

Winter 2024 – Edition No. 16



# REGORIUS MAGNUS



The voice of the Foederatio Internationalis Una Voce



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# 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](mailto:secretary@fiuv.org), for our two annual deadlines:

15th February, for the March issue,

15th September, for the October issue.



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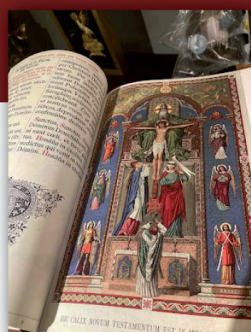


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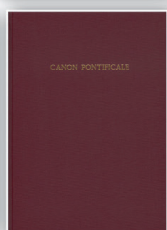
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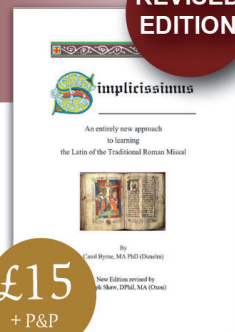


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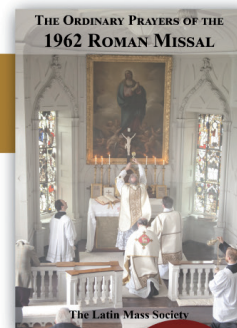


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Cover image: Mass in the Slipper Chapel at the Catholic Shrine of Our Lady of Walsingham, for the Latin Mass Society's Walking Pilgrimage.

*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

Welcome to a new edition of *Gregorius Magnus*, devoted particularly to walking pilgrimages, which have shown enormous growth this year, despite, or perhaps because of, the more hostile ecclesial environment in which we find ourselves.

This edition will appear in the final days of the much-anticipated Synod on Synodality. Since the Synod will take place behind closed doors, it is particularly difficult to anticipate the general atmosphere when these words will be read.

What I can say is that, whatever may happen at the Synod, the FIUV and its member associations, and in general the movement in support of the Traditional Mass, took part in the Synod consultation in a serious and sincere way, and that, as far as the diocesan, national, and continental stages went – whose reports can be read online – our voices were not entirely drowned out. In a previous edition of *Gregorius Magnus*, I picked out passages in some of these documents noting our concerns.

The focus of the Synod seems destined to lie elsewhere, of course, and we will not be surprised if the systematic marginalisation of Catholics attached to the Traditional Mass will not capture the attention of the Synod Fathers – not forgetting the lay participants – for very long.

Nevertheless, the framing of our contributions in the reports is interesting. We have been set down, not unreasonably, as one of various 'marginalised' groups. We tend to be mentioned at the end of a list of disaffected groups of Catholics, such as those in illicit unions and those with same-sex attraction. Several of these reports were at pains to emphasise that we constitute a very small minority, but the same is clearly true of the other groups they mention as well.

I wonder what the reaction would be if homosexual Catholics were told that they must not attend Mass in the same ecclesiastical building as respectable people, but would have to make do with the parish hall or a nearby gymnasium, as some Traditional Catholics have been told in the United States and elsewhere. What

would people say, again, if divorced and (invalidly) remarried Catholics were told that they would in future have to drive for an hour or more to attend services? I don't think we would need a specially convened Synod in Rome, at vast cost, to work out that such rules are 'unpastoral'. Pope Francis would not lose any time in reminding us that the Church is a 'field hospital', a remedy for the sick, and not a prize for the righteous.

And he would be right to do so. The Church is indeed a hospital for the sick, and this fact should focus our attention on the spiritual remedies the Church must employ, not to gratify patients' disordered appetites but to restore them to spiritual health. The remedies certainly include the sacraments. Following the fashion in politics for medicalising disagreements, some of our opponents like to imply that Traditional Catholics are suffering from some psychological pathology, but if so, making it more difficult for us to access the sacraments, or trying to make us do so in conditions designed to demoralise us, doesn't seem a very logical response.

The saying, of obscure origin, that 'beatings will continue until morale improves', could have been invented for our situation. Those wondering about the resilience of the traditional movement should remember, however, that this has always been our lot. Even under *Summorum Pontificum*, many of the Federation's member associations faced extraordinary opposition, and even open hostility, from those charged with providing them with pastoral care. Our lay associations, religious communities, and priestly institutes were not founded to bask in the approval of *bien pensant* opinion or the favour of the ecclesial establishment. Our movement was formed in the grief of Catholics deprived of the liturgy they loved, and since then it has been engaged in unending difficulties, and sometimes outright persecution. However imperfect we ourselves may be, we know the value of what we are defending, and we also know that, in end, the Church will remember it too. ⑥

*Qui seminant in lacrimis, in exultatione metent.*

Those who sow in tears, shall reap in joy. (Ps 125:5)

## Become a 'Friend' of the Una Voce Federation

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

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

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

Dr Erich de Saventem, founding President of the Una Voce Federation, New York 1970



# The Liturgy, the Media, and *Traditionis Custodes*

by Joseph Shaw

Many commentators on the Catholic Church find it difficult to take the issue of the Traditional liturgy seriously. The stunning turnout for this year's Chartres Pilgrimage, for example, was not mentioned in the UK's secular press as far as I could find, although while looking for it I noticed far smaller events, such as political protests involving a handful of people, being reported as if they were of major significance. Only with some reluctance does the secular media report on important developments, such as Pope Francis's Apostolic Letter *Traditionis Custodes* and the *Responsa*, and their attention quickly moves on to other topics. Even Catholic news organisations have been quick to shift their focus to the Synod on Synodality.

One difficulty for the media is fitting news about the liturgy into the appropriate narrative. One might think that the news media would be concerned to find interesting stories and report them, but this is not quite accurate. What actually happens in many cases is that they refer to a stock of pre-written stories, or at least headlines, that they can publish each time they find a set of facts that seems to fit them, changing only the names and the dates.

Thus, early in the pontificate of Pope Francis a standard headline became embedded in the media mindset: 'reformer pope opposed by conservatives'. Stories that did not sit well under that headline – such as the conflict between Cardinal Pell and Cardinal Becciu – tended to be wildly distorted, or not reported at all. The story of Pope Francis insisting on the celebration of Mass *ad orientem* in the Syro-Malabar church in India, and being opposed, sometimes with violence, by liturgical progressives, despite being accompanied by many news-friendly features, such as wobbly videos of confrontations in holy places taken by bystanders on their phones, is something that the press can't report. They are unable to, not because

of ideological principles, but because they can't understand it. It doesn't fit the narrative.

Overall, it must be said that establishing this media narrative was a triumph for Pope Francis, and as a result the Church has had a much better press under him than under Pope Benedict XVI, who was most unfairly afflicted with the perpetual headline 'ultraconservative pope does something bad'.

I had a direct experience of the 'media narrative' phenomenon with a British journalist who was writing a story about the *Responsa*. Asking me to comment, she remarked that this was, surely, a matter of the Pope getting rid of something no one really wanted any more, particularly young people. I said that, actually, it was being restricted because it was proving too popular, particularly with young people. To her credit, we had a good conversation and my point of view made an appearance in the story she went on to write. The initial problem was not that she was inveterately hostile; she was just struggling to fit the facts into what seemed to her the obvious, or even the only possible, narrative. When speaking to mainstream journalists, it is best to talk slowly, and avoid using long words.

Despite this, since 2021 *Traditionis Custodes* and subsequent documents have made the Traditional Mass much more newsworthy than before. When even the secular press mentions the restrictions on the ancient liturgy, Catholics opposed to it feel obliged to defend them, and a debate follows. A recent example is the negative review of Peter Kwasniewski's book *True Obedience*, by the distinguished French Dominican Fr Henry Donneaud in the *Revue Thomiste*. Fr Donneaud doesn't like the book, but his treatment of the issues reminds the reading public that they exist. (The 'Revue of the Press' taken from *Una Voce*, the magazine of Una Voce France, in this edition, illustrates the interest of the French press.)

One of the principal obstacles to the spread of the Traditional Mass since 1988, when it became a somewhat officially approved, though restricted, option under Pope John Paul II's Apostolic Letter *Ecclesiae Dei*, is that the vast majority of the world's Catholics knew nothing about it. Already by that date the Mass had been celebrated in the vernacular for twenty-four years, and the number of people who have personal memories of the older Missal has continued to fall since then. In 1988, few Catholics heard about *Ecclesia Dei*, and those who at least knew what the Traditional Mass was continued to assume that it was 'banned'. Today, the great majority of Catholics still have no idea what the Traditional Mass is; even many Catholics who regard themselves as well informed often have only the vaguest inkling about it.

*Thus, early in the pontificate of Pope Francis a standard headline became embedded in the media mindset: 'reformer pope opposed by conservatives'. Stories that did not sit well under that headline – such as the conflict between Cardinal Pell and Cardinal Becciu – tended to be wildly distorted, or not reported at all.*

*Ecclesia Dei* caused a flurry of press interest in the ancient Mass, and *Summorum Pontificum* in 2007 did the same. Both of these windows of publicity were beneficial, but they were fairly narrow. One might take the view that this was not altogether a bad thing: the more publicity there is, the more urgency is felt by the enemies of the Traditional Mass to campaign against it. In the words of the English poet John Milton's devil Belial, giving advice to Satan after their fall into Hell:



Our Supream Foe in time may much remit  
His anger, and perhaps thus farr remov'd  
Not mind us not offending, satisfi'd  
With what is punish't; whence these  
raging fires  
Will slack'n, if his breath stir not the flames.

If our opponents of that era thought that the ancient Mass, now more easily available than before, was nevertheless being attended by only a handful of old ladies, this was to our advantage.

This would have been a mistaken impression, of course. The work of the traditional movement from 1988 to 2021 was mostly quiet, but it was like the crop that grows silently, in the night (cf. Mark 4:26). As a result of this period of quiet development, the traditional movement is a vastly more formidable phenomenon within the Church today than it had been before 1988, or even 2007. This is true in terms of the number of Mass locations, the number of Catholics attending them, the size of the Traditional Institutes and communities, the scholarly output of traditional Catholic writers, and our presence on social media.

*Traditionis Custodes has put the spotlight back on us, and we have had a level of debate such as we have not seen since the immediate aftermath of Summorum Pontificum, and far from petering out, as it did on that occasion, it appears to be growing in volume.*

*Traditionis Custodes* has put the spotlight back on us, and we have had a level of debate such as we have not seen since the immediate aftermath of *Summorum Pontificum*, and far from petering out, as it did on that occasion, it appears to be growing in volume. It is true that some very unjust accusations have been levelled at us, but even those who see only the accusations, and not our responses, are made aware not only that there is such a thing as an ancient rite of Mass quite distinct from the one usually celebrated, but also that it is being celebrated in thousands of locations and attended by substantial communities.

Thanks to the growth alluded to, however, we are not passive victims


of these attacks. When it is a matter of scholarly debate, the work of Matthew Hazell in comparing the old and new Lectionaries and collects, the historical research of Yves Chiron, and the FIUV's own Position Papers, join innumerable other resources to provide chapter and verse for the arguments we need to make.

When it is not a matter of scholarly debate but of perceptions filtered through social media, the Internet today provides vast quantities of photographs, videos, testimonials, and interviews that illustrate the beauty of the liturgy and its ability to convert hearts. The 'Mass of the Ages' films, discussed in the last edition of *Gregorius Magnus*, cleverly combines both aspects of the movement's defence. Our resources today are such as our predecessors in the movement could only have dreamed of.

The suffering of Catholics attached to the Traditional Mass, who have been deprived of it arbitrarily or forced to undertake long journeys to access it, should not be minimised, and the lack of availability of the ancient Mass is increasingly an obstacle to people discovering it in real life. Nevertheless, we must recognise that the debate that has been created by *Traditionis Custodes* and subsequent documents has also had positive effects. It seems clear that it is a major reason for the record numbers of young Catholics attending the Chartres Pilgrimage and other walking pilgrimages around the world. In my own country, England, we have been astonished by the growth of our rather modest pilgrimage, which seemed to have stabilised at around 90 pilgrims before COVID but this year was attended by 200. Just as the debate has not gone away, so the growth following *Traditionis Custodes* has not gone away, each year since then challenging us to provide much more food, space for tents, transport, and so on. Many Mass locations have similarly reported growth in the last two years. The newcomers often say that they read about the Traditional Mass for the first time, and wanted to find out what the fuss was all about. They join an earlier wave of people who discovered the Traditional Mass when looking for online celebrations to watch during the COVID lockdown, or who wished to receive Holy Communion on the tongue, after being denied it during the epidemic in their parishes.

The period of neglect after 1988, often benign neglect but certainly not official promotion, was not something anyone in the traditional movement had planned, and the same is true for the new conditions of ongoing controversy. We are very much in the hands of Providence, and while there is much cooperation in the traditional movement, there is no centralised planning. Each group or individual has to assess what can be done in their particular circumstances, but the spirit inspired by the Traditional liturgy moves us to do complementary things: to start a schola, to research the liturgy or the period of reform, to discern a vocation, to restore the physical fabric of a church, to marry and have children, to take photographs or create videos that can show others some small part of the beauty, so ancient and so new, that we have discovered. It is simply a matter of serving the Church according to our talents, in the circumstances in which we find ourselves.

