GREGORIVS MAGNVS

The Voice of the Fœderatio Internationalis *Una Voce*

"He who would climb to a lofty height must go by steps, not leaps" - St. Gregory the Great

Pope Gregory the Great and Saint Vitalis Saving the Souls of Purgatory
By Sebastiano Ricci (1730-1734, Museo di Capodimonte, Naples

INTRODUCTION TO GREGORIVS MAGNUS

To honour the 5th Anniversary of *Summorum Pontificum*, the Fœderatio Internationalis Una Voce launches this twice-yearly journal in honour of its heavenly Patron, Pope Saint Gregory the Great.

The purpose of this journal will be to gather together and to present to our Members, to the Clergy and to the whole People of God the written expression of the Federation's support for the Extraordinary Form of the Roman Rite during the past nearly five decades.

It is offered to you in the hope that it may make the Extraordinary Form of the Roman Rite better known, better understood, better loved and that God may be glorified, His Immaculate and Ever Virgin Mother may be honoured and that our heavenly Patron, together with the Liturgy and Chant that are his patrimony to the Church, may be well served.

GREGORIVS MAGNUS is published by the Fœderatio Internationalis Una Voce. The FIUV is a lay movement within the Catholic Church, founded in Rome on 12th April 1966.

Image on front cover used by kind permission of **«Fototeca della Soprintendenza Speciale per il PSAE e per il Polo Museale della città di Napoli».** For further information contact **Fototeca della Soprintendenza Speciale per il PSAE e per il Polo Museale della città di Napoli** (tel. 081 2294409, fax 0812294498, *e-mail* fernandacapobianco@libero.it / sspsae-na.afototeca@beniculturali.it).

If you wish to become a Friend of the Fœderatio Internationalis Una Voce you can obtain further details from friends@fiuv.org.

Oremus pro pontifice nostro Benedicto. Dominus conservet eum, et vivificet eum, et beatum faciat eum in terra, et non tradat eum in animam inimicorum ejus.

IN THE FIRST ISSUE OF GREGORIVS MAGNUS:

From the President's Desk: **A Reflection on Summorum Pontificum** by Mr. Leo Darroch, Executive President – International Federation Una Voce... ... ... Page 3

FIUV Position Papers: **General disclaimer and précis of 'The Service of Men and Boys at the Altar,' 'Liturgical Piety and Participation' and 'The Manner of Receiving Communion'** ... ... Page 6

Open Forum Papers: **The value of *Romanitas* in the Traditional Movement and the Roman Rite** by the Right Rev. Dr. José-Apeles Santolaria de Puey y Cruells, JCD (ABD), HistL, SMOM ... ... Page 8

Open Forum Papers: **The Priest's 'Private' Prayers in the Roman Missal of 1962** by Don Giuseppe Vallauri, FDP ... ... Page 12

From the FIUV Archives: **Address given by Dr. Eric de Saventhem to the members of UNA VOCE in the United States, 13th June, 1970** ... ...Page 14

An Interview with the official spokesman of the Cœtus Internationalis pro Summorum Pontificum regarding the forthcoming International Pilgrimage to Rome ... Page 18

Ancient Irish Devotion to St. Gregory the Great by Marcella ... ... Page 20

Around the FIUV World: **Profiles of FIUV Members in the Asian Region: All India Laity Congress; Ecclesia Dei Society New Zealand; Una Voce Japan** ... ... Page 25

Become a Friend of the FIUV… … … Page 27

Member Associations of the FIUV … Page 27

A REFLECTION ON SUMMORUM PONTIFICUM

and the Role of the Pontifical Commission Ecclesia Dei prior to and post September 2007

By: Mr. Leo Darroch, Executive President – International Federation Una Voce.

SINCE the promulgation of *Summorum Pontificum* in July 2007 there has been great rejoicing from those in the Catholic Church who wish to retain traditions, and protect Tradition. There is no doubt that the statement from Pope Benedict that the Missal of 1962 had never been abrogated, and the freedom he has granted to priests of the Roman Rite to celebrate this form of the Mass, has led to a great increase in the celebrations of the ancient and venerable rite. However, it is also clear that the promulgation of this *Motu Proprio* has led to many questions about the manner of celebration and the rubrics that apply to the Missal revised by Blessed John XXIII. It seems that there are some, including many bishops, who deliberately wish to create confusion and dissent in an attempt to dissuade priests and faithful from benefiting from the Holy Father's pastoral solicitude, and insist that post-1962 developments (such as Communion in the hand, and female altar servers) are perfectly valid in Masses celebrated according to the Missal of 1962. On the other hand, there are others who have genuine queries about what is allowed during the celebration of the Extraordinary form of the Mass. Questions are being raised more or less on a daily basis and the Pontifical Commission Ecclesia Dei [PCED] is being inundated with letters containing requests for clarification; to such an extent that a document has been prepared that seeks to clarify matters once and for all. We have been advised to wait patiently for the publication of this document.

