

Summer 2025 – Edition No. 19



RESORIUS MAGNUS



The voice of the Foederatio Internationalis Una Voce



The 60th Anniversary of Una Voce International

Heading to Walsingham

Pope Francis and the TLM

Carmelite Beer

Extraterrestrials?

Gregorius Magnus: biannual magazine of Una Voce International

The FIUV's magazine 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 Traditional Mass).

Gregorius Magnus magazine aims to be a showcase for the worldwide Traditional Catholic movement: the movement for the restoration to the Church's altars of the Mass in its traditional forms. We draw features and news from our supporters all over the world, including the magazines published by some of our member associations.

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

The Editor wants to hear from you! We want 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

Join us in Rome for the Pilgrimage *Ad Petri Sedem* 2025

Friday, 25th October

5:30 pm: Vespers in the Basilica of San Lorenzo in Lucina (Piazza S. Lorenzo in Lucina, 6)

Saturday, 26th October

9:30 am: Mass in San Giovanni Battista dei Fiorentini (Via Acciaiuoli, 2)

11:00 am: Rosary in front of Santi Celso e Giuliano (Vicolo del Curato, 12)

11:30 am: Departure of Procession to Saint Peter's Basilica

12:30 am: Arrival in the Basilica

1:00 pm: Chanting of the Creed and veneration of the relics of the Apostle Peter

1:30 pm: Benediction of the Blessed Sacrament at the Altar of the Chair of St Peter in the Basilica

Sunday, 27th October

9:00 am: Mass of thanksgiving in San Giovanni Battista dei Fiorentini (Canon Antoine Landais)

11:00 am: Solemn closing Mass of Christ the King

Santissima Trinita dei Pellegrini (Via di San Paolo alla Regola, 36)

4:00 pm: Mass of thanksgiving, Sant'Anna al Laterano (Via Merulana, 17)
celebrated by Bishop Marco Agostini



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

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

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President's Message

by Joseph Shaw

At the time of writing, Pope Francis is in the Agostino Gemelli University Policlinic – the Gemelli Hospital in Rome. Readers will have had further updates, but right now the news is of recovery. There is talk of him returning to his usual residence in the Vatican, and even resuming official events, such as a meeting with Britain's King Charles III. Nevertheless, we have had a powerful reminder of Pope Francis' mortality, his fragile health, and his advanced age: he is now 88.


The Foederatio Internationalis Una Voce this year celebrates its 60th anniversary. Since 1965, we have seen five popes: Paul VI, John Paul I, John Paul II, Benedict XVI, and Francis. Our association will no doubt see many more. Each has gifts for the Church, though they cannot hope for an equal share of influence: John Paul I's extraordinarily short reign can hardly compare with John Paul II's unusually long one. What none of them can do is stop history in its tracks: none can bind his successors. This goes for legislation and ideas alike, but ideas are potentially more powerful than legislation – as Pope Francis likes to say, 'time is greater than space': things that can grow organically are more powerful than control of a legal or institutional space. A pope who wishes to make a real difference must do so by inspiring and persuading, planting ideas in new generations long after attempts to bully and forbid have been set aside.

The Federation and our member associations do not have the option of using legislation to accomplish our ends. We can hope to influence others only by our words and, of even greater importance, our actions. These are indeed powerful. Every celebration of the ancient Mass that our activists facilitate, every pilgrimage, every act of devotion, is a source of innumerable blessings. We know this: we have seen

the conversions of life, the formation of families, the vocations to the priesthood and the religious life that the ancient liturgy has nurtured. As one of the founders of our movement, Cristina Campo, remarked, surely speaking of herself and the long hours she spent in Rome's great monastic church of San Anselmo, balanced between her former life without the Faith and a new one: 'There are those who have been converted by seeing two monks bowing deeply together, first to the altar, then to each other, then retreating into the depths of the choir stalls'.

How abundant, and how beautiful, are the means of grace that God has provided for us in the ancient liturgy of the Church! And how fragile this liturgy is, how easily driven out of a parish or a diocese; and what sacrifices it demands of each generation of our

movement, to keep it alive. For this is God's way: to provide His grace freely, and yet to involve human efforts in the delivery of that grace: 'How then shall they call on him, in whom they have not believed? Or how shall they believe him, of whom they have not heard? And how shall they hear, without a preacher? And how shall they preach, unless they be sent?' (Rom 10:14f).

Dear readers, after 60 years of effort, of ours and of our predecessors, it is not for us to complain of a lack of resources, or official disapproval, or exhaustion. It is for us to do what small things we can. As God spoke to St Paul, 'My power is made perfect in weakness': *virtus in infirmitate perficitur* (2 Cor. 12:9). God will not be outdone in generosity. 

Joseph Shaw, President
Feast of St Joseph, 19th March 2025

Become a Friend of the Una Voce Federation

Becoming a Friend is an easy way to support the work of the Federation for the 'former Missal' of the Roman Rite, and to keep yourself informed about its activities.

You can become a Friend by e-mailing your name and country of residence to treasurer@fiuv.org and making an annual donation according to your means: all are welcome. This can be sent by PayPal to the same email address, or using the bank details below.

You will be included on the mailing list for publications and regular bulletins, but your details will not be shared with others.

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'It is vitally important that these new priests and religious, these new young people with ardent hearts, should find—if only in a corner of the rambling mansion of the Church—the treasure of a truly sacred liturgy still glowing softly in the night. And it is our task—since we have been given the grace to appreciate the value of this heritage—to preserve it from spoliation, from becoming buried out of sight, despised and therefore lost forever. It is our duty to keep it alive: by our own loving attachment, by our support for the priests who make it shine in our churches, by our apostolate at all levels of persuasion...'

Dr Eric de Saventhem, founding President of the Una Voce Federation, New York, 1970

Pope Francis: What Has Been His Policy towards the Traditional Mass?

by Joseph Shaw

Pope Francis' reputation will forever be associated with his restriction of the celebration of the Traditional Mass, with his Apostolic Letter *Traditionis Custodes* of 2021. I need not say, 'his reputation among Catholics attached to the ancient Mass', because even if this issue is not uppermost in the minds of most Catholics, *Traditionis Custodes* and its follow-up documents (the *Responsa ad dubia* later in 2021, and the *Rescriptum ex audientia* of 2023) were widely reported and commented upon. Many observers noted the tension between Pope Francis' *laissez faire* image and the restrictions on the Traditional Mass, which came down even to banning mention of it in parish newsletters.

Traditionis Custodes was a papal document, and will be laid to Pope Francis' account by historians. It remains unclear, however, exactly what his attitude towards the Traditional Mass really is, since it is far from being the case that his public actions have been consistently hostile to it.

In Buenos Aires

As Archbishop of Buenos Aires, Cardinal Bergoglio had two brushes with the ancient Mass. One was when, following *Summorum Pontificum* in 2007, he chose a priest, Fr Dotro, to celebrate the Traditional Mass on the fourth Sunday of each month, starting on 16th September 2007, in the crypt of the church of San Miguel. According to an Argentinian blog, *Pagina Catolica*, in 2010, 100 people attended this first celebration. Unfortunately, Fr Dotro insisted on using the reformed calendar and lectionary, and having the lections read by members of the congregation. Predictably, this contemptuous attitude

towards the ancient liturgy led first to protests, and then to the almost complete disappearance of the congregation. It is natural to assume that this was the result that Cardinal Bergoglio wished to bring about.¹

Cardinal Bergoglio's other contact with the traditional scene was in the form of the Society of St Pius X (SSPX). It seems that the Argentinian branch of the SSPX were in difficulties over their legal status in the country, which affected the category of visa non-Argentinian members could apply for, and the activities they were supposed to undertake. These difficulties were resolved in 2015 when the state recognised them as 'Catholic': part of the Catholic Church. This was only possible as a result of the friendly intervention of Cardinal Mario Poli, Bergoglio's successor after his election as Pope Francis in 2013. This must have happened with Pope Francis' knowledge and approval, and was indeed the culmination of a process begun by him when Archbishop of Buenos Aires. A writer for the blog *Rorate Caeli* explained that Cardinal Bergoglio actually contradicted the then-Apostolic Nuncio to Argentina to advance this process, and recognised the SSPX as an 'Association of Diocesan Right'.²

Those commentators who wish to build up a consistent picture of Pope Francis' attitude based on one of these incidents, while ignoring the other, have given themselves an impossible task, because the dual nature of his attitude that these events reveal has been a mark of the whole pontificate. Let us consider some highlights of Pope Francis' negative and positive words and deeds about the Traditional Mass from 2013 to 2025.

Is the Traditional Mass something bad?

One of the first things that happened when Pope Francis was elected is that various traditionally minded pious associations wished to show him goodwill and support by presenting him with a spiritual bouquet: they sent him messages saying that a certain number of rosaries, for example, had been offered for him. As chairman of the Latin Mass Society (England and Wales), I myself put out a call to our supporters so that we could offer him a spiritual bouquet.

This will strike some people as rather old-fashioned, but what sort of a person could fail to be touched by such a gesture? Perhaps Pope Francis was touched: he said, of one such bouquet, that he 'took it with respect', but he also used it to illustrate the 'Pelagian current' of 'some restorationist groups', when talking to a visiting group of Latin American religious, in terms of amused contempt.³

Interestingly, he noted on this occasion that he had encountered such groups in Buenos Aires. Did he mean the SSPX, or the faithful of his diocese who had asked for *Summorum Pontificum* to be implemented, or both?

1. <https://pagina-catolica.blogspot.com/2010/09/el-plan-del-cardenal-primado.html>
2. <https://rorate-caeli.blogspot.com/2015/04/the-society-of-saint-pius-x-recognized.html>
3. <https://rorate-caeli.blogspot.com/2013/06/pope-on-traditional-groups-pelagians.html>

In the early years of his pontificate, Pope Francis kept returning to the language of a Pelagian current of thought in the Church, matched with the opposite error, a Gnostic or Pantheistic current, which was characterised as a kind of extreme progressive theology that failed to take the Incarnation seriously. In this way he presented himself as the sensible and orthodox middle-of-the-road fellow. He made this contrast when discussing the group that had sent him the spiritual bouquet, so his positioning was, sadly, at the expense of those who simply desired to pray for their Holy Father.

Something else Pope Francis developed early on is the idea of the misuse of the Traditional Mass. He remarked in an interview with Fr Antonio Spadaro, SJ, in 2013: 'I think the decision of Pope Benedict [to liberate the Traditional Mass] was prudent and motivated by the desire to help people who have this sensitivity. What is worrying, though, is the risk of the ideologisation of the *Vetus Ordo*, its exploitation'.⁴

A third rhetorical trope, perhaps his best known, is Pope Francis' characterisation of some people, notably priests, as 'rigid'. This seems to reflect the language of Theodor Adorno's theory of the 'authoritarian personality'. In Adorno's view, the authoritarian personality is rule-bound, lacking in creativity and spontaneity, and is reliant on stereotypes; these shortcomings derive, he tells us, from sexual repression. (I wrote a chapter on the notion of the authoritarian personality in my book *The Family, the Liturgy, and the Crisis of Modernity*.) When using this language, it is less clear that Pope Francis intended only Catholics who like the Traditional Mass, but they would at least seem to be among those he has in mind. He has linked 'psychological problems', and even homosexuality, to a liking for traditional clerical attire and lace.

So far in his section I have listed only verbal assaults on traditional Catholics, and it should be noted that Pope Francis has been ready to criticise other people as well. He clearly did not have the humble traditional faithful in mind when he described journalists as suffering from 'coprophagia', curial officials as engaging in the 'terrorism of gossip' or under the influence of

'spiritual Alzheimer's', lambasted careerist prelates as 'airport bishops', or condemned Europe as a sterile 'grandmother'.⁵

However, as we know, the onslaught did not stop with words. In 2021 the notion of the misuse of the ancient Missal for ideological purposes was put to use as a justification for wholesale legal restrictions on its celebration: 'the instrumental use of *Missale Romanum* of 1962 is often characterized by a rejection not only of the liturgical reform, but of the Vatican Council II itself, claiming, with unfounded and unsustainable assertions, that it betrayed the Tradition and the "true Church"'.⁶ This might be seen as the over-ripe fruit of papal soundbites going back to 2013.

Finally, in September 2024, it was announced that a formal 'visitation' of the Priestly Fraternity of St Peter would be carried out. At the time of writing, it is yet to be revealed how hostile this process might be.

Is the Traditional Mass something good?

This is another side of the ledger, however, in terms of Pope Francis' attitude towards the Traditional Mass. One is something he did *not* do, but which is still of the greatest practical significance: that *Traditionis Custodes* came out in 2021, and not any earlier. The legal regime set up by Pope Benedict XVI in September 2007 was allowed to run, not just until the end of his pontificate in early 2013, but for another seven and a half years. It had taken Pope Benedict two years to prepare and promulgate *Summorum Pontificum*, having come into office determined to liberate the Traditional Mass, despite the many obstacles in his way. Clearly, Pope Francis did not come into office with a clear and urgent plan to restrict the Traditional Mass.

There is more. In 2015, which he proclaimed as the Year of Mercy, he granted priests of the SSPX faculties to hear confessions, and made it possible for them to celebrate the Sacrament of Matrimony in association with the local diocese. This resolved the two most pressing questions about SSPX pastoral practice, and made it very difficult to maintain that, as the official language had long asserted, they have no 'legitimate ministry' in the Church.



In 2018, the Pontifical Commission Ecclesia Dei gave permission to certain parishes to celebrate the pre-1955 Holy Week services, as an experiment over three years. This permission was not renewed. A curial official at the time told me that superiors in the Congregation for the Doctrine of the Faith (which by then incorporated the PCED) worried

4. <https://www.americamagazine.org/faith/2013/09/30/big-heart-open-god-interview-pope-francis>

5. <https://popefrancisbookofinsults.blogspot.com/>

6. Letter to Bishops accompanying *Traditionis Custodes*.



that it would cause 'chaos' were it allowed permanently. All the same, it was an experiment that only someone well-disposed towards the Traditional Mass would be interested to make, or indeed to allow.

In 2020, the Congregation for the Doctrine of the Faith issued a decree making provision for Traditional Masses to be celebrated in honour of saints canonised since 1962, and another decree allowing the use of four additional Prefaces. Although one might not particularly want the extra Prefaces, the two decrees made it clear that the 'Extraordinary Form' was a permanent

feature of the liturgical landscape, and would develop in accordance with its own character. It would not do, for example, simply to insert a large number of *Novus Ordo* prefaces, or the *Novus Ordo* orations for newly ordained saints.

On Christmas Eve 2020, the Institute of Christ the King Sovereign Priest was given the use of a small basilica in the city of Rome, Sts Celso and Giuliano, a stone's throw from the Ponte Sant'Angelo, opposite the Castel Sant'Angelo. This meant that the Institute had a permanent and dignified home in Rome, like the Fraternity of St

Peter, which had been given the larger but less central Santissima Trinità dei Pellegrini by Pope Benedict in 2008.

In March 2021, a decree forbade the celebration of private Masses in the Basilica of St Peter's, in an attempt to herd priests wishing to celebrate Mass there into a daily concelebration in one of the larger chapels, St Joseph's. An exception was made, however, for the Traditional Mass, and three slots were kept open for private Traditional Masses in a chapel in the Crypt. Again, one might not like the decree, but it is remarkable that special provision was made for the Traditional Mass.

In the meantime, high-profile Traditional Masses were also being allowed in St Peter's. In 2019, I wrote in *Gregorius Magnus* about the difficulties the FIUV experienced organising Traditional Masses in St Peter's, with gradually larger chapels being made available to us on the occasion of our biennial General Assemblies in 2007, 2009, and 2011. The organisers of the Summorum Pontificum *Ad Petri Sedem* pilgrimage, which started that year, could pursue this matter every year, and started getting Masses in the largest chapel of all: the Chapel of the Throne. These continued, with many distinguished celebrants, until 2022: that is to say, more than a year after *Traditionis Custodes*. Nearly all of these splendid services were during the pontificate of Pope Francis. Even after 2022, this pilgrimage has continued to use the Pantheon for Vespers, and to have a service, if not Mass, in St Peter's.

The politics of the Basilica of St Peter's are perhaps as complex, in microcosm, as the politics of the Holy See as a whole, but it is nevertheless clear that there has been no strong directive coming from Pope Francis that ruled out traditionalist events, even in the very heart of the Vatican.

The negative rhetoric of Pope Francis on the subject of the Traditional Mass served to obscure his positive deeds in relation to it – or at least the positive things he allowed others to do. From 2013 to shortly before *Traditionis Custodes* in 2021, the traditional movement enjoyed a series of concessions from Pope Francis, making the 1962 Missal's place in the life of the Church seem ever more normal and permanent.

Nor has this process entirely come to an end. Pope Francis' 2021 Letter to Bishops accompanying *Traditionis Custodes* includes the odd declaration, 'This [liturgical] unity I intend to re-establish throughout the Church of the Roman Rite'. The natural reading of this is that the Traditional Mass would be completely prohibited, at least in time, but if so it was contradicted in early 2022 with a decree confirming the right of the Fraternity of St Peter to continue to use all the older books.

Indeed, all the Traditional Institutes and Communities had 'particular laws' that gave them a right to use the old books, and this decree made it clear that these particular laws were not affected by *Traditionis Custodes*.

The blow struck against the Traditional Mass by *Traditionis Custodes* was serious, but the document did not live up to its own claims. As Shakespeare's Henry VIII remarked to Cardinal Wolsey, 'Words are no deeds'.

Conclusion

All the same, Pope Francis did sign *Traditionis Custodes*, and it was followed by two further documents, and a Latin version of *Traditionis Custodes* itself, all of which served to tighten the original restrictions further. Since 2021, officials at the Dicastery for Divine Worship have repeatedly sought to limit the number of Traditional Masses being celebrated by diocesan clergy in dioceses around the world.

