its significance is a negative one: that despite enormous efforts, careful planning, extraordinary persistence, and prayers, a project such as this can fail to make any impression at all on the Holy See. God sees all things, and our work and sufferings are never wasted, but it is a lesson nevertheless about the difficulty of penetrating the thicket of bureaucracy which surrounds the Pope, which can be difficult to breach, even by Cardinals. Reflecting back on the contrasting story of the 1971 Petition, perhaps only a few Cardinals would have had the personal relationship with Pope Paul VI which stimulated him to take such a request seriously: something which may be true of any Pope.

Although a deadline of 15th June had been stated, faxes were being received on this date from associations in a number of countries which had heard about the petition and wished to be included so the deadline was extended by a further two weeks. Eventually, eighty-five petitions were received of which seventy-one were lay organisations and fourteen were priestly and religious.

In June 1998 the deputy chairman of the LMS had a meeting with Mrs Beryl Hartley to see the illuminated panel which was to accompany the bound petitions. Mrs Hartley's work was exquisite and cannot be described in mere words. The papal coat of arms, the FIUV logo, and a map of the world were contained within two roundels which included the words *ex toto urbe terrarum petitionem mittimus* (we send a petition from the whole world). By 14th July all expected petitions had been received and were passed, with the framed illuminated panel and hand written Latin text and artwork, to a specialist craftsman bookbinder. It was a period of trepidation because the bookbinder had the accumulated and irreplaceable work of many, many months and it would have been disastrous if anything unfortunate had happened to it.

On 10th August the work was completed and collected. The bookbinder had produced a work of stunning quality that stamped him as a craftsman book binder of the highest skill. The two volumes, bound in red quarter-leather, were enclosed within a recess in a superbly appointed matching



presentation box, with the framed illuminated panel lying above them. The entire work would sit comfortably with any collection in the Vatican.

The next stage was to obtain the signatures of Michael Davies, the FIUV President, and Dr Eric de Saventem, the Président d'honneur, and decide the best approach in getting it to the Holy Father. A meeting took place in Switzerland on 12th September with Dr and Mme de Saventem, Michael Davies, and the deputy chairman of the LMS, where the manuscript was

duly signed by Michael Davies and Dr de Saventem. Dr de Saventem described it as a three-fold masterpiece: of iconography, of calligraphy, and of bookbinding, and it deserved a very special place in the Vatican archives.

There followed an intense period of activity by Dr de Saventem and Michael Davies to determine the most appropriate way of presenting the petition to the Pope. There were many within the Vatican who would not be happy to see the petition reach the Holy Father. After some weeks of exploring different avenues the matter was resolved quite suddenly. The deputy chairman of the LMS had taken the petition to Rome on 23rd October to show it to senior members of the hierarchy and delegates of Una Voce who were gathering for the tenth anniversary celebrations of the Holy Father's *motu proprio Ecclesia Dei Adflicta*. On Saturday 24th October it was seen by Msgr Camille Perl of the Ecclesia Dei Commission who immediately expressed his admiration and said that it must be seen by His Holiness. Dom Gerard Calvet, Abbot of le Barroux, also expressed his admiration of the petition.

On Monday 26th October, David Lloyd and the deputy chairman of the Latin Mass Society took the petition to the office of the Ecclesia Dei Commission to meet Msgr Arthur B. Calkins and were joined there by Michael Davies. A number of proposals were discussed but the very strong opinion of Messrs Davies and Lloyd was that under no circumstances would they be prepared to leave the petition within the Vatican on the possibility that it would somehow reach the Holy Father through the network of departments and commissions: it was felt that too many people would have a vested interest in blocking it. In the end, the FIUV delegates were indebted to Msgr

Calkins for his suggestion that he would try to get the group directly into the Pontifical Household.

