

Spring 2020 – Edition No. 9



RESORIUS MAGNUS



The voice of the Foederatio Internationalis Una Voce



**Bishop Athanasius Schneider celebrates Pontifical
High Mass in the Church of Our Lady of Lourdes,
St Petersburg**

Reviews, reports and much more

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 Editor, Joseph Shaw, FIUV Secretary, 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 Joseph Shaw, the Secretary of the FIUV (secretary@fiuv.org), for our two annual deadlines:

15th September, for the October issue,

15th February, for the March issue.



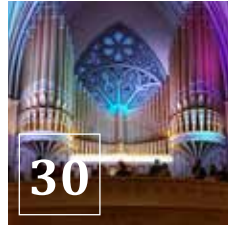
The Latin Mass Society, founded in 1965, promotes the Traditional Latin Mass across all of England and Wales

From pilgrimages to retreats, to training for clergy, servers & singers, we promote every aspect of Traditional Catholicism.

We publish a quarterly magazine, *Mass of Ages*, have the most comprehensive Latin Mass listings across the country & supply a huge variety of traditional Catholic books & resources through our online shop.

Help us to continue our work by joining the LMS today

www.lms.org.uk



Contents

Photographic reports

Surge of Traditional Catholicism in Poland after <i>Summorum Pontificum</i> .	5
Una Voce Russia brings Bishop Schneider to St Petersburg	11

From the Magazines

Introducing <i>Dominus Vobiscum</i>	16
A conversation on the reception of Holy Communion on Earth, and the Beatific Vision of God in Heaven	17
Thanksgiving for St John Henry Newman's canonisation	20
'Resurrexi': Introit of Easter Sunday	22

News from Around the World

The Traditional Mass Returns to Culiacan, Mexico	25
Resurgence on the Island of Enchantment: Puerto Rico's First Solemn Mass.	26
Assumption Day High Mass at Holy Rosary Cathedral, Vancouver, British Columbia	30
Letter from Mumbai	31
"Tradition is catching on": 2019 BC Sacred Music Symposium	32
A Young African Discovers the Beauty of Catholic Tradition	33
Discovering the Ancient Mass in Kampala	33

Books Section

The Six Founder Members: Chapter 2 of <i>Una Voce: The History of the Foederatio Internationalis Una Voce</i> by Leo Darroch (pp9-17)	35
Position Paper 20: The Season of Septuagesima, Vigils, and Octaves	39
North and South: Why is the Traditional Movement Stronger in Some Places than Others?	42
Book Notices	46



Editor: Joseph Shaw
 Website: <http://www.fiuv.org/>
 For further queries, please email to secretary@fiuv.org
 Designed by GADS Limited

Cover image: *Bishop Athanasius Schneider celebrates Pontifical High Mass in the Church of Our Lady of Lourdes, St Petersburg* © Olga Zhuravleva

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 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.

The Council of the International Federation Una Voce

President:

Felipe Alanís Suárez
(Una Voce México)

Honorary Presidents:

- Jacques Dhaussy (Una Voce France)

Vice Presidents:

- Patrick Banken (Una Voce France)
- Jack Oostveen (Ecclesia Dei Delft, The Netherlands)

Secretary:

Joseph Shaw
(Latin Mass Society, England and Wales)

Treasurer:

Monika Rheinschmitt
(Pro Missa Tridentina, Germany)

Council Members:

- David Reid (Una Voce Canada)
- Oleg-Michael Martynov (Una Voce Russia)
- Jarosław Syrkiewicz (Una Voce Polonia)
- Jaime Alcalde (Una Voce Chile)
- Eduardo Colon (Una Voce Puerto Rico)
- Fabio Marino (Una Voce Italia)
- João Silveira (UV Portugal)
- Prof. Riccardo Turrini Vita (Una Voce Italia)

Welcome to Gregorius Magnus!

by Joseph Shaw, Secretary

This is the 9th edition of the magazine of Una Voce International, the Foederatio Internationalis Una Voce.

Notable events reported in this edition include the magnificent Ars Celebrandi conference in Poland, and the Canonisation of John Henry, Cardinal Newman.

St John Henry's remarkable career is reflected in his continuing influence in England today. He brought the Oratory of St Philip Neri to England, and in recent years, while many religious orders have declined and the number of secular clergy has shrunk, the number of Oratories has grown from two to seven since 1990 (including two in formation). They have always been characterised by a

devout liturgy, and since *Summorum Pontificum* by the celebration of the Extraordinary Form.

This is entirely in accordance with St John Henry's spirit: the collection of his writings on the liturgy by Peter Kwasniewski is reviewed in brief in these pages. It is no exaggeration to say that Newman's profound appreciation of the ancient liturgical tradition has found a new manifestation in the Oratorian communities today.


The last edition of *Gregorius Magnus* included articles from the Latin Mass Society's magazine *Mass of Ages*, and Una Voce France's *Una Voce*. The same is true of the current edition, with the addition of an article from Pro Missa Tridentina's beautiful magazine, *Dominus Vobiscum*.

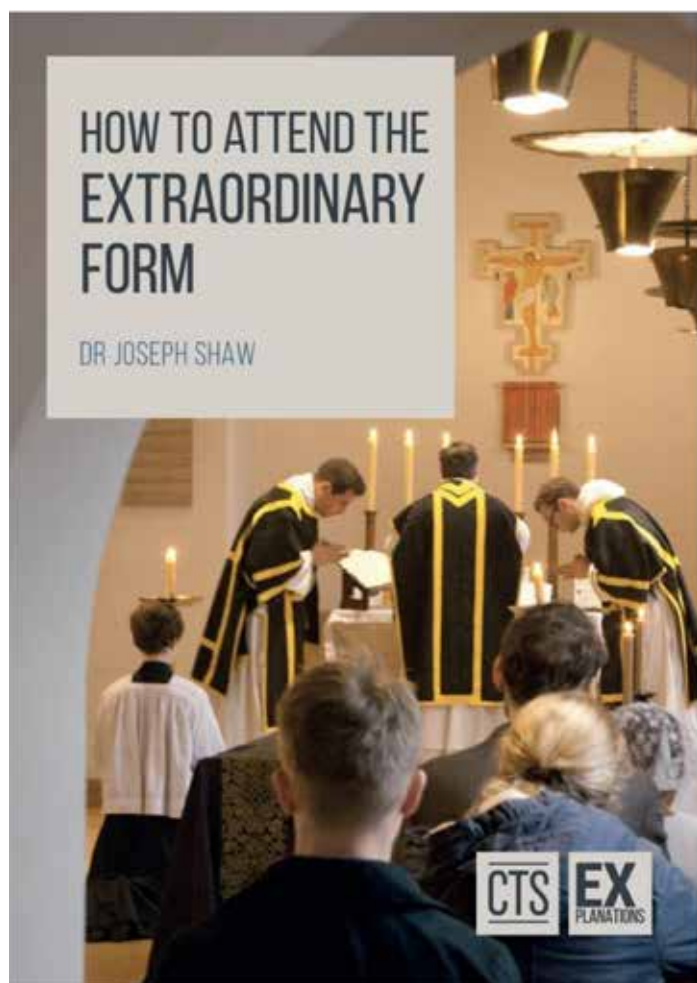
I would like to hear from all member associations, however, and from any readers who have something to report: with photographs if possible!

So please send me contributions! These should go to secretary@fiuv.org by 15th September (for the October issue), or 15th February (for the March issue).

I hope that *Gregorius Magnus* continues to be informative, edifying, and entertaining, for our members, friends, and supporters, all around the world.

With best wishes to all our readers for Lent!

Joseph Shaw, Secretary 



By Dr Joseph Shaw

£3.50

*To be released 3rd April 2020:
available to pre-order*

Experiencing the Extraordinary Form can raise a lot of questions. Why does the priest have his back to the congregation? Why is everything in Latin? How am I meant to take part? This booklet answers these questions so as to help Catholics get a better understanding of the Extraordinary Form and to engage with it in a fruitful way.

Catholic Truth Society
CTS: The Catholic Publishing Charity
God's truth, beautifully told.

42-46 Harleyford Road, London SE11 5AY.
Tel: 020 7640 0042; website: www.ctsbooks.org
Email: orders@ctsbooks.org



www.ctsbooks.org

Surge of Traditional Catholicism in Poland after *Summorum Pontificum*



Solemn Mass with Fr Propst, Dr Gerald Goesche, from Institut St Philipp Neri, Berlin

Jarosław Syrkiewicz

When I say that I am from Poland, Catholics I meet usually say: “Oh Poland – a great Catholic country”. Yes—compared to the other western countries Poland is still Catholic. Cardinal Wyszyński, who was head of Polish Church in the difficult times of Communism and whose role was to introduce so called Council reforms in our country, did it with great prudence, saving us from many poisoned fruits on the ecclesiastical field of the vicious 60s and 70s. Unfortunately, in the last years the decline of many aspects of religious life in Poland

has rapidly accelerated. Modernist ideology is now spilling out more and more in areas of teaching and also liturgy. For about 15 years the faithful have been allowed to receive Holy Communion in the hand (fortunately not many do it), sometimes altar-girls can be seen in churches, and there has been a great decline of vocations in the last few years.

But as a sign of hope we can see outstanding growth of interest in Catholic tradition, especially among the younger generation. The situation and the problems of Polish traditional



Father Wojciech Golaski OP – celebrating Mass in dominican rite



Chapel of the Blessed Virgin Mary of Czestochowa

Catholics are very similar or even the same as elsewhere in the Catholic world. Bishops are opposed or in best case uninterested in Catholic tradition. Many young priests eager to celebrate the Traditional Mass are blocked or even persecuted by curial monsignori, or confreres. But there is a big striving to seek out authentic Catholicism. And the Traditional Mass is one part of the what they find.

It is significant that on the day of the coming-into-force of *Summorum*

Pontificum (14th of Sept. 2007) there were only 10 places with *Ecclesia Dei* indult masses in Poland. Currently (as on the 15th of Feb. 2020) we have 141 churches and chapels with the Traditional Mass celebrated regularly and publicly (under the auspices of *Summorum Pontificum*) including 47 which take place every Sunday and feast day.) One can add to this number also 14 chapels and churches of the SSPX.) In last year (2019) 10 men entered traditional orders (FSSP, IBP,

ICRSS, FSSR, Benedictines of Triors, Cistercians of Vyšší Brod). Also some faithful attending traditional masses, so we can hope that they as future priests will have a traditional, Catholic spirituality.

The number of people attending the Traditional Mass is still increasing. The following figures are available: Warsaw (2 churches with masses every Sunday): ~400 persons; Warsaw SSPX priority ~400 persons;



Solemn Mass in Dominican Rite: Fr Wojciech Golaski OP, assisted by Fr Grzegorz Doniec OP (Deacon) and Fr Igor Hnius (Subdeacon)

Cracow (FSSP apostolate - 2 masses every Sunday): ~400 persons; Bytom (southern Poland, apostolate of diocesan clergy, mass every Sunday): 140 persons; Katowice (southern Poland, apostolate of diocesan clergy, mass only one Sunday in two months): 190 persons.

Writing about the development of the traditional Catholic movement in Poland it is worth to mention about greatest workshops of traditional catholic liturgy in Europe (or perhaps in the world): *Ars Celebrandi*. Since 2014 every year in the middle of Summer (July or August) for one week, the Marian Sanctuary of Licheń (in central Poland) hosts about 250 participants, including some from neighbouring countries like Latvia, Slovenia, Estonia, Sweden, Belarus, Ukraine or Czech Republic. Attendees include priests, seminarians, monks,



Solemn Mass in Lichen Basilica



Fr Pawel Dobija, Polish priest working in Czech Republic

and also members of the laity, to learn how to celebrate the Traditional Latin Mass, how to serve it, and to learn Gregorian Chant and sacred polyphony. Liturgical catechesis, sound Catholic sermons and the possibility of getting involved in the 'live' liturgy, makes this event an opportunity to gain not only the technical skills, but is also spiritual retreat. Great fruits of this workshops can be seen not just in Church of Poland—and on the field of missionary work too. One of Polish Pallottine father who learned to celebrate the Traditional Mass during the Ars Celebrandi conference some years ago is now in South Korea and helps traditional Catholics in that country. ⑥

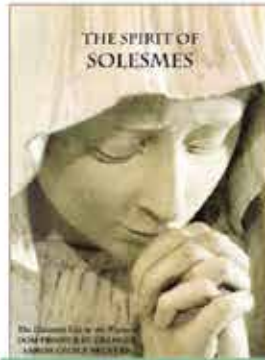


Bishop Mark Davies of Shrewsbury, England





Procession after Requiem mass, to four stations in a cemetery. The celebrant was Fr Bartosz Wach from Archdiocese Szczecin-Kamien

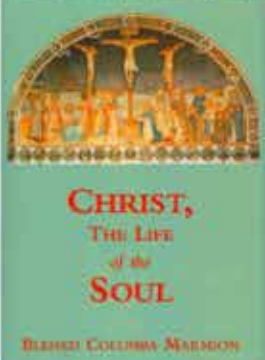


The Spirit of Solesmes

by Sr Mary David Totah

The Abbey of Solesmes, in western France, is famous for its Gregorian chant and the contribution it has made to liturgical renewal far beyond the monastery walls. This new edition combines the writings of Prosper Guéranger (1805-75), its founding abbot, his successor, Paul Delatte (1848-1937), and the first abbess Cécile Bruyère (1845-1909). Selections from their unpublished letters, conferences, Scripture commentaries, as well as published works, reveal a spirituality luminous, penetrating, yet eminently practical.

978 0 85244 892 2 268 pp £14.99



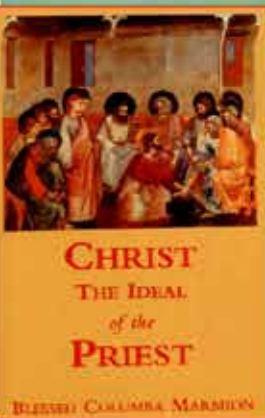
Christ, the Life of the Soul

by Blessed Columba Marmion

This guide to the spiritual life has had a direct influence on Popes, generations of religious, and countless members of the laity. Written for Christians in every walk of life, here are pages of practical knowledge and timeless wisdom. This vibrant new translation captures all of the work's depth and spiritual power, while remaining meticulously faithful to the French language original.

"An authentic treasury of spiritual truth." — Pope John Paul II

978 0 85244 656 0 520 pp £17.99

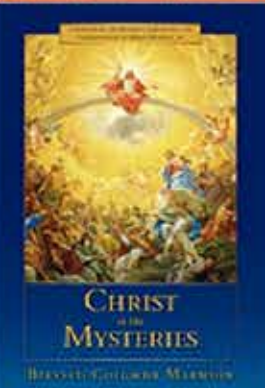


Christ, the Ideal of the Priest

by Blessed Columba Marmion

One of the foremost spiritual masters of the twentieth century, Blessed Columba Marmion, wrote this classic work on the priesthood to show the great holiness that priests are called to, and how that holiness can only be attained through close union with, and imitation of, Jesus Christ. While aimed at the clergy, this profound spiritual work will also be of immense inspiration for laity in coming to a deeper understanding of the true nature and calling of the priesthood.

978 0 85244 657 7 400 pp £17.99

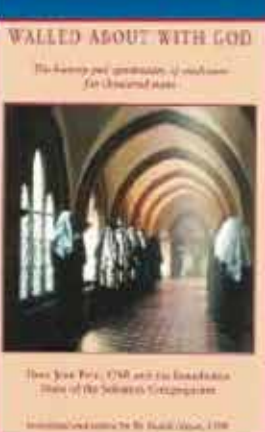


Christ in His Mysteries

by Blessed Columba Marmion

This is Blessed Columba Marmion's great meditation on the treasure-house of grace Christ offers us in the Church's liturgical year. In the clear inspiring language that made him a favourite of Popes and lay faithful alike, he explains: how the Mysteries of Jesus are now our mysteries—springs of living water we are meant to drink from; how Christ's wisdom, His holiness, His strength, are now our wisdom, our holiness, our strength; how to acquire special graces during each liturgical season.

978 0 85244 735 2 496 pp £17.99



Walled About With God

by Dom Jean Prou

The enclosure of nuns is a sign of contradiction in today's world. What are the origins of cloistered life? Written by cloistered women, this unique book examines the question from a biblical, historical, spiritual and theological perspective, showing that the roots of enclosure plunge into the very origins of religious life of both men and women in the early Church, and examines forms of enclosure chosen and developed by women themselves.

978 0 85244 645 4 344 pp £12.99

GRACEWING

www.gracewing.co.uk

Una Voce Russia brings Bishop Schneider to St Petersburg

by Oleg-Michael Martynov; photos by Olga Zhuravleva

The Most Reverend Athanasius Schneider, auxiliary bishop of the Archdiocese of Mary Most Holy in Astana (Kazakhstan), was on the 22nd and 23rd of November in St Petersburg, Russia. His Excellency spoke live on Radio Maria, covering both the situation of the Catholics in Kazakhstan and the recent events worldwide, and then on November 23rd, the feast of St Clement of Rome, who is the patron saint of Una Voce Russia, celebrated a Pontifical High Mass in the church of Our Lady of Lourdes. St Petersburg boasts the only Traditional Latin Mass in Russia celebrated every Sunday (which is either a Sung or a Low Mass) and St Petersburg is still struggling, with varied success, to have at least one TLM in a month, a High Mass—and especially a Pontifical one, celebrated by a bishop—is a very rare event in this country. The last Pontifical High Mass, also arranged by Una Voce Russia and celebrated by Mgr Schneider, took place in Moscow in 2011.