As I made clear in my Report to the PCED on 29th April 2008, I believe that *Summorum Pontificum* (and *Quattuor Abhinc Annos* [1984] and *Ecclesia Dei Adflicta* [1988] before it) should be interpreted according to the mind of the Legislator in his desire to redress, among other things, what many traditional Catholics believe to have been abuses of their legitimate aspirations. I believe those who seek to modify the directives of *Summorum Pontificum* to incorporate the changes post-1962 should be informed that they may freely avail themselves of the *Novus Ordo* in Latin where most of the various adaptations are already available, or can be adopted without any difficulty. The 1965 Ordo and the 1967 *Missa Normativa* were, by their own nature, only transitory and temporary stages and lost any particular significance once the 1969 edition of the Roman Missal was published by Pope Paul VI. There is, consequently, no sense in encouraging the adoption of elements of those ordos as somehow being natural and genuine evolutions of the 1962 Missal, which remains the only legitimate expression of the Extraordinary form of Roman Rite as defined by His Holiness Pope Benedict XVI.

Recently, there has been much publicity given to a letter that was issued by the PCED in 1997 and signed by the then President, Cardinal Felici, and by Monsignor Perl, the Secretary. This letter permits a number of modifications to celebrations of the Missal of 1962 concerning the Epistle, Gospel, Gloria, Credo, Pater Noster, and Prefaces from the appendix of the 1965 Missale Romanum and from that of 1970. They, therefore, are superseded by the provisions of *Summorum Pontificum*. For if the Supreme Pontiff wished prior liturgical provisions to be observed, he would have stated as much in his Motu Proprio of 7th July 2007.

In the midst of all this confusion there is, perhaps, a single question to be posed, the answer to which may make the responses to all the many queries irrelevant. But first it is necessary to set the scene.

The Holy Father, in *Summorum Pontificum*, could not have been clearer in stating what he means and meaning what he stated. He constantly refers to the Missal of 1962 **OR** the Missal of 1970. There is no ambiguity; it is a straight choice between one or the other. There is no in-between.

With the full authority of Peter, the Supreme Legislator stated **"We Decree".** He then states that the Missal of Blessed John XXIII:

● "must be given due honour for its venerable and ancient usage" [Art.1];
● that the priest may use "the Roman Missal promulgated by Blessed John XXIII in 1962 **OR** (*my emphasis*) the Roman Missal promulgated by Pope Paul VI in 1970" [Art.2];
● In parishes a pastor may "celebrate the Mass according to the rite of the Roman Missal published in 1962" [Art. 5].

The only concession granted by Pope Benedict in the *Motu Proprio* itself is in Article 6 when he states: "In Masses celebrated in the presence of the people in accordance with the Missal of Blessed John XXIII, the readings MAY (*my emphasis*) be given in the vernacular, using editions recognised by the Apostolic See."

Thus, the mind of Pope Benedict in the *Motu Proprio* is clear – it is either the Missal of 1970 **OR** the Missal of 1962. His Holiness remains true to this theme in his Letter to Bishops which accompanied the *Motu Proprio*. He states that, "the last version of the *Missale Romanum* prior to the Council…..in 1962 and used during the Council, will now be used as a *Forma extraordinaria* of the liturgical celebration." He also states that: "There is no contradiction between the two editions of the Roman Missal", thus indicating, once again, that, while there is no contradiction, there is a distinct difference between the two Missals.

And now I come to the crux of my argument. An **indult** is a permission, or privilege, granted by the competent ecclesiastical authority – the Holy See or the local ordinaries as the case may be – for an exception from a particular norm of church law in an individual case. Both *Quattuor Abhinc Annos* of 1984, and *Ecclesia Dei Adflicta* of 1988, were granted on the widespread opinion that the Missal of 1962 had been abrogated – abolished – following the publication of the Missal of Pope Paul VI in 1970. The motives for *Quattuor Abhinc Annos* and *Ecclesia Dei Adflicta* would have been very different.