As we wait and see what Providence has planned for us next, we can reflect on the progress we have made up to now. The period between 1988 and 2021 saw great advances: hundreds of priests ordained to the Traditional institutes; many more learning the Traditional Mass to celebrate alongside the reformed Mass; scores of churches officially assigned to the celebration of the Traditional Mass; a positive change of attitude by countless bishops. The contrasting period since 2021 has seen a vast increase of interest in the ancient Mass: thousands more Catholics experiencing it in the context of the most demanding and transformative devotional experience, that of the walking pilgrimage; and many more slipping quietly into local celebrations, even as the number of these is whittled down; and a public debate in which the weakness of many arguments used against us has been exposed for all to see.

We would all say that what we actually want is simply the freedom to attend the Traditional Mass, to build up our local communities, and to raise our families in peace. Peace, however, is not easily found in the present life, and frequently it is won only won after a hard struggle. 

## *Una Voce* is the magazine of Una Voce France.

Here we publish their latest 'Revue de Presse': a review of French-language press coverage of the Traditional Mass.

## The Mass of Ages at the centre of debates



Last spring, the French daily *La Croix* took a great interest in 'Trad' masses, proof that they are now an essential feature of the Church in France. On 17th and 18th May, the paper published a report on the *motu proprio Traditionis Custodes* (July 2021), which aimed to break with liturgical continuity in the Latin Church. The report revealed that Mgr Le Saux, at that time the bishop of Le Mans, played a role in preparing the *motu proprio*. In April 2021, Pope Francis invited him (for a private audience!) to discuss it. In April 2023, Mgr Le Saux was appointed bishop of Annecy, leaving the diocese of Le Mans with just one seminarian.

Fortunately, *La Croix* continues, 'only the bishops of Grenoble (Mgr Guy de Kerimel, before he was promoted to Toulouse) and of Nantes (Mgr Laurent Perceou) adopted restrictions similar to the ones in Le Mans' (unlike *La Croix*, we put Paris in a different category, since the range of Traditional Masses on offer is varied enough to ensure that the ancient liturgy is not currently suppressed – even though the faithful have to make valiant efforts to criss-cross the capital early on Sundays).

### Surprises in a poll of young Catholics

On 26th May, there was a new twist with the front-page headline in *La Croix* (n° 42627): 'World Youth Days: a generation in search of the sacred'. And, in smaller type: 'An exclusive poll provides a snapshot of fervent young Catholics (24% say they go to Mass several times a week) from families with a conservative outlook, who have passed on their vision of the faith'.

In answer to the question 'Is the Latin Mass a step backwards?' only 12% of young French Catholics (aged 18 to 35) signed up for the World Youth Day taking place in Lisbon and Fatima said 'Yes!' On the contrary, 38% of them said they like the Latin Mass, 40% 'have nothing against it', and 10% 'know nothing about it'. 'The vast majority of those polled who like the Latin Mass', writes Matthieu Lasserre, 'attend Novus Ordo Masses quite often, by taste or for geographical reasons. This liturgical fluidity can be seen even during ordinary Masses, where many young people often kneel to receive the Eucharist, while the older generations are still more reticent about practices recommended in older missals!'

On the whole, the poll is good news for us and is a justification for our work. These young people need to be fed and be given the food they are asking for. This was confirmed in issue n° 1786 (17th June 2023) of the excellent bimonthly magazine *L'Homme Nouveau*, which brought us probably the best report on the Chartres Pilgrimage at Pentecost: excellent photos, the reflections of Joël Hautebert, and eyewitness accounts by three young women and five young men (aged 18 to 32), six of whom were on the pilgrimage for the first time. Vincent: 'Everyone suffers, everyone is fraternal, you are carried all the way to Chartres with the help of prayer and friendship'. Louis: 'I don't usually go to the Traditional Mass ... The consecration, with the priest's back towards us, is really beautiful'.

Issue n° 1786 also has a range of articles of interest to legal experts and historians (G. Bernard on 'the duration of the statute of limitations'; F. Bouscau on Henri, Count of Chambord; and Y. Chiron and Father Vallançon on the Church and scripture in times of war and peace.



### From Pascal to Renan

On 17th June, *Famille Chrétienne* interviewed Pierre Manent for its special edition on Blaise Pascal. Manent's diagnosis of the current state of the Church (and our moral situation) is harsh: 'The Catholic Church seemed to have overcome the major challenges of modernity ... and then crash, bang! Europeans suddenly turned their back on the Church with a shrug ... Baptising the children, going to Mass, to confession, what a bore, when developed society brings emancipated individuals so many interesting things to make them happy at no risk! A mainspring was broken, the mainspring giving us the strength and desire to aim for something higher than ourselves, whether it is the communion of saints, the community of citizens, a stable and fruitful family ... We can see that our lives are emptying out, but we prefer to think we have invented happiness ... The "values" we always talk about actually mean every man for himself, with each person inventing his own happiness and rules. In short, we are all little gods, creating the world we want to live in. And so what do we have? Freedom without rules but with rights! We also reject ... the two ways to access reality and truth, reason and faith, which Pascal shows us how to combine without confusing them'.

In *L'Homme Nouveau* (15th July 2023), Judith Cabaud draws a similar lesson from Pascal: 'The Christian's mission is to search for God ... and to find Him. In today's world, people still want to search for God, but most of the time they don't find Him'. But she gives us a lesson in hope: 'The Gospel is full of missed opportunities. Even the disciples only recognised Jesus after He broke the bread. Just like in the Old Testament, He is not in whirlwinds or noise: God, clothed in light, more often comes to us in a gentle breeze'.

After all that, what can we say about *La Croix*, with its celebration in the literary section on Thursday, 1st June, of a recent republication of Renan's *Life of Jesus* (in the revised version of 1867)? An author who went from faith to militant scepticism (and took care to publish an abridged version for the wider public). *La Croix* makes do with an admiring interview

with Sophie Guermès, the president of the Renan Committee, whereas even *Le Monde* (23rd June), little inclined to sympathy with the Catholic Church, admits that Renan's exegetical methods 'seem very outdated', as is his style.

So let's take a breath of fresh air with *Monde et Vie* (May 2023), including a few pages to be found nowhere else: two pages by Richard de Sèze on the 'Four Evangelists' in the King's Chamber in Versailles; large-scale pictures in the style of Caravaggio painted by Valentin de Boulogne in 1624-26; and John, Luke, Mark, and Matthew, from the youngest to the oldest, in the painter's view, with each holding his pen in a different way but all equally inspired. And two well-illustrated pages by Anne Le Pape on Our Lady of Kério (in Noyal-Muzillac in the Morbihan region), a chapel commemorating the apparition of the Virgin Mary on 10th September 1874 to Jean-Pierre Le Boterff, a sixteen-year-old farmhand. Not to be missed!

### The cardinals of 9th July

On Sunday, 9th July, Pope Francis appointed eighteen new cardinal electors. The *Bulletin de l'Entente Catholique de Bretagne* (June-July 2023) discusses a conclave with 137 cardinals, 97 of whom were appointed by Francis. But beforehand, the journal summarises the situation: 'The pope is appointing more and more friendly cardinals'. 'The choice to break with the past', headlined *La Croix* (3rd July). 'Francis places his men', noted *La Vie* (13th July). With his health failing, Francis seems to want to make sure his doctrinal fantasies will last ... The worst of the recent nominations is definitely the new Argentine cardinal Victor Manuel Fernández, appointed Prefect for the Dicastery for the Doctrine of the Faith, because the Pope has told him not to imitate his predecessors, who 'instead of promoting theological knowledge, they tracked down possible doctrinal errors'. As if one were possible without the other! We all remember Saint Paul's phrase: *Oportet haereses esse* ('For there must be also heresies') (I Cor 11:19). Yes, there must be criticism of errors, 'that they also, who are approved, may be

made manifest among you', says the Apostle, precisely so that theological knowledge can be perfected!

Perhaps at the weekly magazine *Famille Chrétienne* they were already aware at the end of June of the pontificate's forthcoming burst of activity, since an editorial signed by Antoine Pasquier expresses criticism of the Pope for the first time since the magazine was founded in 1978 (1st-7th July 2023). It is not, as for Cardinal Robert Sarah, on the issue of immigration or the liturgy that the editorial takes aim, but on the question of the synod. The working document (*instrumentum laboris*) 'gives off some bitter-sweet fragrances, putting more moderate Catholics' noses out of joint': 'In private, laymen and priests cannot hide their annoyance ... their polite indifference and even their open opposition ... a great vagueness ... the young generations who are the great absentees ... bishops, starting with the Bishop of Rome, should be asking themselves questions about the laity's great lack of interest in the synod'. (Issue n° 2372 also contains an important article on the difficulties faced by head teachers at Catholic schools due to pro-abortion, pro-LGBT, and pro-transgender offensives from some staff or parents.)

### Charles Desvignes

P.S. In issue n° 271 of the bimonthly magazine *Fideliter*, there is sixty-page feature written by Abbé Philippe Toulza on French translations of the Bible, from Lemaître de Sacy to the Jerusalem Bible (as well as a short, useful article about the names of God in Hebrew). Learned and picturesque articles, illustrating the complexity of the subject, and not totally settling the question raised: which translation should we choose? Abbé Toulza inclines towards Fillion rather than Crampon (who was not liked by Edgardo Mortara, who is himself the subject of a short article). ⑥

# SACRED *and* GREAT

*A Brief Introduction to the  
Traditional Latin Mass*

by  
JOSEPH SHAW



## Sacred and Great: A Brief Introduction to the Traditional Latin Mass

This small booklet introduces readers to the history and chief characteristics of the Traditional Latin mass, and why the Faithful are attracted by it.

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# SACRO *e* GRANDE

*Una breve introduzione alla  
Messa Latina tradizionale*

JOSEPH SHAW



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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 in *Mass of Ages* by Frances Carey, who reports on the Pilgrimage to Chartres.

Photographs courtesy of Raja and Jeremiah Wolstenholme, and Notre-Dame de Chrétienté

## Holy, Catholic and Apostolic

‘Nothing will ever replace a Mass for the salvation of the world...’

Benedict XVI said those words during his 2008 visit to Paris and nowhere else do these words ring so true as during the Pilgrimage to Chartres at Pentecost. This annual pilgrimage of 100 km from Paris to the wonderful Gothic Cathedral in Chartres is anchored firmly on the rock of the Mass of Ages.

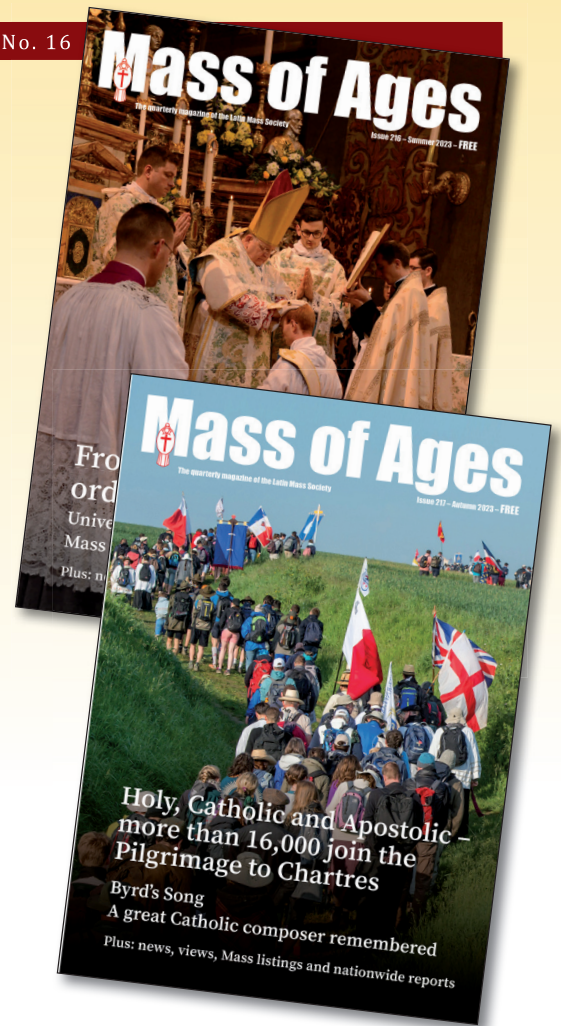
Despite the burning of Notre Dame Cathedral in Paris (traditional starting point for the pilgrimage), despite COVID, despite the storm which lashed last year’s pilgrimage, the pilgrims keep marching, keep praying, keep offering themselves to God for the salvation of souls, the purification of the Church and for the conversion of the world. This pilgrimage is one, holy, catholic and apostolic.

### Fortieth anniversary

This year marked the fortieth anniversary of the revival of the pilgrimage in 1983 (the 41st pilgrimage) and felt like a watershed event with 16,000 pilgrims. It was sold out for the

first time in its history. Registrations were halted a week before the start due to the outstanding response which threatened to overwhelm the resources of the organisation, Notre Dame de Chrétienté, which organises it.