The assisting clergy was a team of very fine men. Fr Vincent Ribeton FSSP, the rector of the Fraternity's International Seminary in Wigratzbad, was the Assistant Priest, Fr Andrei Keulich of the archdiocese of Minsk-Mogilev was the Deacon, and two FSSP seminarians, Alexander Mayer and Josef Unglert, took the roles of the subdeacon and the Master of Ceremonies—and also taught the altar boys, who were mostly first-timers, how to do their respective duties. And the singing was excellent, some parts being performed by the local Gregorian choir and others by a mixed Gregorian/polyphonic choir from Moscow conducted by Mr Kirill Kudashkin, a member of UV Russia.





After the Mass His Excellency took part in the book launch for the first-ever complete Russian translation of the *Canons and Decrees of the Council of Trent*. This book, of great importance for both Russian-speaking Catholics and scholars, was financed by crowdfunding, prepared by Una Voce Russia and published by the St Petersburg-based inter-diocesan Catholic seminary Mary Queen of Apostles and the new publishing house Tropa.


Tropa, which is the Russian for Trailway, is a publishing house recently founded by a group of orthodox Catholics, including some members of Una Voce Russia, and intending to publish traditional Catholic books as well as good titles from the field of humanities and social sciences, because many important editions are unavailable in Russian just like the *Canons and Decrees of the Council of Trent* were until recently. I would like to use this opportunity to ask the readers to pray Our Lady of Fatima for the success of this endeavour.

The translators, Mr Eugene Rosenblum and Mr Ilya Anikyev (both members of UV Russia), were also present, as well as some prominent clergymen and academics. Bishop Schneider, who speaks Russian as one of his mother-tongues, delivered a speech on the importance and indispensability of the documents of Trent during the modern crisis in the Church, and was followed by other speakers, including Fr Jose M. Vegas CMF, the seminary's science and





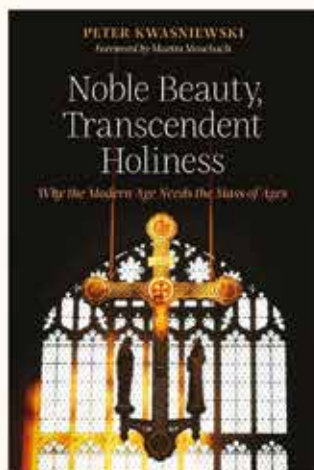
education prefect, who emphasized the correct interpretation of Vatican II in line with the whole preceding Magisterium, including, of course, the teachings of Trent.

The whole event was made possible thanks to substantial financial support offered by the Latin Mass Society of England and Wales and Una Voce Canada, both being prominent members of the International Federation Una Voce (FIUV). 

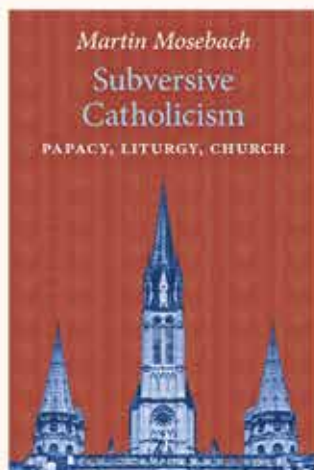


Angelico Press

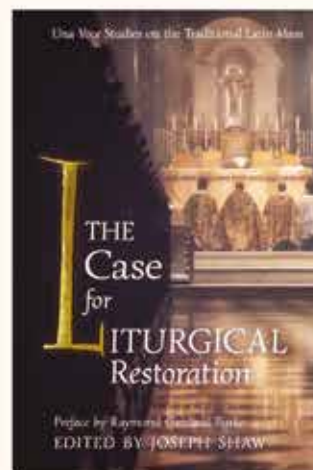
New Books ON THE Mass of the Ages



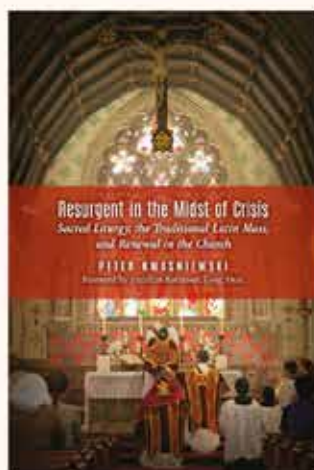
Noble Beauty, Transcendent Holiness
PETER KWASNIEWSKI



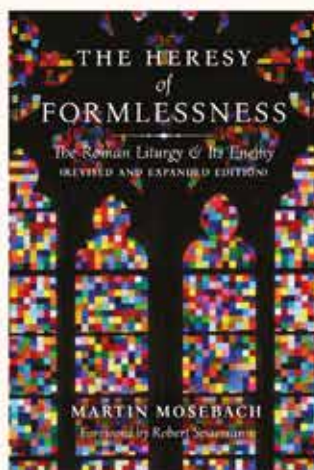
Subversive Catholicism
MARTIN MOSEBACH



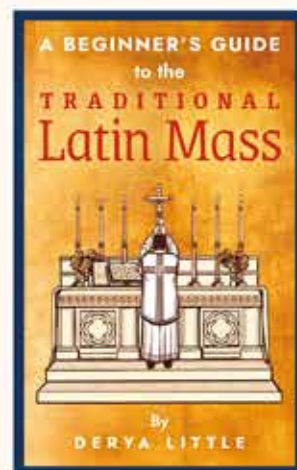
The Case for Liturgical Restoration
JOSEPH SHAW, ED.



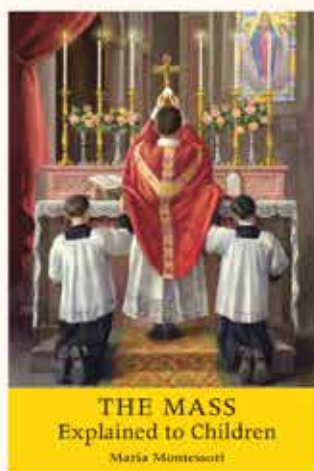
Resurgent in the Midst of Crisis
PETER KWASNIEWSKI



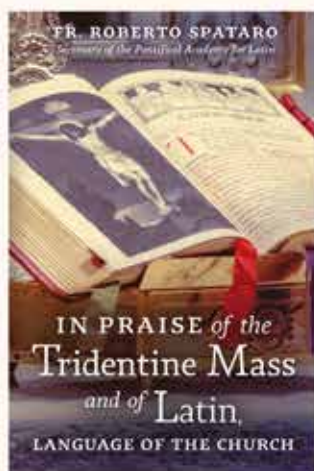
The Heresy of Formlessness
MARTIN MOSEBACH



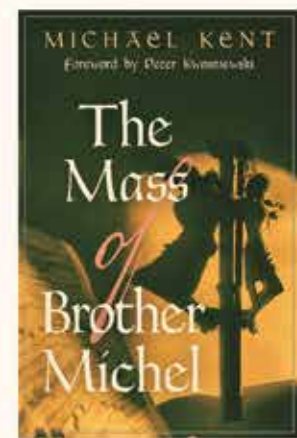
A Beginner's Guide to the
Traditional Latin Mass
DERYA LITTLE



The Mass Explained to Children
MARIA MONTESSORI



In Praise of the Tridentine Mass
FR. ROBERTO SPATARO



The Mass of Brother Michel
MICHAEL KENT

ORDER ONLINE FROM AMAZON.COM or THROUGH YOUR LOCAL BOOKSTORE

www.angelicopress.com  info@angelicopress.com

Introducing *Dominus Vobiscum*

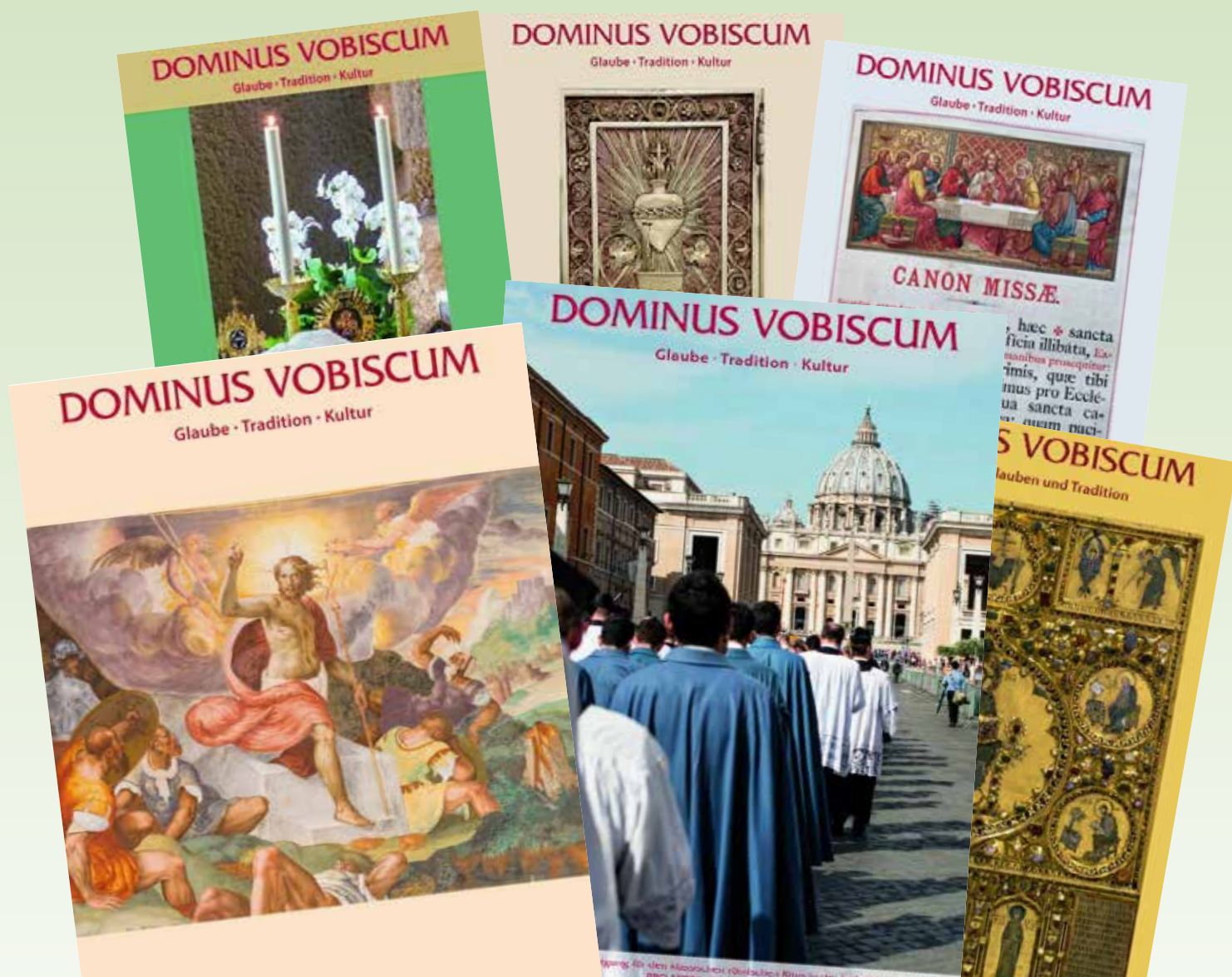
Dominus vobiscum is the magazine published by the German lay organisation Pro Missa Tridentina, which celebrates its 30th jubilee in 2020.

Over 68 pages we inform German-speaking readers about developments in the church concerning the traditional Roman rite—and try to deepen their understanding and knowledge of the classical Roman liturgy.

The next issue, due in April 2020, will contain the last of five articles about the Roman Canon. We started this series with an article about the truths of faith contained in the Roman Canon and end with a contemplation about the consecration formulas.

Twice a year 3000 magazines are printed and sent not only to individual readers but also to TLM-parishes where mass attendants can take one with them. In recent years we have offered *Dominus vobiscum* at the newspaper-kiosks of

selected railway stations, e.g. in Munich, Stuttgart, Berlin, and Frankfurt, in order to reach 'new' people, i.e. persons who are interested but do not yet attend the Traditional Mass on Sundays. The last pages of each edition contain the dates and time of Traditional Masses celebrated in more than 250 locations in Germany, Austria, Switzerland, the Netherlands, Belgium, South-Tyrol and other regions bordering on the German-speaking countries.



Articles of all magazines but the very newest one can be read online.

See <https://www.pro-missa-tridentina.org/medien/index.htm> (issues 12 and later)

<http://www.pro-missa-tridentina.org/medien/archiv.htm> (issues 1-11)

<https://www.pro-missa-tridentina.org/glossar/index.htm> shows a list of all authors and their articles, sorted by the name of the author—useful for a quick search for special themes.

A conversation on the reception of Holy Communion on Earth, and the Beatific Vision of God in Heaven

An extract from *Dominus Vobiscum*, the magazine of Pro Missa Tridentina

by Fr Bernward Deneke FSSP

Q: Father, may I ask you something as a theologian and a priest?

A: Naturally. I hope I shall be able to answer it.

Q: I fear I have to go back a little. When I pray the beautiful prayers for Communion in the appendix of my hand Missal, I cannot fail to notice that they often establish a link between the Blessed Sacrament and heavenly bliss. A prayer for preparation authored by St Thomas Aquinas says ‘O most loving Father, grant that I may one day contemplate unceasingly with his face revealed thy beloved Son, whom now, a wayfarer, I resolve to receive under a veil.’

And in the prayer after Communion: ‘And I pray thee, that thou wouldst be pleased to bring me, a sinner, to that banquet, wonderful past all telling, where thou, with thy Son and the Holy Ghost, art to thy Saints true light, total fulfilment, eternal joy, unalloyed gladness and perfect happiness.’

A: These are very valuable prayers. It is worth learning them by heart and adopting their principal ideas into one’s personal prayer.

Q: Not to forget the Adoro te devote, likewise amongst the prayers for Communion. In a paraphrase, it ends with these words:

‘Contemplating, Lord, Thy hidden presence, grant me what I thirst for and implore, in the revelation of Thy essence to behold Thy glory evermore.’

Again, St Thomas looks beyond the Blessed Sacrament towards heavenly bliss.

A: Yes, this perspective is crucial to him. He takes care to show, how different dimensions of time are compressed in the Sacrament.

Q: What does this mean?

A: Thomas does not only contemplate what is happening in the moment, that the true Body of Christ is being consumed in the species of bread. He rather sees here an arch going from the far past unto the future, the completion of time.

Q: Could you please explain that in greater detail?

A: With pleasure: When receiving Holy Communion we first of all look at the life and actions of Jesus Christ, naturally foremost at His sacrifice in the Upper Room and on the Cross. Besides, this gaze goes much further back, to the manifold Old-Testament models in which was already figured what is to come, think of the Passover, the Manna in the desert, the water from the rock, the strengthening bread of Elias, and many others.

Q: On this the Church Fathers have written much that is today being read rarely and so often forgotten.

A: Alas. This was the gaze towards the past. Afterwards, he looks at the present, thus to the veiled action here and now: who receives the Sacrament is inwardly filled with Grace. And finally there is the gaze towards the future, as we also encounter it in the prayer of St Thomas Aquinas.

Q: Eternal bliss.

A: Exactly. St Thomas has summarized these dimensions in a prominent place. His glorious Magnificat Antiphon for Corpus Christi says:

‘O sacred banquet!
in which Christ is received,
the memory of his Passion is renewed,
the mind is filled with grace,
and a pledge of future glory to us is given.’

F: This is a good summary. My actual question is linked to this.

A: What is it?

Q: In all of these texts, Holy Communion is described as distinct from heavenly bliss. As you just quoted, St Thomas speaks of ‘pledge of future glory’, thus of something provisional.

A: Indeed. The sacraments are salvific signs for our path through the world. They will no longer exist in the world to come. Then the veils will fall, and we will see the very reality.

Q: I do not doubt this. I have no problems understanding all other sacraments, from Baptism of Extreme Unction as only provisional. However, the Eucharist seems to be an exception. There, we do not merely receive an effect of Grace, rather, the author of all Grace comes to us in person.

A: This is one of the reasons why St Thomas called the Sacrament of the Altar the highest and most sublime of all sacraments. But what exactly is your problem?

S: I find it difficult to think that heavenly bliss might be greater than Holy Communion.

A: This is easy to explain: In the Sacrament Jesus is hidden and veiled, in the life to come we see Him 'face to face', 'even as we are known', This, St Paul writes in 1 Corinthians 13.

Q: It may be a subjective advantage to see the Lord no longer in veiled form. But is He not offering Himself fully as a food in the Eucharist? Do we not receive Him in Divinity and Humanity, in Soul and Body, in Flesh and Blood into us?

A: You are right. Therefore, it probably seems at the first glance that the reception of Holy Communion cannot be outdone. We cannot think on anything going beyond the union with God.

Q: This is my point. How can our connection with Christ in the vision of His glory be closer and deeper than the union in Holy Communion?

A: Here, our feelings lead us astray. The sacraments are preparation for heaven. As quoted before, St Thomas speaks of a 'pledge of future glory'. A pledge is always less than that for which it should give us surety.

Q: I see that. But is the word 'pledge' really appropriate for the Sacrament of the Altar? If we consume Christ Himself, how can it be a pledge and not the thing itself? In general: is eating something not more than merely looking at it?

Please allow me a prosaic comparison: Looking at a cake is less than eating it. This is even the case if I don't taste anything, since I have received the cake into my body. Thus, the duality between the cake and me will disappear. Does something similar not happen at Holy Communion: I do not simply look at the Lord (as at Adoration of the Blessed Sacrament), but there is a union of body and soul that could not be more whole, more complete and thus more perfect.

A: You have recognized something very true: in contrast to the other sacraments, the Sacrament of the

Altar is not only a preparation for eternal life, but already a foretaste and an anticipation of it on earth. When comparing it to the Beatific vision, it is important to clarify two facts.

Q: Which are?

A: Firstly, what happens at sacramental Communion, and secondly what happens at the Beatific Vision: From an earthly perspective, your comparison between real eating here and mere looking there clearly goes in favour of eating. However, things become different when we regard Communion and Beatific Vision not in the same sense as eating and looking as we know them from our earthly lives.

Q: So we do not eat Jesus Christ? But he has said: 'He that eateth my flesh and drinketh my blood ...'