Ecclesia Dei Adflicta (after the Commission of Cardinals had reported) may have been *pro bono pacis,* but this would not have applied to *Quattuor Abhinc Annos*.

[*Note: A Commission of nine Cardinals was established by Blessed Pope John Paul II in 1986 to determine whether the Missal of 1962 had been legally abrogated, or whether the bishops had the power to forbid the traditional Mass. The unanimous answer was 'No'.]*

In his Letter to Bishops Pope Benedict states:

"As for the use of the 1962 Missal …I would like to draw attention to the fact that this Missal was never juridically abrogated and, consequently, in principle, was always permitted.

In *Summorum Pontificum* he repeats this with the full force of law and states:

"…It is therefore, permissible to celebrate the Sacrifice of the Mass following the typical edition of the Roman Missal promulgated by Blessed John XXIII in 1962 and **never abrogated** (my emphasis)… The conditions for the use of this Missal **as laid down by earlier documents** '*Quattuor abhinc annos'* and '*Ecclesia Dei'* **are substituted** as follows:"[Art.1]

In the case of both these indults they were substituted as from midnight on 13th September 2007 and ceased to have any force of law. They are redundant, obsolete.

The Pope has given us two clear statements: that the Missal of 1962 was never abrogated, and that the Apostolic Letter *Summorum Pontificum* given *Motu Proprio* replaces the indults *Quattuor Abhinc Annos* and *Ecclesia Dei Adflicta*. All the various permissions and modifications granted by the PCED were granted during the periods of the indults. Logic dictates, therefore, that if the Missal of 1962 was never abolished and the Holy Father states that the conditions laid down in earlier documents [*Quattuor Abhinc Annos* and *Ecclesia Dei Adflicta*] for the use of the Missal of 1962 are substituted with effect from midnight on 13th September 2007, then all permissions, interpretations, relaxations, modifications *et al* that flowed from *Quattuor Abhinc Annos* and *Ecclesia Dei Adflicta* must also be 'substituted' with effect from midnight on 13th September 2007 and no longer apply.

The Pope has clarified the situation that has existed since 1970 and has wiped the slate clean concerning the indults of 1984 and 1988. The 14th September 2007 brought us a new beginning in the understanding of the law, one which is based on juridical principles and not on the granting of a privilege.

If it is accepted that all the concessions and privileges that were granted under *Quattuor Abhinc Annos* and *Ecclesia Dei Adflicta* have been superseded by the new law, what, then, is the current position? Quite clearly we start with a clean slate. From 14th September 2007 we start once again with the Missal of 1962, untouched and without modification or adaptation. In his Letter to the Bishops, Pope Benedict recognises that some change will take place but he is very specific; and he speaks in the **future tense** only, not in the past.

He says: "new Saints and some of the new Prefaces can and should be inserted in the old Missal. The 'Ecclesia Dei' Commission, in contact with various bodies devoted to the *usus antiquior*, will study the practical possibilities in this regard."

In effect, no changes can be made to the Missal of 1962 until the Ecclesia Dei Commission implements the will of the Holy Father and consults with the "various bodies devoted to the *usus antiquior"*. One would imagine that the first action of the Pontifical Commission would be the establishment of a list of 'bodies' to be consulted. Only when the various bodies have been identified can the process begin of studying the practical possibilities of inserting new Saints and new Prefaces.

We should be entering a period of quiet diplomacy and consultation during which the Missal of 1962 should remain untouched. Engaging in this properly-structured process will have a number of benefits. Those who fear that the Missal of 1962 will be adulterated bit by bit, as happened during the 1960s, should be reassured that nothing will change until serious debate has taken place between the PCED and those who are attached to the ancient Latin liturgical tradition, and the PCED will be able to address itself to the task entrusted to it by Pope Benedict XVI without being inundated on a daily basis with requests for clarifications on various matters, many of which are trivial and serve only to overwhelm the staff in the Commission and divert them from the important work they are there to do.

Addendum:
The long-awaited clarification document, *Universae Ecclesiae*, was published by the Pontifical Commission Ecclesia Dei on 30th April 2011 and was subject to much comment and detailed analysis in the media. The International Federation Una Voce welcomed the document.