The evening campsites were unable to deal with any more tents and the length of the column of the pilgrimage would exceed two hours past a fixed point. This latter would have meant pilgrims arriving late into camp (after dark) and being late for the Masses of



Pentecost and Pentecost Monday. The amazing media coverage given to the pilgrimage as a result of this success was not only extensive, but generally supportive. They reported what they saw, which was vast crowds of predominately young people giving up their holiday weekend to do something difficult for God.

From every viewpoint, this pilgrimage is extraordinary: the numbers taking part, the distance covered, the amazing logistics which manage to build two tent cities on consecutive nights to house the pilgrims, the traffic management, the security, the 300 priests who say Mass each day, the vast numbers of confessions and Holy Communions, the spiritual preparation, the amazing Masses.

'The most important annual Catholic event taking place in the Church today'. That's how Michael Davies described the pilgrimage a number of years ago and, if anything, it is now even more





important, more vital to the life of the Church. Whatever difficulties lie elsewhere, the pilgrimage goes from strength to strength.


#### Universal character

The Chartres Pilgrimage has long ceased to be a French-only pilgrimage and the 1,500 or so foreign pilgrims demonstrated the universal character of the event, the universal love for a

traditional liturgy and the universal longing for the Faith of their Fathers. Among them, the 200 English pilgrims (plus chapters from Wales, Scotland and Ireland) played their full part. Helen Parry ably organised a coach and accommodation for 60 of the pilgrims and, in a notable first for the English pilgrims, there were two Missa Cantatas and a Low Mass on the ferry enroute to France!

The pilgrimage began with a Missa Cantata at St Sulpice in Paris at 6.45 am. The majority of the pilgrims were outside the Church as the second biggest church in Paris was filled to overflowing. It was the word of the weekend – the campsites were overflowing; the tents were overflowing, the greatest Cathedral in France was overflowing with pilgrims, with music, with prayer, with joy, with Grace, with the love of God through the medium of the Traditional Liturgy, with the fruits of the Holy Ghost. And yet it all worked, the net did not break, the pilgrims were fed and watered and accommodated and transported and the tide of pilgrims broke upon the Cathedral and the whole town rang with prayer and singing in tune with the magnificent bells which pealed the ancient call: *Chartres Sonne; Chartres t'appelle!*



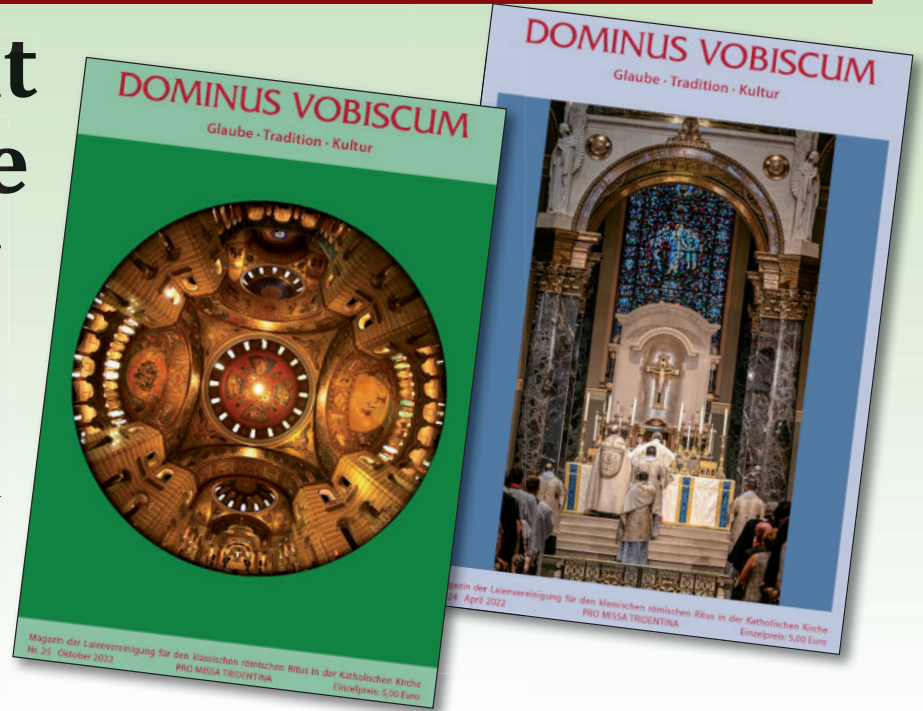
And we were welcome. The Bishop of Chartres, Mgr Philippe Christory, made time to meet the pilgrims during the weekend and personally escorted the children into his Cathedral on Pentecost Monday. The Cathedral was full of children. Only the children's chapters were able to fit into the Cathedral. The adult chapters, the youth chapters, and even the family chapters surrounded the Cathedral, but none was able to enter. These are the children of Pope Francis – born during his pontificate. It is their faith which will preserve the Traditional Mass for future ages. 



# The Prayers at the Foot of the Altar: History and Meaning

Extract from a talk given at the liturgical training in Heiloo, Netherlands, from 30th June to 2nd July 2014

by Martin Reinecke



One of the earliest sources for the liturgy of the Papal court – from which the Traditional Roman Rite derives – is the *Ordines* of the seventh century. Here we read that the Pope enters the church singing the Introit at the beginning of the Mass. Arriving at the altar, he prostrates himself, as the priest still does today at the beginning of the Good Friday liturgy. Afterwards he rises and kisses the gospel and the altar. In this silent adoration of the Pope before the altar lie the beginnings of today's Confiteor with its framing, which forms the second part of the preparatory prayers.

The Ordo does not elaborate on the function of this silent prayer, or what the pope prayed during it. The wording was probably still left to him; a fixed prayer is not to be expected at this time.

The Psalm 42 appears in the liturgical books in the tenth century, spoken by the celebrant on the way to the altar, and followed by two orations on arrival at the altar, including the *Aufer a nobis*. There are also apologies, precursors of our Confiteor. A formal Confiteor with a request for forgiveness then appears around the middle of the eleventh century in Normandy and on Italian soil, and was spread by the Cluniac reform, without there already being a uniform version.

The Psalm *Iudica me* was not universal at this point, which is why it is missing from the liturgies of the

Carthusians, the Discalced Carmelites, and the Dominicans, whose Missals were established in the thirteenth century.

The reason for moving the psalm to the altar steps, as is now customary, was probably to ensure that it is spoken carefully, and to give it more weight.

But even after the codification of the Missal by Pius V, the place of the preparatory prayers – and thus also of Psalm 42 – was not everywhere at the steps of the altar. Pierre Lebrun reported in 1716 on special customs in the France of his time: 'Some do it in a chapel of their own, as is still done in Tours at the tomb of St Martin, others in the choir as in Laon and Chartres, or others in the chancel'.

Since the eleventh century, the psalm has been preceded by the antiphon *Introibo*. The versicle *Adiutorium nostrum* appears in the Ordo of the papal chapel around 1290. The sign of the cross before the psalm, taken from Jesus' baptismal command, can only be traced in isolated cases since the fourteenth century.

For a long time, there was no standard form for the Confiteor. The Council of Ravenna in 1314 decided that, in addition to Mary, only St Michael the Archangel, St John the Baptist, and the apostles Peter and Paul should be named. The description and enumeration of sins also became more concrete as time passed.

From the beginning, the Confiteor was pronounced with a deep bow or kneeling. The beating of the breast during the *mea culpa* is also mentioned early on.

However, the origins of the Confiteor do not lie in the Mass. From the ninth century onward, versions have come down to us that were used for sacramental confession. They often contained a long catalogue of sins. In the ninth century, such a confession of sins was being made daily in Prime and Compline, and from then on, a Confiteor was also included in the Mass. By the middle of the eleventh century, the decisive transition had been completed. In the first period, priest and deacon often confronted each other, reminiscent of the monastic, mutual confession.

Since the custom of confession and absolution in one and the same celebration had arisen shortly before, the sacramental absolution *Indulgentiam* had also been added to the *Misereatur* for the weekly confession of sins before the spiritual father, which was customary in the monasteries. From there it now also came into the liturgy of the Mass. Since it had a sacramental character, it was initially only given by the priest. The deacon, and possibly the subdeacon, responded only with *Misereatur*.

After the penitential act, a series of versicles were also inserted early on as



a supersession to the *Aufer a nobis*. The *Aufer a nobis* itself is the oldest element of the step prayer and is now only its concluding oration. It originates from ancient Roman tradition and belonged to the celebration of Passover.

### The function of the Preparatory Prayers

Having seen the sometimes somewhat confusing historical origin and development of the prayer of the steps, we can now set about clarifying its function within the pre-Mass.

The liturgical movement of the last century erroneously took Low Mass as the normative form of the Mass, whereas it should have been the *Missa Cantata*. In the *Missa Dialogata* (dialogue Mass), invented in the twentieth century, the people took part in the preparatory prayers in alternation with the priest. The people had never been involved in this dialogue before, because in Sung and High Mass the Introit was sung over the prayers.

The origin of the prayer of the steps is, as we have seen, the silent bowing or prostration of the pontiff before the altar after the entrance, praying according to the Ordo Romanus XVII '*pro se vel pro peccata populi*' ('for himself or for the sins of the people'). This is clearly a private preparatory prayer for the celebration of Mass, as were the apologies of the ninth century. There is no mention of any kind of participation by the people.

Even with the emergence of the Confiteor as a new form of confession of sin from the turn of the first millennium, this did not change. There was no participation of the people, except in certain late individual cases. Rather, the frequent confrontation of priest and deacon at the Confiteor clearly shows that it is a dialogue between the celebrants, i.e., priest and deacon. The custom of Sarum also sees the subdeacon as a celebrant, in accordance with the view that emerged around this time that the subdiaconate should be counted among the higher ordinations: the priest stands between the deacon and the subdeacon and prays the prayer of the steps with them in turn. This is how it has remained until today. The preparatory prayers are therefore the private preparation of the altar clergy for the celebration of the Mass.



*Preparatory Prayers at the High Mass at the Chapel of the Throne, St Peter's, Rome, for the Ad Petri Sedem Pilgrimage 2022.*

This preparation, as already mentioned, consists of two parts: Psalm 42 on approaching the altar and the confession of sins of the Confiteor.

The psalm, which was originally prayed on the way to the altar and expresses the longing for the altar, did not lose this original function even after Pius V moved it to the altar steps. The fourth verse, *Introibo ad altare Dei, ad Deum qui laetificat iuventutem meam* ('I will go unto the altar of God, to God who giveth joy to my youth'), is still the best expression of what is happening. In

the Old Testament, the psalm expressed a coming before God, for which the singer yearned, something which has actually only become fully possible in the New Covenant: for only through Christ do we have the 'free word and access of the Father' (Eph 3:12; cf. Rom 5:2), to paraphrase Jungmann. The psalm is ideally suited to become the voice of the Church, which, in the outer and inner afflictions of the world, longs to come before God, to be led by Him, and to rejoice in the praise of His faithfulness. ⑥



# Walking Pilgrimages in 2023: Photos – Walsingham



by Joseph Shaw

This year's traditional walking pilgrimages show a very marked growth compared with previous years, as other articles in this edition of *Gregorius Magnus* explain in more detail. This growth has been strong since COVID, and the imposition of restrictions on the celebration of the Traditional Mass by Pope Francis's Apostolic Letter *Traditionis Custodes* has done nothing to dampen it: indeed, the reverse seems to be the case.

Those readers who have not experienced a walking pilgrimage should not forgo it if they are physically able. There are such pilgrimages in many countries. In addition to the Spanish Covadonga pilgrimage, the

French Chartres pilgrimage, England's pilgrimage to Walsingham, and the small pilgrimage in Latvia that is the subject of an article in these pages, there is the long-standing Christus Rex pilgrimage in Australia, the Auriesville pilgrimage in the United States, a large pilgrimage in Poland, one in Ireland, and many others: many, no doubt, that we do not know about.

It is not difficult to see why these have become so popular: while the organisation of a vast event like Chartres, or even an event like the Walsingham pilgrimage with 200 people, may seem dauntingly complex, starting such pilgrimages is relatively simple. It is essentially just a walk with

a group of friends, with a sympathetic priest on hand to celebrate Mass. Only gradually do you have to work out how to cater for larger numbers, have outdoor High Masses with deacon and subdeacon, hire a field to fit all the tents in, and find volunteers to drive fleets of vehicles to carry luggage, liturgical and catering equipment, and pilgrims crippled by blisters. When you start, with your small group of friends, you have the option of eating in a wayside cafe and, if all else fails, calling a taxi!

What is so special about these events? From a subjective point of view, they share with sporting events the capacity to create a sense of achievement. Like team sports, they





create a bond with those who share the effort and the achievement. In the context of a walking pilgrimage for God's honour, with the prayers and hymns of the road and Mass and confession, grace can transform these natural effects into some of far greater significance, something with the

capacity to confirm one's faith and even to bring about a conversion of heart.