Is there a way of reading these contrasting acts as consistent, or else as a coherent evolution of Pope Francis' attitude? One idea would be that Pope Francis is more favourable to the SSPX, and then to the Traditional Institutes and Communities, than he is to diocesan (and perhaps regular) clergy who celebrate the Traditional Mass.

It is possible that diocesan priests who celebrate the ancient Mass are perceived as more troublesome to their bishops than priests of the Traditional Institutes, and the activities of the SSPX are the least troublesome of all. This may well be the case if 'trouble' is measured in complaints to bishops by priests and laity who don't like the Traditional Mass.

This is because the more people become liturgically 'radicalised', the less they tend to be involved with the *Novus Ordo*, and the less likely they are to get into arguments with the parish liberals. As radicalisation proceeds, they tend to give up trying to get Gregorian chant into the *Novus Ordo*, for example, despair of having Benediction in their parish, and no longer throw themselves into opposing the destruction of the altar rails: they will be in another place of worship, and for practical purposes disappear from the liberals' lives.

For this reason, a policy focused on minimising annoying complaints concerning the celebration of the Traditional Mass might have the objective of pushing traditional Catholics into enclaves run by the Traditional Institutes, and ultimately into the SSPX, because this minimises the contact between traditional Catholics, and their activities, with the rest of the Church.

There may be something in this interpretation, but not only is this not the official explanation of what has been said and done by Pope Francis, it actually pulls in the opposite direction to much of it. The rhetorical attack on traditionalists, from the 2013 interview with Fr Spadaro to the comments in the 2021 Letter to Bishops, are concerned with a stereotypical 'traditional priest' and 'traditionalist ideology'. While these stereotypes are very unfair, they can more easily be applied to the SSPX, and perhaps to the Institutes, than to diocesan clergy who celebrate the Traditional Mass only once or twice a week. A question that defenders of Pope Francis' policy find difficult to answer is: is the separation of Traditional Catholics from *Novus Ordo* Catholics a good thing, or a bad thing?

Another interpretive approach is to imagine Pope Francis having a consistently inconsistent policy for reasons of curial politics. Before 2021, anti-traditional rhetoric was mixed with pro-traditional legal acts; after 2021, official anti-traditional rules were mitigated by a failure to impose them on the Institutes and the SSPX. These might both be ways of keeping different players, if not happy, then at least still playing.

Again, while Pope Francis has certainly been guided by his own instincts, he is clearly a Pope not focused on the liturgy, and it may be an area of policy that he has allowed to play out in accordance with other considerations: wanting to grant a favour to this person, having a negative view of someone else, wanting to please or undermine one group or another.

What we know is that the damage done by Pope Francis is a fraction of what could have been done by a pope determined, from his first day in office, to destroy the ancient Mass. ⑥



The Little Flower, magazine of Una Voce Nigeria

This is also the magazine of St Therese of the Child Jesus School, established with assistance from UV Nigeria.

The Latin Mass Education Programme in Africa

by Akaedu Ahamefule Edwinmary, Traditional Catholic Member



Akaedu Ahamefule Edwinmary

From the time the early missionaries came to Nigeria, they introduced formal education of the natives as a tool to Christianise them. This was especially effective in South-Eastern Nigeria, inhabited by the Igbos. Catholic education is critical in raising convinced Catholic children, families, and nations. With good traditional Catholic education, one is sure to produce a good and responsible citizen.

When Fr Evaristus Eshiwu, FSSP, brought the Latin Mass Apostolate to Nigeria, he spoke strongly in favour of establishing a Catholic school to educate young Catholics in the faith. He wasted no time in acquiring land for this purpose in Umuhu, Okabia, and the then Superior General, Very Reverend

Father John Berg, FSSP, gave his support and initial funding for the project. Fr Anthony Sumich, FSSP, was put in charge and work commenced in earnest, but the project did not succeed as a result of many factors.

However, Fr Angelo Van der Putten, FSSP, kept the spirit of the project alive by starting it at the parish compound in Umuaka. This collapsed after nearly a year of trial. Later, he made another attempt without success. The arrival of a new group of young traditional Catholics, led by Mr Uchenna Joseph Okezie, resurrected the idea once more.

Why a traditional Catholic school?

One may ask: why establish a new Catholic school when there are already many such schools here and there? An immediate answer will be proffered for the establishment of a traditional Catholic Church in the presence of so many *Novus Ordo* Catholic churches everywhere. We are living in an era when the Catholic faith is dying. There are many Catholics, but most are ignorant of what the Catholic Church is all about. The Western world that knows clearly what the Catholic Church is all about is openly rejecting the Catholic faith, and even some members of the hierarchy of the once-revered Catholic Church appear to be undermining the Faith.

The situation is so bad that ordinary Catholics are confused. This is not fiction, but a real-life situation. For



instance, in a particular Catholic diocese, a Catholic priest giving a spiritual talk to the diocesan Catholic priests blamed St John the Baptist for not being prudent in addressing King Herod concerning his evil ways and adulterous life. In the same diocese, a top-ranking cleric has this to say: 'Before this is what the Catholic Church understood the saying of our Lord Jesus Christ to be, but we understand it better, more deeply'. These are scandalous sayings of those who should lead and show a good example to millions of Catholics in the diocese.

At the universal level of the Church, the scandals are not worth mentioning. Idolatry, sodomy, heresy of an unimaginable degree, and so on – there seems to be no place where Truth is preached or protected.

The various levels of government, world institutions, and even the Catholic Church seem to be united in opposition to Truth. In the face of these wicked conspiracies, there is a strong need for courageous people to stand up and proclaim and teach the truth already

defined by the Holy Roman Catholic Church. This is what the traditional Catholic school known as St Therese of the Child Jesus School, Umuaka, is set to do now, to raise up children who will appreciate the age-old teachings of the Church now being denied and destroyed by so many in the modern Church, in the name of deeper and better understanding.

The developing evil scenario worldwide is a sudden rise in satanic followers. Catholic or Christian Europe, abandoning its Christian heritage and civilization, sees science and technology as its god and religion. That is godlessness. It is the new way of life. In Africa, and especially Nigeria, false but dangerous Christian denominations have sprung up everywhere, spreading false teachings and amassing huge financial wealth. Closely associated with this is the growing numbers of Satan-worshippers among the youth. Many youths, without shame or remorse of conscience, have decided to take up satanic worship as their new religion, departing from the religion of their immediate parents, who were trained or educated by missionaries. This serious concern points to a bleak future for the human race.

How do we reverse this ugly trend?

Ironically, many Church leaders are of the view that all is well in the Church, and may be pointing to government institutions or politicians as being responsible for the ills of society. I see the present crisis in the world, and Nigeria in particular, as complex, arising from family, government, and Church failures. Abandoning traditional Catholic values, liturgy, and education contributes much to societal decay. Europe, and indeed the



Group photo of the sisters who teach in the school

Western world, exert great influence on African people, and after abandoning the Catholic civilization and culture that they gave Africa, they are now exporting an anti-God culture and way of life to Africa. The task of reversing this is not simple in our society.

Therefore, the effort of the promoters of St Therese of the Child Jesus School, Umuaka, is focused on bringing people back to God, and needs to be appreciated and supported by all of us of traditional Catholic faith. With it, we can have some hope of salvation for the youth who are presently confused. Many *Novus Ordo* Catholics are weak and confused; many of their clergy not properly formed in Catholic theology, liturgy, and discipline. For this reason, they cannot be good partners in bringing back a Catholic culture and way of life. One cannot give what one does not have. Therefore, the way forward is to embrace the traditional Catholic faith whole and

entire, because the only tangible project before any person is the salvation of one's soul. To ignore this is self-hatred, and suicidal.

St Therese of the Child Jesus School is therefore aimed at helping each person discover this all-important project and live it with the greatest degree of seriousness. There is no life in science and technology unless God is brought into it. The Holy Roman Catholic Church has defined every aspect of human life. Discover the truth in the age-old teachings of the Pope and Church, and you will enjoy a beautiful Catholic faith. Many in the Church today want to contradict the already defined truth in the name of making new definitions or teachings to justify their errors. No one can be in error and still be correct, no matter how hard you may try. There is an objective truth about life that one must adhere to in order to be saved. There is only one religion that can guarantee the salvation of one's soul, namely, the Holy Roman Catholic Church in her traditional teachings. ⑥



Group photo of the school pupils and staff


To support the St Therese of the Child Jesus School, you can donate as follows:

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President of Una Voce France



Be that as it may, let us pray that the Holy Spirit will enlighten our Pope. *Veni, Sancte Spiritus ... veni, lumen cordium ... riga quod est aridum, rege quod est devium*: 'Come, Holy Spirit, light of hearts, water what is parched, straighten out what deviates'. 

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The
Latin Mass Society
FOR THE TRADITIONAL ROMAN RITE



Address by Patrick Banken, President, to Mark the 60th Anniversary of Una Voce France

Ladies and gentlemen, dear friends – and I am pleased to add: dear children – we have not been able to choose the exact anniversary date of the foundation of our dear association Una Voce France, but you should know that in less than fifteen days, sixty years ago, on 19th December 1964, a hundred faithful gathered in the crypt of the church of Saint-Charles-de-Monceau, rue Legendre, half an hour by metro from where we are.

As early as 1964, even before the end of the Second Vatican Council, they wanted to address a solemn and vehement protest against the aberrant and appalling deviations of the Roman Catholic liturgy, which were already beginning to impose themselves in France, and particularly during Sunday Mass.

We are here, dear friends, to pay tribute to our predecessors, to admire their courage and tenacity.

They prophetically detected that the church was less and less the privileged place of liturgical prayer, but had become a place of human contacts, gradually erasing the value of the Holy Sacrifice in itself.

The pitfalls, the obstacles, the disdainful refusals that our predecessors suffered in 1964 have not ceased ... far from it!

Sixty years ago, Una Voce France was born out of the need to maintain the Latin liturgy and Gregorian chant. Today, it is appropriate to rediscover these things after so many years of stubborn destruction. This is our goal, our apostolate, at our humble level.

The extraordinary success of the pilgrimages where the Tridentine Mass is celebrated confirms to us that this spiritual and liturgical treasure is attracting more and more people, especially those young people who have never heard a single Latin prayer, a single note of Gregorian chant.

I recently opened by chance a book by the eminent philosopher and academician Jean Guitton, one of the few laymen invited by Pope John XXIII to attend the Second Vatican Council. This book is titled *Silence sur l'essentiel*, and

its first edition dates from the beginning of 1986. The author vigorously deplores the ostracism in which the Old Rite is kept and sees three disadvantages in it. Listen carefully; you will see how cruelly topical these three points remain: (1) the scandal of the people who believe that religion has changed; (2) the injustice of 'double standards': 'incomprehension for continuity, indulgence for change'; and finally (3) the astonishment of Catholics at the harshness of the reformers' behaviour.

We are still making this observation four decades later!

Why, asks Guitton, is it not possible to allow the two rites, to preserve this Mass, which he calls 'the Mass of so many spiritual people and so many saints ... the Mass of so many of my dead'?

This is what we will continue to demand, in season and out of season, as a guarantee that the dignity, beauty, and orthodoxy of divine worship will be preserved.

We will continue to fight against all deviations that distort the Sacred Liturgy and lead to disorder, anarchy, and confusion, which are the causes of the disarray and abandonment of many faithful.

We will pray more than ever that, for the sake of appeasement and Catholic unity, the traditional Roman liturgy will be maintained alongside the new rite.

We strive to obtain the use of Latin and Gregorian chant wherever possible, both with the *Novus Ordo Missae* and with the Old Ordo. It ranges from a few Latin and Gregorian chants during a Mass celebrated in French, to an entirely Latin Mass according to the New Ordo, which is rare, it must be said. But, thanks to these actions, the faithful of our parishes are not totally deprived of the sacred heritage that has been handed down to us. Having said this, it is certain that we prefer the use of the liturgical books of 1962, to use the official expression, because this liturgy gives us complete satisfaction and Latin and Gregorian chant are an integral part of it. I am only continuing here, my friends, filially what all my predecessors have formulated, without exception! We


will continue to rejoice to see a particular parish reintroduce a *Kyrie* or a few chants in Latin, even if it is a simple *Salve Regina*, as we sometimes see.

Young people, young priests, discover the liturgical riches bequeathed by tradition. Gregorian chant, which is in vogue, proves that it is still relevant, despite all that has been said and written. The countless testimonies of thanks and encouragement that we collect following each of the 'Gregorian chant, chanted prayer' programs that our association produces constitute a striking demonstration that we must continue the fight. (To hear this, register on the home page of our site, unavoce.fr.)

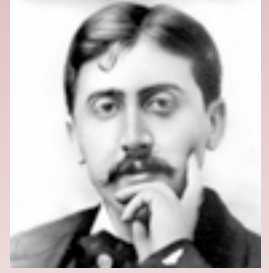
You know our magazine, well illustrated, in colour, which appears every two months. If not, hurry up and ask for a few copies. This publication is the same age as our association. It is a mine of information that we have now digitized, and an attractive way to maintain one's Christian culture. It is also considered to be the only one in the French-speaking world, and probably beyond. But it is the €45 subscription and the €15 membership to the association that constitute a valuable help, although incomplete. If you can, give more and ask us for a tax receipt.

Order books and CDs on our online store at unavoce.fr even if it may cost you a few euros more compared to the merchant sites with which we cannot compete. Forgive us for these material considerations! This is the price of our freedom.

I will now take this opportunity to warmly thank the dedication of all our dear volunteers: Iliane, Catherine, Hyrene, Charles, Hélène, Yvonne, Benoît, Christian, Jean-Paul, Philippe ... And finally, our dear Jacques Dhaussy, here today, as he was in this Parisian crypt sixty years ago!

Do not hesitate to join this friendly team to help us continue to reconquer the ground lost at the end of the twentieth century. Please, let us not be wounded, worried, frustrated Catholics ... but let us, on the contrary, keep confidence and hope, the conquering, ardent, and proud faith! *Sursum corda!* 

Pope Francis and Christian Humanism: Letter on the Role of Literature in Formation



Marcel Proust

This is a strange text. It was hastily released on 17th July 2024 by the Vatican, in Italian, and translated into seven other living languages. It begins with these words: 'I had originally chosen to give this Letter a title referring to priestly formation' (hints of its origin are still discernible), but in the end, Francis tells us, it is 'for all Christians', and it deals with the reading, 'in their journey of personal maturation', of 'novels and poems' (and plays?).

The *Letter* begins by evoking a common experience: a 'good book' provides diversion and comfort ('the oasis') in difficult situations. Then the Pope contrasts the book with 'screens' and their *fake news* (§3). He denounces the contempt for literature in certain seminaries by quoting Latourelle's theological dictionary (1990), and also himself, writing in *La Civiltà Cattolica* in 2014. He recounts another personal experience, as a professor of literature, a little strangely, since he says he opposes compulsory reading (§7). Indeed, he had his students read *Le Cid* (apparently the Spanish work, and not Corneille's play) 'at home' (so it was obligatory to read anyway ...), to talk to them about contemporary literature in class, as they asked him to do (in 1964-65). 'Everyone finds their way in literature', he adds, 'for example, I like tragic artists' (this time, it seems, it is a question of plays).

From §8 to §22, Pope Francis recommends a variety of readings in order to 'enter into dialogue with the culture of his time' and with that of all people, believers or not. Basil of Caesarea already recommended it, and St Paul set the example at Athens (Acts 17). The Pope would like to quote, on this subject, a book by the Italian Jesuit Antonio Spadaro (*Svolta di respiro*, 2010). This part ends with a word from T.S. Eliot (the modern religious crisis is that of 'an emotional incapacity'), and another from Francis himself 'on the plane back from Japan': 'I think the West lacks a little poetry'. In passing, Borges, C.S. Lewis, and Proust have also been cited (*Swann's Way* [1914] on novels that 'liberate').

From §23 to §29 (with the subtitle 'A training in discernment'), the pope addresses himself only to priests: literature

will cure their 'muteness', according to Karl Rahner, and true poetry 'participates analogously in the word of God' ('sharper than any sword', *Heb* 4:12-13). This is followed by a development for specialists on 'Ignatian discernment' and the reader as a 'player on the field', an image borrowed from Fr Spadaro, quoted above.

Then we return to Proust in §30 (*Time Regained* [1954]), on literature as a 'telescope': 'It serves to experience life', writes the Pope. He explains in §31 and §32 that it is necessary 'to counterbalance the acceleration and simplification of daily life'. §33 introduces the image of digestion to explain the role of literature, *ruminatio*, as Guillaume de Saint-Thierry wrote in the eleventh century; it serves to 'interpret life' by distinguishing the essential from the accessory. Was it really necessary to add the names of Jesuit Fathers Surin and Michel de Certeau? And why suddenly this pedantry about the 'form of discourse'? Is the pope handing over to another editor? Suddenly there are five-line sentences, and the words *diachrony*, *synchrony*, *objectification*, *analytical*, *normative*, *expressive*, *interpretative* ...

In §36, a return to simplicity: 'We see reality through the eyes of others' thanks to literature. In §37 to §42, there is a refutation of a statement by Jean Cocteau (probably after his conversion in 1925, in a letter to Maritain): 'Literature is impossible. We must get out of it. No use trying to get out through literature; only love and faith enable us to go out of ourselves'. The Pope replies: 'Here, I would say that, for us as Christians, nothing that is human is indifferent to us' – a nod (without saying so) to Terence's line *Homo sum, humani nil a me alienum puto* ('I am a man, I consider that nothing that is human is foreign to me').

He asserts that literature does not neutralize moral judgment, but on the contrary it enlightens it: 'Literature is not relativistic; it does not strip us of values. The symbolic representation of good and evil, of truth and falsehood, as realities that in literature take the form of individuals and collective historical events, does not dispense from moral judgment but prevents us from blind or superficial condemnation.

