

Winter 2023 – Edition No. 14



RESORIUS MAGNUS



The voice of the Foederatio Internationalis Una Voce



Synod on Synodality: Bishops Conferences on the Traditional Mass

Plus Photographic reports on Ordinations in Germany, the Chartres Pilgrimage
Features from America, Ireland, Romania, India, and Uganda

Gregorius Magnus: biannual magazine of the Una Voce Federation

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

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

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

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

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

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

St Gregory the Great



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

15th February,
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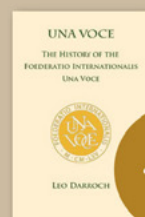
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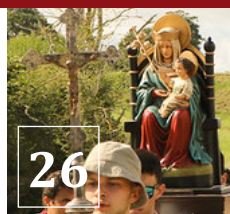
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 Website: <http://www.fiuv.org/>
 For further queries, please email to secretary@fiuv.org
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Cover image: Archbishop Haas ordains two seminarians of the Fraternity of St Peter, in Bavaria: see photographic report page 22f.

Photo by Monika Rheinschmitt.

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

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

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President's Message

by Joseph Shaw

A year ago last July, Pope Francis's Apostolic Letter *Traditionis Custodes* was published. It was difficult to predict the consequences of this document at that time, and despite the passage of 14 months I could say the same thing today.

How will it be implemented? How long will it be until its force is modified by new legislation? On the first question, many bishops have yet to announce what, if any, changes they are going to make in their dioceses in light of it. On the second, the situation has already been affected, in different ways, by no fewer than three subsequent documents: the Dicastery for Divine Worship's *Responsa ad dubia*, the Holy Father's Decree on the Fraternity of St Peter, and a new Apostolic Letter, *Desiderio Desideravi*. Each of these documents has presented challenges of interpretation, and has taken matters in new and unexpected directions.

Nevertheless, as this edition of *Gregorius Magnus* goes to press, for many Catholics attached to the ancient Mass life has continued much as before. It is true that in some dioceses, particularly in the United States of America, severe restrictions have been placed on celebrations of the 1962 Missal; in many others, however, they have not. One positive thing *Traditionis Custodes* has done is to shine a light on the Traditional Mass, and reignite a debate on it the like of which we have not seen since Pope Benedict XVI liberated it in 2007.

Since the majority of Catholics have little idea that this liturgy even exists, such publicity always means that new people discover it for the first time.

Partly for this reason, the big events associated with the Traditional Mass which took place over the summer have been particularly well attended. In my own country, our 56-mile (90 km) walking pilgrimage from Ely to Walsingham has grown by 60% since *Traditionis Custodes* was issued. In the years immediately before 2019 (it did not take place in 2020 due to COVID-19), numbers had plateaued. The growth has presented us with challenges, but that, as they say, is a nice problem to have. Traditional walking pilgrimages in Spain, Ireland, and France have also flourished on the diet of official disfavour. (Photos of all these events can be found in this edition of *Gregorius Magnus*.)

Another measure of public interest in the ancient Mass is the success of the *Mass of the Ages* films: Part 1 was published in August 2021, and Part 2 appeared a year later. These quickly racked up viewing figures in excess of a million. This is staggering for films which are essentially documentaries promoting a form of the liturgy which – we are so often told – is incomprehensible to, and unwanted by, modern people.

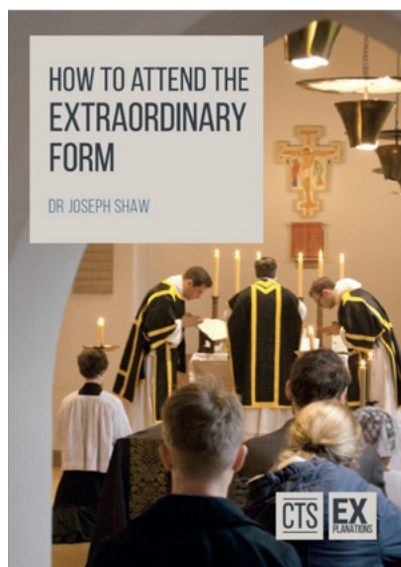
With each twist and turn of official policy towards the old Mass, whether at the local level or in Rome, we supporters of the

Traditional liturgy are obliged to accept the pain and humiliation coming our way with what patience we can muster, and at the same time make the most of the opportunities which present themselves. We made the most, I like to think, of the thirteen years of Pope Benedict XVI's benign intervention in *Summorum Pontificum*; we are making and will continue to make the most of *Traditionis Custodes*, for the glory of God and the spiritual good of our fellow Catholics.

Perhaps this see-sawing of policy will ultimately be for the good of the Church; certainly, it has been permitted by Divine Providence. We can say goodbye to our fair-weather friends. We can give a hearty welcome to those who, shocked to discover that something so ancient, so holy, and so beautiful should arouse such harshness from the Holy See, and such bitter polemic from progressive zealots, have newly discovered this treasure.

This meditation found in many traditional books of devotion will stand us in good stead through times good and bad:

Remember, Christian soul, that thou hast this day, and every day of thy life: God to glorify. Jesus to imitate. A soul to save. A body to mortify. Sins to repent of. Virtues to acquire. Hell to avoid. Heaven to gain. Eternity to prepare for. Time to profit by. Neighbours to edify. The world to despise. ⑥



By Dr Joseph Shaw

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Synod 'synthesis' reports and the Traditional Mass

by Joseph Shaw

The FIUV and many member associations around the world encouraged their supporters to make contributions to the consultative phase of the Synod on Synodality; the FIUV itself, as an international body, made a submission directly to the Vatican's own Synod website.

We did not have exaggerated expectations about how our submissions would fare in the process of summary and synthesis which turned parish and diocesan reports into something to be considered, in due course, by the Synod of Bishops in Rome. It must be admitted, however, that at least in some cases our low expectations have been exceeded. In those dioceses and countries where the Traditional Mass is well established, diocesan and national synthesis reports tend to acknowledge the existence of Catholics attached to it, and report their point of view.

This is not always the case. The bishops of Malta, a tiny country which has a long-established *Una Voce* group (Pro Tridentina Malta), ignore it completely. The synthesis report of the Italian Bishops' Conference, again, seems determined not to refer to the issue; the closest it comes is a call for more reverence:

Faced with 'dead liturgies' or liturgies which are no more than a spectacle, there is a need to give back to the liturgy sobriety and decorum to rediscover all its beauty and live it as mystagogy, an education in the encounter with the mystery of salvation that touches our lives in depth, and how the liturgy is the action of the whole People of God.

The Philippine Bishops' Conference strikes a similar note, though making it slightly more explicit that there is a group of Traditionalists in the Church making a consistent argument:

There is a call to go back to the Catholic traditions, which have kept the faith alive especially during the pandemic. In addition, fostering

popular religious devotions can inspire deeper communion and promote synodal values already present in the Filipino culture.

The Australian Bishops' Conference, like the Italian, completely ignores the issue, but looking at an individual Australian diocese, one of more tradition-friendly ones, Brisbane, they have this to say:

The submissions regarding liturgy reflected the sharp divides in the Church perhaps more than any other topic. They oscillated between:

- Recommendations that liturgical language be 'updated' to reflect modern-speak.
- Recommendations that urged more devotion to the 1962 Missal (Traditional Latin Mass).

These two approaches have many parallels among the reports which at least address the issue: either saying that, naturally, more could and should be done to make the liturgy more reverent, or pointing to the division of opinion on the subject as if one should throw up one's hands in despair. This certainly seems to be the spirit of the French Bishops' Conference:

Many syntheses say how central the Eucharistic liturgy is in the life of faith of Catholics. Some – such as those attached to the Roman missal of 1962 (the ancient form of the rite) – desire that the celebration of Mass should respond more to the baptised's thirst for interiority. The summaries also note that the Eucharist is essential to the very constitution of communities. However, the liturgy appears largely as a place of tension, between pastoral flexibility and attachment to rituals, between esteem for the richness of liturgical symbols and questions in the face of a language that has become unintelligible for many.

Similarly, the Irish Bishops' Conference notes the Traditionalist view alongside that of those least in sympathy with them:

There was a desire expressed by respondents for the full participation of the laity throughout the liturgy; and for a wider, more diverse group of people, including women, to take part. A minority view seeks a return of the Latin Mass and pre-Vatican II celebrations.

The same approach is taken by Canadian Bishops' Conference:

The style in which the liturgy is celebrated was also of concern. Some comments criticized what is seen as a passiveness and non-participation on the part of the faithful. There were also differences between some who prefer a more traditional liturgy and others who desire greater liturgical freedom and even reform.

The two points of view are opposed, but it would be perfectly possible to give both space in the Church: that is what was happening until *Traditionis Custodes*. That is, in fact, the implication of the report of the Scottish Bishops' Conference:

Whilst stressing the uniqueness of the reforms of the Second Vatican Council and the celebration of Holy Mass in English, all but one diocese was open to celebrating Holy Mass in other rites if it is possible and practical. The request for such celebrations came from a minority of voices.

The reference to 'a minority of voices' should not necessarily be read as unfriendly to Traditional Catholics. It implies that, should the ancient Mass be allowed, it won't cause big problems or get out of hand.

An individual Scottish diocese, the Archdiocese of St Andrew's and Edinburgh, made some of the most perceptive remarks I have seen among these reports:

[A] generation gap emerged. This is perhaps most succinctly articulated by Dr Sara Parvis of the University of Edinburgh speaking at the Archdiocesan-hosted national conference, Synodality in the Life & Mission of the Church: 'The young and the Vatican II generation ... see things very differently ... the necessary task of telling their stories to each other is going to be painful ... The sheer difference of what the young think the Church is, the generation for whom to be Christian at all is to be effectively an everyday martyr ... what the world looks like to young students is so different from what it looked like to my parent's generation where Christianity was normal ...'

Again:

The consensus seemed to be that there should be a place for a variety of forms of worship, both traditional and contemporary, and in particular that both the Traditional Latin Mass (extraordinary form) and the Novus Ordo should be reverently celebrated and warmly embraced.

We have been told more than once that the United States has special significance in the context of *Traditionis Custodes*. This is what the US Bishops' Conference is passing on to the Holy See on the subject of the Traditional Mass:

Young people themselves voiced a feeling of exclusion and desired to participate more fully as members of the parish community. The feeling of exclusion also manifested itself in some youth seeking a sense of belonging in the Church's ancient tradition of faith, prayer, and devotion.

Again:

Division regarding the celebration of the liturgy was reflected in synodal consultations. 'Sadly, celebration of the Eucharist is also experienced as an area of division within the church. The most common issue regarding the

liturgy is the celebration of the pre-Conciliar Mass'. The limited access to the 1962 Missal was lamented; many felt that the differences over how to celebrate the liturgy 'sometimes reach the level of animosity. People on each side of the issue reported feeling judged by those who differ from them'.

Finally, it appears that Traditional Catholics of England and Wales succeeded in conveying to their bishops their sense of exclusion by the institutional Church herself. Towards the end of a long list of 'Marginalised' groups – the divorced and remarried, LGBT, Travellers (Gypsies), and others, we find 'Traditionalists':

Although very few in number, a sense of grievance and marginalization is strongly expressed by those who worship using the Missal of 1962. Traditionalists complain of 'sadness and anger' at the restrictions they believe were imposed by Pope Francis's *Traditionis Custodes*, which restored to bishops the regulation of the provision of pre-Second Vatican Council liturgies. Adherents of the Traditional Latin Mass (TLM) complain of the 'watering down' of liturgical devotion in eucharistic celebrations following the Council, and fear that the Church has capitulated to 'modernistic' ideas. In response to questions about marginalisation and exclusion, both TLM adherents and those committed to 'maintaining traditional Catholic teaching against what they interpret as harmful modifications' feel 'badly treated by the bishops and by Pope Francis' and 'saddened by a sense that their views are habitually denigrated and their voices left unheard and unanswered'.

This is the longest treatment of the problem I have seen, and it says something positive, at least, about the willingness of the Bishops of England and Wales to face up to it.

To our member associations and individual supporters who took the trouble to submit their views to the synodal process, thank you! Your contributions have not been entirely in vain. ⑥

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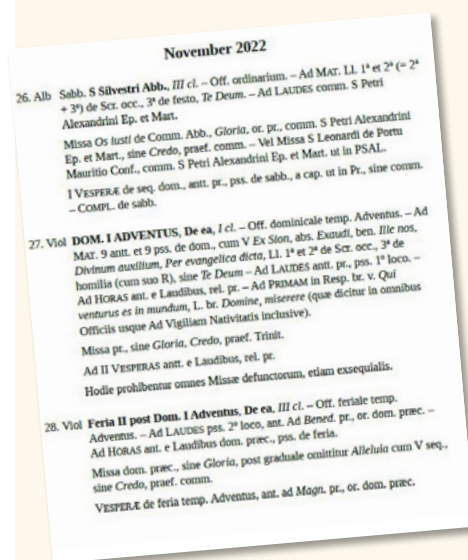
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The FIUV Ordo is now available through the FIUV website (<https://fiuv.org>); hard copies are for sale through the online shop of the Latin Mass Society (<https://lms.org.uk/shop>).



Set out in the style of the Vatican Ordo formerly published by the Pontifical Commission Ecclesia Dei, it gives readers the 'universal calendar' for every day of the year, explaining how feast days interact with Sundays, the Easter Cycle, and each other, from the First Sunday of Advent 2022 to 1st January 2024.

The laity can help to preserve the Latin Mass

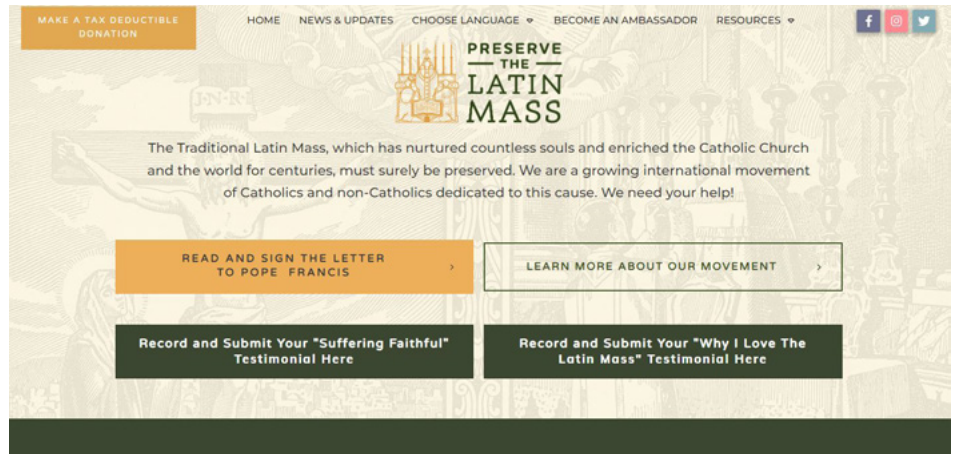
by Marc Rome of Preserve The Latin Mass

In many places around the world, and notably in the United States, the overzealous implementation of *Traditionis Custodes* is systematically denying faithful Catholics access to the Traditional Latin Mass and the accompanying sacraments. Often with only a couple of weeks' notice, certain bishops are evicting entire congregations from their spiritual homes, suspending priests, refusing children the sacraments of baptism and confirmation in the old rite, and causing immeasurable harm to individuals and to the Church as a whole. The accompanying explanations by these bishops sound like political speeches, distorting the truth and torturing the intellect with disingenuous spin, for this assault is based on the pretence that the Latin Mass, the Mass of St Padre Pio, St Therese, St Maximilian Kolbe, St Francis de Sales, and vast numbers of other great saints, is somehow suddenly causing harm and division in the Church.

So what can we, as lay Catholics, do? The laity do not have the role of teaching in the Church, nor do we choose our priests or bishops, or the Pope. Instead, we can and should pray for the Church. We should beg Our Lady, Mother of the Church, and St Joseph, Protector of Holy Church, to intervene.

Without a doubt, prayer is the most important and valuable response, but there is at least one other action we can and should take. Since the suppression of the Traditional Mass is being based on the claim that this form of the liturgy is harmful, *the laity must give testimony regarding how the Latin Mass has enriched their lives and how these restrictions are harming them.*

It is being argued that it is some kind of rigidity and hard-heartedness that renders us unable to accept the reforms that followed Vatican II, or even, it is claimed, that prevents us from accepting that Vatican II was a valid ecumenical council. These opponents of the ancient Mass would have our bishops believe



that we are a threat to the reformed Church and the New Mass because the Latin Mass provides occasion for our radicalisation, and our recruitment into an effort to overthrow all things post-Vatican II.

I have yet to meet anyone attached to the old Mass who fits this description.

Our participation in the Latin Mass is not a rejection of anything. Rather, it is an embracing of an ancient and enduring form of worship that leads us to a profound and sincere relationship with Jesus Christ and His Church. The Latin Mass has transformed many of our lives and illuminated our souls. Each of us can speak to this and we really need to do so. Our bishops need to hear our testimonies. In the absence of our testimonies, the bishops will hear only the false narrative propagated by those who desire to restrict the Latin Mass.

There are many ways the laity can share their testimony, including by submitting a short video testimony to Preserve The Latin Mass at <https://preservethelatinmass.org>. Preserve The Latin Mass is a not-for-profit organisation that has already released four 'Traditionis Custodes' and the 'Suffering Faithful' videos to date. The laity featured in these videos simply filmed themselves at home with laptop cameras and cell phones. Their testimonies are authentic and compelling. The videos have

reached tens of thousands of viewers across social media channels, with one reaching quasi-viral status and garnering outside media coverage.

The videos can be viewed on the Preserve The Latin Mass website (<https://preservethelatinmass.org>) or our YouTube channel. We have several more videos lined up for production and plan to release a new video every two weeks. Anyone wishing to submit a video can simply record it using their phone and send it to us through our website. Your footage will then be professionally edited and released on social media and YouTube.

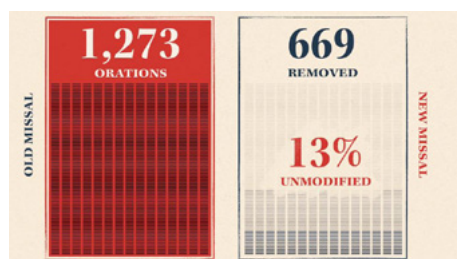
The goal of this effort is three-fold: (1) to counter the false narrative that Latin Mass Catholics are angry and rigid; (2) to reveal the suffering which some bishops are inflicting on their own flocks by restricting the Latin Mass; and (3) to encourage bishops and priests to stand up and speak out in defence of the Latin Mass faithful. Please consider submitting your own video and support our efforts by donating today at <https://preservethelatinmass.org/donate>. For large donations, please contact us for cheque or wiring instructions. ⑥

Marc Rome is a Catholic convert from Judaism, husband, father, lawyer, and co-founder and president of Preserve The Latin Mass, Inc.

Mass of the Ages films

by Jack Tate

The first two instalments of the documentary series on the Traditional Latin Mass, titled *Mass of the Ages*, have now reached well over three million people. This is a jaw-dropping statistic for a Catholic media project and the entire Mass of the Ages team is grateful to God for the wide reach of the films, as well as the providential timing of the release of the first film in particular.