Furthermore, as they grow, they can act as a powerful focus of unity for a national Una Voce association, while linking it to traditional Catholics from around the world. As one of the organisers of the Australian Christus

Rex pilgrimage expressed it, it acts as a 'gathering of the tribe': a chance to catch up with people from all over the country and beyond.

The subjective side of a walking pilgrimage, for the individual pilgrim, is not the only thing to consider. Objectively, it is also an opportunity to







place before Our Lord a mighty good work to which many have contributed: the honouring of a holy place associated with Him, Our Lady, or a saint. Of course, the merit of a good work is affected most by the inner state of the agent, the purity of the intention with which it is done. This is something we cannot judge; what we can see to is the effort that goes into public works, and this is particularly true of a walking pilgrimage. It is a public witness to the Faith, which is the more powerful for the amount of effort that has clearly gone into it.

Walking pilgrims witness to the seriousness with which they take the Faith: it shows publicly what they are



prepared to do for the Faith. Everyone can see that they are living as though the Faith was really true.

The importance of this kind of thing has been recognised by sociologists of religion, who call them 'Credibility Enhancing Displays' (CREDs). Alongside walking pilgrimages, examples would



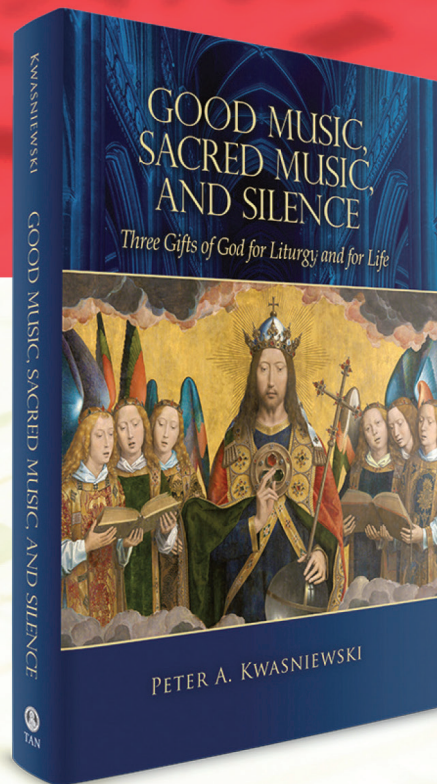
include all-night vigils before the Blessed Sacrament called for by the Forty Hours devotion; gifts to churches, such as stained glass windows; and parishioners' participation in the building of churches, something that was common during the Catholic revival of the late nineteenth and early twentieth centuries in England, when the people would dig out the foundations.

This should not be misunderstood as being a focus on showy results, or people bragging about how painful their contribution was. On the contrary, the most impressive witness is that which is not self-conscious, neither boastful nor overanxious to hide, but something truly authentic, and almost to be taken for granted. Yes, we are prepared to spend a long weekend walking some ridiculous distance for God's honour – it will be quite fun! This is a Catholic spirit, which simply and effectively communicates the fact that for us the truths of Faith are real. Because we believe, we take pleasure in doing such a thing, even alongside the physical challenge and the blisters. ⑥





# JUST RELEASED



## Good Music, Sacred Music, and Silence: Three Gifts of God for Liturgy and for Life

BY PETER A. KWASNIEWSKI

**M**ORE IS AT STAKE in the music we listen to or perform than most people are aware. In this vivacious and challenging work, Dr. Peter Kwasniewski—a philosopher, theologian, composer, conductor, and singer—explains why the great classical music of Western civilization is morally and intellectually good for us, as well as why certain other forms of music can actually be harmful.

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to see as old prejudices fade away. Kwasniewski issues a poignant *cri de cœur* in favor of restoring the glorious sacred music of our tradition to every Roman Catholic church on the earth. No genuine liturgical renewal or deep Eucharistic revival can occur until this happens: music is that important.

Finally, Kwasniewski shows how silence is as valuable as—indeed, at times, more valuable than—even the greatest music, precisely because music at its best opens the way to encountering a reality that transcends all we can say or sing.

Written to be accessible to the non-specialist, *Good Music, Sacred Music, and Silence: Three Gifts of God for Liturgy and for Life* will benefit all Catholics, other Christians, and even aesthetically curious nonbelievers who wish to explore the art of music in general, its role in human life, its effects on morality, and its inspired and inspiring function in religion. Kwasniewski's wide-ranging erudition and sound argumentation provide essential musical guidance for clergy, musicians, teachers, and parents.

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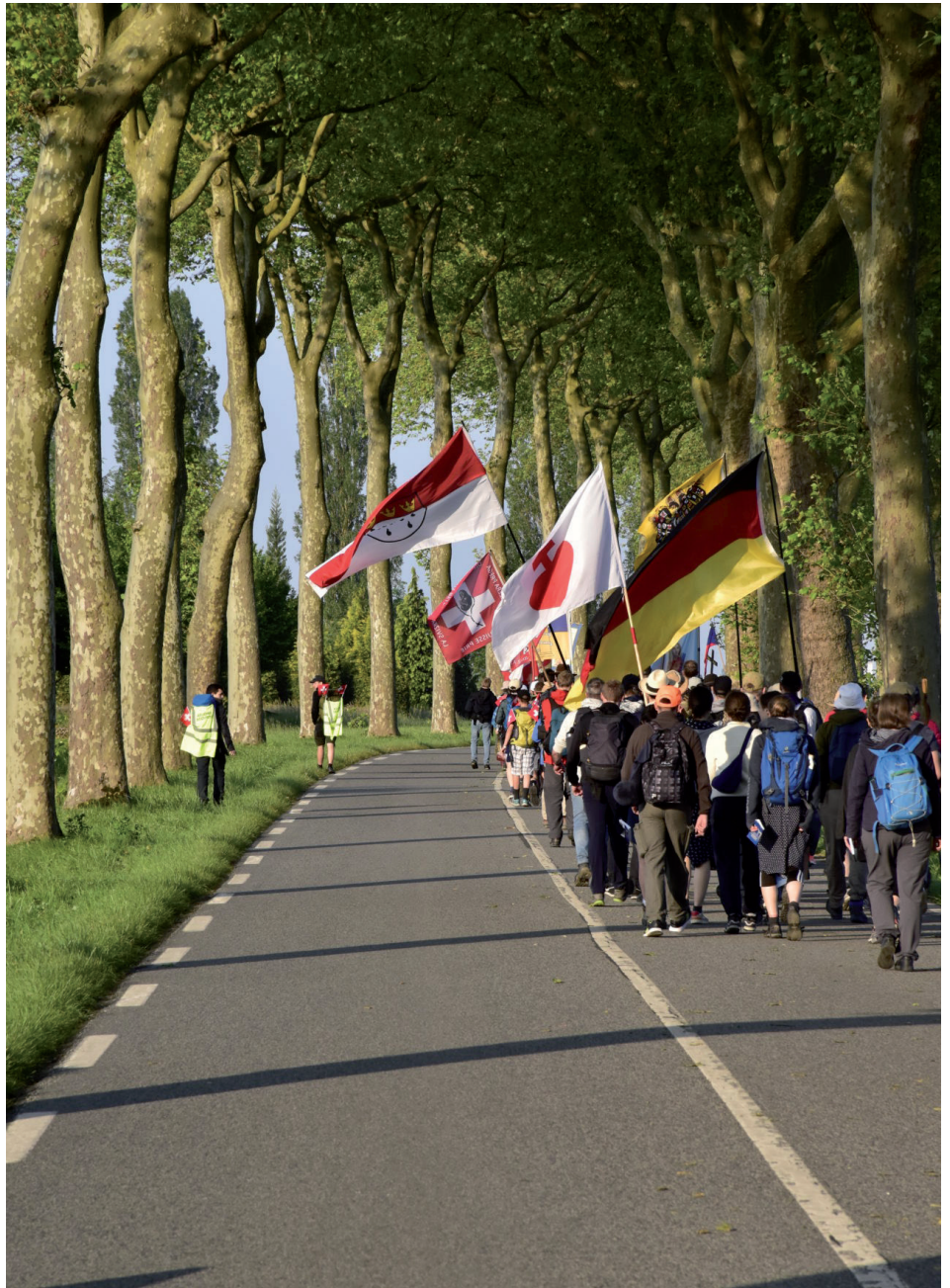
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# Walking Pilgrimages in 2023: Photos - Chartres









# Walking Pilgrimages in 2023: Photos – Covadonga











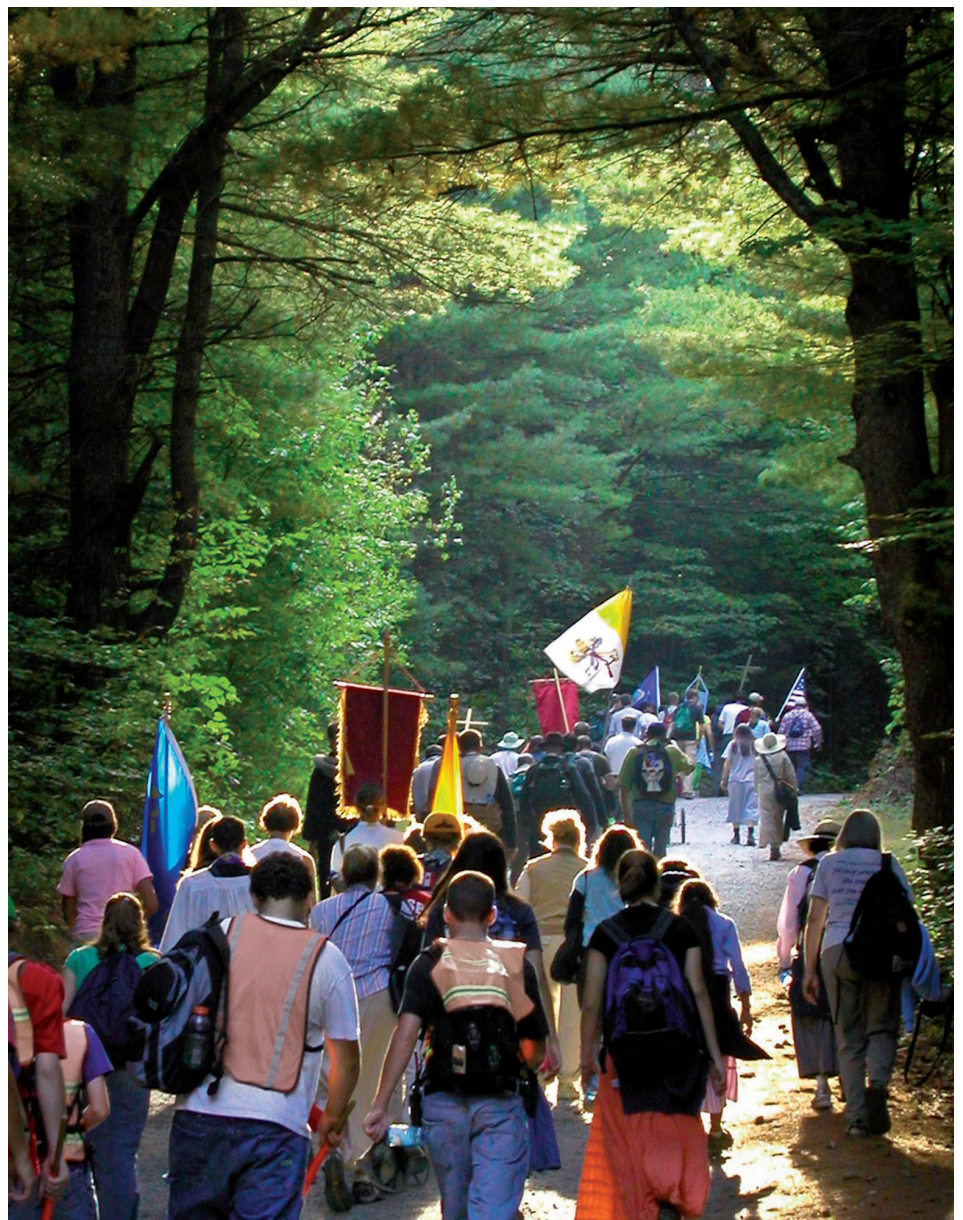


# Auriesville Pilgrimage


The *Pilgrimage for Restoration* is a traditional, walking pilgrimage from the Lake of the Blessed Sacrament, N.Y., to the Shrine of the North American Martyrs at Auriesville, New York State (USA), undertaken each September near the feast day of the martyrs. Inspired by the annual *Pentecost Pilgrimage* to Chartres, the pilgrimage, now in its 28th year, draws upwards of 700 faithful, young and old alike, to be transfigured in Christ, to do penance, and to make reparation for sins against the Sacred and Immaculate Hearts.

Wending its way through the beautiful evergreen forests of the Adirondacks, the pilgrimage follows the same paths as the martyrs, continuing the holy work of St Isaac Jogues and other early missionaries in the very territory where they once labored to convert the pagan Hurons and Iroquois. Mass in the Extraordinary Form is sung daily. Chaplains accompany the walking column throughout the pilgrimage, hearing confessions, offering meditations, and providing spiritual counsel. Strengthened with song, prayer, and the sacraments, pilgrims brave every discomfort of the 65-mile journey with fortitude and great joy.