A: Right. But in the same Eucharistic discourse in Capharnaum, the Lord said after these words, when some were murmuring: 'It is the spirit that quickeneth, the flesh profiteth nothing'. This is a subtle correction, as if He wanted to fend off from the start any rough and sensual understanding of the Eating of His body, as was later sometimes called 'Capharnaitism' or even 'Eucharistic Cannibalism'. In the Blessed Sacrament we receive the Body of Christ, Him Himself, but we receive Him in a spiritual way that is more sublime than the bodily and the sensual.

Q: This means: Eating is here not meant as with other food.

A: It is not. Jesus Christ enters into us, but even more: he receives us more deeply into the communion with Himself – and, by the way, also with His church. Thus, Our Lord increases in our souls the participation in His nature through Grace. This is the aim of Holy Communion. Whilst the eucharistic species is dissolved, the effect of its reception remains. Thus also the antiphon *O sacrum convivium* emphasizes: 'the mind is filled with grace'.

Q: Does this mean that the action of eating in the case of Holy Communion is less than for eating normal food?

A: Different from any normal food, Jesus will not be consumed or destroyed, and the duality between Him and the receiver of the Sacrament will not be lifted. He

comes to us in the form of bread, to share something of Himself with us and so to connect us more strongly to him.

Q: Regarding the beatific vision, didn't you say that we likewise cannot think according to the earthly model? Is it not a good comparison to explain to someone: 'As already in this world we can be fully fascinated or absorbed by the beauty of some natural phenomenon or of a great work of art, so this will even more be the case, when we see God from face to face'?

A: Yes, it is a fitting comparison. However, like any comparison, it is not perfect insofar as the Beatific Vision is of a totally different kind than any earthly gaze, and be it the most moving one. Whilst we tend to imply too much from eating when thinking of Holy Communion, we tend to regard seeing God as something little. Thus, we sometimes hear people say that it must be utterly boring in heaven, always only looking, looking, looking ...

Q: I understand – we have to think of this vision as something much higher and more complete than any gaze of the eyes of our body.

A: And also much higher and more complete than any gaze of the eyes of our mind. At Holy Communion we receive a visible sign for the invisible reality hidden in it. Since the supernatural truth goes beyond our understanding, God in His wisdom is accommodating Himself to our limits. On earth, we simply are bound to our senses. In heaven, it will be different. There the external, the passing sign, will cease, and through the *lumen gloriae*, the light of glory, of which the theologians talk, we will be able to see the triune God as he is to Himself and in Himself. The phrase 'from face to face' expresses this in a magnificent way.

Q: Thus a mutual recognition?

A: Yes. Since, as St Thomas says, in every act of recognition the soul in a certain way becomes that what it understands, than this is the case in the highest degree in the Beatific Vision. Understanding is union and conforming with Him Who is being recognised.

Q: This reminds me of the Holy Scripture calling the most tender connection between man and woman 'knowing'.

A: Yes, this has a similar meaning. Naturally, one has to leave all bodily or even sexual association behind when thinking of seeing God. Any act of recognition on earth, even if it is most deep and uniting, is only a far-removed image of the infinitely sublime and pure union with God.

Q: Is this also the case with eating? It is noticeable that heavenly bliss is described as banquet in Holy Scripture.


A: If we interpret it correctly, this image is fitting well to the vision of God. We consume food in order to live. However, in the heavenly state of perfection we will fully live out of God. Thus, the recognition of God is the source of our eternal life.

Q: This is convincing. What regards conforming: does not St John write that we will be like to Him in heaven exactly because we see Him as He is?

A: Exactly. This is written in John's First Epistle, and this is one of the most important passages on our topic! If we contemplate something beautiful in this life, primarily our soul will be touched by this object and through the soul also the body. Think of a mother who seems to be bodily enchanted by looking at her smiling baby. In a similar way the contemplation of God will through the soul also extend on our transfigured body, so that man will be deified in his entirety of both body and soul. This may happen when receiving Communion, but probably only in very rare cases, and even then only temporarily.

Q: Good. I think now I have understood why the Eucharist is a pledge, a foretaste, and an anticipation of the beatific vision, but still less than it. Although the Lord gives in it Himself to us truly and really, it only happens veiled in a sign, and only temporarily. But in heaven we will see Him full of love for all eternity so as He is, and this will be our perfect happiness and our total transfiguration.

A: Exactly. Thus we must strive with all our powers to receive this pledge of future glory in the disposition, for this is the best preparation for eternal bliss.

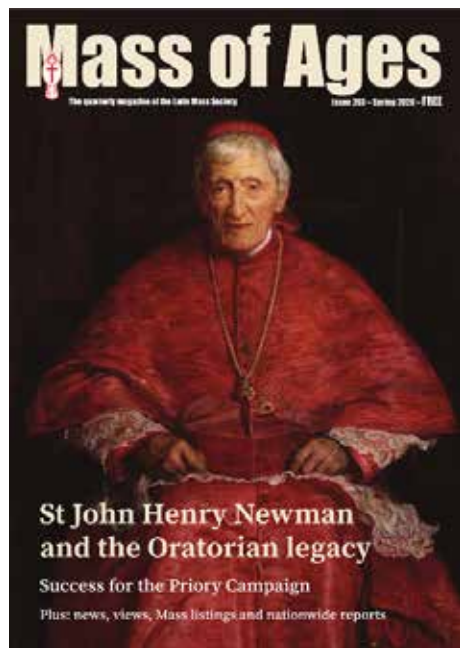
F: Many thanks for this explanation. 



Children receive Holy Communion at the St Catherine's Trust Summer School at St David's, Pantasaph, Wales, from Fr Richard Bailey of the Manchester Oratory.

Thanksgiving for St John Henry

From *Mass of Ages*, the magazine of the Latin Mass Society of England and Wales



by Louis Maciel

On 18 October 2019, Archbishop Bernard Longley celebrated Pontifical High Mass in thanksgiving for the canonisation of the founder of the English Oratories, St John Henry Newman at the church built as his memorial in Edgbaston, Birmingham.

It was the third Pontifical High Mass His Grace had offered at the Oratory, the first being on the occasion of the parish visitation in 2016, which was then followed by a celebration on the Patronal Feast Day of both the parish and the Archdiocese later that year, the Feast of the Immaculate Conception.

The groundwork had been laid on the very same Patronal Feast Day a year before when Bishop Robert Byrne, Cong. Orat, newly elevated to the episcopate, celebrated Pontifical High Mass for the congregation in which he had been ordained. There have been several celebrated by him since, both in Birmingham and in Oxford.

It was standing room only in the church, with the struggle to get a car parking space foreshadowing the difficulty of getting a seat for the service. In attendance were many local and national dignitaries, including his



Excellency, the Most Reverend Edward Joseph Adams, the Apostolic Nuncio to Great Britain, Her Majesty's Lord-Lieutenant to the West Midlands, John Crabtree OBE, the High Sheriff of the West Midlands Michael Kuo, and the

Lord Mayor of Birmingham and Mayor of Sandwell.

These processed into the Mass at the beginning with the Archbishop, accompanied by Knights of the Holy Sepulchre, St Gregory and Malta.



Newman's canonisation

A brass fanfare played while the sacred ministers recited the Gloria, bringing to mind the bells used at the first Mass of Easter after the silence of Passiontide. The Oratory choir, ably directed by Myriam Toumi, sang Monteverdi's *Missa in Illo Tempore* with Cornetts and Sackbuts, which also accompanied the offertory motet *Jubilate Deo* by Gabrieli. During Communion, two pieces by Mozart, *Ave Verum* followed by *Laudate Dominum*, sung by soloist Elizabeth Adams, provided a suitably prayerful auditory atmosphere.

The Provost of the Birmingham Oratory, Fr Ignatius Harrison, preached the sermon as he had done the day before when Cardinal Nichols, the former Archbishop of Birmingham and current Archbishop of Westminster, celebrated Pontifical High Mass at the Brompton Oratory. He began with a Hail Mary in preparation for the granting of the indulgence which was given after the sermon, preceded by a Sung confiteor as the entire church knelt.

The Mass concluded with the Pontifical Blessing. On Sunday, Vespers and Benediction with *Te Deum* took place to complete a very special weekend.

Despite not being an exclusively an Extraordinary Form parish, the Birmingham Oratory has been highly influential in the spread of the traditional form of the Mass in the West Midlands; it would not be hard to make the argument that the other five regular Masses in the region are all indirectly a result of their efforts, including one at Maryvale, Newman's first home in Birmingham, which was started by a former Oratorian.


Until recently it had the only weekly Sunday High Mass in the country, and with the Easter Triduum and Midnight Mass for Christmas being celebrated for the first time in the *Usus Antiquior* last year, the principle Mass for each Feastday is now in the Extraordinary Form. Masses for the dead have spread to other churches, bringing back the use of black vestments not seen since the reforms of the 1970s, and Rorate Masses celebrated during Advent have also spread throughout the region, sometimes in the *Novus Ordo*, satisfying Pope Benedict's hope that the two forms of the Mass would enrich each other.

Pontifical High Masses are becoming more commonplace, too. On the 21st February, at 5.30pm, Bishop



Robert Byrne, now the Bishop of Hexham and Newcastle, will celebrate Mass in thanksgiving for the canonical erection of the Manchester Oratory, itself perhaps a miracle due to the intercession of England's newest saint given that it has been in formation for over twenty years, the announcement coinciding with the canonical erection of the rather more recently formed York Oratory, bringing the number of Oratories in this country to a total of five, with two more in formation in Cardiff and Bournemouth. It has been one of the few orders in this country that has seen significant growth since the Second Vatican Council.

The intercession of the founder may also transcend the liturgy: at the end of last year an abortion clinic in the parish boundaries, once the busiest in the country and the first opened outside London, closed after fifty years, a story worthy of an article in itself.

Sadly, alongside these exciting developments, it was announced that Fr Jerome Bertram, one of the early members of the community at the Oxford Oratory, had passed away. We pray that God will deem him worthy of the words sung as the Archbishop entered: *Ecce sacerdos magnus, qui in diebus suis placuit Deo, et inventus est iustus.* 



From *Mass of Ages*, magazine of the Latin Mass Society (England and Wales). See <https://lms.org.uk/magazine>

‘Resurrexi’: Introit of Easter Sunday

From *Una Voce*, the magazine of Una Voce France

by Patrick Banken, president of Una Voce France



Easter Sunday will be near when you read these lines. It is the ‘Feast of Feasts’, the ‘Solemnity of Solemnities’, which opens Easter time.

Risen, Christ addresses to his Father the homage of his gratitude. As the head of redeemed humanity, he is no longer alone and he offers his Father all the members of his mystical body.

This is expressed by the introit of this great Easter celebration: the cry of the Man-God emerging from the tomb. And this sublime melody is undoubtedly the quintessence of the sung prayer that is Gregorian chant as promoted by *Una Voce* magazine. This is what we will show in this article. It owes a lot to our masters who ‘sign’ it *post mortem*. Yes, this Easter day introit holds a great lesson for our spiritual life! We expected demonstrable signs of joy; one would have liked to hear the harp, the tambourines, all that is found in earthly festivals, but this expectation disappears, overtaken by higher feelings. Even in the choice of Gregorian modes, we might have thought of employing the flamboyant eighth mode, attaining the heights and requiring many voices to proclaim the Resurrection

of the Saviour. But we find none of this, quite the contrary.

The melody is difficult to categorise. The composer of this magnificent Gregorian piece did not seek to give it brilliance on the pretext that it is Easter Day. It was enough to give it strength by thinking of the One who speaks, and all that he expresses. It is like an ornate recitative that takes place in an atmosphere of peace, intimacy, gratitude, complete joy. It is a melody of ecstasy, the ‘ecstasy of God in God’ ... the echo translated into created language, of the conversation held in the Trinity *ad intra*. To sing it, you must be able to say in all truth: *Ego in te Pater, et tu in me*: Me in You, Father, and You in Me. It is the melody of the one, as Dom Joseph Gajard says in the *Gregorian Review*, ‘who is of the Father and pours himself out in the Father’.

We are between the low C and the G. If we reach A in four places, the latter is just a simple embroidery of the G or something similar, without further embellishment. What a surprise! It is because, in fact, we are led, by our nature, to shout out loudly our joy and this admirable introit provides us in all its development above all a contemplation of Christ presenting himself to his Father and saying to him again and again. ‘I am risen and still I am with You’ as Dom Ludovic Baron says: it is the word full of tenderness by which the glorious Humanity of Christ relates to his Father his joy at finding Him again. Not for a moment did the soul of Our Lord cease to see the Father face to face, but his body was dead, separated from his soul for three days. By regaining possession of his body, his soul associated him again with his vision: it is in this sense that Christ truly found his Father. He presents himself with his body emerging from the tomb, in the total serenity of a joy containing absolute peace.

The Gregorian melody teaches us a lot about the meaning to give to our joy, which is often too demonstrative and not sufficiently spiritual, interior, contemplative, delighted to belong

entirely to God, and it is this renewal of life that we must sing on this special day, with all our heart, without trying to distort the happiness of the Son at being with his Father, to show him this renewed life, and, for us, to participate in it as fully as possible in calm, without any extravagance. ‘We could be tempted,’ said Dom Gajard, speaking of this introit, ‘to sing it with great shouts’ and to ‘give it a lot’ ‘under the pretext that it is Easter. Sing it instead, thinking only of the One who speaks and the things He says, and you will see.’ Let us give true measure to this intimate joy, do not distort it under any pretext.

The text is made up of three verses from psalm 138, which do not follow each other in the psalm but have been gathered together here. And in the psalm, of course, there is no mention of resurrection. He only sings of the universal presence of God, always with us, who knows all things and who guides us.

Let us study this melody sentence by sentence, without dwelling too much on the technical details, but by naming a few neumes by name, for those who sing.

Resurrexi et adhuc tecum sum, allelúia

I am risen and I am always with thee, alleluia.

The word *Resurrexi* is underlined by a melody which belongs to a first mode, where, by the balancing between D and F, this atmosphere of intimacy and ineffable peace is translated. Who would have ever thought that in this solemnity of Easter, such a melody, of such a great calm, could have been uttered!

Posuisti super me manum tuam, allelúia

You put your hand on me.

Obviously, the melody, except at the end of *super*, and in *manum* which includes two quilismas for emphasis, develops entirely on the F. Mark this note well from the start and do not be afraid to repeat it on the distropha, then on the quilisma of *posuisti*, reflecting an accent of gratitude from the Son to his Father.



At the end of *super me* you will phrase the line with delicate grace, and, without marking any break, you will take care to underline all the Fs which follow and which will translate in their own way all the love of the Father and that of the Son, because both have a common, divine, inexhaustible love.

A very soft but quite broad, *alleluia* should arise as They are contemplated, emphasizing the relationships between F and D. Do not rush these alternating notes; keep them ecstatic, full of sweetness.

Mirabilis facta est sciéntia tua, allelúia, allelúia

Your wisdom has been wonderful.

Or perhaps 'Your knowledge has been made admirable', which has chased away all fear; during the time of trial, so that now I see men redeemed, I see them in all ages; present to my thoughts,

extending my presence across the earth, occupying high and low stations everywhere, I present them to you, and in advance, I say to you for them the word that they will say to you one day: *Resurrexi*. I am risen, allelúia. This is the understanding to be had of the word of the Lord recalled by the introit of Easter. And Dom Baron concludes this passage with this, which gives all value to these words of the Lord. Christ, through the voice of those who sing, repeats this word, conscious of the renewal of life received by baptism and the Eucharist. They join Him, expressing their gratitude for the spiritual resurrection, which will bring us body and soul to the Father to be with Him forever.

From the low C the melody goes up to the F to return to this first note. The whole phrase is delightful. Do not rush, but give forth this melody as if you wanted to give time for a fairly long

meditation which will flourish in the next incise in *sciéntia*, a word to be rounded as desired. Two allelúias complete this introit: the first revolves around the notes, E, F, G. The second *allelúia* must be crisply attacked, otherwise, the note being the same as before, it would give the impression of uttering the same word. Then allow the line to expand but not so as not to disturb all this serenity which must bring out the sense of fullness and perfect joy, capturing, in this wonderful fourth mode, the calm of contemplation.

Dómine, probásti me and cognovísti me: tu cognovísti sessiónem meam et resurrectionem meam. (Ps. 38, 1-2).

Lord, You have tested me and You know me: You have witnessed my death and my resurrection.

The psalm then rises lightly, bathed in joy, too, but always in the same atmosphere of unchangeable/enduring peace. Let everything be calm and alive and let the marked accents bring to the melody this life that is absolutely necessary to make this melody so attractive.

In 2017 the magazine *L'Homme Nouveau* published a study on this introit written by a monk. It was very deep as these few lines can testify:

This is the great mystery, this is the grandiose landscape that presents itself to us at this summit of the liturgical year. It is not surprising that this culminating point is also reached by the Gregorian compositions that make up this Easter Mass. The liturgy shows itself to be fitting for the event, it is worthy of the resurrection, it is adorned with beauty like a queen to celebrate the triumph of her King. And I would even say that it takes us even further, higher, right to the heart of reality and mystery, where we would not even dare to penetrate, even with our most sublime ideas and our deepest desires. I mean that the Easter liturgy takes us beyond the repercussions of the resurrection in history, right into the bosom of God, even as far as the Trinitarian relationships which unite eternally the Father and the Son in the intimacy of their common embrace in the person of the Holy Spirit.

The entrance chant of Easter Mass is not and cannot be, a work of this earth, it is truly a song of heaven. It is also in this chant that – make no mistake – we can say, we reach the culmination of Gregorian art, wedded as it is indissolubly to the Church's prayer.

The comments ended with a moving testimony from Dominique Ponnau, art historian and, honorary director of the École du Louvre. It was the evening of Easter Sunday 1991, after the services at Notre-Dame de Fontgombault Abbey which he had attended. I can't help sharing with you below in the appendix what he said about this entrance chant that interests us.