Episode I premiered on 15th August 2021, almost one month to the day after Pope Francis released his *motu proprio* restricting the Latin Mass, but the film's release date had been set long before there was any public knowledge of *Traditionis Custodes*. The decree essentially acted as an advertisement for the project coming from the highest levels of the Vatican, as millions started searching online: 'What did the pope say about the Mass?' 'What is the Latin Mass?' 'Why would he restrict something like this?'

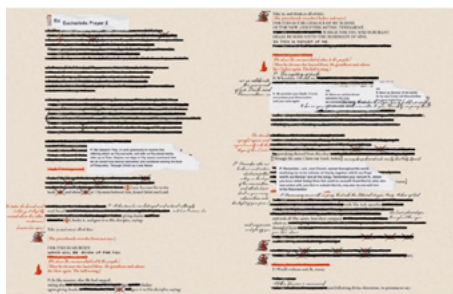
Many traditional parishes saw an increase in attendance after the release of the *motu proprio* as curious Catholics decided to see for themselves what all the commotion was about. The first episode of the trilogy was met with a positivity that is uncharacteristic of most online forums, and it garnered a million views on YouTube within three months of the release. All the while, the team was hard at work on the second episode, which promised to answer the burning question that served as the cliff-hanger of the first instalment: many Catholics no longer believe in the True Presence of Christ in the Eucharist; why is that?

Mass of the Ages Episode II: A Perfect Storm was released in May 2022, and the momentum from the tumult in the

Church regarding the Traditional Mass carried it even further than the first episode as millions of people started to dig into the exact subject matter of the episode: the creation of the New Mass.

Once people had found an answer to the question 'What is the Latin Mass?' the next logical question was, 'Why have I never heard of/attended this Mass?' And that is exactly what Episode II aimed to address. With a historical and investigative tone that contrasts with the emotional and story-driven first episode, *A Perfect Storm* sheds light on the Consilium – the advisory body that put the new liturgy together after the Second Vatican Council in the 1960s – and the shady character who presided over the whole affair: Archbishop Annibale Bugnini.

What traditional Catholics have been writing and blogging about for years is now accessible to everyone in a free, beautiful, easily accessible film, and the results speak for themselves: people are hungry for this information. And there are subtitles for over a dozen other languages as well!



Why is the creation of the New Mass not taught in Catholic schools? Why is our entire liturgical history glossed over? Are the fruits of the New Mass everything they were promised to be? These are questions that devout, well-meaning Catholics are asking. And they deserve answers.

But the first two episodes are just the beginning for the Mass of the Ages team. Episode III is being edited now and will provide a hopeful and stunning capstone to the trilogy. With gorgeous footage from Africa, conversations with prelates

and Vatican journalists, and a focus on the men and women in the pews every Sunday, Episode III will showcase how the Traditional Catholic Faith is passed on from generation to generation.

This trilogy is at the forefront of the conversation about the Latin Mass in the Church at a time that seems to be a historical turning point. The laity are speaking up and getting involved, and education about the liturgy is about to reach an all-time high. These films are rebranding the Latin Mass community.


No longer will we be viewed as bitter, caustic, judgmental, and against the Pope. We will win hearts with beauty and winsome storytelling in a modern and stunning medium that is accessible for free anywhere in the world.

Beyond the trilogy, Mass of the Ages plans to release many short films on common topics as well as a cutting edge Latin Mass platform with resources for priests and laity alike. Imagine for a moment the wealth of information across every Traditional blog presented under one roof, with a winsome and charitable tone aimed at winning the hearts and minds of our fellow Catholics. We will use honey, not vinegar! It is joy, after all, that will keep us afloat in these desperate times.

If you would like to learn more about *Mass of the Ages*, please visit www.latinmass.com. If you would like to watch the first two films, please visit www.latinmass.com/watch.

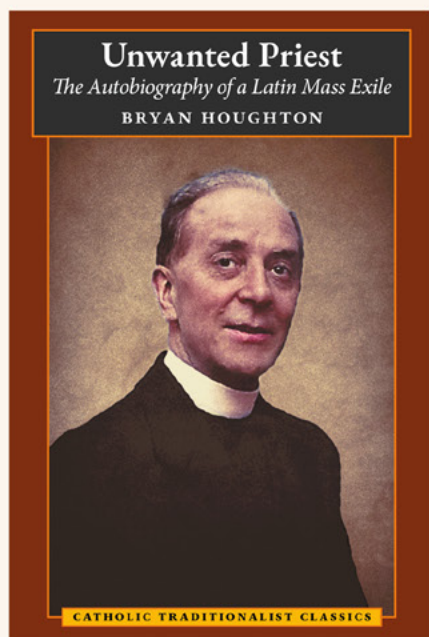
God has abundantly blessed this project and we pray that He will guide it with His right hand, using it to gain glory for Himself and to win souls through the traditions of the Church, particularly the sacred liturgy.

We urge you to share these films with your friends, family, and especially your priests! Please support the project with your viewership as well as prayers and donations.

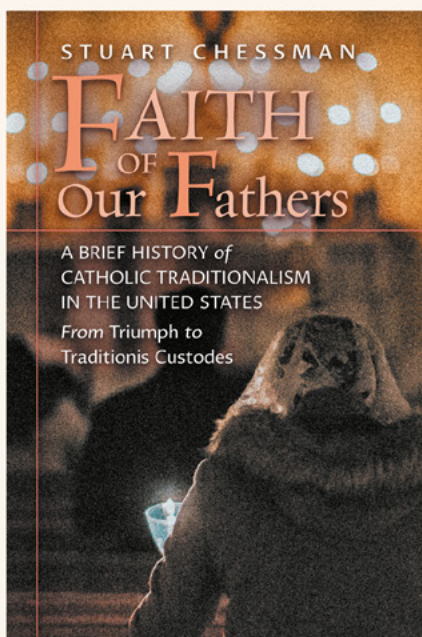
We work towards and pray for an increase in Latin Masses throughout the world, and we hope that you will join us in this endeavour! 



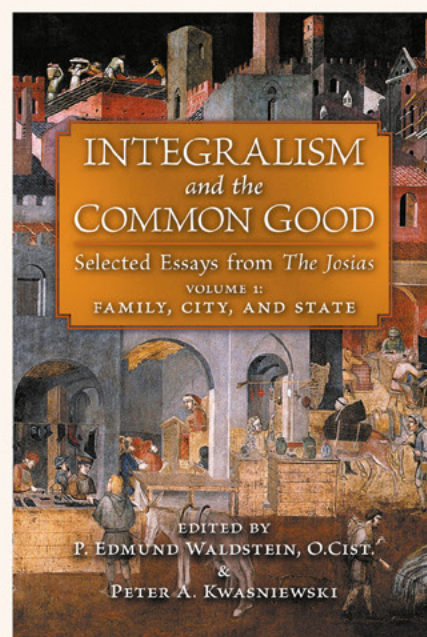
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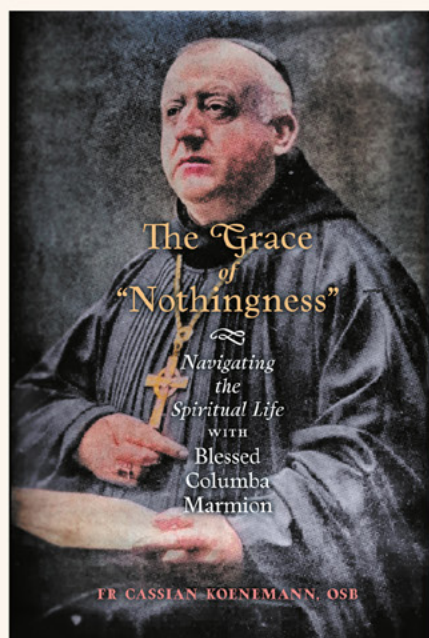
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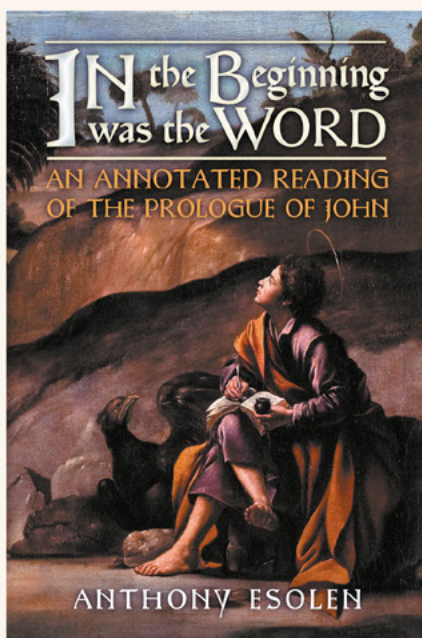
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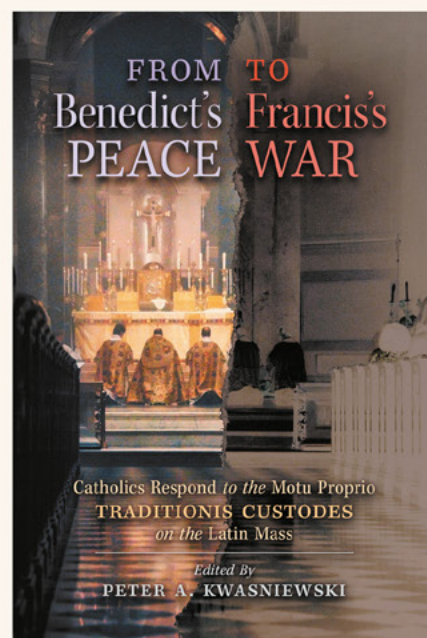
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Mass of Ages is the magazine of the Latin Mass Society of England and Wales

In this edition of *Gregorius Magnus* we reprint an article by a regular *Mass of Ages* columnist, Caroline Farey, on a remarkable work by the 15th century painter Joos van Wassenhove.

The Communion of the Apostles

by Caroline Farey

Significantly, this painting was entitled the 'Communion of the Apostles' rather than the more usual 'Last Supper' and was commissioned by the Confraternity of Corpus Christi in Urbino. That sets the contemporary context for the many references to the Holy Mass, most notably, the apostles' reception of the Holy Eucharist kneeling and on the tongue, since it was inconceivable that the Eucharist could be received in any other way in the 15th century, when this painting was made. The title indicates that the 'holy communion' we receive began with the apostles at the last supper. Their communion with Christ, and our communion with Christ, is in the Eucharist.

You will notice at the centre of the painting that the table is dressed as an altar in a church in front of a columned apse, with a sanctuary lamp hanging directly above Christ's head. We can see a tiny candle flame burning there in the deep shadow cast by the light from the window over this side of the lamp. It tells us of the light of Christ that would not be extinguished at His impending death.

You can see that the figure of Jesus is disproportionately tall at the centre of the painting where He stoops to serve his disciples. Behind Jesus, we can see the altar with two sets of items on it, visible either side of Him. On the right, positioned as though Jesus has turned His back on them, are the simple remains of a meal; bread, salt and a carafe, while on the other side, above the gentle curve of Jesus' outstretched arm we can see the sacred hosts gathered on a corporal ready for distribution in front of a chalice.

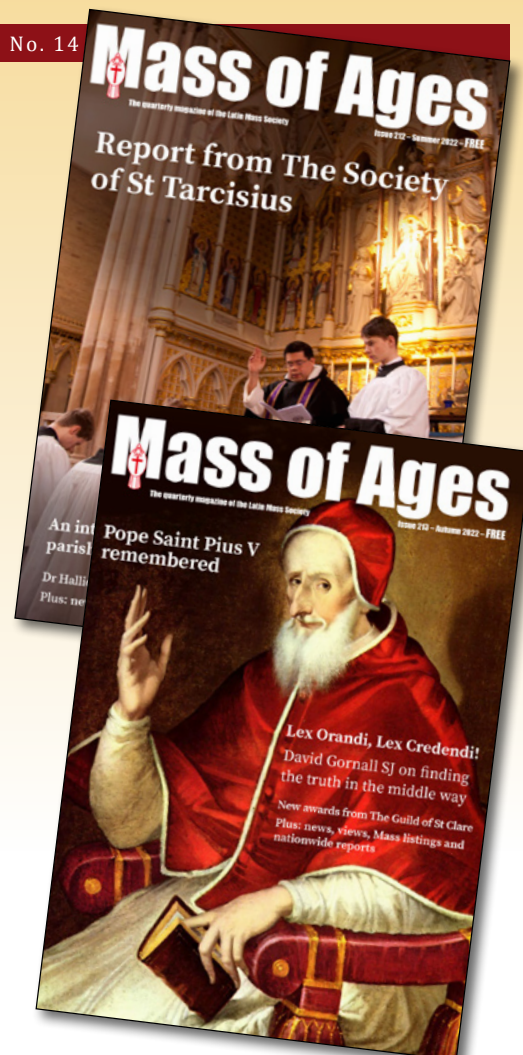
The young John, dressed in white like an acolyte, has been serving at table but now his right hand is raised in awestruck wonder, like the angels with outstretched wings adoring from above, as they do at every Eucharist.

On the far left-hand side of the painting, behind the eight reverent apostles waiting prayerfully and focused on what Jesus is giving, the figure of Judas is hovering in the doorway ready to depart. He clutches a moneybag with both hands, in contrast to the humble receptivity indicated in the faces and hand gestures of all the other apostles.

Another contrast is set up on the right-hand side, where an intriguing group, in the red hats of the Confraternity, are gesticulating in lively conversation behind the three kneeling apostles. Again, placed behind Jesus' back, their rich attire distinguishes them from the apostles in their simpler robes and also from the undyed fabric of Christ's plain, grey tunic. These contrasts are all to concentrate the viewer on the unsurpassable riches of Christ's gift of Himself in the Eucharist.

The head of the confraternity at this time was the Duke of Urbino, Federico da Montefeltro, for whom the artist worked. The Duke is clearly recognisable in the forefront of the group in their fine red hats, speaking with a bearded and turbaned gentleman who was a diplomatic envoy from Persia staying at the Duke's court of Urbino at that time.

Donors and patrons of paintings are usually drawn kneeling devoutly but we have instead an animated discussion. This may have been about trade, which was the reason for the envoy's visit and which would add to the contrast between worldly and divine riches. Looking at the Persian's face, however, with his hand on





his heart as he glances over to watch Jesus, it could also be about the person of Christ and the reality of the sacred mystery of the Eucharist.

The conversation and the Persian's interest are being portrayed by the gestures of the man behind the Duke. These seem to be indicating that while the Persian believes in One God, illustrated by the man's right hand holding the thumb, Christians believe in three persons in one God, illustrated by three fingers together, held slightly apart from the single finger on its own. Variations of these finger positions are very common in 15th century paintings, most especially as a blessing from the Holy Trinity, One God brought to a scene by Christ or his angels.

Directly between these two protagonists, the Persian and the Christian Duke, a woman and child can be seen in

a niche behind them. Commentators say this is Guidobaldo, the Duke's only son, who was born last after several daughters and whose mother died at his birth. A woman and child will also represent the Blessed Virgin and the Christ child interceding in such a scene.

Finally, at the centre and forefront of the painting we see a jug and basin. In St Luke's gospel the disciples were to meet a man carrying a jar of water and to follow him into the house he enters (Lk 22:10). The Church is the house of God that we enter by baptism, the gateway to the Eucharist. John's gospel also tells us that Jesus 'rose from supper, laid aside his garments ... poured water into a basin and began to wash the disciples' feet' (Jn 13:4-5). Here Jesus has risen from the table and the disciples' feet are bare from being washed and now He begins to feed

them with His very self, as He does to the faithful at every Mass.

As an altar piece, this painting would have been placed directly behind the altar so that when the sacred host was raised by the priest, the people would see it surrounded by the painted folds of the tunic of the body of Christ. ⑥

Factfile

The Communion of the Apostles, 1474 (oil on panel), by Joos van Gent (Joos van Wassenhove) (fl.1460-75) Bridgeman Images

Oil on wood, 331 x 335 cm
Galleria Nazionale delle Marche, Urbino
<https://www.wga.hu/index1.html>

Calx Mariae

(Heel of Mary) is the quarterly magazine of Voice of the Family, an initiative of Catholic laity, formed to defend and promote the Church's teaching on the family.



Pope Francis and the temptation of the Traditionalists

by Roberto de Mattei

A dialectical relationship has been created between Pope Francis and the world of Tradition that threatens dangerous consequences.

The motu proprio *Traditionis Custodes* of 16th July 2021, which dismantles Benedict XVI's motu proprio *Summorum Pontificum*, need fool no one. Pope Francis does not oppose the ancient Roman Rite in itself, but detests those who are faithful to this Rite, or rather the caricatured image that has been made of Traditionalists over the years. The reference to 'grandmothers' lace' in the speech to the Sicilian clergy on 9th June 2022¹ is emblematic in this regard.

This 'grandmothers' lace' does not exist except in the imagination of some progressive ideologues. The reality of the Sicilian clergy is not that of lace and embroidery but is composed, as it is everywhere, of priests who go around in shirts and sandals and celebrate the new Mass in a sloppy and irreverent manner. They justify themselves by affirming that form is not substance, but it is their aversion to the ancient forms that shows that, for many of them, the form prevails over the substance.

Pope Francis is not attuned to the subject of the liturgy, but more generally,

he is not interested in doctrinal debate like the one that, during the Second Vatican Council and in the years just after it, put conservatives and progressives on opposing sides. 'Reality is greater than ideas' is one of the postulates of the 2013 encyclical *Evangelii Gaudium* (217-37). What really matters 'are not ideas' but 'discernment', he reiterated on 19th May, speaking at the headquarters of *La Civiltà Cattolica* with the directors of the European cultural magazines of the Society of Jesus.² 'When one enters the world of ideas alone and moves away from reality', he added, 'one ends up in absurdity'. He ascribes this absurdity to the non-existent Traditionalist 'lace' and fails to recognise it in the ramshackle liturgies of the progressive clergy.

When discernment disregards ideas, it turns into personalism. Francis tends to personalise every question, setting aside the customs, ideas, and institutions of the Church. In the exercise of governance, personalism leads to 'exceptionalism', but exceptional decisions, as *Vaticanista* Andrea Gagliarducci observes,³ are only exceptional decisions; they do not create an objective and universal norm. Francis's relations with the Sovereign Order of Malta confirm this. The pope is not afraid

of breaking the rules or of changing canon law if necessary, precisely because his every action is a personal question, and therefore 'exceptional'.

But the risk that is run by Francis's 'restorationist' adversaries, as he calls them, is that of personalising their opposition to his pontificate, forgetting that he, before being a man, is the successor of Peter and the Vicar of Christ.