Following the model of the Chartres pilgrimage, pilgrims walk in brigades formed from parishes, colleges, or



other groups. Each brigade marches under the flying banners of their patron saint. Those who cannot take on the full march, such as families with young children or older pilgrims, make their

own pilgrimage of prayer and penance through a common life in camp, also walking a short distance with the column each day. Much camaraderie is enjoyed along the way. As the three-day journey reaches its climax, the weary pilgrims climb the hill where Saints Isaac Jogues, Jean de La Lande, and René Goupil were tortured and martyred. In reverent silence they venerate the Ravine which holds the relics of St. René, before celebrating the final Solemn High Mass in the Shrine. There, on the ground sanctified by the blood of saints, the *Pilgrimage for Restoration* invokes the intercession of the martyrs, desiring that Catholic Faith restore the likeness of God, by grace, in every dimension of our lives, our nation, and the world. <https://pilgrimage-for-restoration.org/> • <https://pilgrimage-for-restoration.org/blog/> 





# Walking Pilgrimage in Estonia

by Lauri Jõelett

A traditional Catholic pilgrimage took place in Southern Estonia from 13th to 15th August 2023. Around 40 faithful walked 80 kilometres (50 miles) in three days – from Urvaste to Vastseliina, which used to be one of the most important pilgrimage destinations in Northern Europe in the Middle Ages. This was the fourth time the pilgrimage reviving this ancient tradition took place.


The pilgrimage culminated on 15th August, the feast of Assumption of the Blessed Virgin Mary, which also marked a historic moment for Catholic tradition in Estonia – a Solemn High Mass was celebrated at Vastseliina Church, the first High Mass since 1938, then celebrated by the martyr bishop Eduard Profittich. Soon after this, the Soviet occupation made such high-profile public celebrations of Mass impossible.

We were especially delighted to welcome on the pilgrimage this year two seminarians from the seminary of the Priestly Fraternity of Saint Peter (FSSP) at Wigratzbad, who were also able to serve as sacred ministers.

Fr Tomasz Materna, the parish priest at the Sts Peter and Paul Cathedral in Tallinn, and who has been part of the pilgrimage since 2020, was the celebrant; the Reverend Francesco Serwe, FSSP, served as deacon and the Reverend Jan Selmer, FSSP, as subdeacon at the High Mass in honour of Our Lady's Assumption.



**A historical note:** During the Soviet occupation, the Catholic Church went almost entirely underground. For many decades, only one priest was able to operate officially, because he was considered too eccentric to be a threat. In general, information about Masses could be spread only by word of mouth, and the faithful had to keep it secret. Public Masses with small congregations were celebrated behind locked doors, and Solemn Mass was impossible.

After the occupation ended, only the *Novus Ordo* Mass was offered in the Cathedral until 2008, when the Bishop allowed the Traditional Mass to be celebrated twice a month. This arrangement continues, with a *Missa Cantata* every second and fourth Sunday every month in Tallinn. 





## **Apologia – A Memoir** Aidan Nichols

Aidan Nichols has been contributing to theological literature since the beginning of the 1980s. Now in his seventy-fifth year, this important new title covers not only his life as a priest and as a theologian, regarded by many as one of the most important of this generation, but also his thoughts on the direction of the Catholic church under the previous two popes and their current successor.

*Unfailingly interesting, frequently witty, and marked throughout by a deep love of Christ and the Church, Fr Nichols' memoir is also a penetrating analysis of modern Catholic history, viewed through the lens of a large and productive life.* George Weigel

*A stirring and encouraging read particularly in these days when we approach the Synod on Synodality.* + Paul Swarbrick, Bishop of Lancaster

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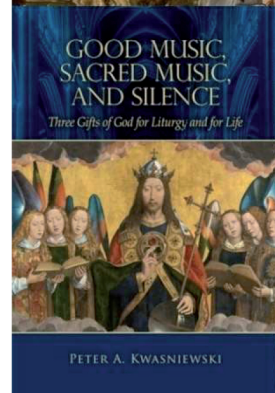
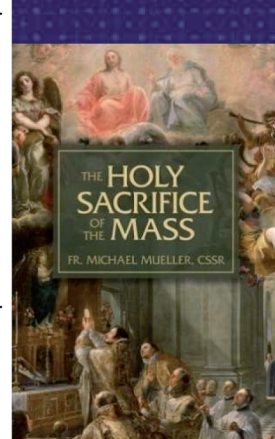
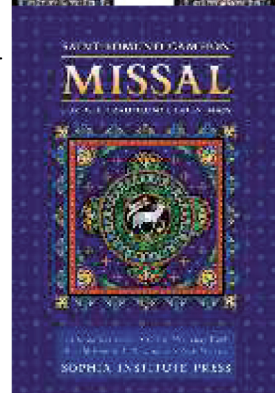
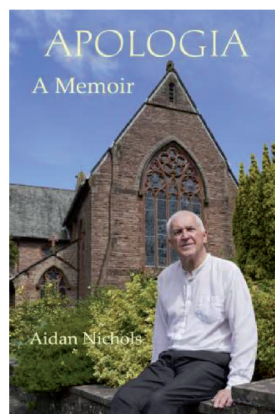
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# A Positive Future ‘Down Under’: The Tridentine Mass in Australia

by Christopher Akehurst

If the intention of *Traditionis Custodes* was to make the Tridentine Mass all but inaccessible to ordinary Catholics, it has so far not succeeded in Australia. Of the sixty-five Masses regularly celebrated before the *motu proprio*, most have continued, and congregations are undiminished – or, if anything, larger. A few Masses were discontinued, one at least because the priest went overseas and several because of bishops applying the letter of the new law with regard to the use of parish churches, but there has been nothing like the purge of Old Masses seen in, especially, a few American dioceses. Nevertheless, Tridentine Masses in Australia continue to be celebrated in parish churches, and two in cathedrals, Melbourne’s great St Patrick’s, the largest cathedral in Australia, and the similarly vast St Mary’s Basilica in Sydney, both Gothic Revival masterpieces.

The Archdiocese of Melbourne, being neither liberal nor conservative in complexion, is a good place to test the health of the Old Mass in Australia. Melbourne has a nominal Catholic population of just over a million, of



Solemn Mass at St Aloysius', Caulfield, in the Archdiocese of Melbourne

whom, the Archbishop estimates, between 900 and 1,000 attend the Tridentine Masses celebrated weekly in eight places in the archdiocese. Personal observation suggests that this might be an underestimate of at least a hundred. The principal centre for the *usus antiquior* in Melbourne, St Aloysius' in Caulfield, a soaring Gothic

Revival church once almost empty in a parish where the demographic tide had reduced the Catholic population to a fraction of its former size, is thriving again. It is under the patronage of St John Henry Newman and is a personal parish, of the kind that *Traditionis Custodes* stipulates no more are to be established – and indeed you can see why, given that such places are anything but congenial to those who oppose the survival and diffusion of the Old Mass. With its attendance and activities under its energetic pastor, Fr Glenn Tattersall, St Aloysius' has the vitality and air of a Catholic parish of the 1950s; it has a sense of devotion and purpose that puts the somewhat flaccid spirituality of many of the ‘Vatican II’ parishes in the archdiocese in the shade.

Outside Melbourne, the Tridentine Mass is attended by sizeable congregations in three places in the state of Victoria. Many of these people travel long distances to get there. In one, a hundred people regularly turn up to Mass in a tiny country town. In another, the Bishop, not known as



The congregation at Mass at St Aloysius', Caulfield, in the Archdiocese of Melbourne

© St John Henry Newman Parish, Melbourne

© St John Henry Newman Parish, Melbourne





© Giovanni Portelli

Ordination of Fr Nathan Pospischil for the FSSP in St Mary's Basilica, Sydney

a traditionalist, has made a country church available to a Latin Mass community, which has taken the sensible practical step of constituting itself as a legal entity under the title of Summorum Pontificum Wangaratta.

The bishops of Australia have been on the whole generous in providing for the Old Mass, and – the *motu proprio* notwithstanding – sometimes Pope Benedict's aspiration to 'mutual enrichment' can be seen in practice. In Sydney, Australia's largest city, the principal Mass centre is a fine former hospital chapel, in style not unlike a small Roman basilica. In Sydney's splendid cathedral, which has a weekly Tridentine Mass, an auxiliary bishop officiated at the recent Traditional-rite ordination of a new priest of the Priestly Fraternity of Saint Peter (FSSP), which offers Traditional Masses in three Sydney locations, in Canberra, the national capital, and in a parish church in Adelaide, South Australia.

In all, there are twenty Latin Masses in urban and rural New South Wales. In the remote south of the state, the Old Mass is offered daily for a community of Discalced Carmelite nuns in their converted farmhouse on a twenty-acre property near Mathoura. The community, the Carmel of Jesus, Mary and Joseph, was set up by four nuns who came from the United States in 2019 from the Carmel at Lincoln, Nebraska, at the invitation of Bishop Columba Macbeth-Greene,

OSPPE, of Wilcannia-Forbes, who of all of Australia's bishops is the most sympathetic to the *usus antiquior* and himself celebrates it. They have since attracted another four young women to test their vocations. The nuns' Masses are open to the public.

Three Latin Masses are regularly offered in the Archdiocese of Perth in Western Australia.

In Brisbane, there is an Oratory of St Philip Neri in Formation whose five members offer the Old Mass in a parish church, and a there is a celebration in another location in the archdiocese.

It is not only in Brisbane and at Mathoura that the emergence of green shoots of revived religious life is giving encouragement to those who make the Old Mass the centre of their devotional practice. Near Hobart in the island state of Tasmania, a traditional Benedictine



© Carmel of Jesus, Mary and Joseph, Mathoura

Sisters of the Carmel of Jesus, Mary and Joseph on their farm near Mathoura, New South Wales

community has been newly established at Notre Dame Priory, Colebrook. The community was founded in 2017 by Dom Pius Mary Noonan, a professed American monk who had experienced monastic life in his home country and in France. The Archbishop of Hobart, the Most Reverend Julian Porteous, whose archdiocese covers the whole of Tasmania, invited Dom Pius Mary to Australia to found the community, which now numbers seven monks and has bought a large farm in the historic township of Colebrook, where it hopes to build a monastery. After only six years, the Colebrook Benedictines have just seen one of their brethren ordained deacon: a sure sign of maturity and potential growth in a religious community, and an auspicious sign for the future of the Traditional Mass in Australia. ⑥

The following websites of Latin Mass communities mentioned in the text might be of interest.

- The Newman Parish, Melbourne, Victoria – <https://newmanparish.org/>
- Summorum Pontificum Wangaratta, Victoria – <https://www.facebook.com/latinmasswang/>
- Latin Mass Community, Sydney, New South Wales – <https://maternalheart.org/>
- FSSP, District of Oceania (Masses in Sydney, Canberra, and Adelaide) – <https://www.fssp.net/>
- Latin Mass Community, Adelaide, South Australia – <https://latinmassadelaide.org/>
- St Anne's Traditional Latin Mass Community, Perth, Western Australia – <https://www.facebook.com/tlmpertth/>

Websites of religious houses:

- Carmel of Jesus, Mary and Joseph, Mathoura, New South Wales – <https://carmeljmj.org.au/>
- Notre Dame Priory, Colebrook, Tasmania – <https://www.notredamemonastery.org/>
- Oratory of St Philip Neri in Formation, Brisbane, Queensland – <http://brisbane-oratory.org/>





# An English Choir Visits Fontgombault

**Editor's note:** The Latin Mass Society supports two musical groups in London, which overlap in membership. The first is the Houghton Schola, an all-male chant schola named after the Cistercian martyr St John Houghton (d. 1535); the other is the Southwell Consort, a polyphonic group named after the martyr priest St Robert Southwell (d. 1595), a collaborator of the recusant Catholic composer William Byrd (d. 1623). These groups take turns accompanying regular Masses at the church of Corpus Christi, Maiden Lane, in central London, where the Traditional Mass has been celebrated without interruption since its foundation in 1873. Both groups are characterised by young singers, including both professionals and amateurs.



For the first time, a group of them visited the traditional Abbey of Notre Dame at Fontgombault in France, a visit combining devotion also with a deepening of their appreciation of Gregorian chant. We hope this will be the beginning of a fruitful relationship between the singers and the Abbey.

*by* The director Dominic Bevan

It was an unforgettable experience in one of the most beautiful places I have ever been.

The gentlemen were able to stay within the abbey itself and benefit from the traditional Benedictine hospitality. We were given unique access to the abbey for offices,



and ate our meals alongside the monks. We even had our hands washed before meals by the Father Abbot, Dom Jean Pateau.

The ladies and families stayed in the abbey guesthouses nearby.

On Saturday morning, we were treated to a Gregorian chant seminar from Frère Jean-Baptiste de Cazelle, involving an introduction to the method of Dom Gajard. It was eye opening for me, and the principle of praying the chant, observing the sense of the text while respecting the melodic line, suddenly made sense.