It was a hopeful party that set off across St Peter's Square; a mood of optimism that lasted only until they reached the implacable Swiss Guards outside the Bronze Door. Msgr Calkins explained the nature of the visit but the guards were clearly aware of their duty to protect the Holy Father and would not let anyone through. Finally, they agreed to let Msgr Calkins and one other go through. Michael Davies insisted that the deputy chairman take it up to the papal apartments. On arrival, Archbishop James Harvey, the Prefect of the Papal Household was engaged in a meeting and the petition was handed to Msgr David John Malloy who promised to deliver it to Pope John Paul II that very day. At that particular moment the Holy Father was preparing for an outdoor audience which included a personal message for the priests and seminarians of the traditional priestly and religious orders. It was the fruition of a task that had taken fifteen months to accomplish. The petition was not designed to put any pressure on the Holy Father or make any demands: it was to make him aware of the widespread love around the world for him and for the traditional liturgy.

On the 19th November 1998, Michael Davies informed the FIUV members that every association that signed the petition to the Holy Father would receive a copy of the beautifully produced Latin Mass Society Bulletin No 118, which provided a detailed report on the petition and on the Ecclesia Dei Pilgrimage to Rome in October 1998 to mark the tenth anniversary of the promulgation of the indult. The pilgrimage was more successful than anyone had dared to hope. The participation of over 400 priests and seminarians in the pilgrimage gave everyone great cause for hope. Michael Davies supplied a report giving his personal impressions of the pilgrimage, the full text of Cardinal Ratzinger's lecture, the Pope's address, and his own intervention during the conference in the Ergife Palace Hotel.

After hearing nothing for some months, Michael Davies wrote on 11th March 1999 to Archbishop James Harvey, The Prefect of the Casa Pontificia:

"I am writing to you in the name of the International Una Voce Federation on a matter that is of considerable concern to us. Our Federation has national associations in twenty-four countries, and several more national associations are in the process of being formed. Our objective is to secure the celebration of Mass according to the

1962 Missal in accordance with the clearly expressed will of the Holy Father in the *motu proprio Ecclesia Dei*, and reiterated by His Holiness during his allocution on Monday 26th October 1998. Our Federation enjoys the support of a number of cardinals and other prelates. On 25th July 1996, His Eminence Cardinal Ratzinger sent the following message of encouragement to the Federation:

"The International Una Voce Federation has played an important role in supporting the use of the 1962 edition of the Roman Missal in obedience to the directives of the Holy See. For this valuable service I express my gratitude to the members of the Federation and extend my blessing.

"At our General Assembly in Rome in November 1997, which was addressed by their Eminences Cardinals Mayer and Stickler, a resolution was passed unanimously that a petition concerning the 1962 Missal should be sent to the Holy Father. The text of the petition can be found on page 14 of the enclosed journal of The Latin Mass Society, our association in England and Wales. Should your Excellency have time to glance through the history of the petition which begins on page 15 you will see that everything possible was done to ensure that it was compiled in a manner worthy to be presented to His Holiness. The illuminated panel illustrated on the cover is the result of more than 200 hours work by one of the best calligraphers in England (for which she made no charge), and I can assure your Excellency that this reproduction give a very inadequate idea of its true quality. The petition was signed by representatives of seventy-one lay organization and of fourteen priestly and religious communities which are listed on page 20. At the suggestion of Monsignor Arthur Calkins of the Ecclesia Dei Commission, the petition was handed in to the Papal Household, and was received in a most gracious manner by Msgr David Malloy, who assured us that it would be with the Holy Father before the end of the day. This kind gesture was much appreciated by our members present in Rome.

"The Latin Mass Society, which undertook the practical organization of the petition, is now receiving enquiries from our associations in a number of countries, and from priestly and religious communities, as to the response of His Holiness to our petition. Your Excellency will appreciate that it is more than somewhat embarrassing to have to reply that, as yet, not even a simple acknowledgement has been received. We are confident that this

is the result of some oversight and that no discourtesy is intended.