For some Traditionalists, it seems inconceivable that Pope Francis could be a legitimate pontiff, and even if they pay lip service to this, they deny it by their actions, putting practice before theory as he does, in the name of 'personal discernment'. The habit of calling him Bergoglio and not Francis denotes this tendency towards personalisation, which reaches extreme heights when he is disdainfully called 'the man of Santa Marta' or 'the Argentine'. None other than a lucid Argentine observer of Church matters has emphasised that 'radicalisation quickly induces us to interpret the whole of reality *sub specie bergoglii*. And, paradoxically, our belonging to the Catholic faith is no longer based on assent to the faith of the apostles, but on opposing everything that Francis does'.⁴

The personalisation of problems leads to the primacy not only of practice

but also of sentiments over ideas. Love and hatred are emancipated from the two Augustinian cities to which they should be anchored – the *Civitas Dei* and the *Civitas diabuli* – and become personalised. This phenomenon was born within neo-modernism in the 1960s. One need only read the spite-filled pages of the diary of Fr Yves (later Cardinal) Congar to taste the bitter hatred of the Tradition of the Church dripping from every line. But this hatred has unfortunately infected some Traditionalists, who viscerally hate Pope Francis, without love for the papacy: they hate Catholics who do not think as they do, without love for the Church. In 2016, there appeared a respectful and balanced *Correctio filialis* of the errors of Pope Francis. Today the criticisms have lost substance and respect, and the language tends to become divisive and aggressive.

Yet the foundation of the Catholic religion is love. There is a bond of perfection, St Paul says, and this bond

is charity (Col 3:14), by which we love God for His own sake, above all things, and ourselves and our neighbour for the love of God. Love of neighbour has nothing to do with philanthropy or sentimentality, but Christianity without love is not Christianity. Love of those far away conceals hatred of those who are near, but hatred of those who are near manifests the absence of the love of God. Considered separately, the love of God is in itself obviously higher than that of neighbour, but if the two loves – that of God and that of neighbour – are considered as united, love of neighbour for the sake of God, according to the theologians, is better than love of God alone, because the first includes both loves, which cannot necessarily be said about the second. Moreover, that love of God is more perfect which also extends to the neighbour, since He has commanded that those who love God should also love their neighbour.⁵

It is for the love of God, of the Church, and of our neighbour, starting with those who are spiritually closest to us, that we must fight our battle, in a firm and imperturbable manner, in defence of the truth. All fragmentation and division come from the devil, the separator par excellence. Love unites and union creates true peace – social and individual, founded on the subordination of the mind and heart to the supreme designs of the divine will. ⑥

- 1 <https://www.catholicnewsagency.com/news/251503/pope-francis-urges-sicily-catholic-priests-to-be-moral-guides-but-to-drop-the-lace>
- 2 <https://www.laciviltacattolica.com/pope-francis-in-conversation-european-jesuit-journals/>
- 3 <http://www.mondayvatican.com/vatican/pope-francis-the-limits-of-personalism>
- 4 <http://caminante-wanderer.blogspot.com/2022/06/radicalizaciones.html> (Italian)
- 5 Antonio Royo Marin, OP, *Teologia della perfezione cristiana*, It. tr. Edizioni Paoline, Roma 1965, 622.

Una Voce is the magazine of Una Voce France. Here we publish a piece by a former UV France president, the well-known Jacques Dhaussy.

Are sermons boring?

by Jacques Dhaussy

“Why are sermons so boring?” This is a question posed by the site *Riposte catholique*, but it seems that the presentation suffers somewhat from a tendency to generalize. Certainly, there are sermons that never end, others that are hardly attractive and from which one quickly detaches oneself. We must not lump them all together. The questioning deserves to be fair, to be corrected if necessary, and in any case to be toned down.

Based on the responses of 10,000 worshippers questioned by Luc Desroche, a Catholic and Professor of Speech and Drama, who asked them about the value of homilies, the survey found that 72% of those attending the service said that the homily ‘led them to deepen their faith’, 41% were eager to hear it, and 21% thought they would be bored. Seventy-nine percent felt their attention span was less than eight minutes.

There are three main reasons why listeners tend to ‘drop out’ quickly: the length, the message is unclear, or it is far too much of a paraphrase of the Gospel. It is a question of language, elocution, articulation, gestures, rhythm. The other Sunday, during the sermon, I heard the same sentence six or eight times, or something like that. That’s a lot.

I still remember with emotion the sermons given by Canon Boucher in the 1930s in the pulpit of the collegiate church in Avesnes-sur-Helpe, a subprefecture of Nord. The good dean waited for complete silence, cleared his throat and began, in staggering calm, a structured speech that would last no more than seven minutes. Clear, precise text. It seems to me that each listener would have been able to reproduce the sermon without missing a word. No microphone in those days. Yet the priests had learned to make themselves heard clearly. They had read



in the refectory, as early as the minor seminary, either the Gospel, or the Imitation of Jesus Christ, or a chapter of *Premier de cordée* by Frison-Roche or *La dernière conquête du roi* by Prince Sixte de Bourbon-Parme.

A wrong cut in the sentence between noun and complement, a wrong liaison? The superior, who presided over all the meals, would ring a bell: ‘Start all over again!’ And that is how, in my college, seminarians or not, we learned to make ourselves heard properly, by dominating the noises of galoshes and forks or the sonorous encounters of metal dishes and forks. To make myself heard, thanks to this oral discipline, I never needed a microphone, even if I never had to give a sermon! ⑥

Mary Neilson – Pro Ecclesia Contra Mundum



UNA VOCE SCOTLAND



A shorter form of an article in the newsletter of Una Voce Scotland, April 2022: a tribute to the very well known Mary Neilson, convert and founder of UV Scotland, who died in 2002.

by Michael Hughes, historian, writer, teacher and former head of Religious Education in his school, and Una Voce Scotland member

Mary Neilson (1912-2002) opted to become a Catholic and in so doing set her face to the storm, a storm created within her own family, and she subsequently went on to play her role in one of the most tumultuous centuries in the history of the Church. In the FSSP (Priestly Fraternity of St Peter) newsletter *Videre Petrum*, Winter 2003, Fr John Emerson wrote in tribute to Mary as follows: 'Mary Georgina Cumming Neilson was born in Edinburgh on the Christmas Eve of 1912. Her father, of a legal family, was a soldier who had distinguished himself in the Boer War. Her mother, née Harris, was from a banking family in Leicestershire. Mary was very proud of her descent on her mother's side from 17th-century Royalists, and on her father's side from the Red Comyn. All this, however, came as a decisive second to her Catholic faith. Mary's faith came to her at an unusually early stage: by the age of 14 she longed to receive the Body of Christ, and knew instinctively that she would not find it outside communion with Rome. However, Mary's father was Presbyterian and a Kirk Elder; her mother a decidedly "low church" Anglican. Her family closed ranks and she was barred from any contact with the Roman Church.'

Leo Darroch, past president of the International Federation Una Voce, in his talk to Una Voce Scotland in 2021, informed the audience that 'upon her conversion to becoming a Catholic she was informed by her family that she could visit the family home occasionally, but as a Catholic she may no longer live there'.

With her Catholicism established, Mary moved to London for a period in the 1930s and was involved in medical social work. During World War II she served as a civilian welfare officer in the War Office. From 1945 to 1947 she served in India as a welfare officer for the Forces Help Society, before moving to Germany, where she assisted refugees and displaced persons. In the early 1950s she worked in Canada and completed her sojourn with a Greyhound bus journey across the



Mary Neilson at a FIUV conference in Rome, fifth from the right, wearing a hat

United States (what a trendsetter!). Until 1960 she was involved in social work in northeast England. She then returned to Edinburgh as a research worker for the Chest and Heart Association. This worked to the publication in 1965 of a significant study, undertaken with Dr Eileen Crofton, on the social effects of chronic bronchitis.

Mary had indeed returned home at an opportune moment: Catholicism would soon require rebel voices, and not on the football terracing. Leo Darroch has written of his own experiences: 'When I was about eight years of age in the early 1950s I began serving Mass with my four brothers, and I loved the beautiful ceremonies, especially those for Holy Week, and was shocked when it was all swept away in those ruinous years in the late 1960s and early 1970s. In those days we were told that the traditional Latin Mass had been abolished and it was disobedient to ask for it'. Leo has added: 'As early as 1964 it seems members of the laity were expressing concern about proposed changes to the liturgy. One leading priest-proponent of the changes is reported as saying "the plea that the laity do not want liturgical change, whether in

rite or language is I submit quite beside the point. It is not a question of what people want, it is a question of what is good for them". In England the Latin Mass Society was formed. In Scotland Mary helped form the resistance by founding what was then known as Una Voce, Scottish Branch'.

Mary had made a joyful embrace of the Catholic faith, and we were blessed by her stoical contribution. She did not wish to see some of the faith's greatest treasures squandered. Upon her retirement Mary spent much time in prayer and in theological reading. Along with like-minded Catholics she sent out correspondence on an almost daily basis, with the Scottish bishops receiving many letters they may have been less than enthusiastic about replying to. The Catholic press were renowned for their reluctance to print such letters. Mary also assiduously attended Catholic congresses.

One person who has memories of Mary Neilson is Fred Stone, himself a doughty fighter for the Traditional Mass in those 'fallow years'. Fred is a veteran of the struggle in the west of Scotland in the '70s and '80s. It was Mary who approached Fred and invited him to become a

member of Una Voce. Fred first went across to Mary's home (now St Cuthbert's House) to serve at a Candlemas Mass. Fred recalls Mary as 'a small, formidable, determined woman, with all the zeal of a convert, who could be difficult, if you did not agree with her'. Fred recalls hearing that those who visited Rome with Mary could easily spot her in the crowds, thanks to her flamboyant range of hats. Fred also remembers that at this time there would be a carful or two venturing east from Glasgow to attend Mass at Mary's home on Sunday mornings. At one point the only options for Latin Mass in the Glasgow area were the occasional indult Masses and the SSPX [Society of St Pius X], who were making use of a primary school in Garnetbank for Mass. Mary had prevailed upon Cardinal Gordon Gray and he sanctioned, quietly, a relatively unpublicized Mass in her home. The dining room was converted into a chapel, Una Voce members assisted in sourcing vestments, furnishings, and books and producing altar linen (an august tradition which the Society continues to this day). Mary sought out willing priests to say the 'old Mass', with one, Fr O'Donoghue, a Carmelite, visiting for over 20 years, while he was a lecturer at Edinburgh University. He is memorably quoted as saying that 'if the others can have their guitars, why shouldn't you have Latin?'

Leo Darroch adds: 'The great irony is that Mary inherited the family home and this became the centre from which the traditional Mass survived in Scotland. The members of Una Voce Scotland can be rightly proud of her and her fierce determination in the face of such personal troubles. I think it is imperative, especially in these troubled days of *Traditionis custodes*, that our current members take courage from Mary's inspiring example. When the new form of Mass was unveiled in 1969 it caused widespread dismay. This new Mass departed radically from the centuries-old form of Mass it was replacing, and from the modest changes mandated by the Council Fathers. The choice was to campaign for the new rite to be celebrated in Latin, or, to campaign for the retention of the Tridentine Mass, using the 1962 Missal. The decision was an overwhelming choice to strive for the continued use of the 1962 Missal.'

Father Emerson goes on to say that 'Mary was among the favoured souls who saw from the beginning that Vatican II contained within it the potential for disaster. Her particular concerns were liturgical, and she greeted the coming of

the vernacular with undisguised horror. Mary founded Una Voce Scotland in 1965. She was very impressed with the efforts of Archbishop Marcel Lefebvre (later to found SSPX) in his raising of concerns in Rome. She admired him as one of the greatest missionary bishops of the 20th century and for his work as Superior of the Holy Ghost Fathers. Mary remained devoted to his memory though she chose not to follow his path in 1988'.

In fact, Archbishop Lefebvre blessed the chapel in Mary's home and stayed there at least twice. We who reside in the west may be amazed at Fred Stone's recollections of Archbishop Lefebvre saying Mass at a packed Ingram Hotel and later the McLellan Galleries, on Sauchiehall Street, in the 1980s!



Mary Neilson, in later years

Fr Emerson goes on to say: 'The indults of 1984 and 1988, granted by Pope John Paul II, brought Mary and others hope. Mary spent many happy vacations at Le Barroux, the traditional rite monastery in the Vaucluse, in the south east of France. She was an Oblate and she was buried wearing their scapular. She also enjoyed many visits to the FSSP seminary at Wigratzbad [near Lake Constance, at the foot of the Alps, close to the German/Swiss border]. Mary would hold court there, at the Café Radler, entertaining priests and seminarians with her stories of past struggles and her sometimes trenchant portraits of the personalities involved. There she got to know well people like Dr Eric de Saventhem [founder of FIUV] and his wife. She was no stranger to the Continent and had a particular liking for Bavarian Catholicism and particularly Oberammergau, the site of the famous Passion play.'

'One can say that, internationally, one of her most important accomplishments was to get translated and published the book "A Bishop Speaks," which was a collection of speeches,

homilies, and articles by Archbishop Lefebvre. It was that book which made him well known in the English speaking world.'

'Thus I can state emphatically that Mary's own role was crucial. She worked hard, and every day except Sunday, for Una Voce Scotland and for the Mass it was founded to preserve. Mary was direct and forthright in her speech and did not suffer fools gladly. Her likes and dislikes were clearly understood by everybody, and those who did not want an argument simply got out of her way. She was only five feet tall, but she was a warrior afraid of no one. One had to get to know her well (as I did) to see her human and amusing side.'

'Without her generosity the FSSP would not be in Scotland. [Mary bequeathed her home to the FSSP] She was determined to find a way to see the Mass in her house continued, and with us she found that way.'

Fred Stone adds that Mary was 'resilient and a contrary sort, who made such a vital contribution'. But if she had not been an awkward customer, if she had been one for easy compromise, then, who knows, perhaps that valuable continuity would have been in danger of being lost in Scotland.

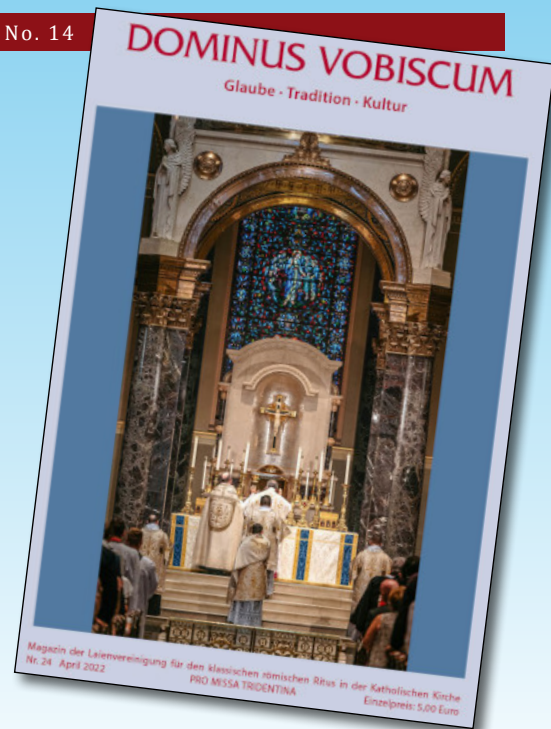
In her obituary in the *Glasgow Herald*, the writer, Lord Gill, former Lord Justice General, described her as 'one of the most significant figures in the worldwide Catholic Traditionalist movement'. Fr Emerson adds: 'When her heart finally gave out early in the morning of September 12th, 2002, she was ready. It was the feast of the Holy Name of Mary, and Mary Neilson could echo her own words written over 70 years before: "... my prayer had been answered, for Jesus had come to me, to me who could not go to Him. It was so very good of Him".'

'The glory that you have given me I have given them, so that they may be one, as we are one, I in them and you in me' (John 17:22-23). ⑥

.....

I am deeply indebted to Fr John Emerson, FSSP, Fred Stone, retired chairman of Una Voce Scotland, and Leo Darroch, former president of FIUV and author of *Una Voce: The History of the Foederatio Internationalis Una Voce*, for their generosity in sharing their memories and details of Mary Neilson's life and times. I heartily recommend Leo's book, and look forward to his forthcoming biography of Michael Davies. I also commend Joseph Pearce's book *Literary Converts*.

Dominus Vobiscum is the magazine of Pro Missa Tridentina (Germany). We reproduce below an article on the Christian archaeology of Rome, by an expert in the subject, and a good friend of Pro Missa Trindentina, Mgr Prof Dr Heid.



No end to speculation: The martyrdom and the burial place of Peter the Apostle in Rome

by Msgr Prof Dr Stefan Heid, Rector of the Pontifical Institute for Christian Archaeology

Graves are the oldest and most secure 'places of memory' (*lieux de mémoire*) of mankind. Since graves do not 'wander' but are fixed once and for all, and the family or religious community meets there annually, graves are historically immovable points of reference, firmer and more secure than any piece of paper. For ancient society, which passed on its traditions almost exclusively orally, graves were the perfect meeting places where these traditions persisted. Even if the traditions varied, the place itself was the guarantor of authenticity. So if some exegetes consider the message of the empty tomb of Jesus Christ to be a nice legend, they are disregarding the fundamentals of the memorial culture of late antiquity.

The first martyr of Christianity is Christ Himself. He is the 'faithful witness' (Acts 1.5; 2.13; 3.14) and the archetype of every martyr. Jesus seeks the fate of the murdered prophets in Jerusalem (Mt 23.29-37;

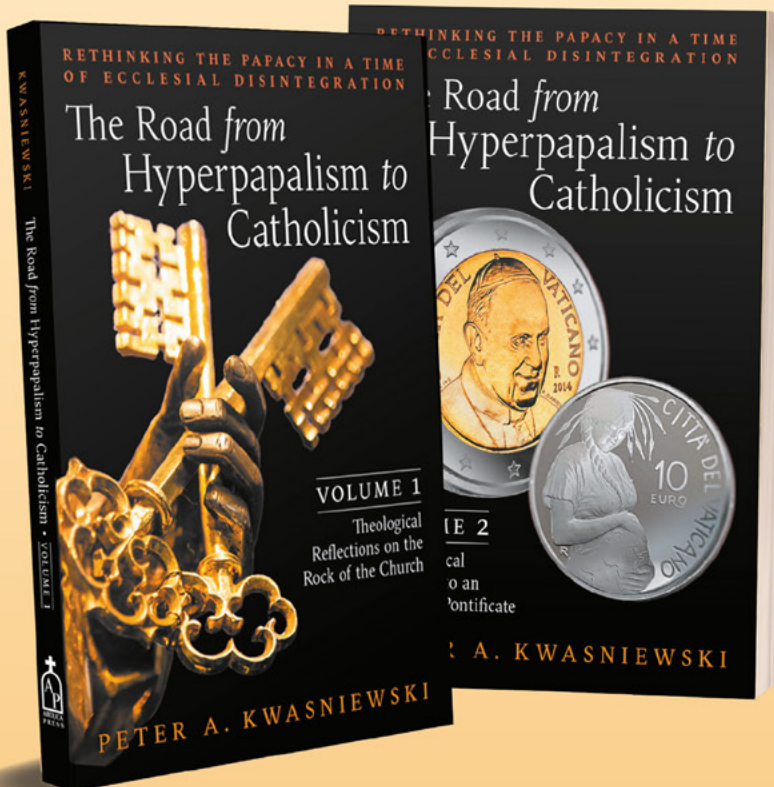
cf. Lk 17.22-23). Nicodemus provides the Crucified with a magnificent tomb, worthy of a prophet. Jesus' empty tomb becomes a sensation in Jerusalem (Acts 2:29-32). The Christians in Palestine, like the Jews, venerated the graves of the righteous of the Old Covenant, such as David and Isaiah. This veneration of the tombs was extended to the empty tomb of Jesus, to the tomb of James the Just, and, finally, to the tombs of the first martyrs in Asia Minor and in Rome. 'Whoever wants to be my disciple, let him take up his cross and follow me' (Mt 8.34).