Dear reader friends, all these reflections have no other purpose than to enliven your Easter singing, to bring it to God the Father with more love. Dom Baron also says about this introit that it has no other goal than to elevate us, to stir up in us the desire to drive our efforts in the right direction. From its execution must result something supernatural which fosters a new impulse in us.

Let us finally consider that one day we will be able to sing it in eternity to thank him for so many spiritual resurrections. Let us live in this hope and bless the Lord for helping us reach the eternal Kingdom!

May the analysis of the spirit of this piece and these technical notes that you have just read allow the singers to edify in the spirit of Easter and draw towards them and their listeners many graces ... Alleluiah!

Our thanks to our illustrious predecessors, Father Ferdinand Portier, Dom Joseph Gajard, Dom Ludovic Baron, a monk from Notre-Dame de Fontgombault Abbey, Yves Gire.

.....

Appendix: 'The Introit of Easter' by Dominique Ponnau (Fontgombault, Easter Evening 1991).

The Easter introit, the Gregorian introit, is a moment of eternity. It belongs to eternity. Nothing is simpler, nothing is more noble, nothing is calmer. No elation, no jubilation. An essence infinitely higher than joy, and of the same order as it. The dead Christ has returned to the Father's womb. The Blessed Trinity rejoices in its own eternal presence, its eternal exchange of love. This infinite bliss, infinitely above happiness, is perfect. It is infinitely perfect. Perfection is the completion and fulfilment

of all potential. Like perfection, the bliss of the Trinity is without limits. It is in no way closed in on itself. It is entirely open to the other, but what other, since it is everything? It is full openness to the other, which without it would be nothing, since it created it. The other is the unfathomable vastness and the no less unfathomable mystery of the world, of the created world. In this other infinitely other, there is another still: it is man, this infinitely small being, who is aware of the world to which he belongs, and of the Trinity which belongs to him; for the Trinity who has created man belongs to man, to man created in his image and likeness. It belongs to every human creature. It belongs to man, since in Jesus it entered into the mystery of man. In Jesus, Son of the Father, the Spirit makes us recognize the mystery of God. In him, who became man, the Trinity assumed the mystery of man, of created man.

The Eternal Son comes today to say to the Father: 'I am risen and from now on I am with you'. He is with the Father, in the Spirit, as he was, as he will be, as he is from all eternity. But this eternal Son is forever the man who, out of love, out of love for the whole Trinity, died, one afternoon in human time, on a cross. This eternal Son has forever wounded the infinitely blessed Trinity with love.

And, by this wound, the Trinity belongs to every man. It is because she made herself an offering of love to man, that a man, an unknown man, the one who composed this melody, having reached the highest degree of pure contemplation and holiness, was able to lend to the Son his divine genius, so that this Son might sing in his crucified man's voice with a commanding calm in which the unfathomable immensity of the world and its mystery and also of its tragedy, concentrates and then fades: 'I have risen and now I am with thee'.

Gregorian music does not suspend the tragedy of life for an instant. It takes it on, it goes beyond it. It makes us drop anchor, beyond the veil of the Temple, in the Holy of Holies. It grounds our hope in the infinite power of the Father, infinite power of love, beyond the insurmountable darkness of the night. Let us drop anchor, beyond the dark night, in the ocean of goodness of the Holy of Holies. Let us drop anchor in the heart of the Father, and the hope founded in Him will take us through and beyond revolt, hatred, nothingness, meaninglessness. ⑥

From *Una Voce*, magazine of Una Voce France. See <https://www.unavoce.fr/notre-revue-una-voce/>

EASTER SUNDAY

Ps 138: 18, 5-6, 1-2

INTR. IV.

R Esur-réxi, * et adhuc tecum sum, al- le-
 lú- ia: po- su- is-ti su- per me ma- num tu- am,
 al- le- lú- ia: mi- rá- bi- lis fac- ta est sci- én- ti-
 a tu- a, al- le- lú- ia, al- le- lú- ia. Ps. Dó- mi-
 ne probásti me, et cognovísti me: * tu cognovísti sessi- ónem
 me- am, et resurrecti- ó- nem me- am. Gló- ri- a Patri. E u o
 u a e.

The Traditional Mass Returns to Culiacan, Mexico

by Paul McGregor

The city of Culiacan, Mexico made headlines around the world last October 17th following a failed attempt by Mexican armed forces to detain Ovidio Guzman Lopez, son of *El Chapo*, the famed leader of the Sinaloa drug cartel, now in a US jail. Several people died on the streets of the city on ‘*el jueves negro*’ (Black Thursday).

But the previous day, another event of far more transcendental importance, took place in that same city, close to Mexico’s Pacific coast – it saw its first Traditional Latin Mass in more than 50 years. You could say that true Catholics in Culiacan had their ‘*miercoles dorado*’, their Golden Wednesday.

The historic event took place at the convent of the Carmelites of the Holy Spirit, close to the shooting, the result of a number of fortunate coincidences, or perhaps, divine interventions.

The first had occurred a few months earlier. I was down at my local grocery store when I saw two young nuns dressed in traditional habit. Coming from Europe, I was intrigued: perhaps traditional dress meant the Traditional Mass? But my hopes were soon dashed. They told me they were from the Carmelite convent and were selling raffle tickets to raise funds for their small orphanage, but they knew nothing of the Latin Mass.

Determined to pluck victory from the jaws of defeat, I dashed home, picked up one of the 1962 Latin-Spanish missals I keep for just such opportunities to proselytize, and cycled back to the store. The two nuns were still there. I handed them the Missal, telling them of the many spiritual riches they had been missing. Confident that, once they opened it, they would want more, I gave them my phone number. Having thus cast my message in a bottle into the ocean, I returned home, raffle tickets in hand, but forgetting the asparagus my wife had sent me out to buy!

Three months later, having also forgotten about the two nuns, I received a phone call. It was a woman’s voice. I didn’t fully understand the reason for the call, but, through the linguistic fog, I suddenly realized I was speaking with their Mother Superior. She was asking if I could give some Latin classes because they wanted to prepare for the Latin Mass. I could hardly believe my ears!

I was later to learn that an elderly priest, on a pastoral visit to the convent, had seen my Missal. It had reminded him of the beauty of the sacred liturgy as he had learnt to celebrate it in the seminary. Fifty years had gone by since he had last celebrated the Latin Mass. As he told them of the its glories, the sisters wanted to discover for themselves this shining jewel of their Catholic faith that had been concealed from them all this time.

The next link in the chain of coincidences, or divine interventions, was that the discovery of the Missal just happened to coincide with preparations for the seventieth birthday of a rich benefactor of the convent. For over a year he had been imploring the Mother Superior for the Traditional Latin Mass to be celebrated on his birthday—October 16th.

Since arriving in Culiacan two years earlier, it had been my dream to one day see the Traditional Latin Mass celebrated there. In the meantime, I was forced to attend the ‘happenings’ that pass for the Holy Mass in most Mexican churches today. The only relief was to be found 700 kms away, in Guadalajara.

But now, as a result of that chain of coincidences/divine interventions, it seemed I would no longer have to travel so far. I agreed with the Mother Superior to give a series of three explanatory talks on the Mass, to prepare the sisters for the big day, October 16th. It was already late September. So, I soon found myself in front of a class of about 20 nuns and two priests, giving them an introduction to the Mass of Ages.


My only qualification was that it was the Mass as I had known it in my childhood in England. More recently, I had for several years served as an acolyte in the Church of the Holy Innocents in New York City, where the Latin Mass is celebrated daily. Fortunately, I still had my notes from the classes I gave there to groups of children before Sunday Mass. A priest from the Priestly Fraternity of St Peter also travelled up from Guadalajara to train the priests in the rubrics. He kindly stayed for three days and assisted them at the first Mass.

I was the acolyte at that Mass. During Communion, as I stood next to the priest, holding the Communion plate, a perturbing image entered my mind. As the nuns approached to receive the Sacred Body of Christ, I felt as though I was assisting a relief worker at a recently liberated prisoner-of-war camp. They approached like the wounded survivors of a decades-long conflict. Malnourished from a deficient liturgical diet, hearts and souls wounded with doubts and falsehoods, maliciously sown by men in purple and black who paraded as their officers but who were in fact the enemy. I was glad to be part of that relief team, present as they took their first steps towards a deeper understanding of, and participation in, the beautiful liturgy of the Mass.

In the few months since then, the Mass of Ages has become a regular part of the daily life of the Carmelites. At one Mass, attended by a few lay people, a woman exclaimed to my wife:

‘Ah! So they’re giving us back our Mass?!’

Her expression of delight, with its ‘they’, ‘us’ and ‘we’ was a concise commentary on what we have been witnessing in the aftermath Vatican II.

In case you’re wondering, no, I didn’t win the brand-new car nor the trip to Acapulco in the Sisters’ raffle. No—I won First Prize! 

Resurgence on the Island of Enchantment: Puerto Rico's First Solemn Mass



by Steven Gilroy

With the recent damaging earthquakes and memories of Hurricane Maria still weighing on the minds of all, it is a joy to write about another recent happening, different in nature yet spiritually of a similar magnitude: the celebration of the first traditional Solemn Mass on the Island of Puerto Rico since the Second Vatican Council.

The earth quite literally trembling under the feet of the clergy as they prepared for the momentous occasion, as if in awe of the solemnity to unfold, Solemn Mass in the traditional Roman Rite was offered on 12th January 2020, the Feast of the

Holy Family, in the parish church of San José in Villa Caparra, Guaynabo, in the Archdiocese of San Juan, Puerto Rico. In attendance were a hundred of the faithful from across the Island, as well as clergy from San Juan as well as the Diocese of Arecibo.

Marking the achievement of such an important milestone merits as well reflection upon the history of the traditional liturgy in Puerto Rico, and the devoted effort of the community and its leaders in restoring it back to its rightful place in the life of the local Church.



Following the liturgical changes of the Second Vatican Council, the traditional liturgy disappeared entirely from the Island, with no approved religious communities to preserve it with even a minor presence. One must look ahead to the new millennium, past four decades of its total absence, to find the beginning seeds of its revival through the work of a priest of the Diocese of Ponce, Puerto Rico. Well-esteemed by all and considered the 'Patriarch' of the traditional community on the Island, Fr Brian Harrison, O.S. — a familiar figure to many of the readers of this publication already, no doubt — celebrated the first traditional Latin Mass of the postconciliar era privately on 29th April 2000 in the parish church of San José Obrero (St Joseph the Worker) in El Tuque, Ponce where he was assigned at the time, under an indult granted according to the former provisions of *Ecclesia Dei*. Following a handful of his own private celebrations of the traditional Mass, in 2002 a movement began independently amongst the local community, pioneered by the late Don Cancio Ortiz de la Renta, who through the assistance of the late Michael Davies made contact with Fr Harrison, and together they arranged for the private celebration of the traditional Mass on 10th February 2002, the first such Mass with members of the local community in attendance.

In the years which followed, celebrations of the traditional liturgy continued to occur privately for the community in various churches across the Island under the new leadership of Dom Edgardo Cruz, CPMO, which then grew into public celebrations starting shortly before the promulgation of *Summorum Pontificum* in 2007. The community was formally admitted into *Una Voce* on 22nd July 2012, and today maintains

a regular, Sunday afternoon Mass with the assistance of a handful of local clergy, rotating between the parishes of San José in Guaynabo and San Martín de Porres in Arecibo.

Although the community has been resilient over those two decades, they have faced many challenges and difficulties in their mission of preserving the traditional liturgy. With the lack of Archdiocesan support and the scarcity of clergy familiar with or available to celebrate the traditional liturgy, they have for many years been reliant upon only a small group of devoted and generous priests who would drive long hours to sustain them with their weekly Masses, as their own parish obligations permitted. Additionally, local resources for celebrating the traditional rite were scarce, with many liturgical items entirely unavailable, and others needing to be sourced with difficulty and of varying degrees of suitability for the traditional liturgy.

And it is into this arrangement where the story of the present occasion in 2020 begins, with the visit of a priest from Pittsburgh, Penn., Fr Joseph Tuscan, OFM Cap., a long-time friend of the community, who generously came to the Island around the beginning of the new year with the mission of training more of the local clergy to celebrate the traditional liturgy. There were no plans to focus on the Solemn liturgy however, given the lack of liturgical resources, the unfamiliarity of the clergy and servers with that form of the liturgy, and the limited available time during the trip for training. Yet independently of this plan, another friend of the community, Steven Gilroy, an instituted acolyte from the Archdiocese of St Louis, Mo., and sacristan for the very same Fr Brian Harrison, was contemplating a similar trip to the Island, and once the



Poems & Counsels on Prayer and Contemplation

by Dame Gertrude More

Edited and introduced
by Jacob Riyeff

Dame Gertrude More was only 17 in 1623 when she became one of the founders of a convent in France. Despite her youth and early death, she is a key figure in the revitalization of English Benedictine life and an important link between medieval and modern western contemplative traditions, not least due to her writing: she was one of the earliest women writers printed in the English language. This new edition of her work shows a powerful, rare voice from the early modern cloister, speaking with wisdom of the contemplative life and the mysteries of the human soul.

Jacob Riyeff is a translator, poet, editor, and scholar who teaches in the English department at Marquette University.

Publication Easter 2020 £14.99 978 0 85244 943 1



D. GERTRUDE MORE

GRACEWING
www.gracewing.co.uk

two realised the potential in their mutual interest and travels, a plan quickly was put together for the two trips to coincide, for them to work together in training the clergy, servers and choir, and for a Solemn Mass to be celebrated at that following weekend, with any of the needed Solemn vestments and liturgical items being supplied from St Louis.

The days throughout the two weeks leading up to the Mass were spent primarily with training the clergy, including introducing two new priests to the rubrics and principles of the traditional liturgy, and guiding them through the celebration of their first Low Masses in the traditional rite. With the arrival of Mr Gilroy towards the end of the week, these preparations then led up to one final meeting on that Saturday, the last day before the Mass was to take place, with all of the clergy, servers and choir members assembling in Arcibo together to devote the entire day to practice and preparation as a group, many having driven long distances to get there. Hours were spent in the morning on training, punctuated by earthquakes and power outages, with a break for lunch (and a well-timed parish Christmas party), and then hours more in the afternoon on rehearsal, moving repeatedly between different chapels and parishes as schedule conflicts and weddings so necessitated. Yet by evening, all left with nervous excitement for the day ahead, and the two teachers with satisfaction over the success of the training and confidence in the readiness of all involved.

The feeling of anticipation in the air was palpable on the morning of the momentous day as the clergy attended to their usual Sunday morning schedule, and by noon, with the gold vestments and other liturgical items packed and ready,




they embarked together on the long trek from Arecibo to Guaynabo for the 3p.m. Solemn Mass at San José. Arriving shortly after 1:30 found the servers already vested and busying themselves around the sanctuary preparing for Mass, and the ninety minutes thereafter were filled with arranging the vestments, last-minute logistics, and final rehearsals.

With the clergy then vested and ready, Solemn Mass began, with Don Josué E. Colón, pastor of San Martín de Porres, as celebrant; Don Ernest Cruz, newly ordained, as deacon; Fr Joseph Tuscan as subdeacon; Dom Edgardo serving as Master of Ceremonies; and a group of local servers and seminarians filling the remaining positions, with Mr Gilroy serving as advisory M.C., observing from the side and intervening only when necessary, thus ensuring that the parish M.C. would have the authentic experience of it for himself to remember and build upon in the future. Beginning with the Asperges and proceeding through Mass, all went reasonably and remarkably smoothly, thanks to the great effort put in by all present in preparation in those few days preceding, and with the choir doing an exceptional job with the chanted propers throughout. At the end of Mass, in celebration of the wonderful occasion and the decades of history which led to it, the celebrant was changed back into his gold cope, two

thuribles were prepared, and the *Te Deum* was solemnly chanted by all, concluding finally with *Christus Vincit* triumphantly sung as the clergy processed from the altar.

Following the Mass a reception was held, and a feeling of excitement and celebration abounded, with smiles on the faces of all, many questions asked and answered, and the blessings from the experience evident. For many in the community it was their first time seeing or experiencing the Solemn liturgy, and the splendour of it captivated them and would remain with them as a blessing always to be remembered. Yet it would not be only a memory, for at the very next weekend back in Arecibo, the community gathered again for a second Solemn Mass, this time of their own arrangement, and at the weekend to follow a Mass celebrated by one of the newly-trained priests, showing that the mission of the visitors to foster the traditional liturgy amongst the local clergy was successful, and that a lasting and positive impact had been made in the life of the community. And just as much was the experience and hospitality of the community a blessing and joyous memory for the author of this article.

Nuestra Señora Madre de la Divina Providencia, Patrona de Puerto Rico, ruega por nosotros! Our Lady, Mother of Divine Providence, Patroness of Puerto Rico, pray for us! 

Assumption Day High Mass at Holy Rosary Cathedral, Vancouver, British Columbia

by Una Voce Canada

Photos courtesy of Claire Phillips

On Thursday evening, August 15, 2019, an estimated 650 people filled the pews at Vancouver's Holy Rosary Cathedral for a High Mass in the Extraordinary Form of the Roman Rite (Traditional Latin Mass) in honour of the Assumption of the Blessed Virgin Mary.

A sense of occasion was palpable as people of different ages and backgrounds waited for the cathedral doors to open at 6:30 p.m. Despite the numbers, an atmosphere of reverence and even awe prevailed throughout the two-hour Mass, which was celebrated by Fr Pablo Santa Maria of the Archdiocese of Vancouver. A fifty-voice choir organized by Vancouver musician David Poon specifically for this Mass sang Wiliam Byrd's heavenly *Mass for Five Voices* (c. 1593) and various motets, while a smaller schola chanted the Gregorian Propers for the Feast of the Assumption. The Mass concluded with the *Salve Regina*, followed by extended extemporization on the cathedral's magnificent pipe organ. ⑥

For more details, please visit <https://unavocecanada.org>



Fr Pablo Santa Maria (front, centre) with Fr William Ashley (Pastor, St James Parish, Abbotsford) (left) and Fr Juan Lucca, Assistant Priest and Master of Ceremonies at Holy Rosary Cathedral (right).