"As regards the requests made in the petition, where (a) is concerned, we realise now that the strain of celebrating Mass according to the traditional Missal would probably be too much for the Holy Father in view of his evident frailty, but perhaps His Holiness might be gracious enough to consider asking some prominent prelate, possibly Cardinal Ratzinger, to do so on his behalf in St Peter's Basilica. During the coming jubilee benevolent gestures will be made

by the Holy See to many groups within and outside the Church, and it would be somewhat sad if some such sign of benevolence should not be extended to 'those Catholic faithful who feel attached to some previous liturgical and disciplinary forms of the Latin tradition' (Cf. Apostolic Letter of Pope John Paul II, *Ecclesia Dei*). As regards (b), the Apostolic blessing for our Federation, which seeks the celebration of Mass according to the 1962 Missal only in unity with the Holy See, is a gesture which would be deeply appreciated.

"We should, then, be much beholden to Your Excellency if you would use your good offices to secure the response to our petition which is so eagerly awaited by the signatories.

"I remain, Your Excellency, your obedient servant in Jesus Christ, and ask your blessing.

"Michael Davies, President"

On 18th March 1999, a reply was received from Msgr David Malloy on behalf of Archbishop Harvey who said: "Please be assured that the documentation has been duly forwarded as promised."

This very brief response was inconclusive so Michael Davies wrote again on 30th March 1999: on this occasion to Msgr Malloy. He assured Msgr Malloy that he did not doubt for one moment that this had been the case but that the FIUV was waiting anxiously for a reaction from the Holy Father or from his representative. Mr Davies reiterated that the petition had been signed by representatives of seventy-one lay organisations and of fourteen priestly and religious communities, and that the Latin Mass Society was receiving enquiries from FIUV associations in a number of countries, and from priestly and religious communities, as to the response of His Holiness to the petition. If His Holiness was unable to celebrate the Traditional Mass then perhaps a prominent prelate could do so on his behalf.

Michael Davies also reminded Msgr Malloy that the Society of St Pius X had commented upon the pilgrimage of October 1998 with a great deal of cynicism and considered all those who had accepted the provisions of the *motu proprio Ecclesia Dei* to be naive in the extreme and that the Society was taking it for granted that the response to the petition would be negative. No reply was received to this letter so Michael Davies wrote again to Archbishop Harvey on 22nd June 1999. He sent this letter by registered mail and explained to His Excellency that as he had not yet replied to his letter of 11th March he presumed that he had not received it. The FIUV was receiving many enquiries concerning a response to the petition, and as His Excellency could well imagine, it was becoming extremely embarrassing for the FIUV President to have to reply that he had still not received an official reply.

Once again, it was Msgr Malloy who responded: this time on 28th June, and once again he assured the FIUV President that the documentation had been duly forwarded as promised but, once again, there was no confirmation that the petition had been placed directly into the Pope's hands. This was the simple statement that the FIUV required and yet it seemed peculiar that such a simple statement was not forthcoming. Because of this lack of clarification, Michael Davies wrote again to Msgr Malloy on 16 July. After nearly two years in preparation and carrying the hopes of so many groups which had signed the petition the FIUV President was determined to obtain a clear answer to his question. ...

This latest letter did not even receive an acknowledgement so Michael Davies decided to try another avenue. On 10th October 1999, he wrote to Archbishop Stanislaw Dziwisz, the Adjunct Prefect of the Papal Household, and Personal Secretary to Pope John Paul II.

"Excellency,

"I am writing to you in the name of the International Una Voce Federation on a matter that is of considerable concern to all the members of our organisation.

"For a period of two years between October 1996 and October 1998 the International Una Voce Federation conducted a petition world-wide amongst its members and a total of eighty-five organisations replied and signed their agreement of its aims and objectives. Among the signatories were the heads of fourteen priestly and religious orders.

"The petition, which included a personal gift to the Holy Father, was presented on the morning of 26th October 1998, by the deputy chairman of The Latin Mass Society of England and Wales, to Monsignor David John Malloy, official of the Prefecture of the Pontifical Household. At the time, our Holy Father was busy preparing for his audience in St Peter's Square and, you may remember, he welcomed the traditional priestly and religious orders on the tenth anniversary of the publication of *Ecclesia Dei Adflicta*. On receiving the petition, Monsignor Malloy promised that it would be in the Holy Father's hands that very day. The full story of the petition and a list of all the signatories is contained in pages 13 to 20 of the November 1998 Newsletter of the Latin Mass Society—a copy of which is enclosed.