Apart from Jesus Christ, no other person receives as much attention in the four Gospels as Simon Peter. We learn many details of his ancestry, his family, his profession, his character, and his position within the inner circle of disciples. It is therefore not at all surprising that people were also interested in the circumstances of his death. Why should all his biographical details have been

recorded if Peter had played no role at all in the life of the missionary church after Easter?

The Gospel of John mentions Peter's crucifixion in the addendum chapter, and apparently also that the Apostle John would not die a martyr's death but would fall asleep quietly, as it were. Peter, on the other hand, was crucified – 'thou shalt stretch forth thy hands' (Jn 21.18). It was specifically remembered that Jesus had foretold this manner of death to him (Jn 21.19).

It is an absurd idea to think that the Christians of Rome came up with the idea only in the late second century, as some allege, and then simply fabricated two tombs, after which the whole world fell for this deception. Could the Romans ever forget Paul, who wrote them his Epistle and who later came to Rome in person? Must not then the same be true for Peter? Is it conceivable that one reads the Gospels and the Acts of the Apostles but is not interested



The Road from Hyperpapalism to Catholicism

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- LOOKING FOR AN IN-DEPTH TREATMENT OF QUESTIONS OTHER WON'T TOUCH?

ABUSES OF AUTHORITY AND MIS-leading magisteria have given new urgency to old questions about the papacy. Without succumbing to Protestant or Orthodox anti-papalism, faithful Catholics are discarding a *hyperpapalism* that distorts the tradition-centered and continuity-protecting Petrine ministry. In this new two-volume work, Dr. Peter Kwasniewski situates the papacy within the Church as a preeminent part of a whole that gives it its meaning, responds to conservative and sedevacantist objections, and offers spiritual counsel and reasons for hope to those grieved by the current state of affairs.

WHAT EXPERTS ARE SAYING

"Brings sorely needed balance to contemporary discussions about the role of the papacy in the Church" (*Phillip Campbell*), "guides us with a sure and sane hand to an accurate understanding" (*Charles Coulombe*), "navigates the safe ground of history and Catholic tradition to build a framework in which we can attempt to live with the mystery of evil" (*Brian M. McCall*), "gets to grips with the scandal facing us today" (*Henry Sire*), "helps the reader to leave behind a widespread and unhealthy hyperpapalism and move on to a Catholic perception" (*Monika Rheinschmitt*).

in Peter? And are not dead bodies supposed to be buried according to strict Roman law, so that they would not bring misfortune? Is it really conceivable that Peter and Paul were revered like saints while they were still alive, but then, of all things, when they were executed in their own city, people lost all interest in their graves?

That Peter and Paul were executed in Rome under Emperor Nero around 60-65 and buried at the Vatican (Peter) and on the Via Ostiensis (Paul) is supported by a large number of written and archaeological references that date back as early as around 100 AD, i.e., about 30-40 years after the events. By early Christian standards, this is an almost abundant body of evidence.

Around the same time as the addendum chapter of John's Gospel, c. 100, the First Epistle of Clement, written in Rome, refers to the martyrdom of Peter and Paul, apparently considering it superfluous to mention the location, Rome. This is confirmed by the First Epistle of Peter (c. 100), which claims to have been written by Peter in 'Babylon', which most probably means Rome: thus, the author assumes that Peter was in Rome. The letter of Ignatius of Antioch, written to the Christian community in Rome, also strongly connects the two apostles with the city.

Around the year 200, a Roman author explicitly mentions the monuments to Peter and Paul that could be seen on Vatican Hill and the Via Ostiensis. By these monuments he means the tombs of the two apostles. During the Second World War, excavations were carried out in the grottoes of St Peter's Basilica by the professors of the Pontifical Institute of Christian Archaeology. They came across the site of Peter's tomb exactly under the high altar. This site had been venerated since about 160, since the architectural design of the tomb clearly dates from this time, perhaps replacing an earlier one.

All these texts, which have basically been known for a long time, have been and continue to be

brushed aside by those who claim Peter was never in Rome, on the basis that the texts are in fact very late – towards the end of the second century – and thus fictitious. But this is an easy trick to get rid of tiresome texts.

A few years ago, a sensational new archaeological find was made in Hierapolis (today's Pamukkale) in Asia Minor. There, archaeologists came across the presumed tomb of the Apostle Philip. The case is similar to that of the tomb of Peter, for the tomb of Philip, enclosed by a church, is in fact a burial house which, for architectural reasons, clearly already existed in the first century, the time of Philip.

In May last year, an article in the English-language journal *Heritage* with the exciting title 'The Search of St. Peter's Memory *ad catacumbas* in the Cemeterial Area *ad Duos Lauros* in Rome' attracted appropriate attention in the media, thanks to journalist Antonio Socci (2021, pp. 479-506; <https://doi.org/10.3390/heritage4010029>). According to the three authors, the tomb of the Apostle Peter should not be sought in St Peter's Basilica but in the catacomb of Ss Marcellinus and Peter on the Via Casilina. The authors therefore believe that Peter was not buried northwest of the ancient city of Rome at the Vatican after his martyrdom, but on the opposite side of the city. The tomb of St Peter, they tell us, is still there today in an undiscovered place. The cemetery in question is a huge catacomb on which Constantine, the first Christian emperor (~337), had a large basilica and a mausoleum built for himself, which today are preserved only as ruins. According to the authors, Peter's hidden tomb lies about 100 metres northwest of the church complex.

The authors do not deny that Peter was originally buried at the Vatican, where his tomb was venerated for a while. But they deny that the bones are still there today. Rather, they say, the relics were taken to the catacomb of Ss Marcellinus and Peter in the third century because of the Valerian persecution of Christians, and hidden deep underground. The place was

still known in Constantine's time, but later it was forgotten. It was now the duty of the archaeologists, the authors claim, to find this tomb on the basis of their new findings.

It is true that one can assume that the bones of Peter and Paul were moved from their original burial places at the Vatican and on the Via Ostiensis in the third century, due to persecutions under Emperor Valerian – certainly not to the Via Labicana but probably to what was later called the Catacomb of St Sebastian on the Via Appia, where there is clear archaeological evidence of veneration of the princes of the Apostles in the third century. A return of the relics of Peter and Paul to the Vatican and the Via Ostiensis after the end of the persecution is more than likely, because this is the only explanation for why Emperor Constantine built the two basilicas dedicated to the two apostles there.

Indeed, Constantine started several churches in the cemeteries of Rome, including Ss Peter and Paul. He and his mother, Helena, were particularly associated with St Peter's as well as with the basilica on the Via Labicana, where Helena – and not Constantine – was ultimately buried. Constantine and Helena venerated all the martyrs of Rome. As far as the cult of Peter was concerned, however, it was clearly focused on the Vatican basilica.

The three authors' main evidence is a geometrical analysis of the Constantinian basilica on the Via Labicana. On the basis of their measurements, they come to the conclusion that the lines of the walls pointed to the tomb of Peter a hundred metres to the northwest of the basilica. From an archaeological point of view, however, the geometrical calculations are absurd. The authors speak of an 'inexplicable asymmetry' and 'non-standard size' of the imperial basilica, yet the shape and size of the church building are entirely within the normal range of Constantine's basilicas. The fact that the entrance wall of the church is at an angle to the nave is also normal for these churches.

The most important documentation of the early veneration of

martyrs in Rome is a list of tombs and feast days from the year 336 (*Depositio Martyrum*). The three authors rightly see that there is no mention here of any veneration of Peter at the Vatican, but only of the veneration of Peter in *catacumbas*. Their main mistake is to assume that this could mean any 'catacomb', but probably the catacomb on the Via Labicana – *ad duos lauros*: so the apostle Peter is venerated there. But the Latin expression *ad catacumbas* does not mean the catacombs in general, but exclusively the underground cemetery at the third milestone of the Via Appia, i.e., the later so-called Catacomb at San Sebastiano. The veneration of Peter in the middle of the third century is thus definitely bound to the Via Appia, not to the Via Labicana. Why, however, the list of martyrs does not mention the tomb of Peter at the Vatican remains unclear. In any case, the answer of the three authors does not offer a solution. Rather, it can be assumed that the bones of both apostles were temporarily kept at the Via Appia before being returned to their original locations, the Vatican and the Via Ostiensis.

The three authors also use an alleged fresco painting of the apostle in one of the underground burial chambers of the catacomb of Ss Marcellinus and Peter to support their hypothesis that Peter found his final resting place on the Via Labicana, but if you look at the picture, all you see is a bearded man reading a scroll. The image is found among many other motifs in a burial chamber that undoubtedly belonged to a family that simply wanted to demonstrate its cultural level through the reading philosopher. The whole house of cards of the three authors collapses because the entire catacomb of Ss Marcellinus and Peter was built only after 258 AD, and the area in which the tomb of the Apostle Peter is supposedly located is even an extension of the fourth century. The bones of Peter could therefore not have been hidden there around 258 AD, as the authors claim.

Again, on a ceiling fresco of the catacomb of Ss Marcellinus and Peter the two princes of the Apostles are

depicted without their name, and below them, clearly smaller, the four saints of the catacomb with their names, Gorgonius, Peter, Marcellinus, and Tiburtius: this indicates that these four are buried there, but not the two apostles.


And what would one expect if the tomb of Peter had really been located on the Via Labicana from the third century onwards? Wouldn't Emperor Constantine then have built his basilica directly over the tomb, as he did at the Vatican and on the Via Ostiensis? If the authors believe that Peter's bones were taken to the catacomb on the Via Labicana in the third century, well hidden and finally forgotten, they are completely entangled in contradictions. For why would Emperor Constantine point to this hidden tomb with an abstruse asymmetry of construction, instead of taking the opportunity to furnish it magnificently, as he did in both St Paul Outside the Walls and St Peter's?

There is also no indication of the veneration of the apostles in the further history of the catacomb of the Via Labicana. Pope Damasus (366-84) had a whole series of martyrs' tombs in the underground complex monumentally extended. But how could he forget the tomb of Peter?

There are only two texts that possibly connect the Apostle Peter with the catacomb of the Via Labicana. In a burial chamber (*cubiculum*), a Christian inscription dated to the fourth century was found containing the following text: III KAL IVL DEPOSO DONNI PETRI. III KAL(endas) IVL(ias) means 29th June, the feast of the Apostles. DEPOS(iti)O means 'burial'. The three authors read the rest as DOMINI PETRI: 'of the Lord Peter'. Thus the inscription would speak of the burial of the apostle on 29th June. But there are several ifs and buts. The inscription was not found at the presumed tomb of Peter, where it actually belonged. The tomb of Peter is still hidden. But wouldn't the inscription have been expected there? Furthermore, there is the male name 'Donnus', which does not have to mean 'Dominus'. A certain 'Donnus Petrus' may have been entombed.

That he was buried on the feast of the Apostles, of all days, is quite conceivable, precisely because he bore the apostle's name. Moreover, 'Lord' is the title of the bishops; for the apostle, one would not have written DOMINI PETRI, but BEATI PETRI. However, it also happened that relatives gave the title 'Lord' to their deceased in familial devotion. Another argument against the apostle hypothesis is that the marble tablet dates to the fourth century on the basis of the lettering. But if the bones of the apostle arrived there in the middle of the third century and were 'buried', why should an inscription about the burial only be added a hundred years later?

The three authors rely on another supposed proof of an apostle's tomb on the Via Labicana. According to the aforementioned list of contributions in the *Liber Pontificalis*, the Emperor Constantine had a basilica built there 'for Blessed Peter and Marcellinus, the martyrs'. They think that the 'beatus Petrus' must necessarily mean the apostle, but they are mistaken. First, Constantine had a basilica built for the apostle at the Vatican, as the same list of contributions says. Second, in the language of the time, all martyrs were called 'beatus', not only the apostles. Thus, Peter, a martyr with the same name as the apostle, is naturally also referred to as 'beatus Petrus'. This is why an old manuscript of the *Liber Pontificalis* speaks of 'beato Petro cum Marcellino martyribus'. Constantine built the basilica on the Via Labicana 'for the blessed Peter who suffered martyrdom with Marcellinus'. It is certainly not the Apostle Peter, who suffered martyrdom with Paul – that is, on the same day – but the Peter who was executed with Marcellinus. There can therefore be no doubt that Constantine built a basilica on the Via Labicana for the exorcist Peter, and not for the apostle.

In a nutshell: One can and should shelve the hypothesis of an allegedly still to be found, intact secondary burial of the Apostle Peter in the depths of the catacomb of Ss Marcellinus and Peter on the Via Labicana. 

Photographic reports: events of summer 2022

In June, the annual **Chartres Pilgrimage, of Notre-Dame de Chrétienté**, took place. In the photographs of this great event, which now regularly exceeds 10,000 pilgrims, you can see Bishop Éric Aumonier, who retired as Bishop of Versailles in 2020.

(Photos courtesy of Notre-Dame de Chrétienté)







In July, the President and Treasurer of the FIUV were present at **priestly ordinations for the Fraternity of St Peter (FSSP)** in Bavaria. The ordinations were carried out by Archbishop Joseph Haas of Vaduz (Liechtenstein), in the Church of the Assumption, Turkheim, Bavaria. The ordinands were Gwilym Evans and Daniel Bruckwilder. There follow photographs of Fr Gwilym Evans's First Mass in Munich, which was followed by the annual public Corpus Christi procession. Other seminarians of the FSSP were ordained this year in France and in the United States of America.

(Photos by Joseph Shaw and Monika Rheinschmitt)





From late July to early August, the **St Catherine's Trust Summer School** took place for the first time since 2019, due to the COVID-19 pandemic. This is an event for children with the Traditional Mass, supported by the Latin Mass Society. (Photos by Joseph Shaw)



The Institute of St Vincent Ferrer presents for the first time an English-language edition of their long-standing journal, *Sedes Sapientiae*. It is available from Amazon and elsewhere.

SEDES SAPIENTIAE

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DERYA LITTLE

Adam before the Fall
A PRIEST OF THE ORDER OF PREACHERS

A Sermon on Transubstantiation
JOSEPH-MARIE GILLIOT

Dominican Life • Reviews

SOCIÉTÉ SAINT-THOMAS-D'AQUIN

In August, the Latin Mass Society held its annual Walking Pilgrimage to Walsingham, which starts at Ely. This has grown rapidly in recent years, and this year included 160 pilgrims, including volunteers. The route is 56 miles long; some pilgrims walked an extra 18 miles, from Cambridge to Ely, before the main pilgrimage began. (Photos by Joseph Shaw and Tremain Renee Newman-Brown)







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Sacred Heart Pilgrimage:

Nenagh to Limerick, Ireland, 22nd to 24th June 2022

by Áine from Mayo

I said yes to this pilgrimage because I love the Most Sacred Heart of Jesus and hiking. We walked from Nenagh in Tipperary all the way to Limerick city over the course of three days. We were a group of 30 people from different walks of life with a shared faith that drew us all together. Overall, we covered more than 85 kilometres. We walked through little country towns and fields following the Lough Derg loop. We took turns carrying flags of the Sacred Heart of Jesus and Our Lady of Guadalupe, and the cross. We talked, we laughed, we prayed. We camped out in tents each night and sang hymns to God. We met some amazing people along the way who provided us with soup or sandwiches or a place to celebrate Holy Mass.

When I first arrived, I didn't know what to expect. I was a bit intimidated walking through the streets of Nenagh with all these strangers carrying religious flags and praying the rosary aloud with a megaphone. We were giving out Miraculous Medals and prayer cards along the way, and people probably thought we were crazy. I actually fell into a rhythm, though, by the time we reached the second town. It was exciting to be a witness to God in such a public way. I felt proud and honoured to be marching on the side of the Lord through these streets that might be filled with animosity. Many people were very touched to see us, and gratefully accepted a card or medal.

The terrain was tough at times but we were very blessed to have a logistics team driving on ahead of us with our rucksacks and camping gear. The first two days, we walked about 35 kilometres each and did not reach our destination until 8 or 9 p.m. We saw some beautiful parts of Ireland which would have been every tourist's dream! We hiked through meadows of nettles and thistles with beautiful flowers and views of Lough Derg. I loved hearing the stories of the other pilgrims throughout the day. With each step, we came to



know one another better and there was a great sense of community. I really enjoyed the fellowship of singing hymns together along the way. My favourite was making our way into Limerick city through torrential rain on the last day; we just kept singing and praising God with our joy.

The hardest part for me was probably on the second day, when we had two big hills to climb. I struggled up the first one and we had Latin Mass on the top. It was beautiful but I was so exhausted I could barely appreciate it! I really did not think I could go on any further after that, but we were on top of a hill in rural Ireland so we had to first climb down. I thought I would have a chance to catch a lift before we began the second hill, but that

didn't seem to be an option either. I kept going because I didn't have any other choice and I am so glad I did! We live in a world where everything is available to us at the tap of a finger, where we can take elevators over stairs, where we really don't have to do any hard work if we don't want to. It is so good for us to be put in situations where we have to persevere and do the hard thing, where we must press on and develop more grit, where we can offer up our physical sufferings for the salvation of souls. And that is just what we did! With every steep step, I was praying for friends and family members and asking for God's mercy for all of Ireland. It was so rewarding to lean into the challenge and to know that my struggles were being offered up for



a greater purpose. It was encouraging to push myself beyond my limits with the nourishment of the Eucharist and so much time spent in prayer. It was comforting to do this pilgrimage with other believers who were walking for their own intentions, and to have that camaraderie along the way.

We prayed a LOT for the world over the course of our pilgrimage. We desired to make reparation for all of the sins against the Most Sacred Heart of Jesus. When Jesus appeared to St Margaret Mary Alacoque, He said: 'Behold this heart which loves so much yet is so little loved'. This little quote breaks my heart every time. Jesus has so much love and mercy which He desires to pour into all of His beloved children and yet we constantly turn away from Him. He thirsts for a personal relationship with each and every one of us, yet so many of us reject Him. I think that in making reparation for sinners, we first need to remember that it starts with us. Scripture tells us that 'all have sinned and fallen short of the glory of God' (Romans 3:23). As practising Catholics, we are held to a higher standard, and our sins against charity need much reparation too! We were blessed with so much time while we were walking to pray and meditate on all four sets of mysteries of the rosary. We were able to pray for our whole country. One day we even prayed nine full rosaries! It was incredible.

I attended more Latin Masses during those three days than I ever had in my whole life. I found it hard to

follow along and know where we were in the Mass. It was foreign to me and unlike anything I was used to. I am very glad I was open to trying it, though, and was blessed to meet members of the Latin Mass community. There are so many more solid Catholics out there than we know, and it is so good to build bridges and connect with different groups across Ireland! I found it interesting that there was a different liturgical cycle and the Mass was celebrated *ad orientem* – with the priest and all the faithful facing in the same direction, towards God.