Holy Rosary Cathedral in downtown Vancouver



Choir and organ loft at Holy Rosary Cathedral



Elevation of the chalice

Letter from Mumbai

From : Dr Aubyne Savio Fernandes,
Kotecha Apts, 4th floor, flat 401,
1st Domnic colony, Orlem Malad West,
Mumbai 400 064, India.

To: Dr Joseph Shaw
Secretary
FIUV.

Dear Sir,

Subject: Update and current status of the Trad Latin Mass in Mumbai Diocese India.

The last I had written a letter to the secretary was in June 2018 and the title of my article was Traditional Latin Mass in the Archdiocese of Mumbai India.

The situation here in Mumbai has not improved we are still struggling with one Priest to do the mass once every second Sunday of the Month at St Anthony's Church Malawani Malad west Mumbai, our only priest Rev Fr Paul D'Souza is 70 years old and is diabetic and suffering from varicose veins, at times we don't have mass because of his ill health and not available to travel etc. etc..

I would sincerely appeal to FIUV or any other traditional religious order to come to Mumbai and have training workshops, lectures, dialogues, promote seminars of the Mass of all ages in the local archdiocesan St Pius X Seminary at Goregaon or come as missionary priests to promote the Mass. Here in Mumbai and in India the church is very vibrant and the priests and laity are ignorant about the Tridentine Mass and its existence.

The church here in India Mumbai is very vibrant in promoting charismatic and neo Pentecostal services, but are very rigid towards promoting the Traditional Latin Mass because of their suspicious character that we belong to some schismatic or banned group. The priests discourage people from attending the Traditional Latin Mass and even say that we have to move ahead with times and who can understand Latin which is a dead language.

I even want to bring to notice that Pope Benedict's XVI Summorum Pontificum is not even published in the Examiner i.e. local archdiocesan weekly magazine which was established since 1850, no publication of tradition articles are published only articles from local news and international liberal websites are published. Besides articles are scrutinized and only pick and choose policy tactics are put by the editorial board, rest most of the International News is censored.

Coming back to the Traditional Latin Mass in Mumbai and at St Anthony's church Malawani Malad West our flock has grown from 25 people to a hundred and more, as people are become more aware of the Mass. We have started sung masses and have made attempts to read Gregorian notes and learn the music. Everything is done single handedly by me from priest vestments to missals, Latin/English missals from my own pocket. I do not know for how long I can carry on this battle alone. I started the Mass from 2012 and it is going on till date with only one priest.

So please if any organization has any young Latin conversant priest, please come down to Mumbai India and see the situation or the FIUV should send some representative to access the situation here in this part of the globe. There are a few young priests who are aware of the Mass but afraid to do the Mass in the open because of persecution from higher auxiliary bishops and their local ordinaries. I even humbly requested Cardinal Oswald Gracias the archbishop of Mumbai to do one pontifical high mass since he wrote to me that he learnt it in Rome but he just bypasses the request and ignores it.

My humble request to FIUV is to please look into the situation of the Mass of all ages In India Mumbai, otherwise this Ancient Treasure Will Be Lost in This Part of the Globe forever.

Yours sincerely,

Dr Aubyne Savio Fernandes,
President, All India Laity Congress



“Tradition is catching on”: 2019 BC Sacred Music Symposium

by Una Voce Canada



Panel discussion at the 2019 BC Sacred Music Symposium

Restoration of our beloved musical heritage in the liturgy has proceeded with renewed vigour in the Fraser Valley of British Columbia, Canada, with the second annual BC Sacred Music Symposium, held at Sts Joachim and Ann Parish in Aldergrove, on August 2-4, 2019. It was an opportunity for musicians across the province, and some from the United States, to learn, share advice, network, and compare and contrast their own experiences with those of others. This most recent symposium was a huge success, with over one hundred participants and more classes, teachers, and ceremonies than the previous one. The complete experience was unique to this conference, with participants receiving training from professional musicians according to their

skill level, learning polyphonic pieces as well as how to sing Gregorian chant. This year saw the addition of a chant immersion class, allowing for greater depth of learning and more intensive training. Besides acquiring knowledge that could be applied in their own parishes, participants promptly put it into action by contributing to the music of the Masses – in both the Ordinary and Extraordinary Forms – celebrated on Saturday and Sunday. Besides this, there was the Liturgy of the Hours in both English and Latin, including sung Lauds, Vespers, and Compline, with accompanying instruction on how to sing the psalm tones.

This year’s keynote speaker was Mgr Andrew Wadsworth from the International Commission on English in the Liturgy (ICEL), who also officiated at the ceremonies. Mgr Wadsworth also spoke about his work with ICEL, particularly the commission’s current project translating hymns for the Revised Liturgy of the Hours that are faithful to the original Latin. Participants could also choose from other presentations, including a study of liturgical vesture, its history and symbolism; the theology and praxis of Vespers; the teaching of Pope Benedict XVI on the Sacred Liturgy; and an overview of the history of Gregorian chant. Participants had a unique opportunity to ask questions, make their concerns heard, and express their opinions during the panel discussion on the first day and throughout the conference. Appropriately, the High Mass in the Extraordinary Form was the highlight, being the most elevated form of the Mass, but a purpose of the conference was also to demonstrate to the faithful how the Mass can also be said reverently and properly in the Ordinary Form, what that looks like, and especially what it sounds like. ⑥



Mgr Andrew Wadsworth gave the keynote address and celebrated the final Mass of the symposium. Photos courtesy of BC Sacred Music Symposium

A Young African Discovers the Beauty of Catholic Tradition

Discovering the Ancient Mass in Kampala



by Adrian Serubiri

I am a Ugandan man in my mid-twenties and was raised in a practicing Catholic family in Kampala, the capital city. We always went to church on Sunday and the Holy Mass became the central focus of my spiritual life. As was typical with many boys from Catholic homes, I became an altar server

at Mass and was able to observe at very close range the various actions of the priest. I recall that quite a number of priests delivered enjoyable homilies that caused lots of laughter in the congregation. That is why some priests were more popular than others. The common practice during Holy Communion

was to receive the Eucharist in the hand while standing. There were many people, including nuns, who used to help the priest to administer the Eucharist during Holy Communion. We called these persons Eucharistic ministers. It was a privilege for me to attend Catholic schools where I always

joined the School choir. Our choir repertoire was a lively mixture of praise and worship songs on the one hand, not very different from what was sung by the Pentecostal Christians, and songs in our native languages that were accompanied by drums and handclapping, on the other.

Much as I was very busy living out my Catholic life in the family, parish and at school, I always felt deep down that there was something missing that I could not explain. As I grew older, I realised that the humorous homilies I used to find entertaining were increasingly irritating me. I began to notice and be critical of the casual behavior and attitudes that characterized a good number of the congregants at Mass. I experienced the difficulty of concentrating in prayer at Mass when the choir was singing loudly or when the drums were being beaten. I started preferring to receive the Eucharist from the priest, rather than from those who were called Eucharistic ministers. But I could not explain why what I had grown up with, accepted and even enjoyed was now becoming a source of spiritual pain to me.

In keeping with the worldwide generation of my fellow youth, I am an active netizen. One day as I was surfing on the Internet, I came across a video of a priest celebrating what appeared to me like a strange cultic service. The celebrant in the video was not facing the congregation and he was speaking in a language that was not familiar to me. When I checked out the details of the video, I learnt that the service was called the Traditional Latin Mass, and was being said by a French priest of an organization known as the Society of Saint Pius X. I was astonished to learn that this strange service could even be referred to as Mass, suggesting that it was Catholic. Feeling very perplexed, I approached my parish priest to be guided more on the matter. My parish priest revealed that he did not know about the Traditional Latin Mass nor about the Society of St Pius X. He

**‘God
works in
mysterious
ways!’**

advised me, however, to be cautious and avoid getting too interested in the issue which could be about a schismatic group.

Despite the priest’s advice, I could not stop puzzling over the unfamiliar service I had watched on video. I returned repeatedly to the video and became more and more attracted by the strange rite.

God works in mysterious ways! It was during this time of increasing obsession with the video that I happened to share with a friend, a fellow Catholic youth in my parish, what I had discovered on the Internet. This young lady told me that she was aware of a group of Catholics who attended such a service celebrated by a French priest every Sunday in a hall very near the Kampala Catholic Cathedral. I was almost indescribably excited to learn about this. I asked her how she had come to know of this and she answered that an acquaintance of hers, a young man, was part of that group. I asked her for his phone contact and, once I got it, I lost no time in calling him to get more details.


Indeed, what my friend had told me was all true. A group of about 100 Catholics, young and old, from various parishes in Kampala Archdiocese, meet every Sunday in a hall belonging to the Archdiocese to assist at the Traditional Latin Mass said by a resident French Catholic priest. I came to learn that the priest belongs to the Institute of the Good Shepherd.

I will never forget the very first time I assisted at the Traditional Latin Mass! This was in May 2019, which also happened to be my birthday. In

all this I clearly see the loving Hand of God and the guidance of Our Blessed Mother. When I was at the Traditional Latin Mass, I truly felt I was in heaven. I felt myself drowning in a sea of deep spirituality that I had never experienced before in my active Catholic life. The beauty of the Latin, the posture of the priest, the rituals, the silence during the Canon of the Mass, and the reverent manner in which we received Our Lord in the Eucharist all affected me very much. I realized that this Mass was the true answer to what I had been longing for. What I had been yearning for in my active and busy Catholic life was a true liturgical experience. I had been searching for true sacred worship. I have found the truth of what it means to worship God as a Catholic.

Since May 2019, I now regularly assist at the Traditional Latin Mass. This is the Mass that our Uganda Martyrs assisted at. It is the Mass that gave them the spiritual strength to resist the sinful desires of the King. It is the Mass that strengthened them in their resolve to face a horrible death for the love of Our Lord Jesus Christ and His Church.

I have been privileged to learn how to serve at Mass. In addition, when I am not an altar server, I sing in the choir. Unlike the repertoire that I was familiar with previously, the Traditional Latin Mass has introduced me to the incredible wealth of Catholic liturgical music, the Gregorian Chant. We also sing traditional Catholic hymns, including those composed by the missionaries in our native languages, which have fallen into disuse in what I now know is officially called the Ordinary Form of the Roman Rite.

It is because of God’s grace and mercy that I discovered the Traditional Latin Mass. Currently, I am reading up on as much Traditional Catholic literature. This is a treasure that I intend to share with my fellow Catholic youth in Uganda, most of whom are unaware of its existence. 

The Six Founder Members: Chapter 2 of *Una Voce*: *The History of the Foederatio Internationalis Una Voce*

by Leo Darroch (pp9-17)

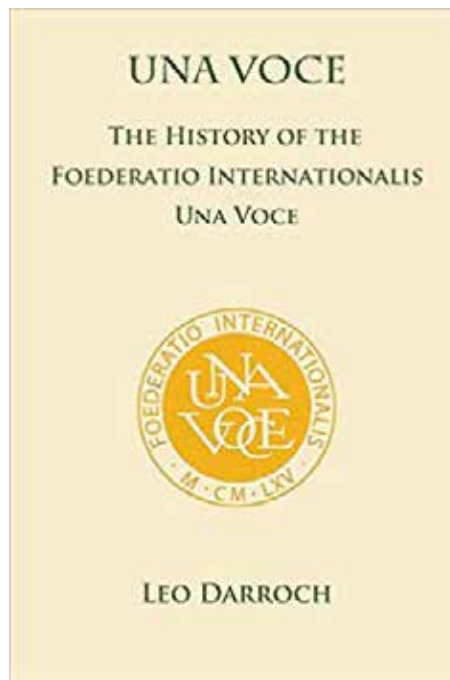
There were six founding members of the *Una Voce* movement: *Una Voce* Norway, *Una Voce* France, The Latin Mass Society of England and Wales, *Una Voce* Germany, *Una Voce* Scottish Branch, and *Una Voce* Austria. These came together in 1965 and were followed quite quickly in the years from 1966 to 1970 by a number of other organisations which had heard about the formation of the FIUV and wished to become associated with the movement. Unfortunately, but not unexpectedly, it has proved difficult to obtain detailed information about some of these founder and early members so the details provided in this chapter are not as comprehensive as one would wish.

Una Voce Norway

In the spring of 1964 a request signed by 146 Catholics was sent to the bishop and liturgical commission in the Diocese of Oslo, asking the bishop to use the utmost care and respect when dealing with the liturgy and changes in it, saying that the old Mass was just as fitting for the current day as it always had been. Springing out of that initiative was a more organised structure where Dr Borghild Krane became a leading figure. She fought tirelessly for the continuation of the Tridentine Mass in the diocese with countless letters going back and forth to the bishop and diocesan priests, without much luck in getting any understanding for the position of the small group of Catholics not wanting to follow the mainstream cry to be 'modern'. This feeling of always fighting an uphill battle and being a very small group of active people is probably one of the reasons why the Scandinavian countries quite early on decided to work together in *Una Voce Scandiae*.

Una Voce France

In an undated paper, Georges Cerbelaud Salagnac, stated that the starting point of *Una Voce* was an initiative of Norwegian Catholics under the leadership of Dr Borghild Krane who were eager to join together to defend the use of the Latin language and Gregorian chant in the liturgy of the Roman Catholic Church.



He had been informed about this by a clergyman friend, Canon Caillon of the diocese of Séez. Monsieur Cerbelaud Salagnac's wife, Bernadette Lécureux, had published a book in May 1964 entitled *Latin, the Language of the Church*. On hearing this news they were strongly tempted to undertake a similar initiative in France. At the time he was general secretary of the Association of Catholic Writers and the director of an association of travel and pilgrimages, La Mission Saint-Michel, so he made an appeal to members of both associations and wrote to several newspapers. Many replies were received and this gave him the confidence to arrange a meeting which took place on 19 December 1964 in the crypt of the church of Saint-Charles de Monceau, Paris. The parish priest was l'Abbé Bernard Calle who became the first Master of Ceremonies and later titular canon of Notre-Dame de Paris.

That first meeting attracted more than 500 people, the creation of an association was agreed and very quickly a board of directors was elected. The first President was M. Amédée Vallombrosa, Maître de Chapelle and organist of Saint-Eustache; Secretary General was Mme Bernard Guillemot, Treasurer General was M. Jacques Dhaussy, and M. Cerbelaud Salagnac was elected as the General Delegate. On the proposal of Father Réginald Omez, OP, who was the chaplain of the Association of Catholic Writers, the name of *Una Voce* France, taken from the final words of the Preface of the Holy Trinity, was agreed unanimously as the formal name of this new association.



Georges Cerbelaud-Salagnac

As soon as the new association had been formed immediate contact was made with Dr Krane, the leader of the Norwegian Catholics, and her group very quickly adopted the name *Una Voce* also.

A large number of Catholics from different countries had sent representatives to the meeting in Paris and there was general agreement that similar associations should be established in

their countries. The Latin Mass Society of England and Wales was founded on 24 April 1965, followed by Una Voce Germany in May 1965, Una Voce Scottish Branch in August 1965, Una Voce Austria in November 1965, and Una Voce Belgium in December 1965. In order that an international Federation could be formed quickly, representatives from the Norwegian, French, English, Scottish, German, and Austrian associations met in Rome during the Easter holidays of 1966 and thus was born the Foederatio Internationalis Una Voce. At that meeting Dr Eric de Saventem was appointed Secretary General.



Erich Vermehren de Saventem and his wife Elizabeth in 1940

In January 1965, Paul Poitevin, a civil engineer, wrote about 'Una Voce For an International liturgy'. He explained that the aim of the new movement was the revival of the Latin liturgy and of Gregorian chant, especially in respect of international celebrations. The leaders of Una Voce France had received favourable replies from Africa, America, Asia and Western

Europe. It had been seen as encouraging that the French episcopate had stated on 14 October 1964 (Second Ordinance on the Liturgy) 'On Sundays and Feast Days, High Mass, which remains the best form of eucharistic celebration, will be favoured.'

For some years before the Second Vatican Council, a movement had been started in France to initiate six-year-old children in Latin and Gregorian chant. The new association of Una Voce France proposed to extend and intensify this educational work, which did not spring only from a love of a venerable past but also from a lucid evaluation of the future. It seemed ironic that the world in the 1960s was becoming more united by means of improved transport and communications media and yet the Church seemed intent on abandoning the universal language of Latin in favour of a diversity of vernacular tongues. Education also was becoming more universal in its outlook and it seemed self-evident that mankind would feel an increasing need

for a common liturgical language and expression in order to achieve a true catholicity. Such community of expression had been achieved at such diverse places such as Lourdes and Bombay.

The initial headquarters of Una Voce had been established at the address of Dr Borghild Krane, Holteqaten 6, Oslo 2, Norway. The choice had been made purposely. The reason given was that there would be no question of the Latin countries imposing their way of praying on other countries. The question was for Catholics to maintain and develop the practical means of avoiding language barriers in the Church, particularly during international gatherings, and that the use of Latin would clearly be the language of unity.

In a letter published in the Parisian newspaper *Figaro* on 11 December 1964, Georges Cerbelaud Salagnac declared,

It is a fact and the whole Catholic hierarchy ought to take it into account (it is not in its mind not to take it into account) tens of thousands—perhaps hundreds of thousands—of Catholics do not want to give up the Latin language and adopt the vernacular. They have, strictly speaking, the right to prefer the Latin and, I may say it again, nobody is denying this right. The reading in the vernacular of the Epistle and the Evangelii excepted (who are all for it), the giving up of Latin is optional. These Catholics—and I am speaking in their name—do not mean to prevent those of their brothers who, fond of novelties, want to try the novel forms, but for them, they have no intention to avail themselves of the permissions granted on this subject. That is all. And it was clear that an association of these Catholics was necessary . . .