That afternoon we rehearsed and performed a recital of Byrd’s music with historical notes. The enormous abbey was completely full, with a third of those present made up of all eighty monks and the Abbot. Although clapping was not allowed, outside the church the Abbot did not hide his pleasure, and neither did the monks. The following morning, we sang more Byrd at Mass, and waved goodbye. 6



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# The Saint of Venice: Gerard Sagredo

by Robert Lazu Kmita

St Gerard of Csanád was born on 23rd April 977, into a noble Venetian family named Sagredo. When he was baptized, he was given the name of one of the most famous Christian saints, Giorgio (George). He was only five years old when he fell seriously ill. His parents prayed to God and promised that they would dedicate their child's life to Him if he survived. Consequently, similar to St Thomas Aquinas, who, at the same age of five, was entrusted to the Monte Cassino Monastery, young Giorgio became an oblate at the Benedictine abbey of San Giorgio Maggiore in his hometown of Venice. Here, he received a highly elevated education.

Later on, he was sent to Bologna to study philosophy, grammar, law, and music. During this time, his father died in a battle near Jerusalem. In honour of his father's memory, Giorgio changed his name to that of his heroic parent, Gerardo. In 1004, he was consecrated a priest, and around 1015, he was chosen as the abbot of his monastery. In the same year, during a journey that had Jerusalem as its final destination, he met the holy King Stephen I of Hungary in Pecs. His intellectual and moral qualities impressed the monarch, leading him to entrust Gerardo with the education of his son, Prince Emeric.

In 1030, he was appointed as the bishop of the diocese of Csanád. Over the next sixteen years, Bishop Gerard carried out intense activities, establishing parishes and consecrating numerous churches. He also took care to establish a school where future clerics could study medieval liberal arts and theology. With the desire to prepare his final resting place, he founded a Benedictine monastery in the vicinity of his episcopal seat in Csanád.

The death of the sovereign in 1038 triggered a long series of struggles for succession that lasted until 1046, when a new king, Andrew I, was crowned the King of Hungary. In the same year, on 26th August, Bishop Gerard was

killed, along with two companions, Bishops Bystrík and Buldus, during their journey to the coronation. The terrible act was committed by a militia of pagans who wanted to block the ongoing process of Christianization of Hungary. The full recognition of the virtues and qualities of the great Bishop Gerard Sagredo took place a few years later, in 1068, when he was canonized at the same time as his protector, King Stephen of Hungary, and Prince Emeric.

In addition to a holy life rewarded by God with the crown of martyrdom, St Gerard left us a book titled *Deliberatio supra hymnum trium puerorum* (*Deliberation on the Hymn of the Three Young Men*). The foundation of Saint Gerard's entire work is the interpretation of the hymn dedicated to God by the three young religious Jews, Sidrach, Misach, and Abdenago (Daniel 3: 26-45). He reveals the connections between this hymn and many other verses and books from the Holy Bible, all of which St Gerard masterfully solves, comparable to the mastery of St Maximus the Confessor.

St Gerard used the spiritual-allegorical way of interpretation to reveal many deep meanings of the third chapter of Daniel, meanings subordinated to the *fuga mundi* theme, which is presented in a verse from the first epistle of St John: 'Love not the world, nor the things which are in the world. If any man love the world, the charity of the Father is not in him' (1 John 2: 15). But what is the connection between this verse and the episode in which the three young men are thrown into the furnace by the cruel Nabuchodonosor? The interpretation proposed by St Gerard allegorically explains, first, what that huge golden idol is:

Woe to us, who, whenever we listen more to the prince of this world than to God, we often worship the golden statue, and when we hear *the sound*

*of the trumpet, and of the flute, and of the harp, of the sackbut, and of the psaltery, and of the symphony, and of all kind of music, we are throwing ourselves to the earth. All these are devil's instruments. Not from God's music is coming something like this. All the delights of a worldly life are instruments of vices. So, it is better to be thrown into the furnace than to worship the statue at the sound of such instruments like these.*

The full power of such an allegorical interpretation is obvious. The world of vices and countless sins committed by the 'sons of wrath' (Ephesians 2: 3) is the furnace in which those few, who through the help of divine grace strive to remain faithful to God, are thrown away. When he summarizes his interpretation of the third chapter of Daniel, he attacks directly and vigorously all those vicious clerics and laypeople who are responsible for the decadent life of numerous baptized Catholics:

Therefore, all that is done to man's liking rather than the praise of God in Babylon, that is, in this wicked age, is not virtue, but vice, and serves the vices. But, because it is not virtue, it is even sin. Today, many – and not just laymen, but also clergymen – to please prostitutes, are doing some like these. But God terribly cuts them with his sword, that they may be swallowed up altogether, for they fill their greedy bellies and become fornicators. *The harp – he says – and the lyre, and the timbrel, and the pipe, and wine are in your feasts: and the work of the Lord you regard not* (Isaiah 5: 12). But what does that mean? *Therefore hath hell enlarged her soul, and opened her mouth without any bounds, and their strong ones, and their people, and their high and glorious ones shall go down into it* (Isaiah 5: 14). Because the worshipers of God did not please some like these revelers, they were thrown






into the burning fiery furnace. This was done by Nabuchodonosor, the king of Babylon, namely the king of confusion, which clearly is the devil itself, who day and night do not cease to prepare for the servants of God a burning fiery furnace, that is, the temptations of the flesh and

blood. The whole world that cannot receive the Holy Spirit must be called a furnace, which every day is heated for all the evil work and does not cease to get wild against the disciples of Christ. But the angel of God, who has descended with Ananias and his companions in the furnace, does not

forsake those who bear tribulations for the love of God. *And behold* – the Lord himself says – *I am with you all days, even to the consummation of the world* (Matthew 28: 20).

*Sancti Gerardi Sagredo,  
ora pro nobis!* 



# Interviews in *L'Espresso*: Six Petitioners

Extract from the newly published *The Latin Mass and the Intellectuals* (ed. Joseph Shaw), reviewed on p36.

The day after the publication of the petition in *The Times*, the Italian newspaper *L'Espresso* devoted a full page to a series of statements by six of the petitioners, with a brief introduction.<sup>1</sup> The instant availability of these texts after the publication of the petition is an indication of careful advance planning. The petitioners picked out for inclusion were two Britons, Bernard Wall and the composer Lennox Berkely (who was knighted in 1974), and four Italians: the philologist Giacomo Devoto; Cristina Campo's old friend, the poet Mario Luzi; the historian Massimo Pallottino; and a second composer, Luigi Dallapiccola.

The full text follows.<sup>2</sup> The footnotes are editorial.

**A hundred European men of culture, some well-known progressives among them, have asked the Pope to reinstate the traditional Mass. Why? We asked them about it directly.**

*A hundred European men of culture (a number of well-known progressives among them) have signed an 'ecumenical and apolitical' memorandum in the defence of the traditional rite of the Mass, and have sent it from London to the Holy See. This has come as a great surprise to the Vatican. In fact, among the signatories of the memorandum are people generally thought to be indifferent, if not hostile, to religious issues. It is already quite unusual for Protestants, members of the Orthodox church and Jews to comment on a matter of ritual that does not directly concern them, but when it comes to well-known agnostics and even atheists who do so, the mystery deepens. Why did they do it? We put this question to some of the more distinguished signatories: a philosopher and historian of Catholicism, a composer, a poet, a musicologist, a scholar of ancient history, and a philologist.*

**These appear for the first time in English translation here, and in a new book, *The Latin Mass and the Intellectuals: Petitions to Save the Ancient Mass from 1966 to 2007* (ed. Joseph Shaw): see the next item for a review.**

## The critic

BERNARD WALL

For me, defending the Mass in its traditional form is a bit like defending Venice: it means preserving an artistic heritage that is under threat. But besides the aesthetic aspect of the issue, I also feel some resentment over the Church's autocratic way of operating, a view shared by many other signatories of the petition, even though some of them are clearly not believers. I am disappointed that the Church simply issues extraordinary decrees, without even consulting those concerned, overturning without any explanation what only ten years ago was its official position. Mine is a protest against both the authoritarianism of the Church and against the disavowal of the intrinsic value of the Mass in its traditional form. We should not forget that the traditional Mass is not only a rite,

but also a form of art. Some object that these considerations only apply to a few intellectuals, and that the intention of the Church is to make the ritual more accessible to the masses. Well, I am not sure whether the masses will appreciate this attempt; maybe they will, maybe they won't. I have no problem with the translation of the Mass into vernacular languages, as long as they are translated well.

But changing the rite itself is sheer stupidity. In any case, I would not have imposed the changes in such a totalitarian manner. I am both a traditionalist and a radical: a traditionalist when it comes to Latin, and a radical when it comes to politics. Hence, I hope that our anti-authoritarian appeal has an impact, as there must be many other intellectuals in Italy and France who feel as we do about this. It is a great shame that Latin, which was already disappearing from our universities, is now also

disappearing from the Mass. Latin is a fundamental European language, and, at a time when we are all becoming very good Europeans, it seems wrong to remove such an essential tool from our lives, not least for the knowledge of our immediate past; for example, who will understand Dante, with all his references to classical culture, if there are only a few scholars who continue to cultivate Latin? But I am also afraid of tastelessness, of ugliness and vulgarity. I find it troubling that today's priests can get so worked up and frantic, writing so many bad books. We are in an age of decadence for the Church, something akin to the late Middle Ages, with those futile squabbles of Scholasticism in mid-decline.

1. *L'Espresso*, 18 July 1971, page 10.

2. The Editor would like to express his gratitude to Fr Stephen Morrison, OPraem, for his assistance with the translation.





### The musician

LENNOX BERKELEY

I think there is cultural value in a rite that has been celebrated for so long and has close connections with art, and with music in particular. If you abolish Latin at Mass, you are also abolishing *cantus firmus* or Gregorian chant, which was made for Latin words. Besides, the current English translation of the Mass is not a good one: I think everyone agrees on that. It strikes me that the translators have tried to turn the text of the Mass into a kind of colloquial English, whereas I think the liturgy needs its own higher register of language, and not the common English used here, which is not best suited to inspire music. The Church's aim was quite rightly to help people more easily understand and follow the Mass. But it is often the case that when you start to adapt, you are suddenly overcome by a zeal for total demolition. Some claim that the Tridentine Mass does not in fact exist anymore, and has not been in use for some time already, since there had already been numerous liturgical changes made in recent years; but this is not true. There have been many changes in the Mass from the time of the apostles until the Council of Trent, but not one since the 16th century, at least in the Latin version. The Tridentine Mass has been universal since 1570 and no one has ever been allowed to change a single word of it in the last four centuries. Personally, I do not think these changes were necessary. I therefore hope that our petition proves effective.

### The philologist

GIACOMO DEVOTO

While it is the responsibility of another authority, namely the ecclesiastical one, these issues certainly also arise in the mind of the layman, if he is ready to acknowledge without reticence or hypocrisy that in Europe – and particularly in Italy – the Catholic tradition has had, and can still have, a part to play. Admittedly habitual use, more than tradition, has played an important part, and no one can insist on calling the use of loosely-pronounced Latin in formulas and prayers such as the *Pater noster* or the *Tantum ergo* a tradition *per se*. But neither are such prayerful utterances the same thing as, for example, an act drawn up by a notary, in which it must be clearly understood by everyone concerned exactly what is being accepted or imposed. Liturgical language is not just about communication: it is an act of submission, or even humility. Since the age of Emperor Constantine, i.e. for almost 1,700 years, this language has had two aspects: the literal one, of simple communication – in which the priest communicates with the faithful, admonishes them, listens to them, adapts himself to them – and that is everyday language, and even changes imperceptibly each day. The other is of symbolic value. The symbols of liturgical language are twofold: universality and eternity. From this it follows that wherever you are in the world – whether the prayer is intelligible or not, pronounced correctly or less so – the religious formula is the same. In the passage of time then, even as everything else changes, the religious formula remains



identical, however mispronounced it may be, to the point of sometimes becoming almost unrecognisable. This is an act of faith. Admittedly, this recognition of the universal and the eternal may suffer the drawback of appearing socially [i.e., to the public] like a sort of stasis; yet the application of a traditional and universal liturgical language, namely Latin, as well as the emphasis on the Gregorian musical canon, hold too small a place in the religious debate for them to have much general influence on the linguistic and social community. We have arrived at a moment when it is not enough simply to demonstrate that religious bilingualism, both in the grammatical and rhythmical sense, is not harmful; it is a case of needing to affirm that it is also beneficial – whereupon it becomes immediately apparent that it [sc. the liturgical reform] is an assault on certain distinctive linguistic treasures such as can stand beside national and hierarchical ones. Such an interpretation of religious language fosters a symmetry that prevents the asocial atomism of individuals. Regardless of the ideology to which we belong and for which we are willing to fight, we should always recognise the pre-eminence of those utterances which are universal, have continued in use and have been practised over time, especially since we are not in a position to propose any new international – but artificial – language of our own.