What I loved most was the reverence towards the Holy Eucharist. You must receive Jesus on the tongue, and preferably kneeling down. This is how I have preferred to receive anyway for many years. I did not grow up practising my faith and post-conversion it took me a long time to believe in the Real Presence in the Eucharist. I had heard many arguments in favour of the Real Presence and of many Eucharistic miracles, but the turning point for me

was one day during adoration. I was really struggling to believe and asking God to show me the truth. I knew I could logically assent to this teaching, but something was holding me back. It got to the point where I felt I heard the Lord gently ask me: 'Can you believe because I say it's true?' My heart melted and I greatly desired to make some sort of act of faith. I decided to act like I believed until the truth fell from my head down to my heart. From that point, I began receiving Jesus on my tongue, kneeling down, wanting to physically give Him the most reverence I could. Since then, I have had many more experiences revealing the Real Presence, and now I both know and believe that the Eucharist is truly the Body, Blood, Soul, and Divinity of Jesus Christ. It is amazing to know how much respect He is always treated with in the Latin Mass.

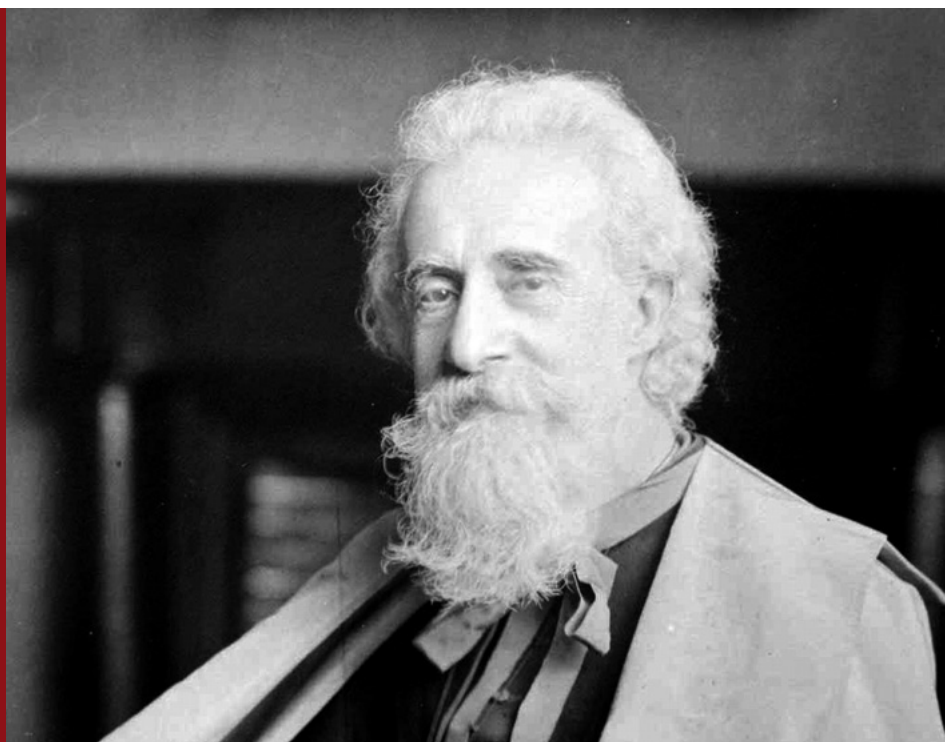
I am still unpacking the fruits of the pilgrimage. I hope the friendships and connections built there will continue to grow and develop. We began the walk as strangers but we parted as friends. The Lord was with us and He heard our prayers. It was an absolute miracle that we finished our pilgrimage with the amazing news of *Roe v. Wade* being overturned in the United States. All glory be to God! Amen. ⑥

A video on the pilgrimage can be found on YouTube: <https://www.youtube.com/watch?v=b79LBS-Qcx0&t=215s>



Catholic, martyr, aristocrat:

Monsignor
Vladimir Ghika
(1873-1954)



by Robert Lazu

Nobility and virtue

After centuries of revolutionary egalitarian (i.e., socialist and communist) propaganda, the common mentality has embraced a completely distorted image of the members of ancient royal and aristocratic houses. Usually, this image – supported by scandals which have involved some of their descendants and, simultaneously, exposed them in many frivolous film adaptations – depicts royalty and aristocracy as being, more or less, synonymous with a decadent life, lived under the sign of the sweet poison of hedonism and perpetual power games. Even in the cases when a contemporary has a more favourable perspective on the aristocracy, he or she still falls into the trap summarized by Morton C. Blackwell as ‘most Americans are uncomfortable with the whole idea of nobility’.¹ Definitely, this is a truth which can be applied not just to Americans but to every (post)modern citizen of the contemporary, democratic society.

The profound notion implied by the word ‘aristocracy’ (from ancient Greek *aristokratia*) is rarely grasped by our minds – involuntarily infected by historical revisionism – in its authentic, original meaning. Strictly etymologically speaking, the valence of this word is crystal-clear and highly significant: ‘the

power of the virtuous’, ‘the power of the good’. In other words, an aristocrat is a person who lives a virtuous life. This ideal is clearly expressed in both pagan – especially Greek and Roman – and Judeo-Christian cultures.

But the virtues can be practised and cultivated in two distinct forms: either the ascetical and contemplative way of life, proper for priests and monks, or the chivalric way of life, specific for heroic knights – remarkable through their deeds of arms. In both cases, the virtuous person is strongly linked to a sort of loyalty that can culminate in self-sacrifice. Personalities like Socrates, John the Baptist, St Justin the Martyr and Philosopher, or kings like St Louis IX of France or Blessed Charles I of Austria, are just a few of the innumerable examples that can be invoked. Consequently, we emphasize the fact that just the constant practice of a virtuous life can be considered the distinctive mark of nobility. Descendant of a noble family that produced many sovereigns of Walachia and Moldavia, Blessed Vladimir Ghika – who was the grandson of the last ruler of Moldavia, Prince Gregory V Ghika – is one of those exemplary persons who can teach us the true meaning of ‘aristocracy’.

The story of a conversion

Born in Constantinople in 1873, under Ottoman rule, Vladimir Ghika studied in France, where he attended courses in Medicine, Political Science and ‘Beaux-Arts’, Philosophy, and History. From the period of his academic education, between 1890 and 1900, he read Catholic theology and, in a way reminiscent of famous converts like Blessed John Henry Newman (1801-90) and Vladimir Solovyov (1853-1900), he converted to Catholicism without being under the direct influence of a Catholic personality. After his public profession of faith, made in 1902 in the presence of Cardinal Frühwirth, Father Lepidi, OP, and Father Emmanuel Bailly, he explained to his relatives and friends that he had chosen to become Catholic

1 Plinio Corrêa de Oliveira, *Nobility and Analogous Traditional Elites in the Allocutions of Pius XII. A Theme Illuminating American Social History* (Hamilton Press, 1993), xxii. As mentioned in this book, Morton C. Blackwell was, in the Reagan White House, Special Assistant to the President for Public Liaisons (1981-84), in charge of liaising with religious, veteran, and conservative groups.

All quotations in this article are taken from Horia Cosmovici's seminal work, *The Monsignor. Memoirs and Documents from the Life of Monsignor Vladimir Ghika in Romania* [Romanian: *Amintiri și documente din viața Mășinilor lui Vladimir Ghika în România*] (Galaxia Gutenberg Publishing House, 2011).

just to be 'more Orthodox'. Guided by his spiritual father, Cardinal Vivès, he studied Philosophy and Theology at Angelicum in Rome between 1898 and 1905. After completing his intellectual training, he obtained a PhD in Theology in 1905.

He was consecrated a priest by Cardinal Dubois on 7th October 1923. He received faculties as a biritual priest, which enabled him to celebrate both the Tridentine Liturgy and the Eastern Liturgy of St John Chrysostom. This was the direct result of the desire expressed by Pope Leo XIII, who was aware that Vladimir Ghika was eager to celebrate the Tridentine Mass as a priest. After his consecration, he established the 'Association of Brothers and Sisters of St John', devoting himself to serving the poor from the suburbs of Paris. It should be mentioned in particular that in 1903 he created a personal rule of life based on Franciscan and Dominican rules, with which he had been familiar as a tertiary of both mendicant orders.

The spirituality of a visionary man

The conversion of Vladimir Ghika was accompanied by extraordinary gifts. One of these was his unique capacity to 'read' a man's spiritual and moral condition in his eyes. As some of his close disciples confessed, he was often heard murmuring to himself mysterious utterances such as 'This man has good eyes', or 'No. That one does not have good eyes'. One day, when he was questioned by a close friend about the meaning of such utterances, he answered: 'Every time I am with a person in a state of mortal sin I can see – instead of his eyes – two wide black holes. You cannot imagine how painful such an experience is for me. To have right in front of you a soul who, if the man dies the next moment, will be condemned for eternity'. Thus, we can discern here the main source of this nobleman's extraordinary apostolic zeal: his fear of eternal punishment, sustained by a strong belief in 'the unseen world' and a profound love for the revealed truths of Christian faith.

As with all saints – among whom St Alphonsus Maria Liguori with his meditations on the 'last things' is one of the most prominent – for Vladimir Ghika, the crucial foundation of his apostolic mission was represented by his personal conviction that the

spiritual, unseen world was much more real and important than our visible, evanescent, passing world.

Another specific trait of his Catholic spirituality was, undoubtedly, the privileged place granted by him to the theological doctrine of Divine Providence. Without exception, whenever someone sought advice from him, his answer would point out the crucial importance of our trust in Holy Divine Providence: 'Let's pray together and ask that the Divine Providence shows us what is right to do, what is good to choose in the current situation'. At the same time, he urged his interlocutors to pay maximum attention to the virtue of prudence: 'Do not limit yourself to the first answer that you think Providence has given you. Never do that. Be prudent and wait for another clue – because the Providence will complete his answer with other signs'. When the talk was about someone's conversion, he asked always for actions without any delay. In these specific cases, he emphasized that such graces could be lost as unexpectedly as they had been received. In such situations, any Catholic should strongly encourage the conversion of non-Catholics, without haste but firmly. Evidently, such an attitude does not have anything in common with post-Second Vatican Council ideologies like 'ecumenism' and 'inter-culturalism'.

A martyr in Romania

The culmination of Monsignor Vladimir Ghika's life is represented by his death, on 16th May 1954, at the infirmary of the Jilava penitentiary. The last episode of his glorious life began with a firm refusal to leave Romania on the royal train on 3rd January 1948. This decision was made after an exchange of letters with Cardinal Jean Verdier, who agreed that the apostolate of the monsignor would be much more fruitful in Romania under communist rule. A few years later, in 1952, he was arrested on the charge of undermining the communist regime. Consequently, he wholeheartedly obeyed the request of Pope Pius XII, who, in his apostolic letter *Veritatem Facientes* (27th March 1952), asked all Romanian Catholics not to betray their faith by breaking the links with the Holy See.

Once at the mercy of the communist authorities, Vladimir Ghika and his brethren in suffering experienced all the

tortures imaginable in the 'red' prisons. As the few survivors confessed, the first step was to deprive the prisoners of the most basic living conditions. Even minimal hygiene was forbidden, such draconian measures aiming at the complete dehumanization of detainees. No wonder many prisoners often gave up any form of resistance. Even though he was 79 years old, Vladimir Ghika was beaten without mercy and subjected to the most abominable tortures. After they discovered his fear of hanging, the executioners applied the so-called electric hanging on him no fewer than 83 times. The testimonies are unimaginable: 'They took the Monsignor to the torture chamber and subjected him to the electric hanging. There were two ring halves that tighten your neck and lifted you up. For the old Monsignor Vladimir Ghika, however, a short circuit was constantly made, each time the rings tightening more and lifting him up. He was convinced that God would not let him die hanged because he had begged the Lord for it'. After months of such atrocious tortures, his resolution to accept death from God's hands became unshakeable. He was ready to accept even death by hanging.

Eager to defeat his moral resistance, the communists staged his execution by shooting, as narrated by the Greek Catholic priest Matei Boilă. But through such measures, the opposite effect was obtained: instead of weakening his spirit, the executioners gave him the opportunity to manifest the undefeated power of his supernatural Christian faith. After such a cruel episode, the Monsignor himself said: 'Just imagine how ridiculous and how obtuse these people were; they threatened me with the very thing that was my most ardent desire'. Based on such serene statements, we can easily understand that, for him, death had ceased to be a terrifying threat, but only a gate to an infinitely better world.


The testimonials about Vladimir Ghika's profound and divinely infused love are innumerable. One of them in particular reveals his apostolate in prison:

Every day, Monsignor Ghika recited the Holy Rosary together with a group of convicts. Every decade of Rosary was recited after a short meditation delivered by him. On some specific days, he led the way

of the Cross. In that context, he expressed his whole tenderness, his deep affection for the Man of Sorrows – Jesus Christ. At the same time, he tried to encourage those who suffered by urging them to bear patiently everything out of love for Christ. The way of the Cross was the devotion which held together almost all the prisoners. On Sundays, he used to say some special prayers and to deliver sermons ... One Sunday, he talked about the value of suffering and

about the Divine Providence. These are his own words: 'We have a Father who loves us in Heaven, a Father who takes care of us and who seeks what is right for every one of us. If God has brought us here, that is because he wanted us to repent for our sins and to become holy, in order to emerge from here as better people'. Everyone listened to him in holy tranquility.

According to the accounts of his last companions, Monsignor Vladimir

Ghika ceased to eat on 13th May 1954, when he also said, animated by the knowledge granted to him through a supernatural private revelation: 'I will die in four days' time'. It was exactly as he prophesized. Four days later, wrapped in a blanket, his holy body was taken out of the infirmary. No words can be more appropriate to conclude an article dedicated to the noble and blessed Vladimir Ghika than the words with which all who knew him announced his death: 'A saint is dead'. 

The Traditional Mass in India: two testimonies

From the President of the All India Laity Congress, Aubyne Fernandes

The only references I ever heard to the Traditional Latin Mass were in the conversations we had with my grandparents, who had the privilege of attending the Mass of Ages during their time. My apprehension was of course due to the language barrier.

Until the 15th of August 2022.

My husband, Leroy, and I decided to attend the Discipline and Discernment retreat conducted by Rev Fr Conrad Saldanha and his team. We were prepared for and looking forward to a day in the presence of Our Lord. The retreat took place at Kham (Raigad District), over 125 kilometres from Mumbai, amid the beautiful mountains, away from the busy-ness of our usual lives. It was one of my favourite days too – the Feast of the Assumption of Our Lady.

Our day started with the Traditional Latin Mass. My first thoughts were, 'I won't understand a thing! There goes my day of prayer.' And I sulked (in my head). My now wandering mind was making observations – there was discipline, all present had their hands folded and heads bowed down, women wore veils over their heads.

As the Mass progressed, even though I still didn't understand a word, I tried to identify parts of the service with current-day service with occasional help from Fr Conrad. And then began the First Holy Communion of a little boy present in the group. This is when I realised I don't need to understand everything, but rather let the Lord have His way. My wandering mind was led right back to the Eucharist – all of us looking up, in one direction, towards our Lord Most High.

Did it make me holier? I don't think so. But it opened my heart to be led by the Holy Spirit even when I do not understand it all.

Leroy and Candy
Chakala, Andheri East
Mumbai

My first experience of the Traditional Latin Mass was at Fr Conrad Saldanha's place in Raigad.

The TLM at Raigad was like the experience of catacombs of Rome in the early centuries: we got to see the fire of Holy Faith and true worship preserved, we saw the living Tradition of the Church which came down from many centuries, and for which many are thirsty and hungry.

The TLM helps us understand the Mass as the Calvary Event, first and foremost as a Sacrifice of Christ by Christ Himself, where the priest acts in persona Christi. It shows the importance of the rubrics and Sacred Tradition of the Church which came down to us from many centuries.

In the sermon, Fr Saldanha explained the importance of Latin in the Divine Liturgy, for the unity of Church in her worship, which is the expression of the Holy Faith.

I was happy to see many new faces who came to see and learn and pray the Traditional Latin.

And it gives us hope that our Faith will be restored and rise again from the ashes, from the catacombs, to its former glory for the greater glory of God, to restore what we have lost, to restore everything in Christ through Mary.

Praying for the restoration of Traditional Latin Mass, Catholic faith, culture, and identity.

Thanks to Fr Conrad Saldanha for giving us The Traditional Latin Mass and offering for us the Holy Sacrifice of the Mass.

Thanks be to God. Thanks be to Our Lady.

Mr Jackson
Mangalore, India

A restoration of hope: Immaculate Conception Church, Rapid City, South Dakota

<https://fssp-rapidcity.org>

Quietly, around the world, the Catholic faithful who believe in restoring and preserving the sacred traditions of the Catholic Church are finding each other and, with the leadership of their pastors, are restoring hope. We see this evidenced in a resurgence in traditional Catholic publishing, a renewed interest in preserving art and architecture, and a growth in Catholic homeschooling.

The Immaculate Virgin has planted seeds of restoration in our midst. In certain places, sometimes highly unexpected places, those seeds are flourishing.

Over the last two years, many families have picked up and moved around to find a better, a different life. With the growth of livestreams and recent media attention, many also have come to discover and love the Ancient Mass. Some have made their decision to move based on where they can find the Ancient Mass and pastors committed to carrying forward the great traditions of the Catholic Church.

Immaculate Conception Church in Rapid City, South Dakota, is one such place – a parish community that has seen unprecedented growth over the last two years, a majority of families opting to homeschool, and enthusiasm to take on big projects that proclaim the glory of God.

At Immaculate Conception Church there are two very important manifestations of this: an ambitious project that is restoring beauty to a historic church and a growing homeschool academy, which is just the first step in restoring the sacred to education. This article will focus on the history of Immaculate Conception Church and the efforts to restore the sacred space.



The old exterior

History of Immaculate Conception Church

The church holds an interesting place in the history of the Catholic Church in the American West, which can trace its roots back to the initial ministry of Father Pierre-Jean De Smet in the Dakota Territory in 1839.

When the Dakota Territory became North and South Dakota, there was a single diocese for the entire state of South Dakota: the Diocese of Sioux Falls. The Catholic population grew quickly and by 1902 this diocese was split in two. The city of Lead, South Dakota, became the see for the new diocese. Not too far away, Rapid City was growing quickly. A small white structure, St. Mary's Catholic Church, was built there in 1882. This was the first Catholic church in Rapid City. The congregation at St. Mary soon reached capacity and moved to a newly constructed Romanesque Revival building next door.

This rustic new structure was commissioned for \$25,000 and built out of local, hand-cut sandstone. The cornerstone was laid in 1909. The church was named St. Mary's Immaculate Conception Church and dedicated in 1911. The church went on to become Immaculate Conception Cathedral when Rapid City became the see for the diocese in 1930. Growth continued, however, and so the church had a relatively short run as the cathedral, lasting only until the move to a newly built cathedral was completed in 1962. The church was placed on the National Register of Historic Places in 1974. It went mostly unused and nearly untouched for many years.