Although some have commented that *Universae Ecclesiae* still leaves some questions unclear, what is perfectly clear is that the Holy Father has fully restored to the universal Church the traditional Roman rite as enshrined in the liturgical books of 1962, that the rubrics in force in 1962 must be strictly observed, and that Latin and the *Usus Antiquior* must be taught in seminaries where there is a pastoral need. **And this pastoral need must be determined by those who wish to benefit from *Summorum Pontificum* and *Universae Ecclesiae*, and not be decided by those many in authority whose natural desire is to prevent their implementation.**

The International Federation Una Voce has worked patiently and tirelessly for the restoration of the traditional liturgy for more than 45 years and is now witnessing a vindication of its fidelity to Holy Mother Church and the See of Peter. However, its members, the lay faithful of Holy Mother Church, are fully aware that many in the ranks of the clergy have a burning desire to thwart their legitimate aspirations to benefit spiritually from the pastoral solicitude of Pope Benedict XVI.

To this end, we who are beneficiaries of these documents, wish to state unequivocally that, while accepting the stated will of our Holy Father for the inclusion of new Saints and some new Prefaces into the Missal of 1962, we will respectfully and vigorously challenge any proposal that strays beyond these clearly defined limits and seeks to adulterate the integrity of that Missal. **GM**

FIUV POSITION PAPERS

General Disclaimer

These papers are offered to stimulate and inform debate about the 1962 Missal among Catholics 'attached to the former liturgical traditions', and others interested in the liturgical renewal of the Church. They are not to be taken to imply personal or moral criticism of those today or in the past who have adopted practices or advocated reforms which are subjected to criticism. In composing these papers we adopt the working assumption that our fellow Catholics act in good will, but that nevertheless a vigorous and well-informed debate is absolutely necessary if those who act in good will are to do so in light of a proper understanding of the issues.

The authors of the papers are not named, as the papers are not the product of any one person, and also because we prefer them to be judged on the basis of their content, not their authorship.

We have no interest in engaging in polemic on any of the subjects covered by these papers; thoughtful contributions to the debate are welcomed, however, and will be systematically considered in an on-going process of revision.

In particular, we have no interest in engaging with two positions which we regard as nonsensical. First, the claim that, as a lay-led organisation, the Una Voce Federation is incapable of making a contribution to a debate about the liturgy, or should not do so. Secondly, the claim that, as a Catholic organisation loyal to the Holy See, the Federation should not debate the merits of past or possible future legislative acts. We take as our starting point Canon 212 §3 of the 1983 Code, which states of the laity:

They have the right, indeed at times the duty, in keeping with their knowledge, competence and position, to manifest to the sacred Pastors their views on matters which concern the good of the Church. They have the right also to make their views known to others of Christ's faithful, but in doing so they must always respect the integrity of faith and morals, show due reverence to the Pastors and take into account both the common good and the dignity of individuals.

To avoid possible misunderstandings of these papers, we would like to make three further points.

1) These papers are to be understood as pertaining to the Roman Rite and to the ecclesiastical history and culture that has grown up around it, and should not be read as passing judgment—whether directly or indirectly—upon the different traditions of the Eastern Rites. What we say may be applicable to a large extent to the non-Roman Rites of the Latin Church, but these are not the focus of our concern.

2) In using terms such as "Extraordinary" and "Ordinary" Form, it is not our intention to pass judgment either way on the debates that have arisen regarding the propriety or fitness of these or alternative terms to denote the liturgies represented by the 1962 and 1970 Missals respectively.

3) We refer in these papers to the documents of Vatican II, the Catechism of the Catholic Church, and to the major documents that comprise the Magisterium of the Popes from Paul VI to Benedict XVI, because these documents represent in the eyes of the Holy See and the episcopate of the Catholic Church the most recent and current standard by which the faith of the Catholic Church is transmitted.

In referring to these documents we are mindful of the reservations that some Catholics aligned with the cause of the Extraordinary Form of the Roman Rite have regarding the compatibility of these documents with the doctrinal tradition represented by the pre-Conciliar Magisterium.