### The poet

MARIO LUZI

In truth, I had some hesitation before agreeing to sign: the way the text of the oppositional petition took on vague Brahminic [i.e., elitist] overtones from the start left me somewhat perplexed. But then the substance of the argument won me over. In its troubled new course, the Church risks adopting a new ideology wedded to our times, while appearing to do the very opposite. The need it feels to establish itself as an acknowledged historical and cultural presence makes it almost fear the unique treasure of which it is the custodian. The Church therefore tends to strip herself of the sacred. The topics we are dealing with (the Latin Mass and Gregorian chant) are, it seems to me,





proof of this on a formal level. But is it only on a formal level? For those with no religious sentiment, the Latin Mass is an absurdity, or at best a delightful ritual form, which together with other forms – such as Gregorian chant – constitute a tradition that should not be discarded. But anyone with religious insight will know that the language of the Mass cannot be adequately translated into any other language. It is susceptible only of interpretation. Do you remember St Paul when he speaks of the charisma of interpretation? I believe that such languages cannot be relinquished with impunity. What I say about the Mass I think also holds true for Gregorian chant.

Of course, I do not deny that aesthetics and sentiment, and ultimately the *genius of Christianity*, have played a certain role in my attachment. But why be ashamed of that?



### The historian

MASSIMO PALLOTTINO

I endorsed the petition as a scholar of history who has been fighting on the front line for the defence of our artistic and cultural heritage for many years, so that one of the greatest living monuments, in the Horatian sense,<sup>3</sup> of our civilisation, that is, the liturgical traditions of our Church, is not mindlessly and gratuitously destroyed. But I have also signed as

a Catholic, not only and not so much because of the doubts raised by some of the theological ambiguities of the new rite of Mass – which they want to impose on everyone – but mainly because I am convinced that the threatened ban on the traditional Mass would be a blatant departure from the principle of universal openness and freedom in the external modes of worship sanctioned by the Second Vatican Council, in that it would deprive a very large number of Catholics of the opportunity to pray according to the centuries-old formulae and in the language which they prefer. Such a measure so authoritarian in its imposition would not be a demonstration of progress, but rather a sign of obscurantism.

### The composer

LUIGI DALLAPICCOLA

Several years ago, when the 'experiment' of the new 6pm Sunday Mass was announced, I went there with my daughter, who was still a child at the time. In obviously quite different ways, we were both very impressed and convinced. The mass was read in Latin, while a commentator at the side of the altar discreetly informed the listeners in Italian of what was being said. The experiment was nearly a success. But it was not thought good enough to retain, and we ended up with the Mass simply in Italian. I am not aware which commission of scholars was appointed to translate the key texts. And here, a phrase such as 'Crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est' is translated into Italian as follows: '*Fu pure crocifisso per noi...*' etc. etc. ('He was crucified for us too...'). That 'pure' ['also', 'even'] is shameful, even grotesque; it seems equivalent to an "extra bit," what the butcher means by the term "good weight".<sup>4</sup> It also removes the fundamental emphasis from the sentence, which cannot but fall on the word "passus", the culminating moment of tragedy.

The magnificent text of the Latin Mass is the result of centuries of meditation, and it should have remained in Latin. Whether the faithful ever understood it or not is not my concern. Mass, like any religious ceremony anywhere on the planet, is a 'rite,' and every rite contains

something of mystery. My mother did not know Latin, but because of her great faith she was always able to follow the religious ceremony in Latin with the help of her missal.

Where is the triple repetition of the Roman centurion's words 'Domine non sum dignus...?', the high point of the mass? Did they want to go 'out to meet the people' (a phrase of which those involved in 'fascist culture' made plentiful use)?

Has faith strengthened since Mass has been recited in Italian? Ask those who are able to provide statistical data. As I see it, the act of faith must be a conquest; and the harder the conquest, the more valid it will be. To vulgarise everything, is to cheapen everything.

As for the music that takes place in the Mass today, I will only say that, for me, it's shameful: sing-song motifs of tunes that take their cues from a famous aria of Italian opera, often unbelievably prosaic, and sung in the classic fashion of people who do not know how to sing, especially when it comes to choral singing.

I would much rather have Gregorian chant. I have only heard it once, thirty-six, thirty-seven years ago: it was a concert given by the Archdiocesan choir in Milan. The rest of the programme, although it included works by composers such as Palestrina, paled before the miracle of the unique and pure line of the Gregorian chant. I of course know very well that every quarter of a century someone comes along who thinks that all previous attempts at interpreting the notation of Gregorian chant have been wrong, and that we need to start over again. That doesn't matter. This too may prove to be a conquest of sorts, but that is precisely why it should attract those involved in it to rise to the challenge. ⑥

3. In a famous passage, the Roman poet Horace (Quintus Horatius Flaccus) wrote, referring to his three books of Odes: 'I have finished a monument more durable than bronze and higher than the royal *situs* of the pyramids, the kind which neither biting rain nor the uncontrolled North Wind can destroy, or the procession of unnumbered years or flying time.' Odes 3.30.1-5
4. That is, as when a butcher prefers to give a customer a little more for the same price, than risk overcharging. This idea is suggested by the possible meaning of the Italian *Fu pure crocifisso per noi*, 'He was even crucified for us'.



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# The Latin Mass and the Intellectuals

by Charles A. Coulombe

One of the many claims made for the new Mass after Vatican II was that it was somehow opening the Faith up for non-Catholics. Joseph Shaw's new collection, *The Latin Mass and the Intellectuals: Petitions to Save the Ancient Mass from 1966 to 2007*, sheds light on a little-known chapter in the post-conciliar liturgical struggles: the attempts at various times by a number of intellectuals – mostly though not entirely non-Catholic – to save the Traditional Latin Mass. Seeing in it not so much a superior means of worship but as an important cultural legacy from ages past, such as figures Agatha Christie sought to defend it as part of Mankind's precious intangible heritage. The opening quote by John Paul II sets the tone: 'Worship has always found a natural ally in art, because monuments of sacred art have a catechetical and cultic significance in addition to their intrinsic aesthetic value. It is therefore necessary to make the most of them, taking into account their liturgical 'habitat', combining respect for history with attention to the current needs of the Christian community and ensuring that the artistic-historical patrimony at the service of the liturgy loses nothing of its eloquence.'

It is the contention of Shaw and some of his cited writers that the roots of the problem long predated the liturgical revolution, which was possible only because of a sort of liturgical minimalism that had grown up in theological circles. As Martin Mosebach tells us in his Foreword:


Paul VI expressed the minimalist ideology in his characteristic rhetoric: that the Roman liturgy had donned the finery of a queen in past centuries, which it was now humbly discarding. It was a late victory of a narrow scholasticism, at a moment that scholasticism was no longer considered valid by theologians,

while at the same time scholastics themselves would never have favored the modern consequences of this view! What 'reform' of this misguided development should look like is illustrated by the words of the communist playwright Peter Hacks, on the adaptation of classical stage literature: 'The best way to adapt a classical work is to understand it.' This also applies to the traditional liturgy: 'The best way to reform it is to understand it.' This understanding would have been decisive if the reformers had also kept in mind the liturgies of the Christian East, which are as old as the Roman liturgy and essentially closely related to it. Instead, Protestantism was used as a model, which, if at all, has only an extremely reduced understanding of the Eucharist.

As with the Eastern Liturgies, Shaw and those he cites believe that much more is needed to understand the Mass, than the mere requirements of validity. This is a task which he believes – and which this volume goes a long way toward showing – that in this area, artists of various kinds are often better attuned to the true realities of liturgy than professional theologians. While the framework of the book is a report into three major petitions by various intellectuals (the first in 1966 – which resulted in the famed 'Agatha Christie indult.' – successful not least to the participation in it by Paul VI's favourite mystery writer), it is as much a tribute as an inquest: 'My first purpose in bringing this book together is to honour the memory of the petitioners seeking the preservation of the Traditional Latin Mass, over the forty years from 1966 to 2007, and above all of Cristina Campo, the foremost of them all, in the centenary year of her birth.'

It is a wide-ranging collection, bringing many figures into the fray

whose interest in the Mass was unsuspected – at least by this writer. Even Marcel Proust turns up and has his say. Underlying all of this is a suspicion that has begun to rear its head in recent years. It is that the Mass is not simply the property of professional Catholics, to be played with as they wish. Rather it is an organic thing, and – as the conduit by which the Sacramental graces are delivered to the Faithful – the concern of the whole Church; it is even, to some extent the concern of those outside the Church who benefit from the civilisation that Church created, and who in turn give back to its members through their work both joy in life and insight into the human condition.

*Charles Coulombe is a Catholic historian and the author of numerous books and articles, including Blessed Charles of Austria: A Holy Emperor and His Legacy (Tan, 2020).* 

## Book details:

*The Latin Mass and the Intellectuals: Petitions to Save the Ancient Mass from 1966 to 2007*. With a Foreword by Martin Mosebach. Edited by Joseph Shaw.

With contributions from Leo Darroch, Fr Gabriel Diaz Patri, Philip Maxence, Sebastian Morello, Matthew Schellhorn, and Erik Tønning

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# Position Paper: Latin as a Liturgical Language

## Editor's Note

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In recent years, the place of Latin in the reformed Catholic liturgy has become ever more precarious. In 2021, the long-standing and well-attended 5 p.m. Latin *Novus Ordo* Mass in St Peter's Basilica was changed into an Italian-language Mass, and at the same time priests were prevented from celebrating private *Novus Ordo* Masses in Latin, or any other language, in the basilica or its crypt, instead being encouraged to join Italian-language concelebrated Masses. (Interestingly, the Traditional Mass fared better, with a limited number of slots being made available for it.)

Furthermore, *Catholic World Report* noted that "Libreria Editrice Vaticana ... is no longer printing Latin liturgical books (even reprints) and the Congregation for Divine Worship and the Discipline of the Sacraments is denying [other] publishing houses permission to publish the books which LEV has laid aside."<sup>1</sup>

Again, when the French bishops reported on the effect of *Summorum Pontificum*, they noted some 'marginal' effects the celebration of the Traditional Mass had had on the celebration of the *Novus Ordo*, among which was 'greater use of Latin', as though this was an alien element; they said the same about the sacring bell and the communion plate. They weren't happy about it, commenting that 'when elements are introduced into the OF they are more sources of tension than of enrichment'.

One priest, Fr Sixto Varela, from the diocese of Alajuela in Costa Rica, was actually suspended from public ministry for the crime of celebrating the *Novus Ordo* in Latin, in August 2021.<sup>2</sup>

Despite all this, it is common for groups of Catholics seeking the Traditional Mass to be told that they would be welcome to have the *Novus Ordo* in Latin as a substitute. We may well ask: How welcome would we really be, and for how long?

The relationship between the liturgical tradition of the West and the Latin language is extremely close. The translation of the normative Latin text of the Roman liturgy into a variety of vernacular languages for optional use, as the Ordinary Form does, is quite different from the establishment of, for example, Coptic or Church Slavonic as liturgical languages proper to local churches, as has happened among the Oriental Churches. Unlike those Oriental examples, Pope John Paul II explained that the use of a local vernacular is not 'intended to mean inculturation as the creation of alternative rites'.<sup>3</sup> Vernacular liturgical books remain books of the Roman rite.<sup>4</sup> The language of the liturgy of the Latin rite remains, properly speaking, Latin, even in the Ordinary Form. The Code of Canon Law (Canon 928) expresses it as the default option for the celebration of the liturgy: "The Eucharistic celebration is to be carried out in the Latin language, or in another language provided that the liturgical texts have been legitimately approved".

The purpose of this chapter is to give an account of the value of Latin not only in the normative texts of the liturgy but also in its actual celebration. Since many Catholics today are unfamiliar with the idea of a Latin liturgy, the arguments in favour of it need to be rehearsed. The question of replacing the Latin lections with vernacular translations, which is permitted in low Mass (*Missa lecta*)

by the 2011 Instruction *Universae Ecclesiae* (n. 26), demands a separate treatment that the next chapter will provide. This chapter addresses the more fundamental question of the very notion of a non-vernacular liturgical language, Latin.