Una Voce France was founded on 15 December 1964 and incorporated before the French law as an *association déclarée*. Its first President was Count A. de Vallombrosa, and its deputy general was Georges Cerbelaud Salagnac (Una Voce, 109 rue de Grenelle, Paris-7).

The Latin Mass Society of England and Wales

In England, towards the end of 1964, there were two initiatives from lay people in an attempt to preserve Latin in the liturgy. The first was 'the Cambridge petition of 1964'. Not a great deal is known about this petition but it seemed to be an initiative by two ladies, Gillian Edwards and Ruth McQuillan. There were reports in *The Daily Telegraph* and *The Tablet* that the petition attracted more than 3,500 signatures and that it had been forwarded to the bishops of England and Wales. The only bishop who made any sort of reply was the then (later Cardinal) Archbishop of Westminster, John Carmel Heenan. He sent a polite acknowledgement, expressed his personal preference for Latin but said that he could not stop the liturgical changes coming into effect at the beginning of Advent because to refuse to allow the vernacular would be contrary to the wishes of the majority of bishops in the universal Church. The organisers of the petition responded to say that they had nowhere expressed a desire to prevent the use of the vernacular but had merely asked for one Latin Low Mass every Sunday in those churches where it could be celebrated without depriving others of their right to hear Mass in English.¹

The story may well have ended there but by that time, in early 1965, the organisers were in touch with Mr Geoffrey Houghton-Brown who, through advertisements in the 'Personal' column of *The Times* was also organising a petition to the hierarchy; and

¹The point needs to be made that in the United States and especially in England, and more generally in countries with a strong Protestant majority, the introduction of the vernacular into the liturgy meant to many the loss of one distinction between Catholics and Protestants and of a sign of their attachment to Rome in the face of Protestantism. For these people, the psychological effects of the reform were quite serious. For some, the reform meant the collapse of a world and the practical acceptance of views until then regarded as heretical.' Bugnini, *The Reform of the Liturgy*, p. 280.

also with M. Paul Poitevin in France who had informed them about Una Voce, the new international organisation for the preservation of Latin and Gregorian chant in the liturgy of the Church.

Geoffrey Houghton-Brown, a layman, had decided to try and defend the Latin Mass as handed down by our ancestors and had made an appeal in the personal column of *The Times* newspaper directed to 'anyone wishing to preserve the ancient Latin liturgy'. The date of the first advert was 13 October 1964; how remarkable that this particular date was again prominent being the forty-seventh anniversary of the miracle of the sun at Fatima, and also coincidentally, the second anniversary of the overturning of the preparatory documents of the Second Vatican Council.

Replies to the advert poured in and about 1,500 signatures were received within three or four months. Most of the Catholic press ignored the petition and some priests forbade their parishioners to sign it. Meanwhile, Geoffrey Houghton-Brown was refused an advert in three Catholic papers, *The Tablet*, *The Universe* and *The Catholic Herald*. While the petition organisers were considering how best to proceed, a Mr Hugh Byrne had taken the initiative and was organising a Latin Mass Society. Several small meetings had been held in London, Cambridge, and Oxford, and Mr Byrne sent out a circular letter inviting anyone who was interested in promoting the cause of the Latin liturgy to attend a meeting in Notre Dame Hall, Leicester Square, London, on 24 April 1965. The purpose of the meeting was to elect a committee and officials, to announce its aims and discuss a constitution, methods, and tactics, and that the two societies in England should amalgamate and apply for affiliation to the international organisation. Mr Byrne said that a number of leading Catholic personalities would be present and also a representative from Una Voce in France. He said that it could



Sir Arnold Lunn

well be an historic day for the Catholic Church in England. Thus was born the Latin Mass Society of England and Wales under Sir Arnold Lunn, President, Peter Kenworthy-Browne, Chairman, and Hugh Byrne, Secretary. On the Feast of All Saints, 1965, the Society sent an appeal to Pope Paul VI asking that, side by side with the continued employment of the mother-tongue, the Mass may frequently and regularly be celebrated wholly in Latin, so that the faithful may not be deprived of those spiritual benefits which derive from the liturgical form and language which has been their cherished Christian heritage since it was first brought to their forbears by St Gregory through the ministry of St Augustine.

The Latin Mass Society newsletter of February 1970 informed the members that the chairman had attended a meeting in Rome on 10 and 11 October 1969 which had been attended by representatives of Catholic associations from most European countries and the USA.

The delegates from Spain gave the interesting information that eighteen Spanish bishops had written to the Holy Father saying that they could not accept the new *Ordo Missae* in its present form. These bishops had met in Segovia Cathedral and with four hundred priests had sung the Mass of Pope St Pius V in Latin. Depressing news was reported from Germany, Holland, and Belgium, where it seems that in a number of churches the Mass is now treated as a Memorial Meal or Community Supper. In some churches the laity now say the words of consecration with the priest at the altar, where a loaf is consecrated, broken into pieces and given into

the hands of those present, who then take it out of the church to eat in their houses or in cafés or even in beer cellars. The bishops do not appear to have made any objection.

On Friday, 26 November 1971, *The Universe*, a leading Catholic paper in England and Wales, carried a front-page story:

The Mass in old rite now forbidden. From this Sunday, the first in Advent, it is forbidden to offer Mass in the Tridentine rite anywhere in the world.

And yet, only one week later, *The Times*, carried a headline: 'Pope sanctions traditional Latin Mass in Britain'. It is small wonder that there was confusion, bewilderment and anger among the laity, and, indeed, among many priests.

The society struggled in its early days, but in 1971, some seven years after its formation and two years after the New Mass had been introduced into the Church, fifty distinguished scholars, writers and historians, under the initiative of the Latin Mass Society, directed an appeal to Pope Paul VI, through Cardinal Heenan, to save the Old Mass from extinction. The Pope consented and the Old Mass was saved, albeit restricted specifically to England and Wales. Nevertheless, it was saved, and it was protected and nurtured in England and Wales, the land of the Reformation Martyrs, until the 'English' indult was widened worldwide by Pope John Paul II some thirteen years later in 1984. This Indult meant that the Old Rite was

celebrated publicly in churches before, during, and after the changes in unbroken succession and, consequently, confirmed it as having the rights due to it as an immemorial custom. This, then, gave the Indult a worldwide significance because such rights are universal.

Una Voce Germany

Although active since 1965 the official—legally approved—foundation of Una Voce Germany took place on 19 November 1969 in Dusseldorf. The President was Heinrich Schlicher (Wuppertal- Barmen) and the Vice President was Albert Tinz (Berlin). On 17 October 1982, Albert Tinz was elected President. On 9 October 1988, Heinrich Schlicher became president again.

On 12 December 1991, Rosemary Tinz became president. On 19 March 1992, Dr Helmut Ruckriegel became president and he was succeeded by Egmont Schulze Pellengahr.

In a Radio broadcast of 16 April 1967, the well-known Karl Rahner openly said that there were two types of Catholics, those whom he called 'true faithful' and those who were nothing else than followers of a certain 'folklore' of Catholicism. To the latter group belonged all the 'conservatives', whom he called 'latent heretics' and 'reactionaries in the bad sense' of the word.

Their mistake (according to Rahner), was that they did not accept the transition which the Church had begun at the Council. In fact, the Church has continued to maintain all the relevant dogmas which are essential for salvation. This is why he emphatically was opposed to 'the new group which calls itself Una Voce'.

The German section was founded in January 1965, on the suggestion of the French professor of Dogmatic Theology Pierre Caillon. The founding members were Lorenz Weinrich, president; Albert Tinz, organiser and editor of the newsletters and later of the *Una Voce Korrespondenz*; Wolfgang Ledworuski, treasurer; Alfons Guszewski and Max Baumann. Max Bauman was professor of history at the Free University of Berlin, he and Albert Tinz were members of the Liturgical Commission of the Diocese of Berlin. From France they had the support of famous musicians such as Maurice Durufflé, Olivier Messaien, and Henri Sauget, the president of the composers union. Within a short time Una Voce Germany had acquired some 5,000 members.

The main aim of Una Voce Germany was the 'revitalising of the Latin Liturgy and the Gregorian Chorale throughout the world'. On 5 December 1965, a leaflet appeared protesting against a Jazz Mass at the Church of St Alfons in Berlin. The leaflet had been quickly written by Albert Tinz and distributed to the participants before they were chased away by the pastor.

The paper said that that kind of 'Mass' was contradictory to the real aims of Church music and also contradictory with official Church documents. The leaflet contained extracts from a regulation given by Cardinal Frings (of Cologne) and also from *Tra le sollecitudine* (Pius X). That leaflet became very famous and was mentioned in several newspapers.

On the 27 December 1965, the Archbishop of Berlin, Cardinal Bengsch, granted an audience to the authors of the manifest. Max Baumann was the main speaker during that audience. It is interesting that the Archbishop agreed to issue a ban on the Jazz Masses if the other members of the German Bishops' Conference would consent.

In the beginning of 1966, Weinrich and Tinz published a (somehow well-balanced) statement in the *Petrusblatt*, the Catholic newspaper of Berlin, about the activity and the aims of Una Voce. Max Baumann did not consent to the rather 'mild' attitude of Una Voce in general. For him, those perversions of Church music were destructive and would lead to a total collapse of the Liturgy. This is why he (Baumann), in a letter dated 23 January 1966, cancelled his membership with Una Voce which, in his eyes, was too weak and too mild.

Una Voce Scottish branch

In Scotland, as in many countries, news from the Council caused some alarm and many letters were written to newspapers, both Catholic and secular, generally expressing disbelief that introducing the vernacular for Masses and the sacraments was all that was being planned. Writers warned that many more so-called reforms would follow.

Its first and principal activist was the redoubtable, and at times formidable, Miss Mary Neilson of Edinburgh. She was a convert to the Catholic Faith and her reception into the Church cost her much in terms of family and friends. Her conversion was not well received by her parents and she was told that as a Roman Catholic she was permitted to visit their large Victorian villa occasionally but she may no longer live there. The great irony is that this house became the centre from which the traditional Mass survived in Scotland. Having subsequently inherited the property, Miss Neilson had the dining room converted into a chapel where the old Mass was celebrated by a Carmelite priest. The same house that many years later became St Cuthbert's Oratory, the FSSP house in Edinburgh.

In early 1965, Miss Mary Neilson contacted a number of letter writers who were worried about statements emanating from the Council and invited them, and anyone else who seemed to agree, to a meeting in her home. They included Mr Bill Burns of Dundee, a teacher of Latin and Greek and a speaker for the Catholic Truth Society; Mr and Mrs James Stewart; Mrs Susie McQuillan, a former teacher and wife of the Cathedral MC; Miss Caroline Laurie; and Miss Kathleen O'Riordan whose sister had married a Frenchman and who was in contact with Una Voce France. At the time of the meeting they had already heard from Paris and London. At the meeting it was disclosed that the Latin Mass Society had sent an invitation to the Scottish group to join with them but the decision was taken to form a separate organisation for Scotland using Una Voce in its name. It proved to be a wise and practical decision with Scotland having a different hierarchy to that of England and Wales. Some of the group did join the LMS as individuals and some joined Una Voce France, also in an individual capacity.

Everyone was anxious to have the 'old' Mass and here Mary Neilson made a tremendous contribution. In 1969 her dining room was made into a chapel, the rest of the group helping with furnishings, making an altar, finding vestments and books, and making altar linens. Archbishop Lefebvre blessed the chapel and Mary began to find older priests who would come and stay and celebrate Mass in the chapel. Several Carmelites and others came from England, Fr Quintin Montgomery-Wright and Fr Bryan Houghton came from France. His Eminence, Gordon Joseph Cardinal Gray, Archbishop of St Andrews and Edinburgh, quietly helped. When Fr O'Donoghue, a Carmelite lecturing at Edinburgh University, asked whether he could help in the archdiocese, the cardinal sent him to Mary Neilson and her chapel but insisted that it must be kept quiet. He offered Mass almost every Sunday and Holyday for nearly twenty years. He was not entirely a traditionalist but said, 'If others can have guitars why shouldn't you have Latin'.


Una Voce Austria

Unfortunately, it has proved impossible to gain any information about the formation of Una Voce Austria. The only information available is that some of the early founders were Hofrat Dr W. Schwarzer, from Innsbruck, Baron Podhragy, and Herr Egger, who all attended the FIUV General Assembly in Rome in November 1972. ⑥

UNA VOCE

The History of the
Foederatio Internationalis

by Leo Darroch



With his masterly present work, Leo Darroch, the former President of the FIUV, has given to the present and future generations of Catholics a valuable documentation of the glorious history of the noble battle of intrepid lay faithful, who were committed to the restoration of the perennial liturgical sense of the Church. It was a battle of good sons and daughters for the honour and beauty of their mother, the Church, May this book receive a wide diffusion and contribute in its readers a deeper appreciation of the perennial liturgical treasure of the Church, which is the classical Roman Rite.

Bishop Athanasius Schneider

978 085244 921 9 £25

GRACEWING
www.gracewing.co.uk

Position Paper 20: The Season of Septuagesima, Vigils, and Octaves

First published for the FIUV in October 2014, this forms Chapter 12 of Joseph Shaw (ed) *The Case for Liturgical Restoration: Una Voce Studies on the Traditional Latin Mass*, (Angelico Press, 2019)

The season of Septuagesima, and vigils and octaves, formed an important part of the ancient Latin liturgical tradition. They are found in the 1962 calendar, although the number of vigils and octaves was greatly reduced in 1955. This paper explains the role of these features of the historic calendars. Many of the points to be made would also be applicable to the Ember Days and Rogation Days, but reasons of space make it impossible to treat them here.

History of Septuagesima

The season comprises the Sundays (and the weeks they begin) of Septuagesima, Sexagesima, and Quinquagesima, as a period of preparation for Lent. During this time, although the Lenten rules of fasting do not apply, the liturgical color is the violet of penance, and the joyful *Alleluia* is not used, being replaced with a Tract; the *Gloria in excelsis* is not sung on Sundays or ferial days. This, and the other proper texts of the season, express the penitential character of the period.

A preparatory period before Lent was already becoming established in the Roman liturgy in the time of Pope Gregory the Great (d. 604): in the 6th century this extended to Sexagesima Sunday, and it was later extended a further week to Septuagesima.¹ The Gospel readings, in particular, prepare the faithful for the Lenten and Easter seasons: they are the parable of the laborers in the vineyard (Mt 20:1–16); the parable of the sower (Mt 13:1–23); and Jesus's going to Jerusalem, with the cure of Bartimaeus (Lk 18:31–43).



Fr Anthony Pillari celebrates Mass in the Violet of penance in the Slipper Chapel, national shrine of Our Lady of Walsingham, in Norfolk, England.

The importance of the three Sundays is indicated by the location of the papal Mass on these days, the three basilicas outside the ancient walls of Rome: St Lawrence, St Paul, and St Peter. The Office begins the Book of Genesis on Septuagesima, which is continued on the Sundays of Lent.

The names of these Sundays indicate roughly the time before Easter, in parallel with Quadragesima, the First Sunday of Lent. "Septuagesima" recalls the 70 years of the Babylonian exile, as was noted by the medieval liturgical commentator Amalarius.²

The Eastern rites have a pre-Lent season, also of great antiquity: Meatfare Sunday introduces abstinence from meat; Cheesefare Sunday introduces abstinence from eggs and milk products. The season of Septuagesima is to be found in the Anglican *Book of Common Prayer* and in the historic practice of many Lutheran churches.

The Second Vatican Council's Constitution on the Liturgy, *Sacrosanctum Concilium*, discussed the seasons of the Church's year as follows:

The liturgical year is to be revised so that the traditional customs and discipline of the sacred seasons shall be preserved or restored to suit the conditions of modern times; their specific character is to be retained, so that they duly nourish the piety of the faithful who celebrate the mysteries of Christian redemption, and above all the paschal mystery.³

¹ Lauren Pristas, "Parachuted into Lent," *Usus Antiquior* 1.2 (2010): 95–109, at 96, citing St Gregory the Great, *Homiliae in evangelia* XIX.1, and Camille Callewaert, *L'oeuvre liturgique de S. Grégoire: la septuagésime et l'alleluia* (Louvain: Université catholique de Louvain, 1937), 648 and n. 46.

² Amalarius, *De ecclesiasticis officiis* 1.1, PL 105:993ff.

³ SC, n. 107.

It is surprising, therefore, that the Consilium following the Council decided to abolish the season of Septuagesima, particularly as it is part of the preparation for Easter. Archbishop Annibale Bugnini recalled the discussion in a footnote to his *The Reform of the Liturgy*:

There was disagreement on the suppression of the Septuagesima season. Some saw these weeks as a step toward Easter. On one occasion Pope Paul VI compared the complex made up of Septuagesima, Lent, Holy Week and Easter Triduum, to the bells calling people to Sunday Mass. The ringing of them an hour, a half-hour, fifteen and five minutes before the time of Mass has a psychological effect and prepares the faithful materially and spiritually for the celebration of the liturgy. Then, however, the view prevailed that there should be a simplification: it was not possible to restore Lent to its full importance without sacrificing Septuagesima, which is an extension of Lent.⁴

Rationale of the older calendars

On the motivation for the change, the reasoning seems to have been that the season of Septuagesima's penitential character—the use of violet and the suppression of the *Alleluia and Gloria*—confused the faithful and detracted from Lent. The liturgical scholar Lauren Pristas comments:

A period of preparation necessarily heightens, not diminishes, the importance of whatever event is being prepared for; in addition, preparation generally assures a fuller or better participation in the event itself.