Meanwhile, a Latin Mass community was growing in the Black Hills area of South Dakota. The community was named after St. Michael the Archangel. It started using Immaculate Conception Church when the Priestly Fraternity



The old interior



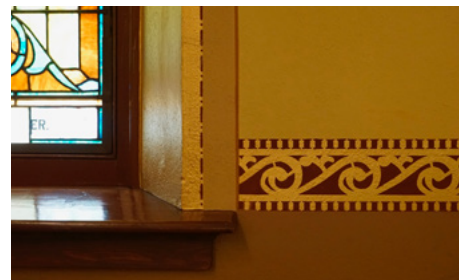


of St. Peter (FSSP) began offering the Ancient Mass there in 1992. Ultimately, the community was formally recognized as a parish by the diocese in 2014, remaining under the pastoral care of the FSSP to this day.

The parish carefully maintained the now 115-year-old building. Much generosity and hard work went into reinforcing the infrastructure and the exterior. On the interior, past attempts to maintain the paint had resulted in a mismatch of styles and colours as well as damage to the stencils and decorative artwork. These efforts at redecoration, from the mint green on the nave walls to the pink found in the sanctuary, unfortunately dimmed the brilliance of the deep jewel tones of the exquisite stained-glass panels. Overpainting had been conducted on the murals in the nave, in an attempt to repair them, but this changed their character and quality. Some of the stencils in the arch and the ceiling were completely obliterated.

Discussions and fundraising for a restoration and beautification project


had been ongoing for several years. But in the last 24 months the seeds of Our Lady began to flourish, and fresh momentum was regained. A new liturgical arts designer was selected, and a new plan was created and approved by the diocese. Investigations by the liturgical arts designer uncovered what the interior once looked like. Peeling back layers of old paint revealed a deep golden ochre color palette and the original stencil designs. With this as a starting point, a small pilot



New colour stencil

was conducted in January 2022 to restore St. Joseph's altar and to finalize the colour scheme and stencil patterns. The colour scheme and stencil patterns will more closely match what was found in the investigation and historical photos of the church from prior to 1930.

The parish named the new effort 'A Restoration of Hope'. In the Sunday bulletin, the pastor articulated the ultimate goal: 'The Gospel can and should be enshrined in the buildings where we work and pray. Architecture is a sort of wordless form of Revelation that should lift our minds and souls to God and should act as a positive influence on the interior development of our souls. Too often today meaningless and uninspiring forms are used. Too often art and architecture are plain ugly. In renewing Immaculate Conception Church's art and architecture, we will broadcast to the world the good news that the Faith is still alive and well, and that the Tradition of the Church will be carried forward into the future. We will pass to the young ones of our parish a coherent and inspiring vision of what the Faith is: The Truth that will never be erased from the world'.

The parish continues raising funds in earnest so that Phase 1 of the work can be completed by early 2023. Phase 1 is focused on the sanctuary in full glory and honour to the Blessed Sacrament. Some required building upgrades (such as a fire sprinkler system) have already been made, and plaster repair and general painting throughout are ongoing. A new mural of Our Lady will be placed in the apse above the high altar. We encourage you to read more about this project that serves as a bright example of how to restore and preserve the traditions of the Catholic Church and its sacred art and architecture. Please also consider helping the parish get closer to its fundraising goal by contributing on its website, <https://fssp-rapidcity.org/hope>. 

The Traditional Mass: food of our souls

by Canon Alban Denis, ICKSP

Adapted from a talk presented to the symposium 'What future for the Traditional Mass?' organised by Renaissance catholique. Una Voce France was a participant in the symposium.

From subjective to objective reasons

How does the Traditional Mass nourish our souls? My description, too succinct and too personal, is confined to the accidents of the ceremonies, and does not touch their very heart.

Of course, in matters of feelings, there will always be subjectivity. The subjective reasons why the Traditional Mass pleases this or that person nonetheless have their own importance. The faithful will appreciate the sacred music or organ pieces which form part of the usual repertoire of the ancient liturgy. The beauty of the ornaments, the place reserved for silence, the doctrinal precision, or the ordering of the ceremonies will suit some. Still others will be reassured by the youth of the congregations, the vitality they exude, the fervour they spread, the missionary impulse they instil. Since God uses everything to draw souls to Himself, there can be no question of brushing aside these subjective reasons. In the end, they are like many hooks to bring us to objective reasons. For the Mass is not only a matter of love, a matter of the heart; it is, above all, a matter of faith.

Like earthly food, spiritual food is meant to provide for our needs – to give energy to our body, to offer graces to our soul. All mothers know that feeding their children is not about distributing energy resources to them in a meticulous and cold and impersonal way. They certainly feed their offspring, but they also educate the taste of their young. In the same way, the Church, in her liturgical Tradition and following Christ, strives to nourish souls: 'He who eats my flesh and drinks my blood, dwells in me and I in him'. But she also knows that this

mysterious feeding requires a certain education of the taste buds of the soul: 'Many of his disciples, having heard it, said: "This speech is hard, and who can listen to it?"'

Access to a higher environment requires one to enter it by going up, by rising. To move from the earthly to the sacred, from the usual to the intimate, requires an effort, an initiation. Today we imagine too much to be able to enter everywhere on one level. Those who discover or attend the Traditional Mass, by the very fact that they move from a secular world to a divine world, must rectify by their power of love and adaptation the imbalance created by this change of environment. Gustave Thibon, precisely on the subject of the differences in the environment in marriage, illustrates this point very well: 'A prince can only marry a shepherdess with fruit', he tells us, 'if that shepherdess has the soul of a princess'.

Similarly, one cannot espouse the thought of God and digest one's food without first having found a child's soul. Saint-Exupéry says at the beginning of *The Little Prince*: 'When the mystery becomes too impressive, there is only one thing to do, and that is to obey it'.

Obeying mystery rather than trying to adapt it to our concepts. Kneeling before the Lord rather than tinkering with Him to our measure. Holding God's hand like a child rather than leading one's life as one pleases.

Therefore, before specifying the different reasons why the Traditional Mass nourishes our souls, I would first like to present the language used by the ancient liturgy to nourish us. This is the way in which the Church goes about addressing God, but it is also the way to bring us to meet Him.

The language of the Traditional liturgy

No doubt the spires of the cathedral of Chartres written about by Péguy are not necessary for us to perceive that the Church of earth points towards Heaven. Similarly, it is probably not necessary ever to have heard Allegri's *Miserere* to express contrition for one's faults and beg for forgiveness. It is, however, in the very nature of human knowledge, and of its expression, to rise to the unknowable and the ineffable by the language of the senses. *Nihil est in intellectu quod non prius fuerit in sensu*: 'Nothing is in the intellect that has not first passed through the senses'. To bring down into the hearts of men a little eternity is not a matter of recipes or secular locutions. It requires a special language. A way of expressing oneself that comes from Heaven. Not a language of initiates but a language that makes it possible to weave links between the world below and that above, a language that joins in a common impulse the Militant Church of the earth, the Suffering Church of purgatory, and the Triumphant Church of Heaven. This is necessary for the giving and receiving of graces. Confucius states this with his usual common sense: 'Without a common language, there is no business concluded'.

It is this language between the dead and the living that connects the floor of the cowshed with the balconies of the angels, that has contributed, century after century, to the composition of the Traditional liturgy. A liturgy tested by reality, the succession of times, and the human condition. A mystical and eternal language that disregards ephemeral fashions and transient considerations. This was well illustrated by Cardinal Ottaviani's remarks about the rite of

the Mass, which 'should not be treated as if it were a piece of fabric to be reworked according to the whim of each generation'.

The Traditional Mass is probably the most anti-modern of petitions in this respect. Its language, shaped by the Holy Spirit, is not worldly. It is not a Mass of the world but a Mass that is rooted in another world: the world of the human and divine heart of Our Lord Jesus Christ. It is a worship addressed to the glory of God, Whose pure goodness allows Him to reflect on souls and bring about their salvation. The Catholic liturgy, Latin and Gregorian, was thus polished by the centuries-old customs of sacristies, cathedral chapters, and monasteries. It has been enriched by the brilliant inspirations of architects, painters, sculptors, and composers. Adapted as much to the transcendence of the message as to the limitations of its recipients, the liturgical language of the Traditional Mass, at first sight mysterious, made of beauty, poetry, melodies ancient too, perfumes and colours, gilding like naïve statues, humble chapels, or bold campaniles, rites, cycles and processions – all that is called 'the sacred' – this traditional language is committed to manifesting a Triune God distributing His graces and bringing down the divine benefits on the land of men. Everything else is a matter of dissonant mediation and pastoral dyslexia. Remove the mystery and you will find boredom. Only a Gregorian chant can boast of offering this incomparable setting in which music, poetry, and prayer mingle and marry without overshadowing each other. The Traditional Mass and its language, both exotic and incarnate, remind us of our filiation, our identity, and our destiny as children of God, marked with the seal of holy baptism, on our way to Heaven.

The beauty of things, says Michel De Jaeghere speaking of Stendhal in his *Roman Autumn*, needs time and detours to offer itself in fullness. The liturgical unfolding of the Traditional Mass, imbued with slowness and grand manifestations, is part of this same progressive unveiling, but for an even more sublime oblation: God lowering Himself to us. The truths that emerge from gestures of reverence and signs of respect become clearer as the

ceremony unfolds, as if to accustom our gaze to the light they release. Alas, our post-Christian world, sovereignly – and atrociously – areligious, is bathed in a technical mentality and dominated by a concern for profitability. This proposes to men a universe without flowers, without silence, and without poetry: soil without water. But if the beauty of things needs time and detours, the preference for the useful and effective that dominates contemporary thought precludes taking time and detours. There was a time, however, when everything was liturgical and overflowed on all things by sacralising them and bringing them back to the bed of the sacraments. Huysmans expresses it perfectly in *The Cathedral*:

The peasant knew, then, that his plough was the image of the cross, that the furrows it traced were the ploughed hearts of the saints; he was not unaware that the sheaves were the fruits of contrition; the flour, the multitude of the faithful; the barn, the kingdom of heaven; and the same was true of many trades. In short, this method of analogies was for everyone a constant invitation to observe and pray better.

Western civilization, then, lived to the rhythm of the bells of the village church, the peal of church belfries, and even the subtle ringing of the dinner bell. The interconnections between the rules of everyday life and Sunday worship were expressed in multiple liturgies that were inspired by sacred ceremonies. This is how the life of the sanctuary continued in military, family, or royal ceremonies, which supported each other wonderfully because they spoke the same sacred language. Little by little, military ceremonies have disappeared from our national daily life. The family unit, under attack since May 1968, has fragmented into multiple possibilities. As for the king, it has been a long time since his head fell in the Place de la Révolution. The observation is bitter. The villages bear witness to the paganization of the masses. Which locals know what the Angelus bell means? The tragic question of whether the bells will ring again tomorrow seems legitimate.

The most elementary of observations attests that the only great liturgies that are maintained, despite the all-encompassing desecration of society, are sports ceremonies, on which image rights and financial interests are grafted.

To rediscover the joyful fruition of Christian worship, it is necessary to free oneself from the upheavals of the world, to purify oneself from its slags, to strip oneself of one's manners, and to free oneself from one's mediocrity. It is fair to say that entering a church requires more effort than it once did. The language of Heaven upsets the landmarks of our century. While the sense of the sacred pervaded the ancient customs, it becomes imperative today to remove, in the vestibule, the ornaments of the profane – immediacy, noise, electronic notifications – to be able to immerse oneself in an obscure language whose grammar is made of recollection and syntax of silences. Fortunately, as Jean Anouilh so aptly says to Jeanne in his *Alouette*: 'God does not ask extraordinary things of men. Only to trust in that small part of themselves which is Him. Only that they take a little height'.

Regaining the sense of the sacred requires only a little spiritual ascent in this regard. Once launched into the inner ascent, with the assistance of grace, we will quickly speak the language of vaults, stalls, and cloisters. It's up to us to have the desire for summits.

According to the Lutheran theologian Rudolf Otto, the notion of 'sacred' refers to that of *mysterium tremendum et fascinans* – 'a formidable and fascinating mystery' – thus sweeping away the modern tendency to make God, Whom we address as an interlocutor, something comparable to us. We can also easily think of the *Rex tremendae majestatis* – of the 'formidable King in majesty' – evoked in the *Dies irae*. No one would think of giving such a figure a cordial and manly slap on the back. The difference between God and men could be called an infinite chasm.

Yet there is an apparent paradox: how can God, Who is by nature the incomprehensible – Who cannot be apprehended in Himself – be at the same time Emmanuel, that is, 'God with us'? How could God not only

communicate Himself to us through Revelation but also become united to us through His Word Who becomes flesh, to the point of becoming one of our own? The mystery of the Incarnation makes us understand precisely that access to the happiness of Heaven, which consists in uniting our soul with the One who infinitely surpasses it, is possible. As the divinity has united with our humanity in the person of Jesus, our humanity washed in the blood of Christ is able to be transfigured. Also, if it is up to God to descend to us to seize us, it is up to us to resort to the sacred to rise to Him. It would be a mistake to pretend to speak to Heaven with the help of a language that would be above all 'close to the people' when it is a question of approaching God and walking to the other world. The loss of the sacred always ends up undermining men's interest in the only great quest that is worthwhile: the quest for Heaven.

In reality, a well-understood and well-lived liturgy proposes to establish a true closeness between the tortuosity of men and the holiness of God. Through all its expressions, it manifests God and brings the soul in truth to His holy presence. The language of Heaven nevertheless passes through the feeling of absolute estrangement. The sacred is precisely what penetrates us and what surpasses us, something that respect forbids us to touch and yet seizes us entirely. The Traditional Mass thus allows the mystery to be expressed, but while enveloping and hiding it by veils of respect, forms, rites.

In the end, to find and manifest the sense of the sacred is to hide in order to better reveal.

Why the Traditional Mass nourishes our souls

With this beautiful language, this way of expressing the mystery, the Traditional Mass nourishes our souls with a delicacy and thoughtfulness that only noble realities can claim, those that have been tested by time, experience, and virtue.

Beyond the truth, notorious and essential, that the Mass constitutes the gift of the Body, Blood, Soul, and Divinity of Christ (substantial nourishment of souls, and no longer only metaphorical and spiritual),

beyond the brilliance of this Holy Sacrifice, its beauty, its radiance, and its procession of graces and illuminations – if I had to summarize the reasons that lead me to say that the Tridentine Mass nourishes our souls, I would choose three. Like any choice, it is arbitrary, and I apologize in advance.

- 1 The Traditional Mass nourishes our souls because it clearly manifests, with unparalleled clarity, that it is a sacrifice and not a story.
- 2 The Traditional Mass nourishes our souls because it obliges us. By making the divine majesty burst forth distinctly before our poor human eyes, it maintains in our souls the sense of proportion.
- 3 Finally, the Traditional Mass nourishes our souls because it gives us a taste for mission. It is an explicit call to action.

A sacrifice, not a story

In continuity with the sacrificial liturgy of the Temple, the Traditional Mass actualizes the benefits of the unsurpassable and unique sacrifice of the Cross. She renews it in a non-bloody way. Mother Marguerite used this elementary catechism of the Mass to warn John Bosco, the day before his ordination: 'Remember my son, that to go up to the altar is to go up to Calvary'.

The Mass cannot be the simple narrative, whether it is that of the Upper Room or of Golgotha. As the Abbot of Tanoüarn notes in his *Meditations on the Mass* (which I highly recommend): 'If it had been a simple story, it would have been enough to repeat it at home, to teach it to the children. No need for liturgy! No need for a Mass or a church to serve as a showcase for what is no longer a pearl'.

On the contrary, by instituting the Eucharist, Christ proposes to the nascent Church a sublime way of making present the contents of the Mystery of his Passion and Resurrection, but showing them under another form, indefinitely repeatable (this is the very meaning of the rite, which is necessarily tradition) to remove them from any distortion that may arise from subjective interpretations of the story. This is how the 'I am with you forever' becomes possible, and how the liturgical

Tradition preserves, conditions, and guarantees this presence of Christ among us.

By updating Christ's sacrifice on the cross, we do not remember, in the common sense of the word, a past event, in the way we would remember the Battle of Bouvines or Charles Martel at the Battle of Poitiers. There is spiritually no true memory but the memory of the present: the intensity of an action that, by its continual renewal, escapes time. This is why the Latin and Gregorian Mass delights so many of the faithful, past and present. By its ability to stand above time, it is indisputably able to seize tomorrow's generations, and to help them configure their lives to the sacrificial life of Christ.

A rite that obliges us and gives us a sense of proportion

It is enough to listen again to Brassens singing 'Tempête dans un bénitier' to take the measure of the verticality of the ancient liturgy. It seems to me that we are struggling to realize the real impression she left on minds, including those less permeable to her teachings. Yes, the Traditional Mass nourishes us because it impresses us. It makes us grow because it brings us to our knees. From the choir to the sanctuary and altar with its altarpiece, its reliquaries, its vases filled with flowers, this whole order invites respect, discipline, and silence. The choir boys themselves are not mistaken. They feel from the depths of their little intelligence that we do not have fun in the stalls as we do on the sofa of the family living room. *Terribilis locus iste* – certainly 'this place is formidable', as indicated by the Introit of the most beautiful Mass there is: that of the dedication of a church. The Traditional Mass nourishes us because it uses a thousand springs to indicate to all, from the celebrant to the acolyte, that something serious and immense is taking place. The Traditional Mass obliges the one who attends – it obliges him and by the same token makes him free. Our post-Christian society, weaned from the sacred, tries to entertain itself as much as it can. But, wandering too much, she ends up chaining the spirits or devouring her own children. 'Man lives not only by bread, but by every word that comes

out of the mouth of God'.

The ancient liturgy obliges and makes free, because true freedom is not indifference, but consent to being, a grateful acceptance of inheritance in order to make it fruitful. The Traditional Mass knows that man cannot flourish without admiring, without giving thanks, without venerating. The ancient pagans had a word for this, whether it was the *dulia* of the Greeks or the *pietas* of the Latins. Christ assumed and enlightened this noble disposition by prioritising it as virtue of veneration. Christian piety begins with filial piety, and finally flourishes in Eucharistic piety. The first makes each person recognize that he is an insolvent debtor to his parents, his country, or his culture. The second shows us that there is something more sublime than the veneration of these natural realities. It is the *latreia* of the Greeks and the *adoratio* of the Latins. Eucharistic piety urges the soul to worship the Real Presence of the Lord, and impels him to build cathedrals and golden monstrances for the one who became flesh in a small host of bread.

The Traditional Mass also nourishes our souls because it gives us a sense of proportion. It tells us again that for us to live in charity, it is not love that God and our neighbour need, but proof of love: 'It is not those who say Lord, Lord who will be saved, but those who do the will of my Father who is in Heaven'. The slowness of the entrance procession, the *Confiteor* of the priest and then of the faithful, the great prayer of the Offertory, the *Orate fratres*, with the complete turning around of the celebrant, signify to the faithful that 'now I go, I am starting, it is my business as Minister of Christ, support me with your prayers, dear faithful, I will need your support to take up the great spiritual adventure of God's descent upon the altar by my poor hands!'

The silence of the Canon, the sobriety of the *Pater noster*, the way of receiving communion, the way of doing thanksgiving, kneeling, signs of the cross, recollection: everything pushes the soul, in the Traditional Mass, to grasp that God is God, that the priest is a mediator, and that everyone, despite his misery and

poverty, is offered the incredible opportunity to model his life on that of Christ. How, before such a forest of symbols, could one not realize, a little, in one's soul, the sovereign and immense goodness of God?