As Jesus tells us, "Why do you see the speck in your neighbour's eye, but do not notice the log in your own eye?" (*Mt* 7:3). Literature 'educates the gaze', it does not simplify. Judgment 'is certainly necessary', but 'must never issue in a death sentence, eliminating persons or suppressing our humanity for the sake of a soulless absolutizing of the law'. The reader renounces cognitive and critical domination over experience, since literature produces 'an impetus towards greater listening', 'a readiness to partake in the extraordinary richness of a history which is due to the presence of the Spirit, but is also given as a grace, an unpredictable and incomprehensible event that does not depend on human activity, but redefines our humanity in terms of hope for salvation'.

§43 begins: 'The spiritual power of literature brings us back to the primordial task entrusted by God to our human family: the task of "naming" other beings and things (cf. *Gen* 2:19-20)'. This is also the task of the priest, adds the final paragraph, §44, and thus he has an affinity with the poet that 'shines forth in the mysterious and indissoluble sacramental union between the divine Word and our human words, giving rise to a ministry that becomes a service born of listening and compassion, a charism that becomes responsibility, a vision of the true and the good that discloses itself as beauty'. And the Pope concludes with the words of the poet Paul Celan (1920-70): *Wer wirklich sehen lernt, nähert sich dem Unsichtbaren*: 'Those who truly learn to see, draw close to what is unseen'.

Some have criticized this Letter for being too 'self-referential' (to use an adjective that appears in the text). It does not quote an encyclical, it cites only one Council, Vatican II (*Gaudium et Spes*, 22, 1), but nevertheless a formula of Paul VI ('We need you, the artists ...') and another by John Paul II ('Literature is a way of access ...'). It does not mention pagan Latin literature, which was preserved in the monasteries of the Middle Ages, and which was for a long time one of the bases of teaching in Catholic colleges (*nil novi sub sole*: 'there is nothing new under the sun', *Ecc* 1:9). ⑥



News from *Una Voce*, the magazine of Una Voce France

Canonizations and beatification

The sixteen Carmelites of Compiègne, beheaded in the midst of the Terror on 17th July 1794 in Paris' Place du Trône, now Place de la Nation, have been canonized. In October 2024, Pope Francis signed the document recognizing their equipollent, that is, 'equivalent', holiness. These Carmelites had been beatified in 1906 by Saint Pius X. Their martyrdom marked the end of the executions of this revolutionary period. They now rest in a mass grave in the Picpus cemetery, not far from the place of their execution.

The Carmel of Compiègne is no longer in this town in the Oise. The buildings on rue Saint-Lazare have been replaced by housing, but the chapel has been preserved. The Carmel has been transferred to new buildings about ten kilometres away, in the village of Jonquières.

In the crypt of the nuns' chapel, in a large room and in a smaller one, are the mementos – clothes, rosaries, and objects that belonged to the martyrs – as well as some period paintings that have been gathered. This chapel and crypt are open every day from 8 a.m. to 6 p.m.

It was in the 1960s that the Carmel of Compiègne became famous again when a work by a German

woman of letters [Gertrud von le Fort, later a signatory of an appeal to save the ancient liturgy] was translated: 'The Last on the Scaffold'. At this time, Bernanos was writing his play *Dialogues des Carmélites*. A film was also made under the same title by Rev Fr Bruckberger and Bernanos. Shortly afterwards, Francis Poulenc's opera *Dialogues des Carmélites*, premiered at La Scala in Milan. Without a doubt, it was the most beautiful operatic creation of the twentieth century.

Persecution and damage

In Rouen, in the Saint-Sever church, a man was arrested on 2nd December 2024. He had broken into the tabernacle, which fortunately was empty, and damaged a crucifix. To those who apprehended him, he said that the church was the home of "Sheitan" (Satan in Arabic).

Anti-Christian violence has set a record for France. A report by the Observatory on Intolerance and Discrimination, published on 15th November 2024, indicates that 41% of the acts of anti-Christian hatred and violence recorded in Europe were perpetrated in France. Of the 2,444 acts recorded by this study, nearly 1,000 occurred in our country. These are acts of degradation, desecration, or insults.

The relics of the high altar of Notre-Dame de Paris

During the consecration of the new high altar of Notre-Dame, on 8th December 2024, Mgr Laurent Ulrich, Archbishop of Paris, placed in the place reserved for this purpose the relics of five recently canonized saints. They are:

- **Mother Eugenie of Jesus** (d. 1898), foundress of the Congregation of the Sisters of the Assumption, canonized by Benedict XVI
- **St Catherine Labouré** (d. 1876), a Daughter of Charity of St Vincent de Paul who received apparitions of the Virgin in Rue du Bac (chapel of the Miraculous Medal)
- **Sister Madeleine-Sophie Barat** (d. 1865), foundress of the Congregation of the Sisters of the Sacred Heart of Jesus, canonized by Pius XI in 1925
- **Vladimir Ghika**, Romanian Orthodox diplomat from a princely family who converted to Catholicism and was ordained a priest in 1923. He stayed in Romania throughout the Second World War and Communist takeover; he was arrested, tortured, and died in prison in 1954.
- **St Charles de Foucauld** (d. 1916), the last Frenchman to be canonized.

Dominus Vobiscum is the magazine of Pro Missa Tridentina Germany.

Here we publish an abridged version of the Address to the PMT Annual General Meeting given by Fr Bernward Deneke, FSSP.

Tuned to Truth: Faith, Life, Liturgy'

by Fr Bernward Deneke, FSSP

Decades ago, a priestly confrere told me the following incident: Among the attendees of his Masses, he noticed a young man of student age who attended the service but never received Holy Communion. He did not seek contact with the other believers, but quickly withdrew.

One day he intercepted him, but the young man reacted very coolly. A few days later, a letter arrived in which he explained himself. 'I am a Catholic, but not a Christian', he declared. In Jesus of Nazareth, the Messiah and Son of God, he did not believe. Rather, his interest is directed solely at the old form of the Mass, which gave him an experience of the sacred. He saw it as a medium through which the spirit of the Occident can immerse itself in the primordial grounds of numinous human experience, from which the various cultic traditions arise and in which they, the exoteric figures of the various religions, coincide esoterically ...

Very few Catholics who show a commitment *pro Missa Tridentina* are likely to have such an inclination. Almost universally, our group of people shows a pronounced attachment to the Church's teaching and defends it against the widespread denials, reinterpretations, and concealments. And yet there is the

danger of neglecting the question of truth and, as a consequence, the drifting apart of the various areas of Catholic life remains a danger, when the Gospel and doctrine take a back seat to aesthetic experience.

1. Lost middle

It is good (or bad) manners in conservative circles to criticize two things. One is the religious-ideological confusion that dominates society and has also found its way into the Church. The other is an egalitarianism that speaks loudly of diversity but that ultimately does not tolerate any deviation from a strictly prescribed opinion.

These phenomena seem to be in contrast to each other, but they have a common root – or share a lack of root. The ideology of chaos as well as totalitarian striving for unity originate from a common mother, namely, deconstruction, pursued by philosophers, psychologists, sociologists, and also theologians. This eliminates objective order in the realm of the mind, replacing it with a yawning, empty abyss that absorbs the nearest filling material, as it were.

Biblically speaking, 'principalities and powers' dominate things that

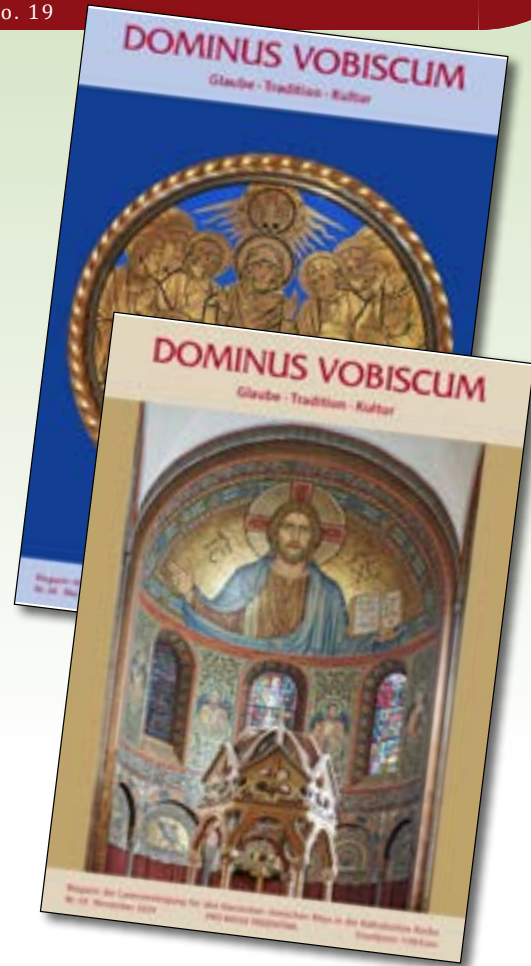
have become aimless. Or, to put it in a much-quoted phrase by Ernst Jünger from 1943, 'The abandoned altars are inhabited by demons'. The work of the demons, however, is the pseudo-emancipation of man in order to lead him into servitude, from pluralism to total uniformity.

The poet, Protestant pastor, and liturgical scholar Christian Lehnert describes the situation as follows: 'Today Christianity is moved by astonishing centrifugal forces. Everywhere groups and circles ... whether they are interested in the Latin rite or in the priestly ordination of women, make even monolithic Roman Catholicism tremble'.¹ He continues quite hopefully, concluding that Christianity is in a state of ferment. It is not a foregone conclusion how it will or should develop.

2. The triad

The only thing that is certain for him is that Christianity will emerge more clearly from the seething process and reveal itself as what it is at its core. What will be revealed? He responds: 'All His beauty and love'. What, though, of His truth?

1. *Der Gott in einer Nuß* (2017).



Goethe speaks of the 'true, good, beautiful'; the inscription on the *Alte Oper* in Frankfurt has the 'true, beautiful, good'. In either case truth occupies the first place.

No matter how much love and beauty may be invoked and celebrated, without a religious connection to the truth, they fall into more or less accidental products that emerge from artistic talent or moral mood, but which remain without inner necessity, without a clear direction or purpose. Only the truth offers a guarantee of what is truly good and truly beautiful.

3. The basis of the Christian confession

It is now time to examine the matter of truth within the sphere of the Christian religion. Let us ask why a serious Catholic professes and practises this faith, of all faiths?

One answer might be, 'The Catholic Church is simply beautiful, it corresponds to my personal taste', or in a more objective form: 'The Catholic world of faith, life, and worship does justice to the highest aesthetic standards, which are not found in any other Christian denomination or other religion'.

There are quite serious people who find their way to the Catholic faith on the *via aesthetica*. The fascination that emanates from our liturgy in particular is described with strong autobiographical colouration by Oscar Wilde in his novel *The Picture of Dorian Gray*: 'It was rumoured of him once that he was about to join the Roman Catholic communion, and certainly the Roman ritual had always a great attraction for him ... He loved to kneel down on the cold marble pavement and watch the priest, in his stiff flowered dalmatic, slowly and with white hands moving aside the veil of the tabernacle, or raising aloft the jewelled, lantern-shaped monstrance with that pallid wafer that at times, one would fain think, is indeed the *panis caelestis*'. Ten years separated the composition of this passage from the scandal-ridden author's last-minute conversion, when, on 28th November 1900, Fr Cuthbert Dunn received Wilde into the Church in Paris. Wilde died on 30th November.

Is an aesthetic experience, no matter how great, sufficient to justify the most important, all-important choice in life? Wilde himself would certainly have



denied this at the hour of his conversion, which was carried out without liturgical splendour in the misery of the sickbed. And those who have become at home in the Church and have matured as Christians will also hardly give beauty as the ultimate reason for their Catholicism.

Another answer comes from the moral realm. It is said, for example: 'No other worldview has such a high and coherent ethics; no other religion or Christian association opposes the trend of relativising, undermining and undermining morality in a comparable way'. The argument is valid in itself, but currently not entirely unproblematic. In the present hour, clouds of ambiguity have settled over this monument of unambiguity, even through statements from high places.

What is important in our context is that anyone who gives the Church's goodness as the reason for his decision for the Catholic religion has not yet given the ultimate reason. The good presupposes the true. A world view can be really good only if it is *real*, i.e., if it corresponds to reality: if it is true.



Therefore, the answer of our serious Catholic to the question of why he accepts the Faith, exactly this faith and not any other, and accepts it with all the consequences for his life, is: I am Catholic because I am convinced of the truth of the Christian religion. 'Truth of the Christian religion' means nothing other than that this religion is objectively true. The contents of the Faith are facts even if no one would acknowledge them. The events, doctrines, and institutions faithfully accepted in Catholic Christianity really go back to the one and only God and are valid before Him.

It is not goodness or beauty that forms the keynote of the Catholic triad, but truth. Truth carries the good as well as the beautiful, lets it be truly good and truly beautiful.

4. What is truth?

With such emphasis on truth, however, the question that Pontius Pilate raised at the trial of Jesus may now come to mind. The Lord had given the self-testimony: 'Yes, I am a king. For this purpose I have come into the world, to bear witness to the truth. Everyone who is of the truth listens to my voice' (Jn 18:37). The prefect reacted to this with an attitude in which, according to Carl Schmitt's apt characterisation, there was no genuine search for truth, but rather a tired skepticism and agnosticism, or the superiority of the ideologically neutral statesman. But this should not prevent us from asking the Pilate question with a genuine desire for knowledge: What is truth? In a formulation that has become classical, St Thomas Aquinas explains truth as an *adaequatio intellectus et rei*, as 'the assimilation of the intellect and a thing' (S.Th. I 21,2). If I think something is x, and if it is actually true that it is x, then my judgment is true. My thought here is measured against reality. If there is agreement between the two, then there is truth.

Again, importantly, whatever is created has truth insofar as it agrees with the original, archetypal divine idea. The truth of a tree, for example, lies in the fact that it is as God conceived it. The same applies to man, but with the difference that truth is not only given to him in the sense of an objective gift, but that it has at

the same time been entrusted to him as an objective task of life. We are to become what we have always been in the creative thoughts of God; in the words of Friedrich Rückert: 'In front of everyone stands a picture of what he is to become: / As long as he is not, his peace is not full'.

It should be mentioned in passing that this view is diametrically opposed to the existentialism of Jean-Paul Sartre and his followers, according to which man has neither a predetermined nature nor a divine mission, but rather must design himself, and realise this design himself.

A rite of the Mass in which the sacrifice of Jesus Christ and his Eucharistic presence are validly expressed, and which leads the faithful to authentic worship and fruitful participation in the mysteries, is undoubtedly in harmony with God's thoughts, and thus a sure guide to the truth of the *mysterium fidei*.

This also implies the primacy of the true. *Nihil volitum, nisi praecognitum*: 'Nothing is willed that has not been previously known'. Beauty, however, also presupposes truth.

5. Separation of the True from the good

Where the altars are no longer inhabited by the truth, where Christian cultic acts are no longer animated by it, there is the threat of error and lies. The renunciation of truth has a corrosive effect. The symbolic, i.e., what is put together, falls apart, degenerates into the diabolical.

Although in faith-believing circles the truth is usually cherished, its moral implications (the good) are taken seriously and the aesthetic side (the beautiful) is by no means considered incidental; it can also happen here that a dissolution of the various areas occurs. Thus, among conservative Christians, morality, deprived of its foundation in the truth of faith, sometimes degenerates into dull or even poisonous moralism. The opposite danger consists in the independent detachment of truth from the good and beautiful. It is not uncommon for faith to be present, but not strong enough to have concrete effects in shaping one's life.

6. *Veritatis splendor*

Among the faithful who prefer the traditional liturgy, one often hears that aestheticism, i.e., the independence of that area that is described with characteristics such as 'beautiful', 'sublime', 'splendid', is a specific danger. What is to be said about the accusation of aestheticism?

First of all, it must be noted that an aesthetic vision of the liturgy is quite appropriate. Their form, their structure of order, the atmosphere of their sacrality, the transparency of their rites and symbols in terms of their spiritual content, their sublimity – all this is, of course, the object of aesthetic consideration. As St Thomas Aquinas says, beauty is that which delights us in contemplation, because it possesses a perfection (*perfectio*), a proportion and inner coherence (*proportio, consonantia*), as well as a certain splendour (*claritas*) (S.Th. I 39:8).

This must be distinguished from aestheticism, in the which the liturgy is reduced to the aesthetic sphere. To look at it in this way is forbidden by the liturgy itself. Its statements about the necessity of the true faith and about the required upright life are far too explicit for anyone who is sincerely concerned with it to stop at its perceptible form. One of the essential components of Sunday and festive Masses is the *Credo*; again, the orations often pray for the *fidei firmitas*, the 'firmness of faith' (cf. the Oration of Trinity Sunday).

Accordingly, the liturgy has the Faith as its prerequisite and also as its goal. It is, in a word, Klaus Gamber's 'celebrated dogma'. As such, it emerges from the *mysterium fidei* and leads into it. The beauty of the liturgy is based on its truth.

7. Conclusion

Truth is the keynote of Catholic faith, life, and worship. The truth reveals itself to us in the Christian mysteries of the triune God, of creation, incarnation, and redemption, of the Church, of sanctification and completion. The truth radiates into Christian activity, into the simple and heroic works of love, into the hearts of individuals as well as into human communities. The truth makes itself perceptible in the acts of worship, in personal and especially in liturgical prayers in their dignity, in their conciseness and fullness, in their

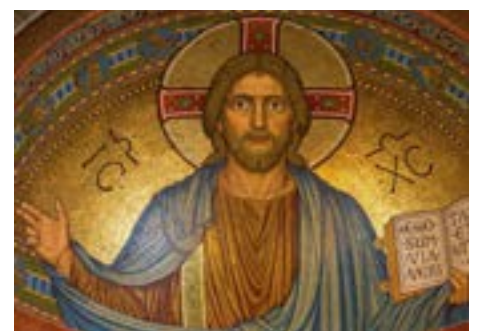
humility and solemnity, in their inner fullness and their outer splendour.