The great importance of the penitential season of Lent requires careful preparation, the omission of which carries the danger that the faithful will find themselves trying to adjust, and even to decide what form their

Lenten observance will take, in Lent itself. Furthermore, Septuagesima contains a particularly

ancient and rich liturgy. The liturgical scholar Laszlo Dobszay, with other proponents of the “Reform of the Reform,”

has suggested restoring the season in the Ordinary Form.⁵ The season of Septuagesima is found in the recently promulgated calendar of the personal ordinariates for former Anglicans.

The history and rationale of vigils and octaves

Vigils form a very ancient feature of the Roman calendar. In origin, it is conventional to distinguish the “old Roman” custom of a night vigil, a service of readings and prayers that led up to the celebration of Mass at dawn, which is attested in Rome and elsewhere in the Latin West from the 4th century,⁶ and the Greek custom of a “forefeast,” which anticipates and prepares for a feast. The feast of the Nativity of Our Lord has both kinds of vigils: the Midnight Mass, and a separate vigil Mass for the day before Christmas. The liturgical commentator Ildefonso Schuster proposed that when the custom of celebrating dawn Masses became inconvenient, the dawn Mass was used for vigil Mass, and a new Mass formulary had to be created for the feast day itself, with the result that the formulary of the vigil Mass may be more ancient than that of the feast itself.⁷ A process like this certainly took place with Ember Saturdays: the Mass today (in the *usus antiquior*) celebrated on the Saturday was formerly a vigil service of lections and prayers, followed by a Mass celebrated at dawn; the Mass used today on the Sunday shares the same gospel, and is of later composition.

After the pattern of a “forefeast” vigil became established as the norm in the Roman liturgy, vigils continued to be created, with celebration taking place on the morning of the day before the feast. The purpose of such vigils is, as Pius Parsch puts it, to be “a day of preparation, a day of spiritual acclimation and interior purification.”⁸ The vigil liturgy is generally penitential, and frequently

explores a specific aspect of the feast that might be neglected in the main celebration.

A period of penitential preparation for an event of special spiritual importance has important scriptural roots. Prosper Gueranger notes:

Moses fasted for forty days in preparation for receiving the Ten Commandments (Ex 34:28). The prophet Daniel fasted for three weeks before receiving his vision (Dan 10:2–6). Elijah the prophet fasted forty days before God spoke to him (1 Kg 19:8). And we all know that Christ our Savior fasted for forty days in preparation for His temptation by the devil and for the beginning of His ministry (Mt 4:1–11, Lk 4:1–13).⁹

⁴ Annibale Bugnini, *The Reform of the Liturgy 1948–1975*, trans. Matthew J. O’Connell (Collegeville, MN: The Liturgical Press, 1990), 307, note 6. In the main text, speaking of decisions of the Consilium in 1965, he writes that “by and large the present texts will remain in place.” This, however, although favored by the consultants whose views had been sought, proved impossible. The plan of a continuous series of Sundays of “Ordinary Time” before and after Lent and the Easter season meant that the Sunday which falls, in one year, immediately before Lent would, in another year, fall after Pentecost, or several weeks before Lent. Having decided to abolish Septuagesima as a separate liturgical season, the Mass formularies could not be retained in an appropriate place, and were lost. The process of discussion and the outcome are discussed in detail by Pristas, “Parachuted into Lent” and *Collects of the Roman Missals*.

⁵ Laszlo Dobszay, *The Restoration and Organic Development of the Roman Rite* (London: T&T Clark, 2010), 133.

⁶ The celebration of the Vigil of St Lawrence is mentioned in the Life of St Melania the Younger, who as a child was not allowed to attend it being too young: see Pius Parsch, *The Church’s Year of Grace*, Eng. ed. (Collegeville, MN: The Liturgical Press, 1962), 4:304. Ildefonso Schuster, *The Sacramentary*, trans. Arthur Levelis-Marke (London: Burns, Oates & Washbourne, 1924–1930), 4:2: “Thus we know from Pontius, a deacon attached to St Cyprian, that at Carthage the anniversary of a martyr was preceded by . . . a night vigil, and we gather from the *Acta* of St Saturninus of Toulouse that his *natalis* was celebrated not only by a night vigil, but by the singing of hymns and the offering of the holy sacrifice at early dawn.”

⁷ See Schuster, *Sacramentary*, 4:263.

⁸ Parsch, *Church’s Year of Grace*, 4:318

⁹ Gueranger, *Liturgical Year*, 1:469.

This preparation finds its fullest liturgical expression in Advent and Lent, as preparations for Christmas and Easter. The vigils of the ancient calendar fulfil this role for the other more important feasts of the year.

Octaves of celebration are found in the both the Old and New Testament in relation to the Temple cult. Leviticus 23:36 enjoins, of the Feast of Tabernacles: “The eighth day [dies octavus] also shall be most solemn and most holy: and you shall offer holocausts to the Lord.” This pattern was followed in Solomon’s dedication of the Temple,¹⁰ and in the restored feast of Tabernacles celebrated by Ezra.¹¹ Our Lord took part in the feast with its octave during his active ministry.¹² The symbolic explanation of the octave given by John of Ivry (d. 1079) was read at Matins¹³ on the octave of the Dedication of a Church in the Office before 1956.

The chief feasts are celebrated over eight days, because the world evolves over six ages. The seventh age is the rest of the holy souls until the general resurrection. The eighth is the Kingdom of God after the eternal resurrection. And for this reason the octave day is observed with greater solemnity, namely because the glory of Christ will be eternal in that kingdom, and joy will be unspeakable. And as we celebrate the Saints’ feasts again, we share in the joy of the souls’ rest on the day of their solemnity, and in the glory of their resurrection on their octave day.¹⁴

The connection between the octave celebration and the life of heaven is reflected in some of the octaves’ proper texts.

Pius Parsch gives a practical explanation:

Mother Church is a good psychologist; she understands human nature perfectly. When a feast comes, the soul is amazed and not quite prepared to think profoundly upon its mystery; but on the following days the mind finds it easy to consider the mystery from all sides, sympathetically and deeply; and an eighth day affords a wonderful opportunity to make a synthesis of all points covered.¹⁵



Ash Wednesday in SS Gregory & Augustine's, Oxford, England


Clearly, there is a limit to the number of vigils and feasts that can, without impeding each other and other feasts, be included in the calendar, and the problem had been addressed in successive reforms of the calendar, notably that of 1910.¹⁶ The reform of 1955 was, however, a far more radical pruning than anything before or after it, and the case for the restoration of many ancient vigils and octaves is strong. The 2002 *Missale Romanum* itself includes a vigil Mass for the Epiphany, which was one of those abolished in the 1955 reform.¹⁷

Conclusion

An important aspect of the liturgical year is the balance between joyful and penitential aspects. One aspect of this is the discipline of fasting, which is not treated in this paper; another is the strictly liturgical aspect, in which the joy of great feasts is extended and explored, but also contrasted with a day or season of (in Parsch’s phrase) “interior purification,” when the liturgical color is violet and the liturgy reminds us of our need for forgiveness and grace.

It is generally true that the discipline of the Church demanded more in the way of penance in earlier times, and this is reflected in penitential aspects of the liturgy. However, it would be most accurate to say that the calendar of the 1962 missal, and even more so

the calendar before 1956, compared with that of 1969, presents a series of sharper contrasts of penance and celebration. This is partly because of a greater emphasis on the sanctoral cycle in general. Equally important, however, is the extended celebration of feasts with octaves, balancing the more frequent or prolonged periods of preparation, with vigils and with the season of Septuagesima.

This may be called part of the genius of the ancient Latin liturgical tradition as it has developed, in which it is similar to the Byzantine liturgy. It presents to the faithful a richly varying fare, to draw us out of ourselves and into a deeper identification with the themes of the Church’s year. 

¹⁰ 1 Kg 8:65–66, 2 Chron 7:8–9

¹¹ Ez 8:18.

¹² Jn 7:37: “And on the last, and great day of the festivity, Jesus stood and cried, saying: If any man thirst, let him come to me and drink.”

These three precedents for octaves were noted by Gueranger, *Liturgical Year*, 1:469

¹³ In the Second Nocturn. It is there attributed to Pope Felix IV (d. 530), *De consecratione*, dist. 1, chs. 2 and 17

¹⁴ John of Ivry, *De officiis ecclesiasticis*, PL 147:42C

¹⁵ Parsch, *Church’s Year of Grace*, 1:244

¹⁶ The highest-ranking form of octave prevents any other feast being celebrated during the octave; even with lower-ranking forms, the octave day itself, like a vigil, can clash with other feasts.

¹⁷ In the context of the Ordinary Form, such a vigil Mass can be celebrated only on the evening of the day preceding the feast.

North and South: Why is the Traditional Movement Stronger in Some Places than Others?

by Joseph Shaw

Have you noticed that the northern boundary of the wine-producing regions of Europe roughly maps onto the ancient boundary of the Roman Empire, and also the distinction between Catholic and Protestant countries? But of course that is too simple. Poland was never in the Roman Empire, and I have yet to hear of wine being produced in Ireland. Before the fall of temperatures in the 17th century, England produced some wine, and is today doing so again: will global warming have a positive effect on evangelisation?

On the one hand there is an apparently simple and historically pleasing pattern, but when you get down to details things turn out to be more complicated.

There is a similar broad distinction, and similar anomalies difficult to fit into the pattern, with the movement for the Traditional Mass. For there is a puzzle to explain. Elsewhere in this edition of Gregorius Magnus we reproduce the chapter in Leo Darroch's *Una Voce: a History of the FIUV*, which discusses the six founding members of the Federation. These were associations representing Norway, France, England and Wales, Scotland, Germany, and Austria.

It is understandable that countries under Communist rule could not take part in these historic events, and less affluent counties far from Europe such as those of Africa and South East Asia. But why was there no association from Spain, Italy, Ireland, or Latin America, areas of deep Catholic culture?

As a regular attender of recent General Assemblies, and as Secretary of the Federation, I have come to hear many of the stories of the difficulties encountered by lay groups organising themselves,

being recognised by the bishops, and making headway in seeking celebrations of the ancient liturgy. What strikes me about these is how similar they are: we all face essentially the same practical and ideological obstacles. Nevertheless it is undeniable that some countries have seen more progress than others. Today the number of celebrations in the USA and Canada, France, and England, and to an extent in Germany and Austria, dwarf the number in Spain, Italy, Ireland, and Latin America. As Jarosław Syrkiewicz notes in his photographic report on the *Ars Celebrandi* conference, Poland now also has a large number of celebrations, in contrast to the Central European countries to its south. The pattern could be summarised as 'north' vs. 'south'.

There are, in fact, no shortage of putative explanations for this pattern: suspects, one might say, for the crime of holding back the aspirations for the ancient liturgy in some countries more than others. As we will see, Annibale Bugnini, the architect of the liturgical reforms, himself offers three different explanations in different places. Agatha Christie, one of the non-Catholic supporters of an important appeal in favour of the Traditional Mass made to Pope Paul VI, might lend us Hercule Poirot, her fictional Belgian detective, to determine the real culprit: or perhaps, as in her *Murder on the Orient Express*, the explanations worked in concert.

1. The Liturgical Movement

The first explanation comes from the Letter to Bishops which accompanied the Apostolic Letter *Summorum Pontificum*, by Pope Benedict XVI. He notes of the period after the liturgical reform:

It soon became apparent that a good number of people remained strongly attached to this [older] usage of the Roman Rite, which had been familiar to them from childhood. This was especially the case in countries where the liturgical movement had provided many people with a notable liturgical formation and a deep, personal familiarity with the earlier Form of the liturgical celebration.

The liturgical movement was based in France and Germany—one thinks of the commentaries on the liturgy of the French Dom Prosper Guéranger, and later the German Fr Pius Parsch. These and other works of the movement also had a considerable impact in the English-speaking world.

But there is a paradox here. The Liturgical Movement tended to focus on texts, and making them *comprehensible*, to the neglect of the engagement in the liturgy unmediated by hand-missals and commentaries, simply through the experience of mystery and solemnity. This contributed to negative aspects of the liturgical reform. Many members of the Movement were involved in the reform, and though some came to regret the final form it took, in many ways the Movement prepared the way for it, rather than impeded it.

Again, it should be observed that the Liturgical Movement primarily effected the most educated Catholics, but the Traditional Movement has never been a solely *élite* project. It has been crucially supported by many of those 'simple faithful' dismissed derisively, especially by later members of the Liturgical Movement, as 'dumb spectators'.

2. Popular Devotions

The late Liturgical Movement aimed to shift the emphasis of piety towards the Mass and away from extra-liturgical or 'popular' devotions: processions, festivals, relics, pilgrimages, saints, and the Rosary. Where these were more important, the argument goes, changes to the Mass did not strike at the heart of the spirituality of the Faithful to the same extent, and therefore did not provoke such a strong reaction.

If true, this would explain why, as already noted, many countries of profound Catholic culture seem to have taken longer to respond to the crisis of the liturgy: not just the 'Latin' countries, but Ireland as well.

There are, however, a number of difficulties with this explanation. Most obviously, Catholic Germany and Austria may have been home to important members of the liturgical movement, but they are also regions of intense Catholic culture. Perhaps Josef Jungmann and the like would have liked to have abolished the pious customs and devotions of Bavaria and Austria, but happily they did not succeed. To a large extent the same can be said of France, despite the damage done by the Revolution.

Nor should one imagine that the Catholic culture of England and the USA was focused exclusively on the Mass at the eve of Vatican II. Even there, where public manifestations of Catholic devotion had been impossible for centuries, by the time of the 1950s there was a great interest in processions and pilgrimages, as well as Benediction, the Forty Hours, saints, relics, and the Rosary.

The reality of course is that liturgical and popular devotions are not opposed but mutually reinforcing. Furthermore, the crisis of the liturgy did not leave popular devotions intact: already held in suspicion by progressive liturgists, after the Council they were sometimes violently attacked by over-zealous priests and bishops.

This, admittedly, was more likely to happen in places where educated Catholics and clergy had been most exposed to the polemics of late Liturgical Movement writers like Josef Jungmann. Perhaps, then, Pope Benedict XVI's observation may be right for the wrong reasons: it was not the *good* effects of the

Liturgical Movement which stimulated the movement for the preservation of the Traditional Mass in France, Germany, and the English-speaking world, but the *bad* effects.

On the other hand, as Syrkiewicz again points out, the growing Traditional Movement of Poland is the heir to what was perhaps the most gentle and sympathetic application of the liturgical reforms in Europe, and a place where popular devotion continues to flourish.



Pontifical Requiem Mass celebrated in Westminster Cathedral, celebrated by Bishop Patrick Campbell, retired bishop of Lancaster. This is a continuation of the two annual Masses in Westminster Cathedral granted to the Latin Mass Society by Cardinal Heenan in 1971.

3. Language

The Romance languages, I have heard it said, are so close to Latin translators could not get away with bad translations, and were perhaps not tempted to try, in contrast to the truly dreadful English translation used from 1974 to 2011, which did real damage to the liturgical experience of Catholics throughout the English-speaking world.

This is complex argument to assess: how bad are translations in French and German? In any case it does not seem to get to the heart of the issue. The badness of the English translation was not an unintended consequence of our linguistic inheritance: it was ideologically driven. The 'old ICEL'¹ translators systematically removed adjectives and poetic imagery,

and preferred inaccurate and simplistic words, because of their attachment to a childish ideology of 'simplicity'. One might blame this, again, on the 'Liturgical Movement gone berserk' explanation noted under the last heading.

4. Consumer Capitalism

An explanation I have heard more recently is that the crucial difference is between countries characterised by a 'consumer culture', and those with more traditional economies and attitudes. In the Anglosphere, the argument goes, and in the wealthy countries of Northern Europe, the consumer is king. If consumers want something, the presumption is that they will get it. In this culture bishops were more open to giving Traditional Catholics what they asked for, than their counterparts in countries with more sun but a less developed economic system.

It is certainly true that in some of the places most hostile to the Traditional Mass bishops seem disinclined to accede to requests of any kind from the Faithful. Many of the older generation of English bishops, for example, were equally unfriendly to the Traditional Mass, the Neo-Catechumenate, and to convert Anglican clergymen. But in many other cases, bishops who refuse to allow the Traditional Mass are very tolerant of other liturgical trends: liberal and charismatic Masses, Masses with Taizé chant, Masses with balloons for children, Masses in foreign languages, or in Esperanto, and so on. It's not choice or local initiative they are against, but Tradition.

And as the example of the English bishops indicates, the more 'controlling' kind of bishops are not confined to economically undeveloped countries.

5. Protestant Majority Countries

Annibale Bugnini made the following suggestion.

The point needs to be made that in the United States and especially in England, and more generally in countries with a strong Protestant majority, the introduction of the vernacular into the liturgy meant to many the loss of one distinction between Catholics and Protestants and of a sign of their attachment to

¹ For 'International Commission on English in the Liturgy'

Rome in the face of Protestantism. For these people, the psychological effects of the reform were quite serious. For some, the reform meant the collapse of a world and the practical acceptance of views until then regarded as heretical.²

There may be some truth in this, but it certainly does not explain the overall pattern. The Catholics of France, Bavaria and Austria, and Poland, do not instinctively compare their liturgy to that of Protestant neighbours.



Cover of *Tunica Strachiata* (*The Torn Tunic*) by Tito Cassini

6. Lay Catholic Leadership

The leadership of the Traditional Movement has often been lay, as clergy have lacked the freedom to act and write as they might wish. It follows that the Traditional Movement is dependent on the existence of an educated and self-confident Catholic laity. For various historical reasons, this has been more developed in some countries than in others.

Again, there is some truth in this without it explaining the overall pattern. Lay leadership in Italy, for example, was not lacking: Tito Cassini's book *Tunica Stracciata*³ and Cristina Campo's co-authored *A Short Critical of the New Order of Mass*⁴ presented to Pope Paul VI by Cardinals

Ottaviani and Bacci, were critically important contributions to the early movement. Again, a number of Italian Cardinals were active in supporting the Traditional cause, notably Alfredo Ottaviani and Antonio Bacci.