The taste for mission

The last point on which I would like to dwell, about this Traditional Mass that nourishes our souls, is a major one. It largely explains our presence here and the purpose of this conference. The ancient liturgy is a treasure, but it is not our treasure. A well-behaved Catholic's teachers strive to instil in him not the inclination to selfishness but a taste for heroism – this taste that brings one out of oneself and expands one's ambition. If the Traditional Mass is a treasure, an open chest from which it is possible to draw without ever exhausting it, then it is not conceivable that we should not want to share its riches with those around us and with whomever wants them. How could we not bear witness to the ancient liturgy when we observe its benefits for souls? Should we be silent, hide, apologise?

Yes, the Traditional Mass nourishes our souls and gives us a taste for mission. It is an explicit call to action. The commentary on the *Ite Missa* by the Abbot of Tanoüarn is eloquent in this regard. Of course, the *Ite Missa* invites the faithful to take leave of the Mass they have just attended: 'Go, the Mass is said!' In the 1950s, some translations even said: 'Go, it's sending'. Literally, *Ite Missa est* could be translated as 'Go, the Mass is!' The verb used is the verb 'to be', in the present tense, suggesting that the Mass just 'is', just as God is 'He Who is'. It is an action, a reality that continues in the present. It ultimately reminds us of the fundamental law of Catholicism. The Mass 'is'. She is 'the One who is'. 'He Who is' is charity. *Deus caritas est*.

This sending reminds each of those present at Mass that their vocation is to become charity. Our Lord, through the Mass, wishes to increase in the heart of the baptised the love which is too much lacking. For this, He communicates to her not a simple, natural love but a supernatural love that bears the name of charity.

The Traditional Mass expresses in an admirable way this need to communicate and bring salvation to those around us. His food, in a way, overflows our soul. Like a garnished table, like the abundance of a feast, we want to run into the streets to call everyone to join us.

Conclusion

My dear friends, in July 2007, in the wake of the motu proprio *Summorum Pontificum*, how many faithful attached to the ancient rite felt a sentiment rising in their hearts, like a cry of hope that could be formulated in this way: 'Outraged Mass, Broken Mass, Martyred Mass, but Liberated Mass'.

Since then, especially in recent months, the context has changed. The Missal of St Pius V, however, continues to nourish souls and delight many priests and faithful.

Certainly, the Traditional Mass strengthens and transports us. And do we not have the desire to explain it, to disseminate it, and, if necessary, to defend it? To tell the truth, if the current situation saddens us, it does not overwhelm us. One does not let oneself be robbed of one's joy when one makes it reside in fidelity to what one has received. And what a joy, dear friends, to live from this treasure that makes God present among us!

Despite the misunderstandings, suspicions, even caricatures of which the Traditional world may be the object, it is up to us to remain dignified.

Finally, to close this presentation, I will even add, with a smile on my face, that to go through the Gospels, to read the words of Christ, to follow Him in his apostolic journeys, to see Him so tender, so affectionate towards the poor, towards the afflicted, towards those who suffer injustice, fills me with a comforting feeling when I close the Holy Book – the feeling, my friends, of being on the safe side.

And that, Great God: how nourishing it is too! Thank you. ⑥

The Role of the Traditional Latin Mass in the evangelisation of the Catholic Church in Uganda

by Fr Christophe Nouveau, IBP

Roman Catholicism entered Ugandan society on 17th February 1879 with the arrival of the two first Catholic missionaries, Fr Simeon Lourdel (affectionately known as 'Mapeera') and Bro Delmas Amans. During his visit to Uganda from 31st July to 2nd August 1969, His Holiness Pope Paul VI addressed members of the Catholic Church in Uganda, and declared:

In only ninety years, vocations to the priesthood and to the religious life have multiplied, and Catholicism has flourished to the extent that today nearly 3,000,000 Ugandans, about a third of the population of the country, are faithful sons of the Church. This nation also gave the Church her first African bishop of the modern era, Archbishop Joseph Kiwanuka. When we contemplate so abundant a harvest, it is fitting to recall the sowers of the seeds, the first missionaries; and also those young Martyrs—glory of the Church in Uganda—Charles Lwanga and his companions, whom we recently raised to the honours of the altar in the universal Church. How admirable was the work of the pioneers of evangelization!

Pope Paul VI gave a clear statement on the success of the evangelization. This success is a historical fact that can be demonstrated both quantitatively and qualitatively: the latter, particularly, with the example of the Ugandan Martyrs, young men who preferred to die rather than renounce their Catholic faith. Another qualitative indicator is the consecration in 1939 of the first African bishop of the modern era,



A White Father in an outstation before the celebration of the Traditional Latin Mass

Joseph Kiwanuka, by Pope Pius XII in Rome. This was an achievement because one of the purposes of evangelization was the creation of a local hierarchy and clergy.

The fact that the main period of evangelisation in Uganda took place against the backdrop of a liturgy later on criticized for being distant and inaccessible shows that this liturgy, the Traditional Latin Mass, was no obstacle to successful evangelisation. This observation provided the starting point for my thesis at Makerere University, Kampala, which has been issued in book form as *The Role of the Traditional Latin Mass in the Evangelisation of the Catholic Church in Uganda (1879-1969)* (Blessed Hope Publishing, 2022).

My research was mainly from the diaries of the White Fathers, whose rules called for them to write down everything that happened in their parishes. The results showed that not only was the Traditional Latin Mass



Parish Church of Mbarara



Feast of Corpus Christi at Katigondo Seminary. Note the solemnity of the liturgical processions, particularly the procession of the Blessed Sacrament.

not an obstacle to evangelisation but, on the contrary, the White Fathers evangelised Uganda by means of the liturgy. Their priority was to celebrate the liturgy with all its splendour and solemnity, and it was the beauty of the liturgy that evangelised Uganda. Of course, the Mass was not merely a beautiful ceremony that impressed the first Catholics; rather, the missionaries wanted the active participation of the faithful, which is in the first instance spiritual. The faithful are supposed to know what is going on during the liturgy. Thus, an important part of the missionaries' activities was to explain the different parts of the Mass and the other ceremonies so that the faithful could be always united with the liturgy.

The following are examples of information found in the diaries of the White Fathers concerning the liturgical life during the time of evangelisation.



A Ugandan priest celebrating Mass

Kabale

The station was opened on 2nd December 1923 by Fr Laane and Fr Nicolet and one brother. 720 Christians, more than 2,400 catechumens, and 37 catechists.

June 1924 – Blessing of the chapel of the Blessed Virgin Mary.

12th October 1925 – The Reverend Superior has been invited by Mgr Streicher to assist in the consecration of the Cathedral of Rubaga; he has left.

9th April 1926 – His Excellency Mgr Streicher has arrived here for the blessing of the new church, which will take place on Sunday, 11th April.

10th April 1926 – The Bishop confers the sacrament of Confirmation on 344 neophytes.



His Excellency Archbishop Joseph Kiwanuka celebrating Mass

11th April 1926 – Blessing of the church. All the chiefs around were present, Protestants, Muslims, pagans, also the Catholics, and the government authorities. The blessing was followed by the Solemn Pontifical High Mass. The ceremony greatly impressed those who were present, particularly the government officials and the Protestant chiefs. Two chiefs Batusi of Bufumbira sought conversion to the faith.

14th December 1926 – At Bugarama we are building a church.

29th March 1930 – The Christians who will receive the sacrament of Confirmation have arrived for instruction.

31st March 1930 – Monseigneur has arrived. After Benediction, around 5,000 people welcomed the Bishop.

1st April 1930 – Confirmation of a first group of 594.

2nd April 1930 – The group of newly baptized from the Bannabiikira have received Confirmation; they were 95 so the total of those confirmed during the visit of the Bishop was 689.

June 1932 – Blessing of the church at Nyakibale.

29th July 1934 – Confirmation of 636 people; almost half of them were baptized yesterday and the day before.

Mbarara

March 1917 – The construction of the church of Kitabi is progressing speedily. Bro Remy has been transferred to Ibanda, where he will build the church.

April 1918 – Bro Remy has finished the church at Ibanda, so he has been transferred to Kitabi, where he will complete the church and the community.

Christmas 1919 – The church is too small. After Mass, the people brought bricks for the construction of the new church and met with the chiefs about this construction.

25th April 1921 – Mgr Forbes says that we must accelerate the construction of the church.

14th May 1921 – New church, first ceremony, with the presence of a delegation of Protestants; they are edified by the liturgical ceremony. They showed a lot of interest in our religion.

18th May 1921 – The Katikkiro came to see us. He asked to visit the new church, which he has admired, and also the chapel of the Blessed Virgin Mary, where he focused his attention on the statue of Mary for a long while. Twenty thousand bricks were given in the name of the King, and fifty thousand tiles were given in his own name.

25th March 1923 – Blessing of the church by Fr Manceau, Provincial of the White Fathers. The blessing was followed by a Solemn Pontifical High Mass celebrated by Mgr Streicher. The church was full, with a huge congregation in the presence of the King, the Katikkiro, and the Protestant chiefs. The Pontifical High Mass has really impressed the Protestants, who followed it with rapt attention.



Blessing of the foundation stone of the Basilica of Namugongo by Pope Paul VI during his visit in 1969, assisted by Archbishop Paul Marcinkus

Kitovu

November 1909 – Visit of Mgr Streicher. Ninety workers are building the mission.

29th May 1913 – Solemnity of the Blessed Sacrament. They were many confessions over the previous two days. Unfortunately, the church is too small to have a High Mass. Huge gathering in front of the church.

19th May 1915 – At 8:00 a.m., ceremony of the solemn blessing of the church. After the blessing, Monseigneur entered the church with the *cappa magna* for the Pontifical Mass. The minds of our people were captivated by the ceremonies. The songs were performed by the seminarians, especially 'Panis Angelicus, and also with some accompaniment from the harmonium.

Masindi

Since 1906 there is a chapel made of bricks.

March 1913 – Blessing of the new church by Fr Toulza.

4th October 1914 – First Sunday of October, Feast of Our Lady of the Rosary; we solemnly bless our chapel of the Blessed Virgin Mary. As they were leaving after the ceremony, a group of Protestants said, 'We can't compare our whites with these ones; ours don't know how to pray like these nor can they organize feasts like them'.

Bikira

The Church began here in April 1892.

From **30th April 1892 to 31st December 1895** – 3,097 Confirmations by Mgr Hirth.

From **1st January to 31st December 1896** – 1,165 Confirmations by Mgr Guillermain.

From **1st January to 31st December 1897** – 539 Confirmations by Mgr Streicher.

1898 – The mission was closed briefly because of the revolt of Kabaka Mwanga.

February 1901 – The Bishop is present for Confirmation. In the morning, he solemnly entered the church, which was decorated as for a great feast, with garlands, flowers, and a triumphal arch with a large cross at the top, the sign of our salvation.

1902 to 1905 – The mission was closed because of bubonic plague.

23rd, 24th, 25th January 1908 – Preparatory instruction for Confirmation.

26th January 1908 – The sacrament has been given to 420 adults.

27th, 28th, 29th January 1908 – New preparations for Confirmation of 150 children on Thursday, 30th January.

13th January 1910 – Mgr Streicher has conferred the sacrament of Confirmation on 360 adults.

16th January 1910 – Confirmation given to children and the adults who were late, totalling 150.

3rd December 1916 – Solemn procession. The faithful lined up two by two and Monseigneur passed in the middle to bless them. Monseigneur solemnly entered the church according to the liturgical ceremonial. At 2:00 pm, he started the instructions for Confirmation.

8th December 1916 – His Excellency has confirmed 232 Christians.

19th December 1921 – Monseigneur arrived at 3:00 p.m. for the canonical visit. The gathering was important but there was no solemn entry for the Bishop because the bearers were late.

14th May 1923 – Arrival of Mgr Streicher for the canonical visit.

17th May 1923 – Confirmation of 655 faithful.

6th January 1925 – Solemn Mass. Monseigneur assisted at the throne with *cappa magna*. Fr Michaud was the celebrant and Frs Lacoursière and Nadon were deacon and subdeacon. Monseigneur gave the sermon.

9th January 1925 – Confirmation of 510 adults.

13th January 1925 – Second group for Confirmation consisting of 163 children, for a total of 673.

22nd November 1926 – Arrival of His Excellency the Apostolic Vicar. We received him according to the liturgical ceremonial.

29th November 1926 – Confirmation of 730 Christians.

5th February 1928 – Confirmation of 448 Christians by Mgr Streicher.

22nd November 1930 – Monseigneur conferred the sacrament of Confirmation on 676 people in one ceremony.

19th November 1932 – Monseigneur conferred the sacrament of Confirmation on 894 Christians in one ceremony.

Uganda was evangelised by means of the Traditional Latin Mass. The research can be extended to other African countries and the result will be the same.



Translation of the Epistle, Saint Denis Ssebugwawo Shrine at Munyonyo, Kampala, where the Traditional Latin Mass is celebrated every Sunday at 10:00 a.m.

When Pope Paul VI promulgated the new Mass, on 3rd April 1969, he wrote:

The Roman Missal, promulgated in 1570 by Our predecessor, St Pius V, by decree of the Council of Trent, has been received by all as one of the numerous and admirable fruits which the holy Council has spread throughout the entire Church of Christ. For four centuries, not only has it furnished the priests of the Latin Rite with the norms for the celebration of the Eucharistic Sacrifice, but also the saintly heralds of the Gospel have carried it almost to the entire world. Furthermore, innumerable holy men have abundantly nourished their piety towards God by its readings from Sacred Scripture or by its prayers, whose general arrangement goes back, in essence, to St. Gregory the Great.

Yes, the Traditional Latin Mass carried the Gospel all over the world, and this research demonstrates the centrality of the Holy Mass in the missionary work in Uganda in particular. ⑥



Listening to the homily, Saint Denis Ssebugwawo Shrine

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World-wide reaction to the 1988 motu proprio

From *Una Voce: The History of the Foederatio Internationalis Una Voce 1964–2003*, by Leo Darroch

In this extract (pages 261-64), Leo Darroch describes the reaction of bishops around the world to Ecclesia Dei Adflicta, the Apostolic Letter of Pope John Paul II which emphasised the possibility of celebrations of the Traditional Mass already granted in 1984, while still leaving it firmly in the hands of local bishops. Although there was some progress for the wider provision of the ancient Mass as the years passed, Ecclesia Dei Adflicta was ultimately a failure, leading Pope Benedict XVI to do exactly what the American bishops feared might happen (see below): to take the matter 'out of bishops' hands', which he did with the Apostolic Letter Summorum Pontificum of 2007.

In Ecclesia Dei Adflicta Pope John Paul II asked that 'respect must everywhere be shown for the feelings of all those who are attached to the Latin liturgical tradition by a wide and generous application' of the permission, and, noting the situation of the Society of St Pius X, he declared: 'I wish to manifest my will to facilitate their ecclesial communion by means of the necessary measures to guarantee respect for their rightful aspiration'. In this project, the bishops of the world, with some exceptions, signally failed to join him.

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For the benefit of *30 Giorni* (30 Days) the following summary of worldwide reception (or rejection) of the motu proprio was prepared:

USA. In June 1989, the US bishops met for four days at Seton Hall University, South Orange, New Jersey. In a closed session they discussed the motu proprio. Those who had been in Rome two months before probably had counselled that there should be at least token compliance with the papal directive, as otherwise the whole issue might be taken out of the bishops' hands, as had been recommended by the Commission of Cardinals in 1986.

In the end, most of the bishops apparently agreed on a programme of damage control. This had been elaborated by an ad hoc committee chaired by San Francisco's Archbishop John R. Quinn. Its central recommendation was that only the 1984 Indult should be followed and that it should be interpreted in the most restrictive way possible. In line with this principle, bishops willing to allow a return of the Old Mass were urged to limit strictly its celebration both as to place and as to frequency, i.e., one church only for the whole of the diocese and one Mass only per week, either on Sundays or on selected weekdays. The Old Mass should not be permitted for weddings or funerals, nor might any of the other sacraments be celebrated with the Old Mass. At any celebration of the

Old Mass, the readings should be in English, using the 1969 Lectionary, and the 1969 Liturgical Calendar should be followed. In addition to the homily, instruction should be given on the spirit and theology of Vatican II. Whilst a collection would be taken to defray the expenses of the host parish, all participants were to be reminded of their financial obligation towards their parish of residence.

According to information produced by the Coalition in Support of Ecclesia Dei (HQ in Illinois, USA), some thirty-five dioceses (out of a total of 180) had meanwhile thus introduced a weekly traditional Latin Mass of Sunday obligation. In addition, in dioceses too numerous to list, there were occasional traditional Latin Masses, with some on a regular once or twice-a-month basis. While the quality and the purity of celebration varied from excellent to bad, there was a tendency to discourage extension according to need. Some important dioceses, like that of Los Angeles, continued as if *Ecclesia Dei Adflicta* did not exist. For the future, one of the major dangers lay in the bishops' tactic of introducing new rite elements into the traditional rubrics. Knowing full well how this discourages people from attending, they could then say that the

diminishing numbers indicated a lack of interest, permitting them further to limit or even close down any offering of *Ecclesia Dei Adflicta* Masses.

Canada. Mr James Scheer gave the following report. In the seventy-five dioceses of Canada, there were fewer than ten cities where one could attend a Tridentine Mass with permission of the local Ordinary. Meanwhile [Novus Ordo] Mass attendance overall had dropped by more than fifty per cent amongst those of child-rearing years and it was down to less than twenty per cent attending twice monthly. The lacuna was filled on the one hand by the unregulated ministry of priests and religious attached to Archbishop Lefebvre's priestly fraternity. On the other hand, disaffected Catholics were flocking in ever-swelling numbers to Pentecostal and Gnostic movements such as Jehovah's Witnesses, or New Age. Paradoxically, the true mainstream of Canadian Catholicism was to be found in the ranks of the unchurched.

France. A less dismal picture was painted by M. Jacques Dhaussy about the situation in France. In the *région parisienne* there were ten churches offering regular Sunday Masses according to the 1962 Missal. In twenty-eight other cities of mainland

France, the local Ordinary had arranged at least one such Mass in an accessible location. Additionally, there were some religious houses which, with Rome's permission, were celebrating the old liturgy, such as the Benedictines of Jouques, the Dominican priories of Chéméré-le-Roi and Pontcallec, and the Benedictine abbeys of Le Barroux, Fontgombault, and Randol. In Bordeaux, Archbishop Pierre Eyt had granted canonical recognition as an *associatio publica* of diocesan right to the Société St Pierre, created by the local Una Voce chapter.

West Germany. By contrast, the twenty-three Ordinaries seemed to regard the *motu proprio* as non-existent. Typical of their attitude was the statement released in October 1989 by the Cologne Chancery:

On 21 January 1985, the German bishops jointly resolved that permission for the Tridentine Mass will normally be granted only for weekday celebrations to be held in churches which are not parish churches. Our Archbishop has recently affirmed that he knows himself to be bound by this resolution and is unable to grant permission for celebration of the Tridentine Mass on Sundays in the archdiocese.¹

In fact, in the whole of West Germany, which counted over 25 million Catholics, there were no more than twelve locations where Tridentine Masses were celebrated regularly, and only at five of them on Sundays. Two of these were in the care of priests of the newly founded Pontifical Priestly Society of St Peter (HQ in Wigratzbad, diocese of Augsburg). Perhaps the German bishops felt that with one of them acting as host to this unwelcome outpost of 'Lefebvism without Lefebvre' and its first seminary, they had shown enough compliance with *Ecclesia Dei*?