Without truth, morality becomes a moralistic system or a matter of mere feeling; the cult becomes hollow, and all too often a stage for human self-expression. Through, with, and in truth, on the other hand, the various areas find their place in the overall order. That is why it is vital for Christianity to rediscover the keynote of the triad and to emphasize it today.

This is evident in the following encounter with the traditional liturgy of the Mass, with which I shall conclude these remarks. I once met a student who had found his way to faith in an amazing way. His professor quoted a poem, the *Adoro te*. He asked for the text and guarded it like a treasure, and began a search for what the *Adoro te* expressed. However, he was unable to find it during his visits to various churches.

Then one day he got into a church service that was very different from the ones he had experienced before. It was held in Latin and was permeated by silence, reverence, and worship. When the priest lifted up the consecrated host in this Holy Mass according to the Traditional rite, the words forced themselves on the student: *Adoro te devote, latens Deitas, quae sub his figuris vere latitas*: 'I devoutly adore you, O hidden God, truly hidden beneath these appearances.'

He had arrived at where beauty testifies to the truth, where love proclaims it. Here he did not experience a mere numinous atmosphere, but he recognized HIM who is Himself the truth. And so he was able to take up the triad with which Holy Mass closes, the triad of the beauty of glory, the goodness of grace, and the keynote of truth: 'We saw his glory, the glory as it were of the only begotten of the Father, full of grace and truth': *plenum gratiae et veritatis* (Jn 1:14). ⑥



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

In this edition of *Gregorius Magnus* we reprint two articles from *Mass of Ages*.

Tripel Karmeliet

by Sebastian Morello

For reasons with which I won't bore you, over the past few years I've spent quite a lot of time in Belgium. Established as a modern monarchical state not two centuries ago, then comprising almost a solely Catholic population, it's now the centre of aggressive, secular progressivism on the Old Continent. Nonetheless, symbols of the country's historically Catholic identity can be seen everywhere.

Especially bound up with its Catholic history is Belgium's beer culture, with many of its most treasured beers being brewed by monasteries—especially Trappist abbeys—to this day. But one of my favourites, and one which accompanied some of our festivities over Christmastide recently, is not exactly an abbey beer. Tripel Karmeliet has all the aesthetics and tastes of an old lowland monastic ale, but in fact its story is rather new.

In 1791, 39 years before the Kingdom of Belgium came into existence, the Flemish brewer Jean-Baptiste Bosteels founded the Bosteels Brewery—which continues to be run today under his descendants' management. This brewery makes one of my favourite beers, Kwak, known for its special 'coachman's glass'. (The Kwak glass is so highly prized that when a friend of mine ordered a Kwak in a pub, he had to give the barman his boot until he'd finished his beer and returned the glass.)

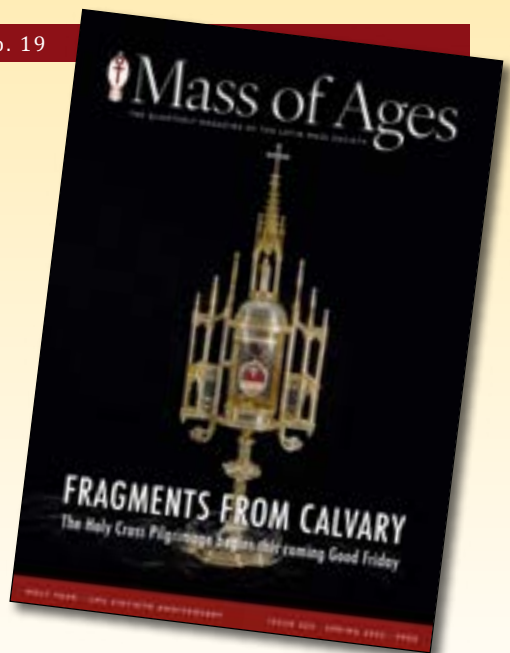
In 1993, Antoine Bosteels, who hadn't long joined the business, came up with an idea for a 'tripel', which is the traditional lowland word for any strong pale ale—the origin of the term, no one knows. A few years later, he discovered a beer recipe dating from 1679 which was once used to brew beer by the Carmelites in

Dendermonde. The beer that the friars had made from this recipe was almost identical to the 3-grain oat, barley, and wheat ale that he had been developing for his tripel. Hence, in honour of the beer's heritage—of which he had hitherto known nothing—he called it Tripel Karmeliet. Since its launch, Tripel Karmeliet has won numerous gold medal awards; last year it was awarded yet another gold medal at the World Beer Awards.

It inspires inner recollection to think of the mystical theology for which the Carmelite Order is famous being incarnated and poured into the chalice as that gold elixir bubbles and froths into a thick white head of foam. Some commentators have characterised the Carmelite way of 'nada' as too Dionysian, in the Areopagite sense of the *via negativa* rather than the Nietzschean sense of the Hellenic wine god (remember, it's beer we're talking about in this issue). Hence, Carmelite spirituality has been questioned as possibly too disconnected from the embodied experience of truly incarnational, Christian spirituality. But this characterisation may be mistaken.

As the great English Benedictine Abbess of Stanbrook Abbey, Dame Anselma Brennell (1891–1967), noted in her book entitled *Medieval Mystical Tradition and Saint John of the Cross*, the Carmelite Order's second father—for the Order's members have traditionally claimed that their first father was Elijah the Prophet(!)—had a love for God's presence in creation that rivalled even that of St Francis:

"St John of the Cross, poet and nature lover, who used to take his novices out to the lonely countryside and then bid them disperse and pray; who sings of the hills,



the forest, the meadow-land spangled with blossoms, the wooded valleys and the streams ... but although such admiration can lead to intense prayer this can only be provided the subject does not rest in the natural beauty, but rises forthwith from nature to the Creator."

The goodness and the beauty of creation, then, should raise our minds and, more importantly, our hearts to the Creator, of whom creation is an emanation. God speaks to us through the glorious cosmos which He has made, and into which He has personally entered.

Perhaps that's why monks and friars make wine and beer. Yes, such products support the upkeep of their monasteries and friaries, but a fine fermented drink also has catechetical and devotional properties. A glass of artisanal booze discloses the goodness of the Creator, and the interior restfulness that arises from pouring it into oneself is illustrative of the grace that comes from without to transform from within.

Tripel Karmeliet, with its beautifully sparkling colour of rich gold, is a small but precious intimation of that Living Flame of Love, the experience of which was so transformative that John of the Cross was unable to finish his description of it for fear he might make it seem less than it was.

The beer should be served cold, and yet its high alcohol volume is warming. (Its alcohol content is, oddly enough, the same as that of Belgium's Mass-attending population: 8.4%). Amid the silky texture that comes from the purity of its ingredients, hints of vanilla, citrus, honey, marmalade, and spiced oranges rush to the fore as one swigs. It is the perfect accompaniment to spiritual reading and late-night meditation. ⑥

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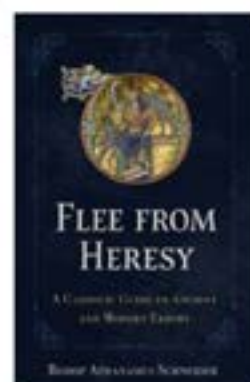
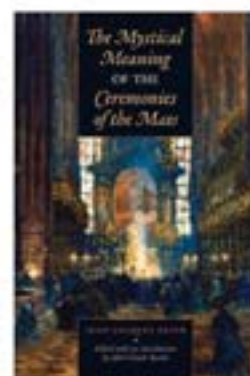
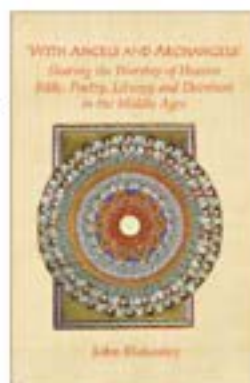
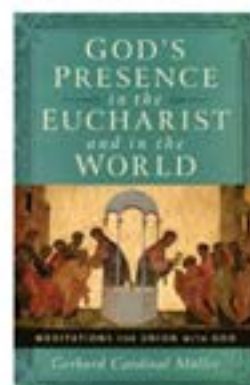
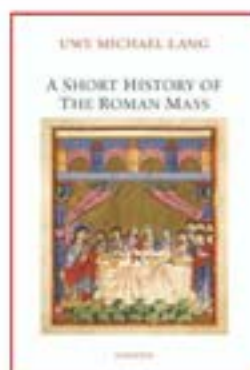
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The Church of St Chad

by Paul Waddington

Of all the English counties, Lancashire was perhaps the one where Catholicism persisted most strongly during the Penal Times that followed the English Reformation. As was the case throughout England, influential Lancastrian families, usually wealthier landowning ones living in rural areas, played the leading role in maintaining the Catholic faith.

After the Catholic Emancipation Act of 1829 Catholic churches sprang up around the estates of many of these families. However, in the newly industrialised towns, it was generally left to the incoming working people to fund church building. The church of St Chad in Manchester is an example of such a church.

Manchester's industrial base expanded very quickly due to its position on the navigable River Irwell, and later the opening of the Liverpool and Manchester Railway. With this expansion came a huge increase in the Catholic population, greatly boosted by immigration from Ireland. A large number of churches was required.

The first Catholic chapel to be built in Manchester opened in 1774, and was dedicated to St Chad. It was a very modest building hidden from view in a back street. Often referred to as the Rook Street Chapel, it was illegal at the time of building. Catholic chapels were banned until the passing of the Second Catholic Relief Act in 1791, and then permitted only if they had no steeples or bells. We can only presume that the authorities in Manchester took a relaxed view of this particular penal law.

Other chapels

St Chad's Chapel served a wide area including Bolton, Rochdale, Trafford, Glossop, Stockport, and Macclesfield. Several other chapels were built in and around Manchester in the following years to serve an ever-increasing Catholic population. These including St Mary's in Mulberry Street. In 1835, the roof of the Mulberry Street chapel collapsed, and the 23-year-old Matthew Ellison Hadfield was engaged to design the replacement church that was built on the same site.



The church of St Chad, Cheetham Hill

Hadfield produced a church that, although small, was considered so beautiful that it became known as the hidden gem, a name it retains to this day.

The Catholic population of Manchester increased spectacularly during the 1840s, and the need was felt for the city to have a larger and more imposing church that would act as the mother church for the city. It was decided to sell the old St Chad's Chapel, and put the proceeds towards the building of the new church. A large plot of land at Cheetham Hill Road was purchased, and Matthew Hadfield, now working in partnership with John Grey Weightman and based in Sheffield, was appointed as the architect for the new St Chad's Church.

Hadfield was heavily influenced by Augustus Welby Pugin, and the new church, which opened in 1847, closely followed Pugin's *True Principles of Pointed or Christian Architecture* that had been published in 1841. Built in the perpendicular style from yellow sandstone under a slate roof, it has a six-bay nave with side aisles, and

a chancel beneath a lower roofline. There is a substantial three-stage tower at the south-west corner with a crocketed spirelet covering the stairway at one of its corners. The tower includes a single bell.

Hammerbeam roof

The church is approached via a neatly laid out and well-maintained garden at its south side. Internally, a striking feature of St Chad's is the hammerbeam roof. This springs from corbels mounted between the paired clerestory windows. The six bays of arcading separating the nave from the north and south aisles stand on slender octagonal columns with unfussy capitals.

Another prominent feature of the interior is the bold chancel arch, beneath which hangs a large crucifix. Hadfield provided a rood screen which regrettably was removed in the 1960s. It seems that when the rood screen was removed, it was replaced by green and white marble altar rails with brass gates. Although the brass gates are fairly attractive, the communion rails have a twentieth century appearance which does not suit the church.

*Benediction*

The original stone High Altar with its altar steps and reredos have been preserved, and feature a marble tabernacle with benediction throne above. Angels support the canopy of the benediction throne with their outstretched arms. Behind the High Altar is a five-light window with perpendicular tracery and original stained glass supplied by J Barnett and Sons of York. The glass depicts scenes from the life of St Chad. In the floor of the sanctuary is a well-executed Agnus Dei in mosaic.

The Lady Chapel is in the north aisle and is separated from the sanctuary by arcading. It has another fine stone altar with a reredos low enough to fit below a three-light window behind. The stained glass in this window depicts various titles ascribed to Our Lady, such as Seat of Wisdom and House of Gold. Less attractive is the modern treatment of the east wall, which has been painted in rather bold primary colours, probably covering up earlier stencilling or wall paintings.


Five-light window

On the southern side of the church is a chapel that is now dedicated to St Philip Neri. This has an elaborately carved communion rail. Its carved stone altar has a particularly fine marble tabernacle, and a tall wooden reredos of unusual design. In this chapel there is high-quality stained glass by William Wailes.

The west end of the church has a large five-light window similar to that at the east end, although in this case it has modern glass installed in 2020. The glass is the work of Deborah Lowe and melds very well with other glass in the church.

One feature that deserves special mention is the pulpit. It is made from dark oak, and approached by a steep curving staircase. It is richly carved, and its canopy is exceptionally tall, terminating in a crocketed spirelet.

Attached to St Chad's Church is a very fine presbytery. This is the home of Manchester Oratory Community, which took over responsibility

for St Chad's Church in 2013. The Fathers of the Manchester Oratory offer a traditional Low Mass in Latin every Sunday at 4.45 p.m. 

*The interior of the Manchester Oratory*

A Treasure of Peace amid the Chaos

by Michael Haynes

With the Jubilee Year well underway, continuing the swirling chaos that has already long engulfed the streets of Rome, the sweet and tender voice of Tradition brings a breath of calm and true solace to the city.

Early in the mornings, when the winter sun has yet to appear, the acolyte bells ring out across a number of sanctuaries throughout Rome, marking the celebration of Low Mass. The unchanging beauty of the Low Mass is undeniable: an intimate setting of priest, people, and God, with no choir or organ to break the stillness of that hushed ensemble.

As wooden church doors creak open, the crisp winter air carries with it the sounds of shoes on cobbles and the steadily increasing din of moped engines hurtling their way through the narrow alleyways of the Eternal City.

Stepping from the dark morning and the flickering street lights into the warm candlelight of the church only serves to accentuate the mysteries that take place before one's eyes upon the altar. The daily noise of the streets, while nevertheless continuing unabated, fades away as priest and people commence the day in awed, hushed, reverent peace and stillness.

Even aside from the particular beauty of an Advent Rorate Mass and its candlelit liturgy, the characteristic elements of darkness and peace of mornings in the Mediterranean winter lend themselves most appropriately to early Mass.

Upon exiting the church, one sees that all is transformed. Darkness has given way to weak but definite sunlight; cafes, whose empty bar-counters had previously given testament to the early hour of Mass, are now full, with customary bustle and the unmistakable clink of cup against cup; buses roar past, their windows displaying a passenger volume suggesting that – as ever – the previous one did not arrive.

The daily transformation from darkness to light is thus complete, and for early-rising devotees of the Traditional Mass in Rome this passage is effected via the timeless beauty of



Mass is prepared at a side chapel of Santissima Trinità dei Pellegrini, the church of the Priestly Fraternity of St Peter in Rome.

the ancient liturgy. Very quickly, the pandemonium of the city in full swing, and the relentless assault upon the senses by the collective noise of traffic, roadworks, and tourists, can all too easily make the memory of the sacral calm of the liturgy feel like something from the distant past.

To this must be added the full force of the Jubilee Year, something that readers intending to join the *Ad Petri Sedem* pilgrimage this October will experience first-hand.

Officially opened on Christmas Eve, the Jubilee Year had already been felt for many long months beforehand by those in the city. Streets had been closed, traffic disruptively redirected, and travel around Rome persistently brought to a shudderingly slow pace. Many such works began far too late, exasperating locals who made the unassailable point that with a Jubilee happening predictably every twenty-five years, forward planning should have been better.

Sometimes residents woke to find that the cobbled road outside their front door was being ripped up without any prior warning. Chaos and frustration – often frustration at the evidently poor decisions being made – have characterized recent months. Somewhat surprisingly, a number of projects around the Vatican were finished before the Jubilee started, though with merely a few days' grace period.

With the Jubilee now under way, many restoration projects remain unfinished, with some set to last for many years hence, and consequently also the urban chaos. To this mix must be added the influx of tourists and pilgrims: the former drawn by successful Jubilee merchandising and the latter seeking passageway through the Holy Doors.

True, observers have noted that the interest in this Jubilee is much less than on previous occasions, with Catholics less inclined to journey to Rome after

of Jubilee in Rome and the Church

enduring the persistent confusion of the Francis pontificate, and finding themselves especially tired from the regular verbal beatings for being 'rigid' or 'imbalanced'.

Whether this indeed proves true remains to be seen, though already pilgrim groups have travelled from a variety of countries to make their official pilgrimage for the Jubilee and dioceses are playing their appointed roles by duly updating websites and pastoral initiatives to promote the Jubilee logo and the Year's talking points.

However, a note of extreme caution should be issued about the numbers released by the Vatican, in its claim that some half a million pilgrims had already passed through the Vatican Holy Door within the first fortnight. Rome is an undeniably attractive city at Christmas time, thronged with visitors who are all eager to visit the Vatican, and the Jubilee organizers have ensured that the only door at St Peter's open to tourist and pilgrim alike is the Holy Door. Half a million 'pilgrims' in the first fortnight? Not just unlikely but arguably false.

Indeed, it is hard to ignore the ready comparisons that can be drawn between the Jubilee chaos in Rome and that which is already so well documented in the Church herself. In response to the consternation of elderly Roman residents – angry at the unfettered chaos their leaders have unleashed upon the city and the decisions made in defiance of logic and common sense – a traditional Catholic might well be prompted to extend an encouraging arm in sympathy and simply say, 'Join the club'.

Official statistics show that numbers of seminarians and priests have dropped uninterruptedly since just prior to Pope Francis' election in 2013, notably in Europe, Asia, and the Americas. The priorities of, and messages emanating from, the Vatican are clearly not attracting young men to the seminary – and yet such messages remain unchanged.