The Latin liturgy of the West seems to have been composed, rather than translated from another language, at an early date, certainly before the end of the papacy of Damasus (366–384).<sup>5</sup> The use of Latin as a sacred language, with Greek and Hebrew, has been connected with its use on the titulus of the Cross by many in the Church's Tradition,<sup>6</sup> including St Thomas Aquinas<sup>7</sup> and St Hilary of Poitiers, the latter writing: "The mystery of God's will and the expectation of the blessed kingdom is preached especially in these three languages. This explains the action of Pilate: he wrote down Lord Jesus Christ King of the Jews in these three languages."<sup>8</sup>

As will be explained in chapter 20, the Roman liturgy made use of a distinctive Christian Latin that, while unlike the highly complex Latin of the great pagan writers, was by no means the Latin spoken in the street, which itself would have varied from one part of the Roman Empire to another. Nor were all the inhabitants of the Western Empire fluent in Latin, particularly outside of the cities.<sup>9</sup> The Church's Latin was universal, as opposed to local, but also removed from the most readily

1. Peter Stravinskis, "O Tempora! O Mores!" *Catholic World Report*, 30 June 2021.
2. Inés San Martín, "Priest suspended in Costa Rica for saying Mass in Latin," *Cruce*, 22 August 2021.
3. John Paul II, Discourse to the Plenary Assembly of the Congregation for Divine Worship and the Discipline of the Sacraments, 26 January 1991.
4. See *Varietates Legitimae*, n. 36: 'The work of inculturation does not foresee the creation of new families of rites; inculturation responds to the needs of a particular culture and leads to adaptations which still remain part of the Roman rite'.
5. See *St Ambrose, De sacramentis* 4.5.21ff.
6. See Uwe Michael Lang, *The Voice of the Church at Prayer: Reflections on Liturgy and Language* (San Francisco: Ignatius Press, 2012), 48–50, 143–44.
7. St Thomas Aquinas, *Super IV Sent.*, d. 8, q. 2, a. 4, qa. 3, *exposito textus*: "In the office of the Mass where the Passion is re-presented, certain Greek words are contained, like *kyrie eleison*, i.e., Lord have mercy; and certain Hebrew words, like *alleluia*, i.e., praise God; *Sabaoth*, i.e., of hosts; *hosanna*, i.e., save I beg; *amen*, i.e., truly, or so be it; and certain Latin ones, which are evident. For the placard over the Cross of Christ was written in these three languages'.
8. St Hilary of Poitiers (d. 366), *Tractatus super Psalmos*, prol. 15 (CSEL 22:13). *Cf.* Jn 19:19–20: 'And Pilate wrote a title also, and he put it upon the cross. And the writing was: Jesus of Nazareth, King of the Jews. This title therefore many of the Jews did read: because the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, in Greek, and in Latin'.
9. St Augustine: 'It is an excellent thing that the Punic Christians call baptism itself nothing else but salvation, and the sacrament of Christ's body nothing else but life' (*De peccatorum meritis et remissione et de baptismo parvulorum*, 1.24.34); *cf.* St Augustine, *Epistle* 84 and 209.3, on the need for Punic-speaking clergy.



comprehensible language of the people. It was with the liturgy in this language that St Patrick evangelized the non-Latin speaking Irish, St Augustine of Canterbury the English, and St Boniface the Germans.

### Practical advantages of Latin

Reflecting on the tradition of the use of Latin, Pope John XXIII quoted Pope Pius XI in summarizing its practical advantages: 'In order that the Church may embrace all nations, and that it may last until the end of time, it requires a language that is universal, immutable, and non-vernacular'.<sup>10</sup> Were the Church simply to employ current, local languages, these would inevitably create confusion over the vast periods of time and geographical areas that the

Church, uniquely among human institutions, must compass. While the Latin of administration and theology has developed over the centuries, it is still the case that Latinists today are generally able to understand the writings of churchmen from every age of the Church's existence and from every part of the world, when they wrote in Latin. This universality is no less valuable in the liturgy, since it enables us to share the same liturgy, or the closely related rites and usages found in the Latin rite, across all ages and countries. The classical Roman rite is thus free from the need for periodic retranslation and the seemingly intractable debates and dissatisfactions that surround any proposed liturgical translation intended for public use, and serves to emphasize the unity of the worshipping Church across time and space.

In the context, particularly, of mass migration, which has created both individuals and communities not at ease with the official language of their adopted country, as well as the enduring problem of minority languages, the *usus antiquior* enjoys the advantage described by Pope John XXIII: 'Of its very nature Latin is most suitable for promoting every culture among diverse peoples, for it does not give rise to jealousies, it does not favour any one group, but presents itself with equal impartiality, gracious and friendly to all'.<sup>11</sup> In this way, the use of Latin, which belongs to everyone in

common and to no one in particular, proves a natural bulwark against the dangers raised by distinct cultures within a single country, as noted in the Instruction *Varietates Legitimae*:

In a number of countries there are several cultures which coexist and sometimes influence each other in such a way as to lead gradually to the formation of a new culture, while at times they seek to affirm their proper identity or even oppose each other in order to stress their own existence. It can happen that customs may have little more than folkloric interest. The episcopal conference will examine each case individually with care. They should respect the riches of each culture and those who defend them, but they should not ignore or neglect a minority culture with which they are not familiar. They should weigh the risk of a Christian community becoming inward-looking and also the use of inculturation for political ends.<sup>12</sup>

### Latin and Christian culture and devotion

Pope Paul VI went beyond such practical considerations in his Apostolic Letter *Sacrificium Laudis* (1966), when he wrote of Latin: 'This language is, within the Latin Church, a most abundant wellspring of Christian civilization and a very rich treasure-trove of devotion'.

Latin is a 'wellspring of Christian civilization' because it is the language of (almost all) the liturgical texts of the Latin Church – from the Roman Canon to the texts of Gregorian chant and the orations composed over the centuries – and also of the theological works and many other cultural works (such as musical compositions) that influenced and were influenced by them. In the words of a petition presented to the same pope for the preservation of the ancient Latin liturgy in 1971:

The rite in question, in its magnificent Latin text, has also inspired a host of priceless achievements in the arts – not only mystical works, but works by poets, philosophers, musicians, architects, painters and sculptors in all countries and epochs. Thus, it belongs to universal culture as well as to churchmen and formal Christians.<sup>13</sup>

The Latin liturgy is of incomparable worth in universal, and above all in Christian, culture; no translation, however good, can substitute for it. It is a 'very rich treasure-trove of devotion' for the related reason that it is in great part through meditating upon Latin texts, scriptural and liturgical, and Latin commentaries upon those texts, that the Latin Church has developed her spiritual life over the centuries. Again, a translation cannot substitute for the very words of the Latin psalter or Song of Songs that gave rise to the commentaries of St Augustine of Hippo, St Bernard of Clairvaux, and so many others, which have such importance in the theology and spirituality of the Latin Church. This aspect of the question will be explored in more depth in chapter 20.

### The use of Latin in the liturgy

The question remains of the value for the faithful, who may have no education in the Latin language, of hearing the liturgy in Latin. That it does have value is consistently implied by the teaching and practice of the Church. Following Pope John XXIII's affirmation of Latin in the liturgy in *Veterum Sapientia* (1962),<sup>14</sup> the Second Vatican Council's Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, states simply: 'Particular law remaining in force, the use of the Latin language is to be preserved in the Latin rites'.<sup>15</sup>

10. John XXIII, *Veterum Sapientia*, n. 4, quoting Pius XI, Apostolic Letter *Officiorum Omnium* (1 August 1922), in AAS 14 (1922):449–58, at 452. Cf. Pius XII, *Mediator Dei*, n. 60: 'The use of the Latin language, customary in a considerable portion of the Church, is a manifest and beautiful sign of unity, as well as an effective antidote for any corruption of doctrinal truth'.

11. *Veterum Sapientia*, n. 3.

12. *Varietates Legitimae*, n. 49. One cause of the problem is identified as immigration (n. 7).

13. From the 1971 petition to Paul VI, which led to the "English Indult" of 1971.

14. John XXIII, *Veterum Sapientia*, n. 11, 2: 'In the exercise of their paternal care they [bishops and superiors general] shall be on their guard lest anyone under their jurisdiction, eager for revolutionary changes, writes against the use of Latin in the teaching of the higher sacred studies or in the liturgy, or through prejudice makes light of the Holy See's will in this regard or interprets it falsely'.

15. SC, n. 36, 1. Cf. SC, n. 101, 1: 'In accordance with the centuries-old tradition of the Latin rite, the Latin language is to be retained by clerics in the Divine Office. But in individual cases the ordinary has the power of granting the use of a vernacular translation to those clerics for whom the use of Latin constitutes a grave obstacle to their praying the Office properly'.



That the use of the vernacular was to be regarded as a concession for specific circumstances can be seen from the Instruction of the Sacred Congregation of Rites, *In Edicendis*, which swiftly followed *Sacrosanctum Concilium*.<sup>16</sup> Speaking of the Office, it explains:

In issuing norms dealing with the language to be used for the Divine Office in choir, in common, or alone, the Most Holy Second Vatican Ecumenical Council kept in its sights both the safeguarding of the age-old tradition of the Latin church and the promoting of the spiritual good of all those who are deputed to this prayer or who take part in it. That is why it reckoned it opportune to grant the use of the vernacular language in certain situations and to well-defined orders of persons.<sup>17</sup>

Pope Benedict XVI reiterated the value to future priests of the ability to celebrate Mass in Latin:

I ask that future priests, from their time in the seminary, receive the preparation needed to understand and to celebrate Mass in Latin, and also to use Latin texts and execute Gregorian chant; nor should we forget that the faithful can be taught to recite the more common prayers in Latin, and also to sing parts of the liturgy in Gregorian chant.<sup>18</sup>

It should first be observed that, as Pope Benedict XVI indicates, frequent attendance at Latin liturgies enables the faithful to become familiar with many texts, and in this way to understand them even without recourse there and then to a translation. Even a limited liturgical catechesis ensures that the faithful have seen translations of familiar texts such as the Gloria and have reflected upon them. Familiarity with a widening repertoire of liturgical texts will enable the faithful to pick up Latin words and phrases to identify what a text is about and where it falls in the liturgy, and will remind them of what they may have learned about it.

The importance of liturgical formation is much emphasized in *Sacrosanctum Concilium* 41-46. The classical Roman rite benefits from a rich tradition of hand missals and other aids to following and learning about the liturgy. The commentaries on the liturgy of the Church's year produced by Prosper Guéranger, Ildefonso Schuster, and Pius Parsch, among others, are monuments of tradition worthy of study for their own sakes.

It is worth noting also that the relatively limited number of liturgical texts in the 1962 missal is a great advantage to the faithful assisting at it in Latin. The limited size of the lectionary, the frequent use of a limited number of Commons of the Saints and votive Masses, the repetition of the Sunday Mass on ferial days, the limited number of Prefaces, and so on, make a thorough familiarity with the missal a real possibility for ordinary Catholics.

Furthermore, the use of Latin can be a direct aid to participation in the liturgy. Pope John Paul II made this point in the context of the experience of the faithful in participating in the ancient liturgical tradition, in his Apostolic Letter *Dominicae Cena* (1980) n. 10:

Nevertheless, there are also those people who, having been educated on the basis of the old liturgy in Latin, experience the lack of this 'one language', which in all the world was an expression of the unity of the Church and through its dignified character elicited a profound sense of the Eucharistic Mystery.

This dignity and universality of Latin noted by Pope John XXIII<sup>19</sup> are, indeed, essential components of the 'sacrality' recognized in the *usus antiquior* by Pope Benedict XVI.<sup>20</sup> The necessity of the liturgy using a language set apart (at least to some degree) from the ordinary spoken language has been emphasized repeatedly in recent decades. The Instruction *Varietates Legitimae* (n. 39) noted that the language of the liturgy 'must always express, together with the truths of the faith, the grandeur and holiness of the mysteries which are being celebrated'. This point

has been reiterated more recently in the Instruction *Liturgiam Authenticam* (n. 27), where, referring to vernacular translations, it calls for 'a sacred style that will come to be recognized as proper to liturgical language'. The ancient Latin texts of the Church's liturgy are the ultimate example of such a sacred style: something immediately recognizable as liturgical language. This was a point taken up in chapter 1. The classical Roman rite has many features that may seem to be barriers to comprehension, including ritual complexity, the hiddenness of some ceremonies, the fact that some texts are read silently, and above all the use of the Latin language. These are not, in fact, barriers to participation, if we think of participation in terms of the impact of the liturgy on the worshipper, in creating a 'profound sense of the Eucharistic mystery'. They are all part of a whole that is effective in communicating, non-verbally as well as verbally, the transcendent significance of the liturgical action. Of all the aspects of the ancient Latin liturgical tradition that contribute to this effectiveness, the use of Latin seems both the most obvious and the most important. ⑥

16. SC was promulgated on 4 December 1963; *In Edicendis* on 23 November 1965.

17. Sacred Congregation of Rites, Instruction *In Edicendis*, preamble. The document goes on to say, in §1, citing SC, n. 101, that 'Clerical religious [communities] "bound to choir" are held to the celebration of the Divine Office "in choir" in Latin', and makes a number of specific concessions for the use of the vernacular, for example for mission countries, with the permission of the competent authorities.

18. *Sacramentum Caritatis*, n. 62. Cf. CIC (1983), can. 249: 'The program of priestly formation is to provide that students not only are carefully taught their native language but also understand Latin well'; Second Vatican Council, Decree on Priestly Training *Optatam Totius* (28 October 1965), n. 13: 'Moreover, they [seminarians] are to acquire a knowledge of Latin which will enable them to understand and make use of the sources of so many sciences and of the documents of the Church. The study of the liturgical language proper to each rite should be considered necessary; a suitable knowledge of the languages of the Bible and of Tradition should be greatly encouraged'.

19. John XXIII, *Veterum Sapientia*, n. 3, speaks of its 'concise, rich, varied, majestic and dignified features', again quoting Pius XI, *Officiorum Omnium*, AAS 14:452-53.

20. Benedict XVI, Letter to Bishops.



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