By way of comparison: for the German district of Archbishop Lefebvre's own Priestly Society the latest listing showed regular Tridentine Masses being celebrated every Sunday in no less than thirty-four priories and chapels, of which four had been newly established since the promulgation of the *motu proprio*.

England and Wales. The situation differed sharply from diocese to diocese. For Westminster, Cardinal Basil Hume had instituted regular Sunday Masses in three churches. Three other dioceses – Liverpool, Plymouth, and East Anglia – now had one Tridentine Mass every Sunday. Shrewsbury conceded a Saturday Vigil Mass fulfilling the Sunday obligation. Leeds, Nottingham, and Wrexham had Masses on one or two Sundays every month.

In the other fourteen dioceses, Tridentine celebrations were allowed only occasionally and never on Sunday. Despite such foot-dragging on the part of the majority of the Bishops of England and Wales, the Latin Mass Society was not discouraged. In 1989 the number of Tridentine Masses celebrated in its jurisdiction totalled 568. However hard that the neoliturists had tried, the Old Mass was far from dead. An increasing number of young priests and students in diocesan seminaries were training themselves privately in the rite of 1962, hoping that one day the Church would grant it full parity with the new rite of Paul VI. After all, *Ecclesia Dei* not only recognised the legitimacy of people's attachment to the older liturgy, but also acknowledged the enrichment which that liturgy offered to the Church as a whole.

Scotland. The bishops of the eight dioceses of Scotland form a separate episcopal conference to that of England and Wales. Following upon the 1984 Indult, they issued excessively restrictive guidelines: in any one diocese not more than one Tridentine Mass was allowed per quarter, in a parish church on a weekday. It was not to be formally scheduled, and those who requested it were forbidden to make it known: there was to be no advertising.

When Una Voce Scotland asked for revision of these suffocating rules in the light of *Ecclesia Dei* they were curtly told that there was no need for change as the previous norms were already ample and generous. Following the arrangement made in early 1989 by Cardinal Hume for the celebration of three Sunday Tridentine Masses in the Archdiocese of Westminster, Una Voce Scotland wrote again to their bishops,

pointing out that both Northern Ireland and Eire had also had a similar concession. Was Scotland the only part of the British Isles to be without an amelioration? The bishops' conference considered this further request, but only to confirm their refusal to allow more than one Mass per quarter per diocese. Una Voce Scotland's publicity officer commented that it was a slap on the hand for a petulant child – or rather: a slap in the face for the reigning Pontiff.

Other countries. In reviewing reports from other countries – stretching from Austria to Australia, from India to Chile – the Federation's Council found the same pattern repeated almost everywhere: the great hopes raised among the faithful by *Ecclesia Dei* had been quickly dashed by the negative attitudes of diocesan chanceries, going from mere token compliance to total disregard. Even well-meaning Ordinaries had tended to bow to the dictates of their own middle-management, raising the spectre of a 'parallel Church'. Yet, given the almost limitless liturgical pluralism tolerated or encouraged by ecclesial authority, even a widespread return of pre-conciliar rites into the Church's practised worship on a basis of parity should not have been seen as a serious threat to unity. What would be endangered, however, would be the *de facto* monopoly of certain new doctrinal orientations, currently posing as part of the *lex credendi*, which were being expressed and driven by the new *lex orandi*. Lacking legitimacy either from Vatican II or from the post-conciliar Magisterium of the Popes, these new orientations could hold sway only as long as their defenders, strongly backed by the media, exercised decisive influence on all aspects of Church life at lower levels. Thus, underlying the *querelle des rites* there was a struggle for Catholic orthodoxy. ⑥

¹ Cardinal Joachim Meisner, whose translation to Cologne from Berlin triggered the so-called 'Declaration of Cologne'.

Position Paper: The participation of children

The FIUV Position Papers have been published as a collection by Angelico Press: The Case for Liturgical Restoration: Una Voce Studies on the Traditional Latin Mass (2018), edited by Joseph Shaw.

This Position Paper was published in December 2016, and addresses an aspect of the Traditional Mass which frequently causes surprise. Although it does not appear to use fashionable modern techniques to make itself 'child-friendly', not only do celebrations of the ancient Mass frequently take place with many children in the congregation, but these children appear to be less distracted, and these congregations produce many vocations to the priesthood and religious life. Clearly, something about this form of the Mass has a positive long-term effect on children of all ages.

Since the liturgy is both the 'source' and the 'summit' of the Christian life (*Sacrosanctum Concilium* §10, 14), it is an indispensable means, as well as destination, in drawing the young into a full realization of their Christian vocation. This paper will argue that the Extraordinary Form has special value in this task, as witnessed by the experience not only of past generations but that of Catholics today attached to this Form, whose families, as Darío Cardinal Castrillón Hoyos remarked, 'frequently are enriched by many children'.¹

The Congregation for Divine Worship's influential 1973 *Directory for Masses with Children* proposes, notably, the adaptation of liturgical texts for children, and the stressing (§9) of 'human values', *valores humani*, as opposed to *valores christiani*, supernatural realities, as being easier for children to grasp. Such adaptations are not possible in the Extraordinary Form, and it will be proposed here that it can overcome the problem in other and better ways.

Children and verbal communication

The Extraordinary Form is not a rite designed to be verbally comprehensible, which then, in the case of children, fails to be so. Rather, it is a rite that does not have verbal comprehension as a primary aim.

Thus the silent Canon communicates to the congregation non-verbally, and does so in an extremely powerful way.² Although it is true, as the *Directory* notes, that children lack experience in interpreting the 'signs' used in the liturgy, the atmosphere created by the silent Canon, together with the gestures of the priest, the use of incense and bells, and the response

of the other worshippers to all of this, is, as a collection of signs, uniquely suited to convey even to very young children the solemnity, holiness, and importance of what is taking place.

Taken as a whole, particularly when celebrated in its more solemn forms, ideally in the context of a traditionally furnished church and accompanied by well-executed sacred music, the Extraordinary Form offers an immensely rich, attractive, atmospheric, and symbolically charged experience for all the senses.

The Extraordinary Form's giving precedence to non-verbal forms of communication makes it more accessible to children, as to the less educated in general. They still, of course, have much to learn about the liturgy, by formal or informal liturgical catechesis, but in the context of the Extraordinary Form the power of the ceremonies to communicate would be lessened, not enhanced, if they were simplified, or made the subject of *ex tempore* commentary. As the Catholic educational theorist Maria Montessori advised, 'teaching the Mass must not be mixed up with participation in it'.³ In another place, she explained the principle at stake in more detail, speaking of the attitude of adults towards children: 'They [adults] still think it necessary to interfere with them [children], continually and directly, to keep them from doing harm; and teachers imagine that the child is incapable of doing good without their exhortation and example'.⁴ These remarks are related to an attitude fundamental to Montessori's educational philosophy: 'The fundamental help in development, especially with little children of three years of age, is not to interfere. Interference stops activity and stops concentration'.⁵

Conveying supernatural realities

What is most engaging for children, in fact, is the *intriguing*: like a traditional children's story, something should have depths beyond what is immediately understood, promising greater comprehension from close attention. Further to the last section, 'understanding' here must be separated from the idea of 'being able to articulate', since many of our most important experiences are those that cannot be fully, or at all, articulated. As Louis Bouyer noted: 'The main business of the liturgy is not to teach us this or that lesson easily converted into pat formulas; it is to place the faithful, without them quite knowing how, into a certain state of mind which it would be perfectly fruitless to try to recreate by explaining it'.⁶

Children were called to hear the solemn proclamation of the law at the command of Moses: 'And the people being all assembled together, both men and women, children and strangers, that are within thy gates: that hearing they may learn, and fear the Lord your God, and keep, and fulfil all the words of this law' (Dt 31:12; cf. Josh 8:35, and 2 Kg 23:1-2).

In the New Testament, children were blessed by our Lord (Mk 10:13-16), but in a particularly liturgical act they proclaimed his kingship at His entry into Jerusalem (Mt 21:15-16; cf. Ps 8:6):

These children would not have been able to expound the theological meaning of these experiences; they

1 Interview, *Latin Mass Magazine*, May 2004.

2 Cf. Joseph Ratzinger, *Spirit of the Liturgy*, 215-16.

3 Maria Montessori, *The Mass Explained to Children* (1933), 4.

4 Maria Montessori, *The Child, Society and the World: Unpublished Speeches and Writings* (1989), 16.

5 *Ibid.*

6 *Memoirs of Louis Bouyer*, 67.

would, nonetheless, have understood them at a level appropriate to their age, thanks to the ‘special religious receptivity’ the *Directory* notes. They would have absorbed the tremendous solemnity attached to the Law, the heartfelt penance, Christ’s great holiness and love for them when he ‘embraced them and ... blessed them’, and the eschatological joy and hope of his entry into Jerusalem.

Absorbing these ideas would have had great transformative potential for them. Not only does our Lord defend children’s participation, but He holds them up as models of those who receive the Kingdom and as instruments of God in their proclamation of the Saviour.

The children’s liturgical or paraliturgical experiences recorded in Scripture offer a parallel to the liturgical experiences of children attending the Extraordinary Form today. One is reminded of Pope John Paul II’s remark (*Dominicae Cenae* §10) about the use of Latin, which ‘through its dignified character elicited a profound sense of the Eucharistic Mystery’. This ‘sense’ is certainly not limited to adult members of the congregation.

They also serve to answer the question of whether it would be better, as is occasionally asserted, not to take small children to church at all, as has been the practice at certain historical periods. The answer is that children receive graces from witnessing the liturgy, prayer before the Blessed Sacrament, the making of a spiritual communion, the use of holy water, the occasional veneration of relics after Mass, the many blessings that form part of the liturgy, and the experience of a consecrated building and its blessed devotional images.

Formality and informality in the liturgy

One important contrast between the Ordinary and Extraordinary Forms is in the role of formality in each. In the Extraordinary Form there is great formality in what is going on in the sanctuary, but the behaviour of the congregation is not governed by binding rules about bodily posture; there are few, if any, responses; and, as Pope Pius XII reiterated, the faithful are free to say their own prayers. Indeed, children are



clearly an example of Pius XII’s point about the varied needs of worshippers (*Mediator Dei* §108):

Who, then, would say, on account of such a prejudice, that all these Christians cannot participate in the Mass nor share its fruits? On the contrary, they can adopt some other method which proves easier for certain people; for instance, they can lovingly meditate on the mysteries of Jesus Christ or perform other exercises of piety or recite prayers which, though they differ from the sacred rites, are still essentially in harmony with them.

The Ordinary Form, particularly when presented to children, allows for many options and a degree of spontaneity in its words and action, but efforts are often made to impose a more complex structure of behaviour on the congregation, with detailed instructions as to posture, a great many responses, and even gestures.

The structured and predictable nature of the Extraordinary Form’s texts and ceremonies facilitates the gaining of familiarity with ceremonies that are themselves deeply expressive and dramatic. The relative informality of the nave, in turn, is less demanding on the behaviour, particularly, of small children, who need neither be forced to perform a great many actions that they do not understand, nor be interrupted in a more meaningful contemplative engagement with the liturgy.


Conclusion

The faithful attached to the Extraordinary Form are in general very conscious of their obligation to ensure their children receive adequate catechesis (cf. Dt 6:6–7), including timely explanations of the liturgy, and to maintain the practice of family prayers, which serves as both a spiritual and a practical preparation for the liturgy, in inculcating habits of concentration and quiet.

Nevertheless, explanations of the liturgy have little value without repeated exposure to it, and it is the liturgy itself that has the power to transform our children, as the supreme ‘school of prayer’ (Benedict XVI, General Audience, 4th May 2011), a special time of grace, and a reflection of the eternal liturgy of heaven.

It has often been noted that children seem more inclined to quiet – whether it be very young children playing quietly while Mass is proceeding, or older children attending quietly to it – at celebrations of the Extraordinary Form. This can even be seen in the case of young children attending this Form for the first time. This is not surprising, since young children will not so easily understand the need to be quiet in an environment that is not itself quiet.

For these reasons the removal of children from part of Mass for a paraliturgical ‘children’s liturgy’ is alien to the Extraordinary Form, as is the use of sound-proofed rooms for small children, which separate them from other worshippers and, above all, from the atmosphere created by the liturgy. The ideal is, rather, that children absorb the liturgy and see adults they know and respect (ideally their own parents) assisting at it, as models to imitate. This also serves to underline the point, essential in holding the interest of children as they grow up, that the liturgy is not something to be left behind on approaching adulthood: it is an adult activity.

The success of the Extraordinary Form in relation to children is, inevitably, not easy to quantify; what is evident is the large number of vocations from communities attached to it. If nothing else, these demonstrate clearly the truth of Pope Benedict’s assertion (*Letter to Bishops*, 2007) ‘that young persons too have discovered this liturgical form, felt its attraction and found in it a form of encounter with the Mystery of the Most Holy Eucharist, particularly suited to them’. 

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China (P. R. of)

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Croatia

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England and Wales

- The Latin Mass Society of England and Wales
Website: <https://lms.org.uk/>
Email: info@lms.org.uk | Twitter: @latinmassuk
Facebook: <https://www.facebook.com/latinmassuk/>

France

- Una Voce France
Website: <http://www.unavoce.fr/>
Email: unavoce-france@unavoce.fr Twitter: @una_voce_france
Facebook: <https://www.facebook.com/unavocefrance/>

Germany

- Pro Missa Tridentina
Website: <https://www.pro-missa-tridentina.org/>
Email: info@pro-missa-tridentina.org | Twitter: @missa_pro
Facebook: <https://www.facebook.com/Pro-Missa-Tridentina-875651075860409/>
- Una Voce Deutschland
Website: <http://www.una-voce.de/> Email: vorstand@una-voce.de

India

- All India Laity Congress
Email: johnmenezesin@yahoo.com

Ireland

- Latin Mass Society of Ireland
Website: <http://www.latinmassireland.com/>
Email: president@latinmassireland.com
Facebook: <https://www.facebook.com/groups/lmsireland/>

Italy

- Una Voce Italia
Website: <http://www.unavoceitalia.org/>
Email: unavoceitalia@unavoceitalia.org | Twitter: @UnaVocetalia
Facebook: <https://www.facebook.com/unavoce.italia/>
- Coordinamento di Una Voce delle Venezie
Website: <http://www.unavoce-ve.it/>
Email: info@unavoce-ve.it | Twitter: @unavocevenetia
Facebook: <https://www.facebook.com/groups/uvvenetia> or <https://www.facebook.com/unavocevenetia.cuvve/>

Japan

- Una Voce Japan
Website: <http://uvj.jp/> Email: chairman@uvj.jp

Latvia

- Una Voce Latvija
Website: <https://unavoce.lv/> Email: unavocelatvija@inbox.lv

Malaysia

- Traditional Latin Mass Society of Malaysia
Website: <https://www.latinmassdir.org/venue/traditional-latin-mass-society-of-malaysia-kuala-lumpur-malaysia/>
Email: tlmmalaysia@yahoo.com
Facebook: <https://www.facebook.com/TLMMMalaysia>

Malta

- Pro Tridentina
Website: <http://pro-tridentina-malta.blogspot.com/>
Email: pro.tridentina.malta@gmail.com
Facebook: <https://www.facebook.com/groups/629798243823117/>

Mexico

- Una Voce Mexico
Website: unavocemx1@gmail.com
Facebook: <https://www.facebook.com/unavocemexico>

Netherlands

- Ecclesia Dei Nederland (Ecclesia Dei NL)
Website: <http://www.ecclesiadei.nl/>
Email: info@ecclesiadei.nl | Twitter: @Jack_P_Oostveen

New Zealand

- Latin Mass Society of New Zealand (formerly Ecclesia Dei Society of New Zealand)
Website: <https://ecclesiadei.org.nz/> Email: contact@ecclesiadei.org.nz
Twitter: @EcclesiaDeiNZ
Facebook: <https://www.facebook.com/EDSNZ.org>

Nigeria

- Ecclesia Dei Society of Nigeria
Email: tridentinemassnigeria@yahoo.com

Norway

- Una Voce Norge

Peru

- Una Voce Peru
Email: sanpiovperu@hotmail.com
Facebook: <https://www.facebook.com/Asociaci%C3%B3n-de-San-Pio-V-Una-Voce-Per%C3%BA-645823058790678/>

Philippines

- Ecclesia Dei Society of St. Joseph - Una Voce Philippines
Website: <http://unavocephilippines.blogspot.com/>
Facebook: <https://www.facebook.com/SEDSI.UVPH/>

Poland

- Una Voce Polonia
Website: <http://unavocephilippines.blogspot.com/>
Email: uwp@unavocepolonia.pl
Facebook: <https://www.facebook.com/NRL-Ruch-Mszy-Tradycyjnej-w-Polsce-367705159902>

Portugal

- Una Voce Portugal
Website: <https://www.unavoce.pt/>
Facebook: <https://www.facebook.com/unavoce.portugal/>

Puerto Rico

- Una Voce Puerto Rico
Website: <https://www.unavoce.pt/>
Facebook: <https://www.facebook.com/UnaVocePuertoRico/>

Russia

- Una Voce Russia
Website: <http://www.unavoce.ru/> Email: info@unavoce.ru
Facebook: <https://www.facebook.com/UnaVoceRussia>

Scotland

- Una Voce Scotland
Website: <http://www.unavoce-scotland.uk/>
Email: uvs@unavoce-scotland.uk | Twitter: @UnaVoceScotland
Facebook: <https://www.facebook.com/unavocesotland>

Slovakia

- Spolok latinskej Omše / Latin Mass Society (of Slovakia)
Website: <https://www.spoloklatinskejomse.sk/>
Email: peter.cambal@spoloklatinskejomse.sk
Facebook: <https://www.facebook.com/SpoloklatinskejOmse>

South Africa

- Una Voce South Africa
Website: <https://unavoce.co.za/> Facebook: unavocesa@gmail.com

Spain

- Una Voce España
Website: <https://unavocespana.es/>
Email: unavoce@unavocespana.es | Twitter: @unavocespana
Facebook: <https://www.facebook.com/unavoce.espana/>
- Roma Aeterna
Website: <http://roma-aeterna-una-voce.blogspot.com/>
Email: praesidium@roma-aeterna.org

Taiwan (Republic of China)

- Una Voce Taiwaneseis - Communitas Missae Litanae in Taiwan
Email: dphanley@hotmail.com
Facebook: <https://www.facebook.com/unavocetaiwan/>

Ukraine

- Una Voce Ucraina
Website: <https://unavoceucraina.wordpress.com/>
Email: unavoceua@gmail.com
Facebook: <https://www.facebook.com/tradycia/>

United States of America

- Una Voce America
Website: <http://unavoce.org/> Email: info@unavoce.org

National Correspondents

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