Directly citing this lack of clerics, Cardinal Ulrich Steiner from the Amazon region told the Vatican press corps in October that he performs a quasi-ordination rite for women whom he sends out to perform ministry, since he has too few priests.¹

Indeed, it was only a few weeks ago that Pope Francis repeated the tired motif that the Church simply needed to 'do' Vatican II even more: 'We still need to fully implement Vatican II', he stated in the quasi-autobiographical work *Hope*. Like the frustrated old Roman, many Catholics received such lines with similar feelings of exasperation and surprised horror at the apparent disconnect from reality on display at the Vatican.

It was, of course, also in *Hope* that Francis made his striking claim that devotion to the Latin Mass revealed the possibility of a 'mental imbalance'. 'These ways of dressing up sometimes conceal mental imbalance, emotional deviation, behavioural difficulties, a personal problem that may be exploited', he said. Such remarks have already been widely critiqued and commented on, so it seems unnecessary to rework such responses here.

At the same time, the traditional seminaries are continuing to expand and receive record requests for admissions in the years following *Traditionis Custodes*. There are now around 600 seminarians in the six formation houses of the four best-known such communities – the Institute of Christ the King Sovereign Priest, the Priestly Fraternity of St Peter, the Institute of the Good Shepherd, and the Society of St Pius X.

It is no surprise that in the midst of a world of chaos, of darkness and noise, the reverence and timeless beauty of the Traditional liturgy continues to draw vocations, just as the quiet church in the morning welcomes the Catholic weary from the noise of the secular business world outside on the city streets.


The Jubilee Year, with its own papally approved LGBT-specific pilgrimage,² has been given the theme

of 'hope'. Certainly, there seems to be a discrepancy between advocating for hope while simultaneously denigrating some of the most vibrant parts of the Church as mentally imbalanced.

But despite this, the vitality of the Traditional Mass remains unchanged, or rather, it only increases. Indeed, amid the chaos found in society and in the Church, the ancient liturgy becomes ever more a refuge for troubled souls seeking to encounter Christ in the Eucharist. It is not only a light amid the gloomy streets in winter but the bright flame that brings nourishment to many amid the darkness all around.

The increased chaos of Rome around its Jubilee is indeed a reflection of that found in the Church and secular society, yet, as ever, the Church's ancient liturgy serves as a rebuttal to all of this. As ever, the Church and Rome mirror each other: full of maddening chaos and confusion, but with treasures of calm and serenity in the midst of it all.

So during the Jubilee Year, let us avail ourselves of the opportunity to step out of the dark and bustling streets of ecclesial and political upheaval into the calm and sacred environment of the ancient Mass. By redoubling our own efforts to attend it whenever possible, to defend it always, and to promote it throughout the entire Church, we can indeed share this bright light that banishes the dark, this eternal hope that is the Old Rite of the Roman liturgy.

Though it may be dark all around, the unfading mystery of the Mass – wherein is perpetuated the unbloody sacrifice of Christ on the Cross – cannot fail to bring the Light Himself to our troubled Church and world. 

Michael Haynes is an English journalist based in Rome as part of the Holy See Press Corps, writing chiefly on LifeSiteNews and Per Mariam.

1. <https://www.lifesitenews.com/news/amazon-cardinal-lays-hands-to-confer-ministry-on-women-going-to-celebrate-a-sacrament/>
2. https://www.ilmessaggero.it/vaticano/giubileo_giornata_lgbt_papa_francesco-8522006.html

No, Extraterrestrials Do Not Exist

by Robert Lazu Kmita

Even though not all of our contemporaries are fully convinced of the existence of little green men, still many, very many of them, believe that it is at least probable. And how could it be otherwise when we have all been touched by the avalanche of novels, comics, and especially films and TV shows that belong to the science-fiction genre? All of these have led us, often unconsciously and involuntarily, to uncritically accept one of the 'trendy' ideas that has far greater stakes than just a casual discussion over five o'clock tea.

In recent post-pandemic years, things have become even more serious. The hearings in recent years held in the United States Congress have given a new profile to the entire ufological movement. It seems to be something similar to a new form of secular religion that could give rise to true social shifts. Amazed by the firmness with which some of my acquaintances profess their belief in the existence of extraterrestrials, I dedicated a considerable amount of time to examining it from a rigorously Catholic perspective. My efforts were rewarded with a clear answer to the question posed in the title of my article. Here it is: *no, extraterrestrials do not exist*. Even if not immediately obvious, the arguments in favour of this categorical negative answer are significant.

The first of these can be called 'the biblical argument'. It is based on a careful reading and meditation on the Holy Scriptures. This assumes the acceptance of the dogma of biblical inerrancy, which states that, having God Himself as the author – who inspired the prophets and apostles who wrote the sacred texts – the Bible is free from any error. Pronounced by Pope Leo XIII in his 1893 encyclical *Providentissimus Deus*, it was reiterated by Pope Benedict XV in his



The Ascension, from the Rosary Walk at Aylesford, England

1920 encyclical *Spiritus Paraclitus*. Taking this essential teaching of the Church as a premise, we will give due importance to the revealed texts.

Read attentively, they never mention, either implicitly or explicitly, the possible existence of other rational beings besides humans in our fallen world, which is accessible to empirical knowledge acquired through the senses. Of course, some will immediately argue that the absence of a positive statement about the existence of extraterrestrials cannot be considered an argument. And yet, if we reflect on the significance of the fact that God chose to leave us such a vast and precious heritage as the revealed texts contained in the biblical canon, how is it that we find no mention of a fact that would have profound consequences for the lives of people everywhere? If we seriously consider the impact such a revelation would have on us, it seems truly impossible that God would leave us

no sign regarding an event that would surpass in magnitude any other historical fact.

There is, however, a slightly more refined extension of the biblical argument: although, like hypothetical extraterrestrials, angels have never been seen by most people, they are very clearly presented in the Holy Scriptures. We are thus informed of their existence, even though most of us never see them directly. If this is the case with angels, why would God not have told us anything about the existence of other rational species in our world?

The second argument can be called the 'great mutation'. Again, we must begin by recapitulating an essential dogma of the Christian faith: original sin and its consequences. According to Christian teaching, the first couple created by God at the beginning of history, Adam and Eve, violated God's command

not to eat the fruit of the 'tree of the knowledge of good and evil'. Once committed, the consequences of the first sin were terrible. The most visible and tragic consequence was the loss of the preternatural quality of immortality. Instead of the eternal youth and life without death that they enjoyed in Eden, the first parents became mortal, and like them, all their descendants to whom the consequences of original sin were transmitted and continue to be transmitted through propagation (Lat. *per propagationem*). This is how we came to be subject to all kinds of bodily passions and weaknesses, to diseases, and to death. Human nature suffered a degradation, a major alteration.

What is particularly relevant here, in order to understand why extraterrestrials cannot exist in our fallen world, is the fact that the sin of Adam and Eve affected not only the human race but also the nature of all creation. The fall of the first parents was an event of cosmic proportions. Such

an understanding of the book of Genesis, where the consumption of the fruit from the forbidden tree and its consequences are described, is drawn from a crucial text of the Holy Apostle Paul from his epistle to Romans, which states that 'the creature was made subject to vanity, not willingly, but by reason of him that made it subject, in hope'. Consequently, not only humans, but 'every creature groaneth and travaileth in pain, even till now' (Romans 8:19-22).

This subjection of creation to death, involuntarily, is the result of the actions of Adam and Eve. In order to sustain them in existence under the current conditions, God also caused the 'transmutation' of the entire creation's nature so that we have the present conditions of existence. But it is an existence 'in death', as Saint Gregory of Nyssa would say, where we see everything being destroyed with the passage of time. The fallen world is transitory. After original sin, the heavenly glory, which permeated all creation and every creature, was transformed, due to the loss of supernatural grace, into a transitory, mortal glory. This mutation was the result of divine punishment, expressed in the words 'cursed is the ground for thy sake' (Genesis 3:17).

But why is this ontological mutation relevant to the discussion about the possibility of the existence of extraterrestrials? Because if there were other rational creatures besides the human species in our world, it would be an absolute aberration to imagine that such a species could have committed its own original sin, thereby being punished with existence in a fallen world – where death reigns – like ours. It would be an absolutely mind-blowing 'duplication' of the original sin: for all extraterrestrial creatures to commit it? In the same universe?



The Assumption, from the Rosary Walk at Aylesford, England

To make things as clear as possible, I will outline the logical consequences in the case of extraterrestrials existing in our world, damaged by original sin.

The first hypothesis: ETs are mortal (like humans). This would be (im)possible in two different scenarios. According to the first, they were created mortal by God – which, if someone were to claim, would be a terrible heresy that contradicts dozens of passages in the Holy Scriptures, which categorically state that *God is life* itself and that *He did not and does not create death*. The revealed texts tell us that death entered the world through the envy of the Devil (Wisdom 2:24). The second scenario is that the hypothetical extraterrestrials were created, like us, immortal, but they too had an Adam and an Eve – of course, green – who committed an original sin. As I've already said, the idea of such a fatal coincidence is absolutely absurd.

The second hypothesis:

ETs are immortal. In fact, such rational and immortal 'extraterrestrial' beings do exist: they are the angels. But due to their special ontological condition they are not accessible to limited and fallen beings like us. They are 'heavenly'; we are 'earthly'. Any creature that would be immortal would not be accessible to us through the inferior type of knowledge we possess as mortals. Someone might say that, nevertheless, in the Bible, there are episodes where angels appeared to people. Yes, but they did this by taking human appearances in order to become accessible to our current knowledge, which is incapable of knowing directly the 'unseen world'. Just as we cannot see God (though He is everywhere), we cannot see the angels either. Consequently, no immortal being – who could only be immortal by having

a nature of a different quality than ours and that of the fallen world – can live in our physical world. For this world, as it is now, is the result of the punishment that the Creator imposed *on us* following the sin at the beginning of history.

My argument also applies to those who get entangled in the illusory thicket of the discussions about the existence of evil in the world: the world, as we see it now, is not the world as God created it. More precisely, it is the world distorted by the sin of the first humans. That is why absolutely everything around us is subject to corruption, decay, and death. The true world, eternal, incorruptible, and without death, is the heavenly Jerusalem described in the Apocalypse of St John the Theologian. Where, I assure you, aside from the existence of countless species of angels and God's saints, neither the sacred texts nor Holy Tradition ever mention the existence of any extraterrestrials. ⑥

Interview with Australian Priest Fr Glen Tattersall

by Anthony Bailey

Fr Glen Tattersall has been a pivotal figure in the movement to restore the *Vetus Ordo* Mass in Australia. He is the pastor of the Personal Parish of St John Henry Newman at the church of St Aloysius in Caulfield, an inner southern suburb in Melbourne. Fr Tattersall oversees a thriving parish centred on the Traditional rite. The parish draws Catholics from all over the city and state and further afield. In this interview, Fr Tattersall reflects on several topics, such as the expanding interest of Catholics born after the 1960s in the Traditional Mass and the impact of limiting access to the Old Mass. He also talks about a recent portrait he commissioned by the Australian artist Richard Payne.

When did you first encounter the Traditional Mass?

I was taken by a friend to the first Traditional Mass celebrated in Sydney under the indult of Pope John Paul II issued in October 1984. That first Mass, if I recall correctly, was in early 1985. It was in the Chapel of the Resurrection, St Michael's College at the University of Sydney. That was my first experience of the Traditional Latin Mass. I was twenty-one years of age.

How and when was the Personal Parish of St John Henry Newman established?

It's important to note that the Traditional Mass had always continued in the Archdiocese of Melbourne. As I understand it, with the approval of Archbishop Little there was always a Sunday Mass in the Archdiocese, particularly the one celebrated by Fr James Opie, who was at the time parish priest of Armadale. Eventually, with Fr Opie's passing away, there were other priests, including Mgr Gerry Diamond, Fr Christopher Dowd, OP, and a couple of Jesuits, Fr Philip Astley and Fr Victor Ian Falconer, who celebrated the Mass until



Fr Glen Tattersall recites the Ecce agnus Dei at Solemn Mass in St Aloysius' Church, Caulfield. The high altar of this large Gothic Revival church has remained intact since before Vatican II.

the arrival of the Priestly Fraternity of St Peter at the invitation of Archbishop Pell towards the end of 1999.

The Fraternity, of which I was then a member, took on the chaplaincy for the Traditional Mass in Melbourne. At that time, I was still a seminarian and then, following my ordination in 2001, I was invited to take charge of the chaplaincy. The arrangement was, of course, between the superiors of the Fraternity and the Archbishop of Melbourne, Dennis Hart, who had succeeded Archbishop Pell.

The chaplaincy continued for a number of years and as the community grew we felt the need for a more formal structure. This was very much encouraged in the document of Pope Benedict XVI *Summorum Pontificum*. Pope Benedict XVI speaks in that document of the idea of dedicated parishes for the Traditional Mass. As well as guaranteeing the broad availability of the Mass in territorial parishes, the document also promotes the availability of the Mass in non-territorial personal parishes. We built the case for that and persuaded Archbishop Hart that this was a viable and desirable idea. At the same time, we set up our own pastoral committee, our own finance committee,

and the associated structures one would have in a parish in order to demonstrate that we were ready for that canonical status. At length, we were granted that request and were established as a personal parish in 2014.

St Aloysius', Caulfield, the church of the personal parish, was previously a *Novus Ordo* parish church. How did you set about integrating a traditional liturgical schedule with the *Novus Ordo* worship that had been the norm? Was there opposition from parishioners?

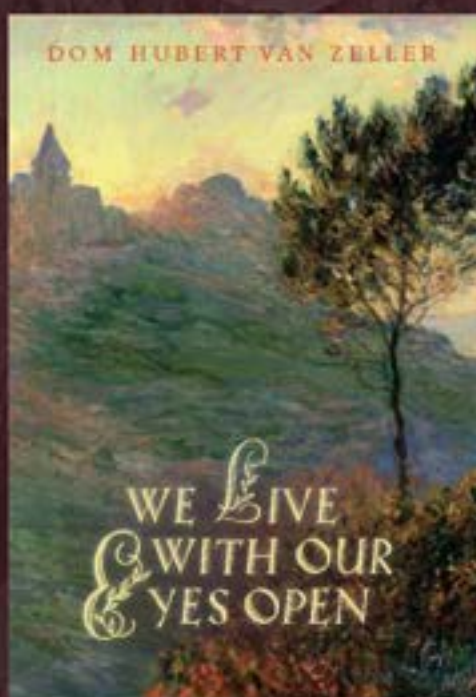
When we began the work here, I was still a member of the Fraternity. In 2008, I joined the Archdiocese, so all of this occurred when I was still a priest of the Fraternity. I was assisted initially by Fr John Fongemie, with whom I was ordained in the Fraternity, and then Fr John McDaniels, who has been with me since 2002. The Traditional Mass was celebrated in various venues, and we did a lot of travelling in those years from the Melbourne suburb of Kew down to Geelong, eighty kilometres away, and back again. We had a Mass in the area at St Anthony's in Glen Huntly. The partnering of Saint Aloysius', Caulfield, with St Anthony's, Glen Huntly, afforded

DOM HUBERT VAN ZELLER

of the Order of St Benedict

Walk through the “light
and more hopeful” parts
of life in

*We Sing While There's
Voice Left*



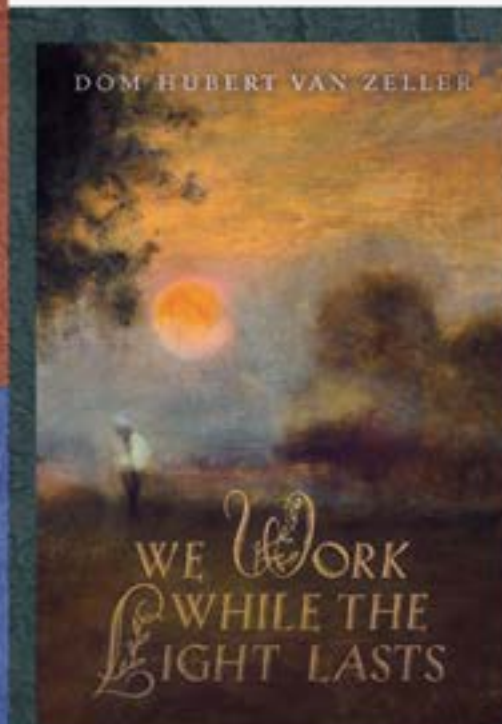
“How many people,” asks
Van Zeller, “eat, drink,
marry...are born, grow up
and die—but asleep” in

*We Live with
Our Eye's Open*



Enter into the spirituality
of ‘everyday life’ and the
affections of the heart in

*We Work While the
Light Lasts*



The author's invitation to
“face the facts and not to
lie down under modern
pressures or ancient
prejudices” in

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Fr Tattersall, with deacon and subdeacon, about to enter St Aloysius' Church for Solemn Mass.

us an opportunity to move the Mass across to Saint Aloysius' Church, which was a less used church with a very small number of local parishioners and very minimal services.

I would say that there was initially resistance by a few of the local parishioners to our presence. They really wanted things to continue as they were, but it has to be said that if we had not arrived, probably the church would have been shut down entirely. But most people, I think, were fairly accepting of us; we're really only talking about a maximum of sixty or so people. By the time the new Mass was phased out from here by the local territorial parish priest, there were only a dozen or so attending Sunday Mass in the new rite, so it had no future. We are in a Jewish quarter of Melbourne so there's no local base for a parish here. The personal parish draws from a very broad demographic from the city and beyond.

Were you surprised or taken aback by the publication of *Traditionis Custodes*?

Although I had concerns about a possible intervention along these lines, I had been hopeful there would be nothing because I couldn't see the point in trying to have some sort of contest or disagreement with faithful traditional Catholics. Sadly, I was wrong about that and so I think it's greatly to be lamented and regretted but the document came out, nonetheless. So yes, I was surprised by it. I just didn't see that there could be any good that would come of it and I think that judgment stands.