It is far from our intention, in quoting these documents, to imply any final judgement regarding the relationship between the pre-Conciliar and post-Conciliar Magisterium, especially as this question has been elaborated in the works of theologians such as Gherardini and Amerio, and discussed in the doctrinal talks between the SSPX and the Holy See. At any rate we believe that there is no contradiction between the passages of the more modern Magisterium that we have quoted, and the earlier Magisterium, notwithstanding some differences of style and terminology. **GM**

PRÉCIS OF POSITIO N. 1

The Service of the Altar by Men and Boys

THE tradition of men and boys, to the exclusion of females, serving Mass is a specific instance of the 'ancient Latin liturgical tradition' of whose 'riches' Pope Benedict XVI has spoken. Its value lies most fundamentally in its relation to the Church's teaching, clearly expressed by Blessed Pope John Paul II, on the complementarity of the sexes in the economy of salvation, a teaching intimately connected with the teaching that the ordination of women to the priesthood is impossible.

Women, more perfectly than men, represent the Church as Bride; men, more perfectly than women, represent Christ as Bridegroom, particularly in his priestly role. This teaching is manifested not only in men, to the exclusion of women, being ordained to the priesthood, but also in those closest to the priesthood in the service of the liturgy, also being exclusively male.

This distinction is reinforced by the identification of the sanctuary of a church as heaven, the liturgy carried out there a foretaste of the heavenly liturgy, and the nave of the church as earth, the dwelling place of the Church militant. For these reasons the practice of male service of the altar serves to reinforce, teach, and 'incarnate', a fundamental theological truth, according to the principle lex orandi lex credendi. **GM**

PRÉCIS OF POSITIO N. 2

Liturgical Piety and Participation

The Liturgical Movement of the mid to late 19th Century and early to mid 20th Century promoted a piety which took the liturgy as its primary inspiration. This naturally led to the insistence that the liturgy be comprehended: as well as liturgical catechesis, this in turn led some members of the movement to recommend the exposure of aspects of the liturgy which were hidden in one way or another (by the use of Latin, silence, celebration 'ad orientem' etc.), and by the simplification of the rites themselves. However, as Blessed Pope John Paul II pointed out, proper understanding of liturgical participation does not limit it to an intellectual comprehension of the rites, but includes the impact of the rite on the whole person.

Pope Benedict XVI's reference to the former liturgical tradition's 'sacrality', draws attention to the fact that the very aspects of the rites which might seem to obscure the faithful's comprehension (complex ceremonial, Latin, silence etc.), in fact facilitate participation of the whole person, by communicating the sacred realities of the rite in ways which transcend words. **GM**

PRÉCIS OF POSITIO N. 3

The Manner of Receiving Holy Communion

The Instruction *Universae Ecclesiae* makes it clear that Holy Communion is to be received kneeling and on the tongue at celebrations of the Extraordinary Form. Reception on the tongue is, in fact, the universal law of the Church, from which particular Episcopal Conferences have received derogations. The value of kneeling to show one's humility in the presence of the sacred is affirmed in innumerable texts of Scripture and emphasised by Pope Benedict XVI in his book 'The Spirit of the Liturgy'.

The moment of receiving Holy Communion is the most appropriate of all to show this attitude. Reception on the tongue, while not universal in the Early Church, became so quickly, and this reflected the great concern shown by the Fathers that particles of the host not be lost, a concern reiterated in Pope Paul VI's *Memoriale Domini*.

In conclusion, the traditional manner of receiving Holy Communion, which evinces both humility and childlike receptivity, prepares the communicant for the fruitful reception. Further, it conforms perfectly to the general attitude of reverence towards the Sacred Species to be found throughout the Extraordinary Form. **GM**

Comments can be sent to: positio@fiuv.org

THE VALUE OF *ROMANITAS* IN THE TRADITIONAL MOVEMENT AND THE ROMAN RITE AS A FACTOR OF CIVILIZATION IN THE WESTERN WORLD

By the Right Revd. Dr. José-Apeles Santolaria de Puey y Cruells, JCD (ABD), HistL, SMOM

IN the Nicene–Constantinopolitan Symbol we confess our Faith in "one, holy, catholic and apostolic Church" *("unam, sanctam, catholicam et apostólicam Ecclésiam")*. Unity, Holiness, Catholicity and Apostolicity are then the four essential marks of the Church founded by Christ. No other church than the Church of Rome can exhibit them; so the Roman Church is the Church proclaimed in the Creed. Does this mean that the character of being Roman is also an essential characteristic of the Church of Christ? Our response must be nuanced: from the point of view of the Revelation, no; from the point of view of Tradition and History, yes.