"Reports of the petition and its presentation to Monsignor Malloy in the Papal Household were subsequently published in many magazines and journals around the world.

"After waiting patiently for some months for a reply I wrote, on 11th March 1999, to His Excellency Bishop James P. Harvey to secure a response to our petition. On 18th March 1999, I received a very brief acknowledgement from Monsignor David Malloy in which he said: 'Please be assured that the documentation has been duly forwarded as promised'. On 22nd June 1999, I wrote again to Bishop Harvey asking for some information about our petition. This letter was sent by registered mail. I explained that I had been receiving many enquiries from around the world about a response to our petition but was unable to reply because I had received no information from the Papal Household. To date, more than three months later, I have received no acknowledgement or reply to this letter.

"It is now nearly twelve months since we presented our petition and gift to the Holy Father and we have received no explanation as to the Holy Father's response. Monsignor Malloy states that the documentation was duly forwarded as promised but we are concerned that it may not have reached Pope John Paul personally.

"I beg you, Excellency, to use your good offices to confirm whether our Holy Father has seen our petition and gift. The members of the Una Voce Federation will be meeting in Rome in assembly during 12th to 14th November 1999. The matter is on our agenda for discussion and I would be grateful if you could inform me of progress before then so that I can give a

full report to the delegates. I look forward to hearing from you in the very near future.

"I remain, your Excellency, your obedient servant in Jesus Christ, and ask your blessing.

"In Domino,

"Michael Davies, President"

Once again, this latest letter was ignored and did not even merit an acknowledgement. It was now becoming crystal clear that Rome was not prepared to say whether the petition had been placed in the hands of the Pope to whom it had been addressed. It was as if the authorities wanted to stifle any discussion about the petition and, apart from acknowledging its receipt, were not prepared to provide any further information.

On 14th April 2000, His Eminence Dario Cardinal Castrillon Hoyos, was appointed as Prefect of the Pontifical Commission *Ecclesia Dei*. Michael Davies took the opportunity to write to him on 28th August 2000, and congratulate him on his appointment as President of the Commission. He also begged for his assistance in a matter involving the Commission that had been causing the FIUV great concern for the previous two years. He described in great detail the background to the world-wide petition and his attempts since early 1999 to elicit a response from the Papal Household as to whether the petition had been placed in the hands of Pope John Paul II. He begged His Eminence to use his good offices to let the FIUV know whether the petition and personal gift were ever presented to the Pope. Unfortunately, there was no response and the only reasonable conclusion that could be drawn was that someone at a very high level had seen this initiative as unwelcome and had blocked any official response other than to acknowledge its receipt. It has to be considered doubtful that Pope John Paul II ever saw it. ⑥



FIUV Member Associations

Argentina: Una Voce Argentina

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Australia: Latin Mass Society Australia

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Austria: Una Voce Austria

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Belarus: Una Voce Albaruthenia

Brazil: Una Voce Natal

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

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Bolivia: Una Voce Bolivia

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

Email: formaextraordinariasc@gmail.com

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- Latin Mass Society of Canada
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Chile: Magnificat Chile

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

Facebook: www.facebook.com/MagnificatUnaVoceChile/

Twitter: @UnaVoceChile

- Una Voce Casablanca
Website: <http://santabarbaradelareina.blogspot.com>

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

Colombia: Una Voce Colombia

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Costa Rica: Una Voce Costa Rica

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Email: presidente@unavocecr.com

Croatia: Društvo za promicanje tradicionalne Mise “Benedictus”

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Dominican Republic: Asociación Litúrgica Regina Pacis – Una Voce República Dominicana

England and Wales: The Latin Mass Society

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Ireland: St Conleth's Catholic Heritage Association

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

- Una Voce Ireland
- Latin Mass Society of Ireland
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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

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

Puerto Rico: Una Voce Puerto Rico

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

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Website: www.unavoce.ru

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

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

United States of America: Una Voce America

Website: <http://unavoce.org>

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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.