Does your parish enjoy good relations with the Archbishop? With other clergy in the Archdiocese?

We are very grateful that we can continue as a personal parish with the full availability of the Traditional rites, and we have quite a number of friends among the clergy in the Archdiocese.

Are the congregations/groups in your parish growing?

Yes, the parish has grown so we have now somewhere between 700 and 800 people coming to Sunday Masses. We have many converts and we're receiving probably a record number this year at Easter, baptising them. We have a number of people who have returned to the practice of the faith in the context of the Traditional Mass, others who are dissatisfied for any number of reasons with where they are and they're moving across as already practising Catholics. Others are converts from a range of backgrounds, from atheism to other Christian denominations and everything in between. Now, within the parish, I would say that all of the different groups are well subscribed but particularly the young people. We have a very vigorous young adults group. People are attending all sorts of classes and events.

Are they growing at *Vetus Ordo* Masses in Australia generally?

That's my understanding; consistently there is a greater attendance, particularly by converts, by young adults, and by young families. They are looking for something that

is grounded in the authentic history of the Church and her worship. I think that across the board the numbers are increasing.

Are you seeing new vocations?

Yes, vocations are there. They always have to be very carefully nurtured and encouraged. There has been a modest increase in terms of priestly vocations, and we are seeing continued interest and perhaps deepened and greater interest than before. Those responding to a priestly vocation in the Traditional rite in Australia currently need to study in a seminary overseas. One positive development in recent times has been the foundation of traditional religious houses such as the Priory of Notre Dame in Tasmania (see 'A Benedictine Monastic Adventure in the Antipodes', *Gregorius Magnus*, Winter 2025) and the Carmel of Elijah in New South Wales. We have my assistant priest, who is actually from our parish initially, and we have two other men in formation at the moment; one has just been ordained a subdeacon for the Fraternity of St Peter and the other is in second year in France with the Institute of the Good Shepherd. I'm sure there are other vocations out there both to the priesthood and to the religious life, and we certainly seek to encourage them.

How do you see the future of the *Vetus Ordo* movement in Australia? In the next ten years? In fifty?

I think that the opposition, the official opposition, that has been displayed to the Traditional Mass has had the opposite effect from what was perhaps intended. I think it's excited and deepened a broader interest from a range of people in the existence of the reality of the Traditional Mass, so I don't think that's done us any harm at all. I think quite the contrary. The attempt officially to limit and even proscribe the Traditional Mass has had completely the opposite effect and has led to greater interest, but even when and if that kind of persecution tapers off, I think there will continue to be deepened interest. I'm just seeing this among the younger generation generally. They're looking for historical continuity and authenticity and that's what the Traditional Mass represents and demonstrates. I think that we can certainly expect more of it;

it's happening already, and I believe that we will see much more of that in the years to come.

The sense I have in relation to those who were born in the twenty-first century is that they are reacting in a healthy way against some of the progressivist and illiberal positions of their parents or grandparents. Their experience of life in our society and the contemporary Church has in many cases left them disappointed, and they have found the progressivist agenda wanting. Now, the younger generation is leapfrogging over that and saying we want to go back to something that has more history behind it. That's where we now find ourselves. I think that there's going to be a deepened interest in and commitment to the Traditional Mass with the younger generations. I think within the next ten years we will see a major reshaping of things in a more traditional direction. In fifty years, well, that's anyone's guess, but I would think that that reaction will continue and deepen.



Raymond Cardinal Burke celebrates Mass at St Aloysius' Church during his visit to Melbourne. Fr Tattersall, rector of the parish, is to the right of the altar.

You might not want to go out on a limb, but what do you think a new Pope, if not, let us say, ill-disposed towards the Traditional Mass, should do to regularise the status of the Old Mass in the Church?

I think the guiding principle is provided by Pope Benedict XVI in the letter that accompanies *Summorum Pontificum*, in which he said that what older generations held sacred cannot all of a sudden be forbidden. In other words, without risking your own integrity, your own credibility, you can't just turn around and say that the most sacred thing has become the thing that is forbidden – that's absurd. I think to take the approach of trying to suppress the Old Mass by canonical


means is doomed to failure. All it will do is at most send people underground, from which they will re-emerge in due course stronger and more vigorous than before and create a lot of ill feeling – so unnecessary. I recall the late Cardinal Pell quoting tongue-in-cheek the words of Mao Zedong, 'Let 100 flowers bloom, 1,000 schools of thought contend'. Why not, what's wrong with that? If you're going to say that there is a theological difference between the two forms of Mass, if you make that claim, as it seems Pope Francis has, then actually you've proved too much because the incumbent rite surely has the claim to remain in place; and if you're saying that the new rite expresses a different theology, then you raise the question of why the new rite should be celebrated at all. Perhaps this excessive zeal to impose the new Mass as the only form of the Roman rite has actually raised serious questions about its long-term viability. We'll see. Let time be the test. I mean, I think that all we can do now is let there be competition, but, you know, *vox populi, vox Dei* – the voice of the people is the voice of God, as the old saying goes. Let's give the people of God the chance to decide what Mass they prefer. Maybe there's room for both; I don't know, but it shouldn't be decided from on high.

You recently commissioned a portrait by the artist Richard Payne. Would like to explain how the commission came about and the work itself?

Richard and I are both members of the Melbourne Savage Club, and I have been delighted and privileged to have his friendship and fraternity at the club. I've admired his work over a number of years; he's classically trained, and he went to the Academy in Florence. Initially, it was not really in a serious way when we talked about the possibility of a portrait. Eventually, I thought, well, I've turned sixty, I've got my silver jubilee of ordination coming up in 2026, so why not? I've seen so many bad portraits that I thought I might head that off by actually commissioning my own portrait and that way preventing anyone else from trying to seize that moment or space.

It's been a very happy collaboration with Richard. It's really something that's quite demanding because you're not really quite sure where it's going to go,

but I've been very happy with the result. I think it's something that's important, not just as a personal project but as an opportunity to make a statement about what's important in my own life as a priest. It's a formal portrait. I'm in choir dress and I have the Traditional missal, the *Missale Romanum*, then a chalice on top of that and a reference to a crucifix – so the idea of the Mass as a sacrifice is portrayed, the sacrifice of Calvary, with the Traditional missal suggesting the form of Mass.

There is also the interesting use of the Ulysses butterfly, which was entirely the artist's idea. It's evoking the story of Ulysses himself, which I think is not entirely disconnected from the priestly vocation, and also the butterfly is a symbol of the Resurrection. There is a lot there to look at and I'm very happy with the result. I hope that others enjoy it too. It's really meant to be a statement about the importance of certain things in my life as a priest, and in that sense it's a gift to the people to whom I minister and to various friends, including non-Catholic friends. There has been a lot of interest shown in the portrait by non-Catholics, so I think there's a kind of evangelistic element to this as well. So, we'll see. It's being framed at the moment, and then we'll see where we go from there. 



Portrait of Fr Glen Tattersall by the Australian artist Richard Payne.

The Traditional Walking Pilgrimage

by Thomas Colsey

I grew up always thinking England a bleak and miserable place. I also grew up without the Catholic Faith. I don't at all believe these two facts to be unrelated.

I no longer think England to be either of those things. The beauty and storied nature of our country, its spiritual character worthy of reverence and devotion, is visible to me now in a way it never used to be.

In some locations this is more strongly felt – it's fair to say Slough and Luton move me to affection somewhat less strongly than do York or Durham. But nowhere has had a profounder effect on me in this way than Little Walsingham.

It is perhaps the year's biggest disappointment that I won't be attending the Latin Mass Society's annual pilgrimage to Walsingham this August. Since I first discovered and participated in it as a relatively new convert under gorgeous summer skies and through the peacefully fair East Anglian countryside in 2022, I've attended every year since – and intend on doing so long into the future. Alas, this year plans were made for me by another, and my hands are tied.

So, what is the pilgrimage all about? And why does it, and its destination, have such a profound effect on me and others?

As with the neighbouring Chartres pilgrimage to the south, there's a twofold sense of a faithful laity taking steps to recover and reignite the sacred traditions of their faith – and a nation to recapture its ancient soul.

As the French journey to their most beautiful medieval Gothic cathedral, our English-led group starts from one uniquely charming medieval Gothic cathedral in Ely and heads to something quainter and humbler. A little village, surrounded by sheep, where the Virgin Mary appeared – and her house, once held to be England's Nazareth.

What occurs at Chartres is part of France's rediscovery of its ancient character as *la fille aînée de l'Église* (the eldest daughter of the Church); the LMS reminds pilgrims that England is Mary's

Dowry, as generations of medieval Catholics used to declare.

The growing English pilgrimage, which now leads more than 200 people coming from all sorts of backgrounds and international locations every year, is smaller and more intimate than its French counterpart. It takes place in the last weekend of August, and pilgrims are accompanied by traditional priests, Dominican and Franciscan friars, and a team of volunteers who cook and ensure a spiritually edifying, orderly, safe, and enjoyable experience for all who attend.

The sarcastic remarks and jokes of Dr Joseph Shaw, who leads the pilgrimage, and the friendships and conversations struck up along the 57-mile three-day journey from Ely to Walsingham combine nicely with the homilies given at regular intervals during breaks, the beauty and power of the ancient Mass (High Mass is celebrated daily), and the enchantment of the journey's ultimate destination.

These human and divine elements curiously combine and complement each other emphatically over the course of the weekend in a way that strangely mirrors the incarnation that took place at Nazareth – an object of our meditations as we near the old medieval priory's grounds at Walsingham.

It's almost impossible not to strike up many friendships as you walk in chapters between praying the rosary together and singing a collection of sacred music, hymns, and secular songs. If you're a twentysomething man, as I am, you're likely to – for example – connect with one another over football or the gym or literature with your new friends, but you'll share wisdom regarding prayer and the Faith just as much.

What of the pilgrims themselves? Anyone who's even remotely familiar with the traditional Catholic world will know there's a certain portion of eccentricity – but there's such a strikingly large amount of normality too that most wouldn't expect. And even with the eccentricities, they're almost without fail endearing. Grace builds upon nature, they say. It redeems and

strengthens and polishes, bringing out what's already there in the best light. It certainly seems so here – and you'll make lifetime friends, be edified in your faith, and be told myriad anecdotes about things unusual and wonderful you scarcely could have imagined. Just be prepared to stifle a laugh or two over the weekend.

Nearing Little Walsingham, the pilgrims make their way first to the Catholic National Shrine (at the neighbouring village of Houghton St Giles), where the old medieval 'Slipper Chapel' is located.

This chapel, rather promisingly and hopefully presciently, was found being used as a barn and returned to Christ's Catholic Church by a lady who converted from Anglicanism in the nineteenth century. Hopefully, we pray, a trajectory for the rest of the English people.



to Walsingham



Pilgrims arrive at the site of the Holy House in Little Walsingham, with the Latin Mass Society's annual walking pilgrimage.

We arrive at this location singing the Palm Sunday chant *Gloria, laus et honor*, and after celebrating Mass, literally follow in the feet of countless medieval pilgrims of old, and remove our shoes (hence the 'slipper' chapel)¹ to walk barefoot the final mile to the old, ruined abbey grounds, where Our Lady appeared and the Holy House was located.

I've often mused in my writings on how places – like relics, the garment of Christ, or the shadow of St Peter – can be imbued with a kind of sacred power. Little Walsingham certainly feels that way. With its fine cobblestone Norfolk architecture, the greenery, and lack of noise, it feels not only pleasant but like a 'thin place', as a (presently) Anglican friend who works there once described it to me.

It is as if prayer is particularly easy and efficacious, but also as if you're closer to the realm of the supernatural. The very same friend recalled to me how many stories of ghosts and the unexplained, recent and old, attach themselves to the village. Go and see for yourself.

What is certain is that it regularly, with the help of the penance and preparation of the excellent journey the LMS organises on the way there, moves me.

Every pilgrimage, I make new or renew lifetime friendships. My faith is emboldened. I'm reminded that in the spiritual life, most of us cannot do it as hermits and need the counsel, encouragement, camaraderie, or even friendly correction of like-minded souls. This is such a place to find it. (And, it's more crass to say, to

potentially also find a spouse; I know one or two married couples who met on the walk.)

And so, to tie this back to my earlier remarks about England and eccentricities: grace does build upon nature. It also gives the weary and cynical the eyes to be able to see.

The LMS Walsingham pilgrimage reminds one of why they walk the hard and narrow path – of the beauty of their homeland, the goodness of their peers, and (courtesy of the settings and the ancient Mass) the generosity and majesty of their God. I recommend that all go. ⑥

Thomas Colsey is a freelance journalist.

1. An alternative etymology of the Slipper Chapel is the archaic use of 'slip' to mean 'travel'; there are in fact references to slipper chapels, that is pilgrims' chapels, all along the ancient pilgrims' routes.

The Founding of the FIUV

by Joseph Shaw



A dinner of the founding members of the FIUV in 1966.

This year the Federation is celebrating the sixtieth anniversary of its foundation. It must be said that our information about the very early days is incomplete, and different dates could be proposed for the official foundation of the Federation: nevertheless, 1965 is a reasonable one.

As indicated earlier in this edition of *Gregorius Magnus*, Una Voce France was founded on 19th December 1964, and so to the French goes the honour of being the first to establish an institutional framework for the lay movement to preserve the ancient Latin Mass. Last spring I wrote, in *Mass of Ages*, the magazine of the Latin Mass Society of England and Wales, of our own foundation:

The Society might be said to have been founded several times over, inasmuch as independent initiatives with the same objectives were rolled into one in early 1965. In October 1964, Geoffrey Houghton-Brown placed an advertisement in *The Times* to gather support for an 'appeal' to retain the Latin Mass (major changes to the text

and rites were not yet anticipated by anyone except Vatican insiders), gaining 1,500 names. He only then discovered that Miss Gillian Edwards and Miss Ruth McQuillan, both of Cambridge, were already organising a petition for Cardinal Heenan with 3,446 signatories, having placed an advert in *The Tablet*. In November, Mrs Cathleen Hindmarsh of Manchester republished a version of Houghton-Brown's appeal in *The Guardian*, gaining another 3,000 names. Then, in January 1965, Hugh Byrne got a letter published in *The Catholic Herald* soliciting expressions of interest in a 'Latin Mass Society', and arranged a inaugural meeting. All these individuals, two men and three women, were, as far as I have been able to ascertain, simply strongly motivated lay Catholics: none were public figures, activists, scholars or writers. They found themselves part of a movement which was spontaneous, world-wide, and truly grass-roots, and all ended up involved in the fledgling LMS.

In a letter to the British newspaper *The Guardian*, Hugh Byrne referred to an international 'Una Voce' association 'headquartered in Norway', and when the Latin Mass Society was formally established, at a public meeting on 24th April 1965, it was in some sense as a 'branch' of this entity. It seems an impressive feat that, at the same time, the Latin Mass Society is listed as a 'founder member' of the Federation, but in the nature of the case many of these associations were coming into being at around the same time, gradually establishing organising councils, statutes, and formal membership, and influencing and being influenced by each other in their aims, method of organisation, and of course names. To this day, the Federation's members tend to be called 'Una Voce' or 'Latin Mass Society', with a qualification as to their country of operation.

These names both refer to the Latin language: the 'one voice' (*una voce*) with which Latin Rite Catholics formerly worshipped God was Latin. This has often attracted the criticism that it is possible

to celebrate the *Novus Ordo* in Latin. The reality is that our founders experienced the early stages of the liturgical reform, in 1964, as an attack on Latin, and their fears about the Church's sacred language were entirely justified. The persecution of priests who celebrate the *Novus Ordo* in Latin is reminiscent of the persecution of the Chinese Catholic Patriotic Association, which is supposedly officially sanctioned by the state. Some permissions are not really meant to be used.

The destruction of the ancient rubrics of the Mass, which also began in 1964, was also a matter of grave concern to our founders. When a substantially new 'Ordo' of Mass was unveiled in 1969, complete with a completely new Lectionary and a reorganised calendar, to be followed by new versions of other sacramental rites and the Office, the battle lines were made clearer than ever. The ancient Mass and associated liturgical books are an irreplaceable monument of tradition, preserving the Church's liturgical and spiritual patrimony. If this liturgical form is not celebrated, for practical purposes that patrimony is lost to the Church's members: it becomes an antiquarian's curiosity, and no longer the animating principle of individuals and communities.

Those who think that preserving this Mass is incompatible with the new 'orientation' of the Church (to use a phrase much in vogue in the 1960s), condemn themselves out of their own mouths.

.....

The Early Days of the FIUV: Extracts from *Una Voce: The History of the Foederatio Internationalis Una Voce 1964–2003*, by Leo Darroch

The motive, primarily, for the founding of associations in the mid-1960s was essentially the retention of the Latin language as the primary liturgical language of the Church. The changes which were being introduced during the Second Vatican Council were unsettling but it was never envisaged that an entirely new form of Mass would be concocted and imposed upon the Church. The main concern was the abandonment of Latin: hence the adoption of the name *Una Voce*, 'with One Voice'.

Although there was a movement throughout the twentieth century to introduce vernacular languages into the Catholic liturgy it was not something

that seemed to be of much interest to the great majority of the faithful. Whenever the subject was raised, it never commanded any popular support. Some ten years before the opening of the Second Vatican Council there had been an exchange of correspondence in the British newspaper, *The Daily Telegraph*. In the issue of 10 October 1952, the newspaper carried a number of letters on English and the Liturgy. These are extracts:

Stumbling blocks

SIR, – As a comparatively recent convert and eager to share my happiness with my ex-co-religionists, I have frequently asked both myself and them what are the chief stumbling-blocks to their conversion. Never once have I heard it said that the use of Latin in the liturgy is among them. Whilst I would be very much in favour of some sacraments being administered in the vernacular, it would surely be disastrous if such intrusions were allowed to creep into the Holy Sacrifice. Let us, for pity's sake, keep the language and liturgy of the Church as we know them ...