Somehow this intellectual leadership did not translate into the wider availability of the Traditional Mass in Italy, compared with France, Germany, or England.

7. Country-Specific Explanations

It may be that many of the explanations given above have a degree of truth, but that country-specific factors also come into the picture to complicate matters: reinforcing some other factors, and countering others. Let us consider just England, Germany, and France.

In **England**, a key event in the development of the Traditional Movement locally was the granting the 'English Indult' by Paul VI in 1971. Bugnini suggests, in his memoirs, and rather contrary to the explanation he gave in his *Reform of the Liturgy* quoted earlier, that this was to do with 'a subjective relationship between the pope and [the English] Cardinal Heenan, rather than in any rational causes of the matter.'

But why was Cardinal Heenan the only President of a Bishops' Conference to ask for such a permission? And why was he prompted to ask in the first place, by an exceptionally well-organised petition supported by so many public figures? Clearly the ethos of the Catholic church in England had something to do with it.

Two factors seem to be relevant. One is the significance of the ancient Mass in England, as what the English Martyrs died for between 1525 and 1681. 285 of these have been beatified, and they were very much in the minds of English Catholics at the time of the liturgical reform, as 40 of these *beati* were canonised by Pope Paul VI in 1970.⁶

The other factor was the leadership of the English Traditional Movement by men and women who were well-connected, articulate, and unusually lacking in the spirit of 'rash obedience' (as St Thomas Aquinas calls it) found

among some Catholics before the Council, and by many conservative Catholics after it. Many of them, like Sir Arnold Lunn and Hugh Ross Williamson, were converts from Anglicanism, and had no wish to see the Catholic Mass become more like an Anglican service, minus the elegant 16th century language and the fine music.⁷

Similarly, the two **Germans** most associated with the Traditional Movement, Eric de Saventhem and Dietrich von Hildebrand, the latter having moved to America by the time of the Council, were also both converts to the Faith. Their early lives were dominated by their opposition to Adolf Hitler: having defied him, respectful opposition to Pope Paul VI must have seemed a small matter.

The possibility of orthodox Catholics taking up a stance of opposition to official papal policy had a special resonance in **France**, where this had happened twice before: by the 'Petite Église' whose members refused to accept the authority of bishops who had agreed to work under the Revolutionary government, and by the opponents of the Third Republic after 1870, who supported the political movement Action Française, rather than agree to Pope Leo XIII's call to 'rally to the Republic'.

It is not too fanciful to think that these movements represent a kind of precedent, or historical experience, which must have made it easier for French Catholics to comprehend the idea of a zealous Catholicism able to distinguish the Faith from the current opinions of popes and bishops. Indeed, one of the early lay leaders of the

² Bugnini, *The Reform of the Liturgy*, p. 280

³ Published in 1967

⁴ Often known as 'The Ottaviani Intervention', the *Short Critical Study* published in 1969 was anonymous but co-authored by Campo and Fr Michel Guerard des Lauriers OP. See Yves Chiron *Annibale Bugnini* p142

⁵ Quoted in Chiron p151

⁶ Another 85 were beatified by Pope John Paul II in 1986.

⁷ Bugnini describes Cardinal Heenan's appeal to Pope Paul VI as focusing on 'the discomfort of groups of converts and of elderly people'. *The Reform of the Liturgy* p297

Traditional Movement in France, Jean Madiran, had earlier been the private secretary of the leader of Action Française, Charles Maurass.⁸

My tentative conclusion would be that what looks like a pattern on the map, is actually best explained by reference to the particular circumstances of each country. How did Catholics react to the reforms? Was there a lay Catholic leadership able to distinguish loyalty to the Papacy and the Faith from obedience to the policies of particular popes and bishops? Were they driven to do so by a particularly bad implementation of the reform?

This is, however, an extraordinarily complex issue, and I would welcome further reflections on the experience of particular countries, as well as on the attempts to provide an overarching principle. ⑥



Traditional Catholic pilgrims outside Notre Dame, Paris, before it was damaged by fire. The Chartres Pilgrimage, which attracts more than 10,000 people, is the biggest Traditional Catholic event in the world.

⁸ Madiran died in 2013; Maurass in 1952

The Great Prayer

by Hugh Ross Williamson

This classic exposition of the Roman Canon provides a superb commentary to guide priest and people alike to a deeper devotional understanding of the Mass.

978 085244 295 1 194 pp £9.99

Benedict XVI and the Search for Truth

by Robert Tilley

‘A deceptively penetrating introduction to the thought and controversies of Pope Benedict.’ *New Directions*

978 085244 163 3 288 pages £12.99

The Council in Question

by Moyra Doorly and Aidan Nichols

Letters between a Catholic journalist and a leading Dominican theologian on the long-standing dispute between the Society of St Pius X and the Church of the Second Vatican Council.

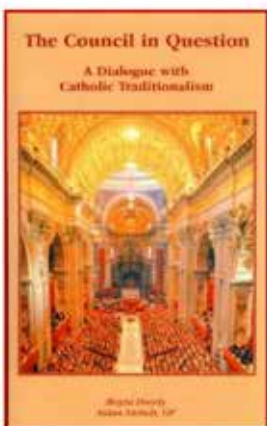
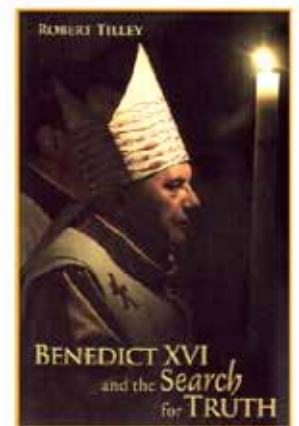
978 0 85244 765 9 112 pages £7.99

Ancient Devotions to the Sacred Heart of Jesus

by Carthusian Monks of the 14th-17th Centuries

‘Cannot fail to impress and inspire.’ Robert Cardinal Sarah

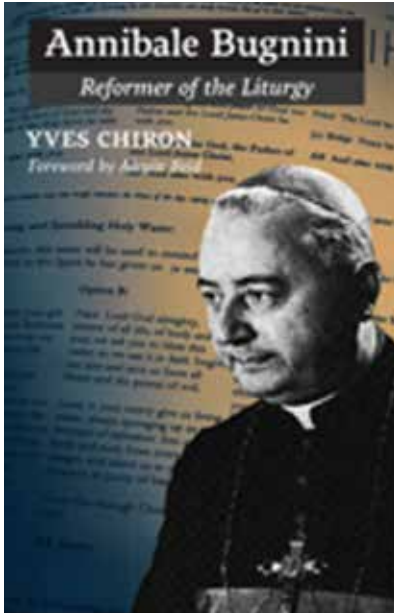
978 085244 752 9 312 pp £12.99



GRACEWING
www.gracewing.co.uk

Book Notices

by Joseph Shaw, Secretary



Yves Chiron *Annibale Bugnini, Reformer of the Liturgy* (Angelico Press, 2018), 182pp

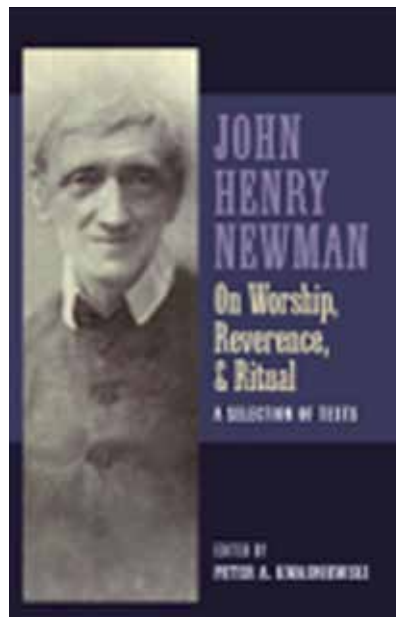
In French: *Annibale Bugnini (1912-1982): Réformateur de la liturgie* (Editions Desclée, 2016)

Yves Chiron has produced a careful study of Annibale Bugnini's life, from childhood to his 'exile' in Tehran and death, making use of extensive archival material in Rome as well as Bugnini's own works, and those of his collaborators. Although it is a fairly short book, and sometimes left this reader wanting more information, Chiron sheds light on a number of important issues. This will become an essential work for those interested in the subject.

Chiron uncovers a devastatingly honest note by Bugnini about the deliberate ambiguities his working group were planting in the draft *Constitution on the Sacred Liturgy* which was approved with few changes by the Second Vatican Council. Bugnini wrote: 'let many things be said in embryo (*in nuce*) and in this way let the door remain open to legitimate and possible post-conciliar deductions and applications' (p82).

Chiron also sheds light on Cardinal Ottaviani's apparent change of mind after his famous 'intervention' against the reformed Mass: Chiron puts this down to the changes made to the Mass and to the General Instruction (p145).

Another point of interest is on the banishment of Bugnini in 1975: after years of close collaboration with Pope Paul VI, Bugnini was sent to Iran as Nuncio, with the Holy Father not replying to his letters of protest. Accusations of Freemasonry swirled around him, which he denied. Chiron points to a gradual loss of Pope Paul's confidence, which may not have been apparent at the time to Bugnini himself until it was too late.



Newman on Worship, Reverence, and Ritual: A Selection of Texts

Edited by Peter A. Kwasniewski (Os Justi Press, 2019) 550pp

This substantial volume is a thorough introduction to the liturgical thinking of the now-canonised English convert and cardinal, John Henry Newman, from his Anglican days until his death.

Newman's most famous passage on the Mass is from his novel *Loss and*

Gain, a treatment of conversion itself. The words of the protagonist indicates not simply a personal reconciliation with the strange liturgy of the Church he had come to recognise as true, but a profound grasp of the point of this liturgy, and the way Catholics participate it fruitfully.

'To me nothing is so consoling, so piercing, so thrilling, so overcoming, as the Mass, said as it is among us. I could attend Masses for ever and not be tired. It is not a mere form of words,—it is a great action, the greatest action that can be on earth. It is, not the invocation merely, but, if I dare use the word, the evocation of the Eternal. He becomes present on the altar in flesh and blood, before whom angels bow and devils tremble. This is that awful event which is the scope, and is the interpretation, of every part of the solemnity. Words are necessary, but as means, not as ends; they are not mere addresses to the throne of grace, they are instruments of what is far higher, of consecration, of sacrifice. They hurry on as if impatient to fulfil their mission. Quickly they go, the whole is quick; for they are all parts of one integral action. Quickly they go; for they are awful words of sacrifice, they are a work too great to delay upon; ... Each in his place, with his own heart, with his own wants, with his own thoughts, with his own intention, with his own prayers, separate but concordant, watching what is going on, watching its progress, uniting in its consummation;—not painfully and hopelessly following a hard form of prayer from beginning to end, but, like a concert of musical instruments, each different, but concurring in a sweet harmony, we take our part with God's priest, supporting him, yet guided by him. There are little children there, and old men, and simple labourers, and students in seminaries, priests

preparing for Mass, priests making their thanksgiving; there are innocent maidens, and there are penitent sinners; but out of these many minds rises one eucharistic hymn, and the great Action is the measure and scope of it. And oh, my dear Bateman,' he added, turning to him, 'you ask me whether this is not a formal, unreasonable service—it is wonderful!' he cried, rising up, 'quite wonderful.'

published in the 1950s. Scholarship has in some ways moved on, but Ross Williamson's historical insight and fluent writing remains a compelling introduction to 'the Great Prayer', an aide to any Catholic seeking greater understanding, and a spur to devotion.

but Houghton writes well and the material is fascinating.

The accounts of the effects of the liturgical reform on priests, seminarians, religious sisters, and the laity is acutely observed, and a fascinating reminder of how quickly and devastatingly the problems which we see around us today established themselves.



Hugh Ross Williamson *The Great Prayer* (Gracewing 2009) 194pp

Hugh Ross Williamson was an influential figure in the early years of the Latin Mass Society of England and Wales, most notably arguing, successfully, that the Society should fight to preserve the ancient Mass, and not simply campaign for the reformed Mass to be said in Latin.

He was a convert to Catholicism, having been an Anglican clergyman, and it was as an Anglican that he wrote this devotional and historical study of the Roman Canon, which was first



Fr Bryan Houghton *Mitre and Crook* (Catholic Traditionalist Classics, 2019: first published 1979)


Fr Bryan Houghton has the distinction of being the only parish priest in England to have resigned his position because he would not celebrate the reformed Mass. A convert to the Faith, he retired to France where he continued to celebrate the Mass of Ages, and wrote three books, all now being reprinted.

This, set in 1986 though written in 1979, is about a bishop who decides to restore his diocese. Parts of it are made up of his talks and letters, and is more an opportunity for discussing issues of theology, liturgy, and church politics, than of advancing the plot,



Joseph Shaw: *How to Attend the Extraordinary Form* (CTS)

While I can't review my own work, I would like to draw attention to its existence. As residents of England know well, the Catholic Truth Society has for 150 years published little booklets and pamphlets defending and explaining the Faith, sold on racks at the back of churches. This booklet is both an introduction to the history and context of the Traditional Mass, and a guide to the liturgy, from the perspective of a worshipper.

CTS booklets are small-format, comprising around 70 pages or approximately 20,000 words. It is a book for a pocket, to retail at £3.50. It is now available for pre-order: physical copies will appear on 3rd April. 

FIUV Member Associations

Argentina: Una Voce Argentina

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

Email: fedufourq@fibertel.com.ar

Australia: Latin Mass Society Australia

Website: <https://lmsaus.org>

Email: info@lmsaus.org Twitter: @lmsaus1

Austria: Una Voce Austria

Website: www.una-voce-austria.at

Email: praesident@una-voce-austria.at

Belarus: Una Voce Albaruthenia

Brazil: Una Voce Natal

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

Email: unavocenatal@gmail.com

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

Website: <https://unavocecanada.org>

Email: info@unavocecanada.org

- Latin Mass Society of Canada
<https://canadalatinamissam.blogspot.com/>
Email: latinmass.canada@gmail.com

Chile: Magnificat Chile

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

Facebook: www.facebook.com/MagnificatUnaVoceChile/

Twitter: <https://twitter.com/UnaVoceChile>

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

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

Colombia: Una Voce Colombia

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

Email: hanscvw@gmail.com

Costa Rica: Una Voce Costa Rica

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

Email: presidente@unavocecr.com

Croatia: Društvo za promicanje tradicionalne Mise "Benedictus"

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

Email: tradicionalnamisa.com@gmail.com

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

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

England and Wales: The Latin Mass Society

Website: www.lms.org.uk

Facebook: www.facebook.com/latinmassuk

Email: info@lms.org.uk

Twitter: @latinmassuk

France: Una Voce France

Website: www.unavoce.fr

Email: unavoce-france@unavoce.fr

Facebook: www.facebook.com/unavocefrance

Twitter: @una_voce_france

Germany: Una Voce Deutschland

Website: www.una-voce.de

Email: vorstand@una-voce.de

- Pro Missa Tridentina
Website: www.pro-missa-tridentina.org/index.htm
Facebook : www.facebook.com/Pro-Missa-Tridentina-875651075860409/

India: All India Laity Congress

Email: johnmenezesin@yahoo.com

Ireland: St Conleth's Catholic Heritage Association

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

- Una Voce Ireland
- Latin Mass Society of Ireland
Website: www.latinmassireland.com
Facebook: www.facebook.com/groups/lmsireland/

Italy: Una Voce Italia

Website: www.unavoceitalia.org

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

- Coordinamento di Una Voce delle Venezie
Website: www.unavoce-ve.it

Japan: Una Voce Japan

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

Latvia: Una Voce Latvija

Website: <https://unavoce.lv>

Email: unavoce-latvija@inbox.lv

Malaysia: Traditional Latin Mass Society of Malaysia

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

Email: unavoce.wmalaysia@yahoo.com

Malta: Pro Tridentina (Malta)

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

Email: pro.tridentina.malta@gmail.com

Mexico: Una Voce Mexico

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

Netherlands: Ecclesia Dei Delft

Website: www.ecclesiadei.nl

Email: info@ecclesiadei.nl

Twitter: @Jack_P_Oostveen

New Zealand: Ecclesia Dei Society of New Zealand

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

Email: contact@ecclesiadei.org.nz

Facebook: www.facebook.com/EDSNZ.org

Twitter: @EcclesiaDeiNZ

Nigeria: Ecclesia Dei Society of Nigeria

Email: tridentinemassnigeria@yahoo.com

Norway: Una Voce Norge

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

Email: uvnorway@gmail.com

Peru: Una Voce Peru

Email: sanpiovperu@hotmail.com

Philippines: Ecclesia Dei Society of St Joseph

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

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

Poland: Una Voce Polonia

Website: www.unavocepolonia.pl

Email: uvp@unavocepolonia.pl

Portugal: Una Voce Portugal

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

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

Puerto Rico: Una Voce Puerto Rico

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

Russia: Una Voce Russia

Website: www.unavoce.ru

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

Email: info@unavoce.ru

Scotland: Una Voce Scotland

Website: www.unavoce-scotland.uk

Email: uvs@unavoce-scotland.uk

Facebook: www.facebook.com/unavocesotland

Twitter: @UnaVoceScotland

South Africa: Una Voce South Africa

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

Email: unavocesa@gmail.com

Spain: Roma Aeterna (España)

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

Email: praesidium@roma-aeterna.org

- Una Voce Seville
Website: www.unavocesevilla.com
Email: asociacion@unavocesevilla.info
Twitter: @UnaVoceSevilla

- Una Voce Madrid
Website: <https://unavocemadrid.blogspot.com/>
Email: unavocemadrid@gmail.com

- Una Voce La Coruña
Website: <http://unavocelacoruna.blogspot.com/>

Taiwan (Republic of China): Una Voce Taiwanesis – Communitas Missae Latinae in Taiwan

Ukraine: Una Voce Ucraina

Email: unavoceua@gmail.com

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

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

United States of America: Una Voce America

Website: <http://unavoce.org>

Email: info@unavoce.org