It is not part of Revelation that the Roman Church must be identified with the Church of the Creed. First of all, the Church of Rome did not exist until the first community with its Bishop was established there. And that took place only around the year 42, when Peter moved there from his first See in Antioch. Many churches in Asia were flourishing before the Roman See was settled. On the other hand we must consider that, due to the extraordinary powers granted by Jesus Christ to the Apostolic College and confirmed by the Holy Ghost at Pentecost, every church founded by the Apostles was a kind of Catholic Church "in miniature", the Twelve extraordinarily having "*vita durante"* the same powers as Peter, namely: Pontifical Infallibility and Universal Jurisdiction. It is well known that those powers were not inherited by the Successors of the Apostles but only by the Bishops of Rome, as Peter's successors. In any case, the Church of Rome was junior in time to other churches of Primitive Christianity. And Antioch could claim –at least until the transfer of Saint Peter to Rome– the privilege of the primacy. The Roman Liturgy, in fact, kept until 1962 two feasts of the Chair of Saint Peter: In Rome (the 18th January) and in Antioch (the 22nd February).

Another argument of the not essential link between the Church of the Creed and the Church of Rome is an almost unknown contemporary fact: from 1968, Pope Paul the VI was working on a project for the reform of the Papal election. He prepared it by certain steps such as the Motu proprio *Ingravescentem aætatem* that set the age limit for the exercise of their functions by Cardinals (among them participation in the Conclave). When the draft of the aforesaid reform was ready for its publication, Cardinal Siri revealed and analyzed some of its points in his magazine *Renovatio*. One of these points was an actual attack of Roman Primacy: according to the new rules, the electors (including non-Cardinals) would designate only the Pope, but not the Bishop of Rome, the two concepts being henceforth separated. The Vicar of Christ could then act from any place on Earth as the Bishop of the Universal Church. Rome certainly would keep an honorary and historical interest, but its bishop would be only one among others. The link between the fullness of powers and the heritage of Saint Peter claimed by the Roman See was going to be broken. Cardinal Siri's reaction was providential and Pope Paul VI had to shelve his reform of the conclave. He finally issued his Constitution *Romano Pontifici eligendo* in 1975 and fundamentally adhered to tradition. But the question had been raised: Rome is *de facto* the Apostolic See, but not *de iure*.

Nevertheless, in the mind of every Catholic it is inconceivable to think that his Holy Mother Church could be other than the Roman Church. Even during the long stay of the Papacy in Avignon, the Sovereign Pontiff was bishop of Rome and, in the years of the Great Schism, any of the rivals (two and even three Popes at the same time) considered himself as being the bishop of Rome. The question of Orthodoxy is different: the Eastern Churches separated since the schism of Michael Cerularius and linked to the Patriarchal structure of the early centuries, did not deny the primacy of honour of the Roman Church as the Church of Peter, but only her actual power of universal jurisdiction. We could therefore talk about *Romanitas* as a well established historical mark of the universal Church, of the Church of the Creed, of the Church of Christ.

Why has Rome played and currently plays such a leading role in Christianity to the point that we can talk of *Romanitas* as a real value without which we cannot understand the Catholic Church in its historical evolution? I think that the key is given by the following words of the Blessed Pope John XXIII, quoted from his Apostolic Constitution *Veterum sapientia* of 1962:

«The wisdom of the ancient world, enshrined in Greek and Roman literature, and the truly memorable teaching of ancient peoples, served, surely, to herald the dawn of the Gospel which God's Son, "the judge and teacher of grace and truth, the light and guide of the human race," proclaimed on earth. Such was the view of the Church Fathers and Doctors. In these outstanding literary monuments of antiquity, they recognized man's spiritual preparation for the supernatural riches which Jesus Christ communicated to mankind "to give history its fulfillment." Thus the inauguration of Christianity did not mean the obliteration of man's past achievements. Nothing was lost that was in any way true, just, noble and beautiful».

There is a Philosophy of History that underlies this Papal quotation: Civilization as a progressive movement toward the fullness of possibilities of the human being, and Rome as its final depositary and diffuser thanks to its universal Empire. Human civilization as a concretion of that "Wisdom of the Ancients", that prepared the world to receive the Messiah and His Gospel. And this is the ideal recalled and developed by Dante Alighieri in his treaty on the Monarchy *(De monarchia)*, one of the richest and most beautiful tributes to *Romanitas* as a perpetual and permanent value of our civilization. Although this book was written in the frame of concrete circumstances (as Ghibelline propaganda in favor of Emperor Henry VII of Luxembourg at his descent into Italy) and was even included later in the Index, the arguments about the pre-eminence of Rome and its vocation of universality have been and are always attractive to all those who defend the Roman character of the Church as a decisive element of her identity.