Michael G. Hutton. London, N.4.



The FIUV's 50th anniversary celebration. From right to left: President Felipe Alanís Suárez, Matthew Schellhorn, Director of Music; Fr Gabriel Dias-Patri; and Archbishop Guido Pozzo, Secretary of the Pontifical Commission Ecclesia Dei.

Curse of Babel

SIR, – Can nothing be done to muzzle these spiritual descendants of the 'Reformers' who are plotting to bring the curse of Babel into the Universal Church? *Facilis descensus averni* [easy is the descent to hell] – and the step from a vernacular liturgy to a vernacular Church would be quick and easy ...

E.A. Eveleigh-Smith. Bournemouth.

Intellectual coterie

SIR, – It is understandable that a vernacular liturgy should have its attractions for an intellectual coterie with an exaggerated faith in literary methods, but the reactions of the mass of the people to the Church's traditional liturgical method shows how psychologically sound this is. The Church, and therefore the liturgy, is concerned with the whole man. Let us not follow our separated brethren in this great and costly mistake.

P.A.L. Cooper. Middlesex.

It was this combination of fear and far-sightedness which led them to react adversely and to seek to form themselves into societies and associations to petition for the retention of Latin as much as possible.

Although the Fathers of the Second Vatican Council had decreed that Latin had to be retained, it was clear, even before the Council had ended, that there was a growing movement among an influential group to replace Latin with the vernacular ...

In his memoirs, Annibale Bugnini, the driving force behind the liturgical changes, said that:

The Constitution on the Liturgy had hardly been approved when a group of faithful organised themselves as an association for the defence of Latin. The name they chose was significant: Una Voce. The association came into existence in France on December 19, 1964, in the crypt of a Paris church. Similar groups immediately sprang up in many countries: France, Germany, Italy, Norway, Spain, Uruguay, New Zealand, England, Scotland, Switzerland, Austria, Belgium, the Netherlands, and Sweden, as well as in several other countries of Latin America. Its purpose was 'to preserve



Cardinal George Pell addresses FIUV delegates for the 50th anniversary. Cardinal Brandmüller is at the far left, with incoming president Felipe Alanís between him and Cardinal Pell. Outgoing president James Bogle on the right.

Latin and Gregorian chant, as well as sacred polyphony, in the Catholic liturgy, in accordance with the conciliar Constitution *Sacrosanctum Concilium* ...

There were six founding members of the Una Voce movement: Una Voce Norway, Una Voce France, The Latin Mass Society of England and Wales, Una Voce Germany, Una Voce Scottish Branch [later, Una Voce Scotland], and Una Voce Austria. These came together in 1965 and were followed quite quickly in the years from 1966 to 1970 by a number of other organisations which had heard about the formation of the FIUV and wished to become associated with the movement.

M. Jacques Dhaussy of Una Voce France remembers that the first meeting took place in Rome at the French seminary in the Spring of 1966. Those present included Dr and Mme de Saventhem, Dr Albert Tinz and Mme Gertner from Germany, Simone Wallon and Jacques Dhaussy from France, and representatives from Norway, Scotland, and Austria. A second meeting took place in Paris in January 1967 when a number of other associations attended. This led to a number of meetings in Zurich in 1967 when a more formal structure was erected with the election of officers and the adoption of statutes: Dr Eric M. de Saventhem was elected as president and the Duke Caffarelli, vice-president. Thus was formed the *Foederatio Internationalis Una Voce*. News of the movement began to spread and very quickly local, regional, and national groups began to form in a number of countries and it expanded from its European foundation into a truly international federation ...

A communiqué in French under the name *Federation Internationale Una Voce* issued on 25 March 1969, gave an indication of how much the movement had grown in such a short period of time. It described Una Voce as the movement of the laity which continued to speak with one voice as required by the *Preface* of the Holy Trinity. Its purpose was to preserve, enhance, and transmit the incomparable liturgical heritage of the Latin Church; loving the beauty and dignity of the House of God and its liturgy which was described as the first source of their spiritual life and as the best link with the oldest Christian tradition and their brothers in Christ of all origins and of all languages. On that date there were fourteen associations and two non-federated groups pursuing the goals of safeguarding liturgical Latin and Gregorian chant.

These associations were:

Allemagne – Una Voce Deutschland
Angleterre – The Latin Mass Society of England and Wales
Australie – The Latin Mass Society of Australia and New Zealand
Autriche – Una Voce Austria
Belgique – Una Voce Belgique
Canada – Una Voce Canada
Ecosse – Una Voce Scottish Branch
Espagne – Una Voce Espana
États-Unis – Una Voce in the United States
France – Association Una Voce
Italie – Una Voce Italia
Norvege – Una Voce Norge
Portugal – Liga Dos Amigos
Uruguay – Una Voce Uruguay

Non-federated associations

Pays-Bas – Vereniging voor Latijnse Liturgie
Suisse – Una Voce Helvetica.

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Archbishop Pozzo celebrates Vespers for the FIUV in the chapel of the Domus Australia, Rome

Unfortunately, it has proved impossible to gather information about the early days of Una Voce Belgique, and Una Voce Uruguay. In the Netherlands it seems that the Vereniging voor Latijnse Liturgie (Society for the Latin Mass) never joined the FIUV. Some founding members attended an FIUV meeting in the late 1960s, possibly 1967, but decided not to join the Federation because they thought it too political and too polemic. They founded the Vereniging voor Latijnse Liturgie as an independent association and in 1969 or 1970 they decided to strive for the new Mass in Latin and joined with similar groups in England and the United States ...

The first official FIUV *Bulletin* was published in September 1970 by Dr Eric de Saventhem, and he continued sending out bulletins enlightening and educating the members of the FIUV for the next twenty-five years until he retired from the presidency in 1995. It was a time of great disturbance and confusion in the Church. Pope Paul VI had promulgated his Apostolic Constitution on the Roman Missal, *Missale Romanum*, 3 April 1969, and such was the widespread dismay with this document, and the accompanying document *Institutio Generalis* (General Instruction), that a group of Roman theologians produced a *Critical Study* which was dated the Feast of Corpus Christi, 1969. This *Critical Study* was presented to

Pope Paul VI by Antonio Cardinal Bacci and Alfredo Cardinal Ottaviani on the feast of St Pius X, 1969, because of their concerns that the *Novus Ordo Missae* represents, as a whole and in detail, a striking departure from the Catholic theology of the Holy Mass as it was formulated in Session XXII of the Council of Trent, which by fixing definitively the 'canons' of the rite, erected an insurmountable barrier against any heresy which might attack the integrity of the Mystery.

... It was against this background that the first official FIUV *Bulletin* was issued on 3 September 1970. It was sub-titled 'The Battle for the Mass' and it opened with this comment:

When the Mass has been overturned, we will, I think, have overturned all of the Papacy as well. Because it is on the Mass, like on a rock, that the Papacy rests, with its Monasteries, its Bishops, its Colleges, its Altars, priests, and doctrines – the whole bally lot. It will all, of necessity, fall to pieces when the sacrilege and abomination of the Mass is done away with. (Luther)

Luther, did not, of course, deny the authenticity of the Gospel reports of the Last Supper. He did, however, fulminate against the 'Mass' in as much as it enshrines and proclaims the doctrine that the priest, by virtue of his ordination,

acts *in persona Christi* and is thus endowed with that divine power which 'in objective ontological reality'¹ changes the substance or nature of the bread and wine into the Body and Blood of Christ.

After its denial by all the reformers, this apostolic doctrine became one of the hallmarks of the true Catholic faith. In the *Ordo Missae* of Pope St Pius V it found an expression that was theologically incontrovertible and artistically as near to perfection as man can ever hope to get.

'For greater pastoral effectiveness'² the Second Vatican Council ordered that the rite should be revised 'in such a manner that the intrinsic nature and purpose of its several parts and also the connection between them may be more clearly manifested, and that devout and active (*pia et actiosa*) participation by the people may be more easily achieved'.³ It is nowhere suggested in the documents of Vatican II that the Church's understanding of the 'intrinsic nature and purpose' of the parts of the Mass had undergone any change since the time of St Pius V. The principal aim of the reform was, therefore, to 'manifest more clearly' that same doctrine which was expressed with such near perfection in the Tridentine *Ordo Missae*. It is by this standard that the reform of the Mass must be judged. ⑥

1. Pope Paul VI, *Mysterium Fidei* (1965), p. 46.

2. Vatican II, *Sacrosanctum Concilium*, n. 49.

3. *Ibid.*, n. 50.

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The Paradox of Parenting: Too Little and Too Much?

by Joseph Shaw

Review of:

- *Hold on to Your Kids: Why Parents Need to Matter More Than Peers*, by Gordon Neufeld and Gabor Maté (2nd edition, 2024)
- *Family Unfriendly: How Our Culture Made Raising Kids Much Harder Than It Needs to Be*, by Timothy P. Carney (2024)

These two books present the paradox of modern parenting: that there is both not enough of it and too much of it. The homeschooling movement, which is so strongly represented among Catholics attached to the Traditional Mass (in those countries where it is legally possible),

attempts to address the problem: to provide both more parenting and, in another way, less, and it is accordingly criticised for being too possessive of children, and too easy-going with them (the phrase 'free-range children' is sometimes used). The authors of these books do not address the subject in these terms, but one side at a time. It was reading the books in quick succession that put the issue into focus for me.

As with the best paradoxes, or like Kant's antinomies, I feel strong agreement with both sides – yes, modern parenting is far too intense, and yes, modern parenting is far too distant and lax – despite the apparent contradiction. In this review I will try to resolve the paradox.

Neufeld and Maté are psychologists interested in 'attachment theory'. Like the ducklings that will follow the farmer around if they see him at the critical moment after emerging from their eggs, human children have a strong instinct to attach themselves, emotionally, to someone they perceive as able to meet their needs: most naturally, their parents. When children are put into an environment in which parents are excluded or disempowered, their yearning for attachment can be directed towards people of their own age, or a bit older, who might seem best able to give them what they want: a place in society, protection, reassurance. Parents then find, often to their surprise as well as to their

grief, that they have been demoted to the role of managers of the Bed and Breakfast where the children happen to sleep.

This is a problem because children have neither the desire nor the ability to fulfill each other's most important needs. As the authors express it (p. 11):

Absolutely missing in peer relationships are unconditional love and acceptance, the desire to nurture, the ability to extend oneself for the sake of the other, the willingness to sacrifice for the growth and development of the other. When we compare peer relationships with parent relationships for what is missing, parents come out looking like saints. The results spell disaster for many children.

Leaders of children's friendship groups are not necessarily wicked, but they are by definition immature, and the social dynamic of a gang of children or adolescents is based on valuing membership in the group and fearing exclusion. As competition for membership heats up, demonstrations of loyalty become more costly, and the prospect of exclusion more terrifying. It is a recipe for bullying, depression, and even suicide, all suffered in a peer-group bubble from which parents (and other adults) are excluded. Social media puts a rocket-boost on the process, and Covid lockdowns precipitated a crisis: cutting some young people off from their groups, if they were based on face-to-face communities, and intensifying other groups, if they were mediated by the Internet. This is why the authors brought out a new edition of the book last year.

The good news is that it is usually possible for parents to detach children from peer groups and reattach them to themselves. Both parts are necessary, so as well as limiting social media use or the time spent with toxic peers, parents are urged to foster one-to-one relationships with children who seem to have drifted away, for example, by going on a trip alone with them.

Many homeschooling parents have an instinctive understanding of this problem. One manifestation of it is the loss of the Faith by children and young adults who are surrounded by peers who do not share it, and may regard it with hostility. It is natural for young people to wish to make friends and fit in, and the Faith can be among the first things that can be jettisoned for this cause, along with old-fashioned clothes and good table manners. This is a symptom of a wider problem, however. If children are

taking ideas about religion from their peers because they are 'attached' to them, this is an indication that their emotional connection with their parents has been severed. This, in turn, means that their emotional needs will not be met.

It is still too common for commentators to dismiss the problem, and say that children need to develop their individuality with some healthy rebellion in light of outside influences. This is a response dating from the 1960s, and to keep repeating it today is naïve. Today we know where those rebellions too often led, and we are in an incomparably darker world, where many of the social norms that once provided some protection to the young have disappeared. Many of these commentators have never experienced online bullying, and are completely baffled by the 'trans' phenomenon: a social contagion that flourishes best when parents are excluded.

In reality, it is in the safety of loving parental relationships that children can develop their individuality. What they develop under the influence of peer groups is a fearful conformism.

So far, so reasonable. However, **Timothy Carney**, an American Catholic interested in social networks and the family, quotes a medical journal in the early pages of his book (p. xv):

A primary cause of the rise in mental disorders is a decline over decades in opportunities for teens to play, roam, and engage in other activities independent of direct oversight and control by adults.

Another startling data point Carney draws on is that although mothers are much more likely to be in employment today than a generation ago, and fathers spend more time with their children than before, mothers today report a greater number of hours spent looking after their children than previous generations.

Fifty years ago and more, parents expected their children to make their way to school independently (on foot, or by bicycle or bus), and allowed them to spend much of their free time in daylight hours playing with their friends in the neighbourhood. 'Come home when the streetlights come on' was a common expression: sometimes with the qualification 'if you want dinner'. The distances children routinely walked or biked to school, to see their friends, or to muck about in the woods would give today's parents a panic attack. And they didn't even have mobile phones in case something went wrong!

Today's children have far less free, unsupervised time than in the past. Governments fall over themselves to keep children in school and day care for as many hours as possible, a kind of substitute



Fr John Saward celebrates Mass with a young server in St Joseph's Retreat Centre, Ashurst, England, for the Guild of St Clare.



Mass for the St Catherine's Trust Summer School, celebrated by Fr Andrew Southwell.

parenting. Aspirational parents load them with extra activities, so they can learn exotic languages, musical instruments, and sports. Carney's particular *bête-noire* is 'travel team' sports: extra-curricular, professionally coached and hypercompetitive sports that involve parents in a huge amount of travelling.

The net result is couples who find parenting exhausting and stressful, and feel they could not cope with another child. Carney draws a direct line of causation from the phenomenon of 'helicopter parenting' (hovering over your children) to falling birth rates. The first chapter in his book is called 'Have Lower Ambitions for Your Kids'. In any case, those extra lessons have very little correlation with improved life outcomes.

Carney's book, just like that of Neufeld and Maté, is larded with statistics and references to academic studies, and, again like theirs, it strikes a chord with common experience. Home-educating families find that neighbours and shopkeepers become suspicious when they see unsupervised children playing in a park or buying an ice cream, even if the parents are actually just round the corner. It is impossible not to be drawn into the risk aversion of the wider society, and begin to stop one's children from doing things because other people would regard them as too risky. Home educators can more easily escape the competition of 'my daughter is learning

Japanese' and 'my son has been picked by a professional sports team' simply by not being at those school gates with the other parents.

So, both theses are true. In the developed world today, children are under-parented and simultaneously over-parented. They are supervised too little, and also too much. Both are causing a mental health crisis for children, and make parenting seem a nightmare. How, though, is this possible? In Shakespeare's words, 'that is hot ice and wondrous strange snow'.

One clue to resolving the paradox is given by Neufeld and Maté. They explain that because the more toxic peer groups are so demanding, if parents simply limit the amount of time a child can spend with them, their membership won't be sustained. Released from the toxic groups, children can join less demanding friendship groups, though these may appear to offer less social prestige: they won't be the 'cool kids'. If they are less demanding, it will be because they are not trying to replace parents as the anchor for psychological attachment. They will be led by children who have a healthy relationship with their parents.

Neufeld and Maté's practical tip is revealing. The problem is not with children spending time with their peers as such. They can spend all their daylight hours with them and not come to harm,

if the group is not acting as a substitute parent. When children roamed the woods together all day long fifty years ago, this was perfectly compatible with their showing respect and love to their parents when they eventually got home. The children who didn't were the 'bad lot' parents warned their charges against. When Neufeld and Maté talk about the need to pull your children out of peer relationships, and perhaps insist on a parent-and-child hiking weekend to rebuild the parental relationship, this is a response to the signs of a peer group that has gone wrong, not to healthy friendships.

Another clue comes from Carney. His ideal is not children spending their time with all-consuming peer groups, but children being free to interact with each other, knowing that their parents are nearby. He successfully established events where this was possible in the context of his local church, with amateur ball games that parents would also attend in a convivial atmosphere, with things to eat and drink. The picture he draws, of parents chatting, children playing, parents occasionally intervening to help the children, and children popping back at will to talk to their parents, is reminiscent of something Neufeld and Maté describe: the culture of a southern French village, where children play in the square while parents look on, talk to each other, and enjoy a glass of wine.


Carney emphasises that this ideal is not just about the nuclear family, but a community: parents will typically know the parents of their children's companions. As he also explains, neighbourhood communities where families can get to know each other have been made difficult, including by some truly insane planning laws. One of the great tasks of the Traditional movement in the next fifty years is to re-establish face-to-face communities, a project that has already begun.

We can begin to unravel the paradox, then, in this way. Children are under-parented in the sense that they are too often not attached in a healthy way to their parents, and are seeking to meet the specific emotional needs that only parents can, in fact, meet, through peer groups. They are over-parented in the sense that many parents are insisting on unprecedented levels of supervision and organised activities, which exacerbate the degree to which children are separated from their parents, and from the adult world in general: for while these are supervised, the children find themselves in an age-segregated silo.

There are other factors as well that these books do not address. One is society's loss of respect for parental authority, which makes parenting more difficult. Another is the departure of married women from the home for the workplace, which changes the nature of the home environment. Again, a strange thing about modern parenting is the pervasive atmosphere of guilt: of parents seeming to think they have failed their children, and trying by materialism or by disciplinary laxity to make up for it. Related to this is the reluctance of many parents to get children to help around the house, which is frustrating for the children and removes an opportunity for shared activities and experiences. All these things, which demand separate treatment, further undermine the relationship between parents and children, and also help to explain why over-parenting can coexist with under-parenting: the force-feeding of children with supervised activities alongside, and perhaps in an effort to compensate for, the breakdown of the parent-child relationship.

These two books address specific aspects of a multi-faceted crisis, and although they give a good deal of practical

advice, the problems they describe are society-wide and ultimately caused by factors parents can do little to control. All the same, parents can mitigate these problems, and at least some of the causes, such as children's experience of social media, are finally getting widespread attention.

Keep hold of your children! And set them free. 



Blessing of Throats for the Feast of St Blaise by Fr Christopher Vipers in St Mary Moorfields, London.

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The Mystical Meaning of the Ceremonies of the Mass

BY JEAN-JACQUES OLIER

Edited with an Introduction Abbé Claude Barthe • Translated by David J. Critchley

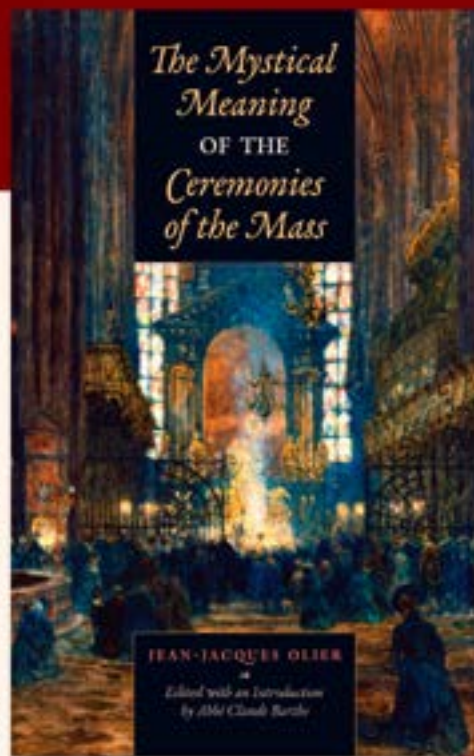
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FIUV Position Paper: The Kiss of Peace

FIUV Position Paper 19, first published in June 2014. Included in The Case for Liturgical Restoration, ed. Joseph Shaw (Angelico Press, 2019).

The *usus antiquior* of the Roman Rite makes significant use of the osculum, the liturgical kiss, of which the amplexus, the embrace, is a variant. A number of times throughout the Mass, the celebrant kisses the altar, turns to the congregation and says ‘Dominus vobiscum’; he also kisses the altar before giving the final blessing to the faithful.

This conveying to the congregation the greeting or blessing of Our Lord, in these cases represented by the altar, is played out in a more extended fashion at the Pax. Following the *Pater Noster* and its embolism, during the latter of which the celebrant signs himself with and kisses the paten, the celebrant says aloud, ‘Pax Domini sit semper vobiscum’, while making the sign of the cross over the chalice with a particle of the host, and putting this into the chalice. He receives the response ‘Et cum spiritu tuo’. The celebrant then says, silently, the prayer *Haec commixtio*, and then the *Agnus Dei*. In the *Missa solemnis*, while the *Agnus Dei* is being sung, the celebrant and the deacon kiss the altar and exchange the kiss of peace, in the form of a light embrace. The deacon passes it on to the subdeacon; it is passed thence to all clergy and servers present in choir. The Pax is omitted in the Mass for the Dead and on Maundy Thursday.

In certain circumstances, the kiss of peace at the *Missa solemnis* can be given using a Paxbrede; it may also be used in some cases at the *Missa cantata* and the low Mass. Whenever the Paxbrede is used, the Pax is still conveyed to the Paxbrede from the altar, by a kiss. The use of the Paxbrede in the *usus antiquior* today is explained in more detail below in an Appendix.

The ‘kiss of peace’ of the Traditional Mass contrasts with the ‘sign of peace’ found in the *Novus Ordo* before



The celebrant kisses the altar before giving the Pax to the deacon in Solemn Mass. Fr John Scott, Corpus Christi Maiden Lane, London. (Photo: John Aron.)

the *Agnus Dei*. This paper provides an explanation of and a rationale for the practice of the Traditional Mass.

A factor which will not be further developed here is that the use of a handshake instead of the embrace (or the kissing of a Paxbrede) is incompatible with the practice in the *usus antiquior* of the celebrant holding his thumb and forefinger together from the consecration of the host until the ablutions after communion, when these fingers are washed with wine and water. This practice, which goes back to the 11th century, reflects a concern for fragments of the host which might adhere to the fingers.

The historical development of the Pax

The Pax is deeply rooted in the Latin liturgical tradition: it is interesting to note, for example, that in all the Celtic languages the ordinary word for ‘kiss’ derives from the Latin ‘Pax’, through its association with the

liturgical kiss.¹ However, its history is a complex one, and only a rough outline can be attempted here.²

Justin Martyr notes an exchange of kisses as the conclusion of the service of prayers and readings.³ Later, it is found in Gallican rites before the Offertory. Pseudo-Germanus comments: ‘They offer to one other the peace of Christ in such a way that by a mutual kiss they may maintain the affection of love for one another.’⁴ This seems naturally suggested by Mt 5:23–24: ‘If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee; leave there thy offering before the altar, and go first to be reconciled to thy brother: and then coming thou shalt offer thy gift’.

1. See Archdale King, *Liturgies of the Past* (London: Longmans, 1959), 270.
2. See Robert Cabie, *The Eucharist*, new ed., trans. Matthew J. O’Connell (Collegeville: The Liturgical Press, 1986), 113–15.
3. Justin Martyr, *First Apology*, n. 65.
4. Pseudo-Germanus, *Expositio brevis antiquae liturgiae gallicanae* ‘De Sono’, PL 72:93D–94A.

In the African and Roman liturgies, however, it is found immediately before the communion rites,⁵ a location recommended by Pope Innocent I in a letter of the year 416: 'By the peace it is clear that the people give their consent to all that has been done in the mysteries celebrated in the church. The peace is the seal that shows that these mysteries have been accomplished'.⁶ The *Pater Noster* coming before it, by the time of Pope Gregory the Great (d. 604), suggests the mutual forgiveness enjoined in that prayer: 'And forgive us our debts, as we also forgive our debtors' (Mt 6:12). One may, therefore, regard the Roman practice as involving both the themes of a concluding 'seal' for the mysteries, similar to the Amen at the end of the Canon, and the mutual forgiveness emphasized in the Gallican tradition.

Over time the Pax developed from a simultaneous giving of the kiss between the ministers at the altar and neighbours in the congregation,⁷ to a more ceremonious practice in which the kiss is, as it were, passed from Our Lord Himself, in the

consecrated host, or else represented by the paten, the altar, the chalice, the missal, or the crucifix, or some combination of these, to the sacred ministers, and then to the faithful, passing from one person to another. This adds an extra pertinence to the Pax taking place while the *Agnus Dei* is being sung, and after the consecration: the effect is that the peace is radiating from the Lamb of God slain (as it were) upon the altar, not just because the kiss begins there, but also because of the simultaneous text and music, ending with *dona nobis pacem*. As Josef Jungmann expresses it: 'Thus the kiss of peace is made to proceed from the altar and, like a message or even like a gift which comes from the Sacrament, is handed on "to the others and to the people"'.⁸ This practice is well-established in Pontificals of the 10th century. In the context of infrequent reception of Holy Communion at that time, the symbolism of a blessing being conveyed from the Blessed Sacrament upon the altar to the faithful was of particular significance.

There is, therefore, no danger of mistaking the peace at issue in this ceremony for a mere secular communal harmony: it is specifically the peace of Christ, radiating from the Blessed Sacrament, now present on the altar.

In the various rites of the Church, the kiss underwent a process of stylisation, becoming, for example, a bow or a kissing of the fingers in certain Oriental churches. In the West, the embrace found today in the traditional Latin Mass developed, and in England, the elegant solution of the Paxbrede came into use in parish churches,⁹ which spread to continental Europe and appears in the 1570 *Missale Romanum*. Variations on the Paxbrede included the use of a crucifix or reliquary.

5. Jungmann, *Mass of the Roman Rite*, 2:322.

6. St Innocent I, Letter to Decentius, Bishop of Gubbio, *Epistula* 25.1.4, PL 20:553A.

7. Jungmann, *Mass of the Roman Rite*, 2:321, nn. 1–2.

8. Jungmann, *Mass of the Roman Rite*, 2:326.

9. The origin of the Paxbrede is put at ca. 1000, in an English monastic setting, by Maxwell E. Johnson, *The Eucharistic Liturgies: Their Evolution and Interpretation* (London: SPCK, 2012), 215.



The celebrant gives the Pax to the deacon. (Photo: John Aron.)

The Paxbrede allowed the Pax to be made between the sexes, which had otherwise been forbidden (except, notably, for the couple at a nuptial Mass).¹⁰

The direct participation of the faithful in the Pax, for which the Paxbrede was particularly well suited, began to die out in the following centuries in most countries (though see below). The liturgical scholar Polycarpus Rado suggests ‘reasons of hygiene’ for this.¹¹ Another practical reason seems to have been that the practice of passing the Paxbrede among the faithful according to their social degree led to unedifying disputes over precedence.¹² A modern factor that reduces the time available to present the Paxbrede is the frequency of the communion of the faithful during Mass.

Participation and proposals for reform

The possibility of the faithful’s direct participation in the Pax causing disruption, just noted, has a modern parallel in the difficulties encountered with the practice in the Ordinary Form. Here it was left to bishops’ conferences to choose an appropriate manner of giving the peace and the gesture generally chosen was the handshake. The difficulties associated with the sign of peace¹³ in the Ordinary Form are notably the disruption caused by members of the congregation, and even the celebrant, leaving their places to exchange handshakes, and making it the occasion for the offering of congratulations or condolences at weddings and funerals.¹⁴ The problem was discussed in the 2007 Synod of Bishops,¹⁵ and the Congregation for Divine Worship was asked to examine the proposal that it be moved to the beginning of the Offertory to mitigate the problem.

The Congregation decided against this proposal, instead (*inter alia*) inviting bishops’ conferences to reconsider their choice of a handshake as the sign of peace: ‘following these years of experience, in those places where familiar and profane gestures of greeting were previously chosen, they could be replaced with other more appropriate gestures’.¹⁶

An additional problem with the manner in which the peace is given at the Ordinary Form is that, instead of



The deacon gives the Pax to the subdeacon. (Photo: John Aron.)

radiating outwards from the Sacrament of the Altar in a hierarchical manner, the instruction to ‘offer a sign of peace’ is announced to all simultaneously. The spontaneous and directionless expressions of ‘peace’ that follow suggest a human, rather than supernatural, fraternity. The Extraordinary Form practice guards against this horizontalism while underlining the gift of supernatural peace in the unity of the Mystical Body. As noted earlier, the meaning of the Pax in this Form is bound up with special clarity with the Blessed Sacrament as the source of the peace. As St Alphonsus Liguori expressed it: ‘Before giving the peace, the priest kisses the altar to show that he cannot give peace unless he has first received it from Jesus Christ, who is represented by the altar’.¹⁷ The kissing of the altar, next to the host itself, as well as the paten, is the first link of a chain conveying the peace of Christ to the sacred ministers and others in the sanctuary.

The classical Roman rite is able to maintain this important and ancient symbolism, without any danger of disruption, by inviting the faithful to unite themselves spiritually with the vivid and gracious ceremony performed in the sanctuary by the

sacred ministers. Any physical sign of peace is itself a symbol, and the question is whether members of the faithful can best make truly their own a symbolic gesture made by the sacred ministers, or one made by themselves; there is less difference between the two than may at first appear.

This development is an example of a widespread twofold phenomenon in the history of the liturgy: of rites and ceremonies being reduced to a symbolically important minimum, and of ceremonies once involving the faithful being performed solely by the clergy, on the faithful’s behalf. Some have regarded such developments as a matter of regret, but Pope Pius XII reminds us that archaic liturgical

10. Jungmann, *Mass of the Roman Rite*, 2:327.

11. Polycarpus Rado, OSB, *Enchiridion Liturgicum* (Herder, 1961), tom. 1.

12. See Duffy, *Stripping of the Altars*, 126–27.

13. See *Institutio Generalis Missalis Romani*, n. 82.

14. Congregation for Divine Worship and the Discipline of the Sacraments, Circular Letter, *The Ritual Expression of the Gift of Peace at Mass* (8 July 2014).

15. See Benedict XVI, *Sacramentum Caritatis*, n. 49.

16. *Ritual Expression*.

17. Quoted in Fr Thomas Crean, OP, *The Mass and the Saints*, 180; the quotation comes from Liguori’s *The Sacrifice of Jesus Christ*.

practices are not necessarily to be preferred to the more developed forms, since the development has taken place under the guidance of Providence.¹⁸

The Roman rite frequently retains archaic ceremonies in an abbreviated or even vestigial form, allowing the meaning of the ceremony to be expressed succinctly, and reminding us of the antiquity of the rite. The compressed meanings of the rite are a bulwark against banality: the smallest aspect of the *usus antiquior* is freighted with significance, like the details of any great work of art.

Conclusion

The Pax in the Traditional Latin Mass is the most significant of a series of occasions on which the celebrant conveys to the faithful the peace of Christ, represented by the altar that he kisses. It has this special significance because on this occasion the Lamb of God is present on the altar in the consecrated host.

The Pax exchanged among the sacred ministers and others is a visually eloquent expression of what happens on each of these occasions, of this peace radiating out to the faithful. The themes of approving and sealing the foregoing mysteries, and of mutual reconciliation and preparation for the reception of communion, are, in this context, dependent upon this central idea, of the peace that comes from Christ.

The continued use of the Paxbrede in certain places and in certain orders, discussed in more detail in the appendix, illustrates the legitimate diversity of the *usus antiquior*, and the preservation of older customs in particular contexts. Such customs are part of the authentic liturgical culture of their proper regions or orders, and should be preserved and fostered whenever possible.

Appendix: The Paxbrede

A Paxbrede (also spelt pax-brede or paxbred), in Latin *instrumentum pacis* or *osculatorium*, in Spanish *portapaz*, is often a decorated silver plate with a handle on the back, but it can take a number of forms, sometimes incorporating a relic. In the Middle Ages it was often made of wood, with a painted image. More modern examples

are often gilded, with an enamelled image. A crucifix or icon can also serve as a Paxbrede.¹⁹

The use of the Paxbrede in the *usus antiquior* today must be considered in three contexts: first, in the Roman rite *simpliciter*; secondly, in the rites and usages of certain religious orders; and thirdly, in the customs and privileges proper to Spain and the former Spanish Empire.

The first is summarized by the rubrical handbook, John O'Connell's *The Celebration of Mass*: "To 'greater' prelates present at Low Mass, to the clergy in a Sung Mass, and to lay persons of high rank present at Solemn Mass or Low Mass the kiss of peace is conveyed by means of the *instrumentum pacis* or pax-brede."²⁰ The Paxbrede is kissed by the assistant priest (at pontifical Mass) or the deacon (at Solemn Mass), who has just received the Pax from the celebrant by means of the *amplexus*, or by the celebrant (at Sung or Low Mass), who has just kissed the altar, and taken to the others mentioned by O'Connell.

Secondly, in the rites and usages of a number of religious orders, in addition to what is noted above, the Paxbrede is used to give the Pax to the servers and members of the community in choir at Solemn Mass, and in this way either supplements the embrace among the sacred ministers, as just described, or replaces it: thus the Dominicans, for

example, do not use the amplexus at all. The liturgical scholar Archdale King discusses the details in the context of the Carthusians,²¹ the Premonstratensians,²² and the Dominicans.²³ It has also historically been used, and in some places continues to be used, by the Dominicans in Low Mass.²⁴ Jungmann also mentions the Capuchin Franciscans as using the Paxbrede on Sundays and important feasts.²⁵

Thirdly, in addition to what O'Connell has already described, a special practice obtains in Spain and in the former Spanish Empire, according to the *Manual de liturgia sagrada* by Fr Gregorio Martinez de Antonana: 'You can also give it [i.e., the Paxbrede] generally to all the faithful ... But whatever you do, to princes and people of equivalent dignity, it is given with an amplexus ... In Spain there is the privilege whereby the acolyte brings the peace to the choir with the Paxbrede'. In other words, the Paxbrede can be extended at Low and Sung Mass²⁶ to the congregation, with the embrace reserved for lay dignitaries; this may be called a custom of Spain and her former possessions. Furthermore, the 'Privilege of Pius V' allows an acolyte to take the Pax to clergy in choir with a Paxbrede, as is done in the religious orders just noted.

The offering of the Paxbrede to the faithful in Spain and the former Spanish Empire represents an important survival of the medieval practice of England and elsewhere. Today, if time is short, the Paxbrede can if necessary be offered to a representative number of the faithful, such as those in the front row, or the first person sitting in each pew. 6



The subdeacon gives the Pax to the Master of Ceremonies. (Fr Thomas Crean OP, at the Holy Child and St Joseph, Bedford, England.)

18. Pius XII, *Mediator Dei*, n. 6.

19. See Rado, *Enchiridion Liturgicum* 2:1440.

20. O'Connell, *Celebration of Mass*, 430; cf. *Ritus servandus* (1962) X, 3.

21. Archdale King, *Liturgies of the Religious Orders* (London: Longmans, 1955), 53.

22. King, *Liturgies of the Religious Orders*, 218, 223.

23. King, *Liturgies of the Religious Orders*, 388.

24. Archdale King refers to the Spanish Province as retaining this custom (*ibid.*). Today it is used in the Australian province and by the Fraternite Saint-Vincent-Ferrier (FSVF), who use the Dominican rite.

25. Jungmann, *Mass of the Roman Rite*, 2:330, n. 47.

26. Fr Gregorio Martinez de Antonana, CMF, *Manual de liturgia sagrada* (Madrid: Cocala, 1952), 419, n. 1.

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