Dante offers us the sequence of the empires that have ruled the earth with a pretension of preponderance and universality: the Assyrian, the Egyptian, the Babylonian, the Persian and the Macedonian. Rome comes as the last, but as the one that contains and summarizes the preceding ones. Rome assumes the heritage of Greek civilization, the highest degree to which the human spirit has attained, through the Hellenism of Alexander's Empire. This is the historical fact that the Florentine poet dresses with the robes of the Legend of Aeneas (in this context I have to point out that the sense of the word "legend" has not the connotation of a "fable", but that of "things that are to be read", from "*legere"*: to read). Aeneas, a Trojan prince, who escaped from the ruin and destruction of his city by the Achaeans, is the heir of the Asian tradition. After having got across the Mediterranean in a journey full of vicissitudes, he arrives at the Tyrrhenian coast and founds Lavinium thanks to the hospitality of King Latinus of Latium. Lavinium is the immediate ancestor of Rome, which will be founded by the direct descendants of Aeneas, Romulus and Remus. Rome will conquer Greece and thus, in the end, Troy will have had its revenge over the Achaeans (the ancestors of the Greeks).

Rome is considered then to be the heiress of Aeneas. But the interesting thing is how Dante justifies the universality of Rome's Empire: in fact, Aeneas's successive marriages to three princesses of the "three parts of the world" indicate his special and unique universal vocation. Creusa represents Asia; Dido represents Africa and Lavinia represents Europe. Rome receives from Aeneas, her father, this legacy. But universality implies that nothing else is to be reached but permanence, and here comes the concept of *Roma Aeterna*. Once the universal Empire is established by Rome, there will be no other city that could surpass the "Eternal City".

But at the same time, with the Roman hegemony the times arrive at their fullness and the world is prepared to receive the Revelation of God. Dante wants to demonstrate that God recognizes the legitimacy of the Roman Empire. His arguments come from certain passages of the Gospels. In the first there is the reference to the "universal taxing" decreed by Augustus:

"*And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David) To be taxed with Mary his espoused wife, being great with child"* (Lk II, 1-5).

Then Joseph, the heir of David, obeys the Roman authority. God wants His Son to come on Earth in the context of an Imperial decree. Another passage refers to the beginning of John the Baptist's ministry:

"*Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness"* (Lk III, 1-2).

The prelude of the active life of Christ is put in the political context of Roman government. But the decisive quote comes from the Gospel of John:

"*Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin"* (XVIII, 10-11).

The power of Pilate, who represented the Roman Empire, came from God. Then it was legitimate.

Dante Alighieri goes further in *De Monarchia* to defend the power of the Holy Roman Emperor, but what really is interesting for our subject has been said previously: that Rome is the heiress of the Ancient Tradition and has a vocation of universality. Those two elements constitute the value of what we understand as *Romanitas*, but informed by the spirit of Revelation. The conjunction between the Wisdom of the ancient world and the Gospel produced Christian Civilization, whose promoter is the Roman Church in virtue of his privileged historical position. We cannot imagine that the Gospel could be spread in Samarkand, in the Empire of the Incas or even in a minor provincial city as Lutetia Parisiorum or Hispalis as universally as it was thanks to Rome. Peter made a transcendental step when he moved from Antioch to the capital of the Empire. The Roman Bishops who succeeded him, little by little became the true heirs of the Roman Tradition. Traces of it currently remain in several details: the denomination of the Pope as *Romanus Pontifex* (an office that was held by the Roman Emperor as the supreme mediator with the divinity); the Sacred College of Cardinals seen as the Senate *(Senatus)* of the Holy Father, composed by the "*patres purpurati"* successors of the "*patres conscripti"*; the name of "Roman Curia" given to the central administration of the Church, headed by Cardinals, as it was for the Ancient Curia, the building where the Senators met together to legislate for the whole world...

But the most important legacies from Ancient Rome to Civilization have been the Latin language *(sermo latinus)* and Law *(ius),* and it has been precisely the Roman Church that has transmitted them to the Western world. It is ironic that these extremely valuable elements that contributed the most to the formation of our modern culture are precisely the two for which the Church has been criticized in recent times. Those who consider themselves as "progressive" attack the Roman Church for being "elitist" and "legalistic", but they do not understand: 1) that the Latin language is not an elitist factor of division but a helpful tool for knowledge and for international understanding, with the advantage of conciseness, exactitude and a neutral position (since no nation can monopolize Latin as its own language); 2) that the juridical sense of things inherited from Roman Law and improved by the canonical *glossators* is the best defense against tyranny and arbitrariness, two of the evils of our age. The Church was able to capture the essence of the Roman idea of Law: the "*pietas"* or the virtue that makes man conscious of his duties towards the deity, the family, other human beings and nature (a virtue exemplified by Aeneas and Romulus). This "*pietas,"* re-interpreted by the Church as the Natural Law (the expression of the Divine Intelligence and Will), is as it were the soul of the Law, and is the opposite of the current positivism that has justified most of crimes of the

cruellest dictatorships. Even modern constitutionalism owes much to Roman Law through the Canon Law of the Roman Church.

Now I come to the central and most relevant point of my exposition on the value of *Romanitas*: the Liturgy. Liturgy is the Faith lived: one prays as one believes, or, to use the words of the Latin aphorism, very familiar to everyone, *lex orandi, lex credendi*. In contrast to the Ancient ritualism, the Catholic Liturgy is not simply a formulary to propitiate God, but is also a plastic expression of concepts and ideas. Not in vain Luther, when attacking the Roman Mass stated*: "it is upon the Mass, as upon a rock, that the Papacy rests - with its monasteries, its bishoprics, its colleges, its altars, its ministers, and its doctrines"*. The Mass implies a complete *Weltanschaaung*. We can then understand why the process of Civilization in the Western World coincides with the dissemination of the Roman Rite. Let us consider just three graphic examples of this fact: 1) The defence of Christianity in the East was sustained by three nations of the Roman Rite: Hungary, Poland and Lithuania, which constituted a natural barrier especially against the pagans and the Turkish danger. The Franciscan Order in particular was very active and implanted its Missal, which was that of the Roman Curia. 2) The incorporation of the Spanish Kingdoms re-conquered from the Arabs into the European mainstream was mainly due to the unification of the Liturgy around the Roman Rite, thanks to the monks of Cluny (with the consequent confinement of the national Mozarabic rite to few chapels). 3) The evangelization of the Americas was through the Roman Rite. Let us remark that the New World in practice knew no other Missal than the *Missale Romanum* of Saint Pius V, diffused by the Councils of Lima and Mexico as an implementation of the Council of Trent.

It is not by coincidence that the rupture of Christianity into two different ways of life in the Sixteenth-Seventeenth Centuries, brought about by the Reformation, was imposed on the people as a change of rite rather than by a theological approach. And we could say the same regarding the post-conciliar crisis, when the change of minds was preceded by the illegitimate change of rite, far beyond what the Second Vatican Council really established.

For these reasons, the defence of the Roman Rite has been and is the defence of Christianity and the most evident expression of the genuinely Catholic value of *Romanitas*. All of us, priests and lay people, owe much gratitude to those groups like the International Federation Una Voce –the oldest Catholic organization, as far as I know, engaged in the *bonum certamen*– that have supported the Holy See, the Apostolic Chair of Peter, by defending and promoting the Traditional Liturgy in communion with the Successor of Peter. Now, after decades of disorientation and lack of understanding (very often on both sides), we can make room to hope, especially since His Holiness the Pope happily reigning promulgated his Motu proprio *Summorum Pontificum* and re-established His *Pax liturgica*. But let us be aware that this is only a departure point: the path towards the normalization of things is a long one and demands our whole and courageous involvement. And let us keep in mind that memory is important: as in the Ancient Roman Tradition, we should not forget the ephemerides that reinforce our consciousness of things. This coming year 2012 has been already announced as the Fiftieth Anniversary of the Second Vatican Council (and will even be celebrated with a Year of Faith). But in the same year we have two other commemorations that particularly touch upon our apostolate: the 50th Anniversary of the Apostolic Constitution *Veterum sapientia* on the use of Latin and that of the *Missale Romanum*of Blessed John XXIII, both of them also issued in 1962. Behold a double extremely interesting challenge for Traditional bodies and especially for the International Federation Una Voce.

Since your organization has been a pioneer in the defence of the value of *Romanitas* and in view of the above-mentioned ephemerides, I think it would be an excellent idea for Una Voce to be more visible in the Eternal City by maintaining a permanent bureau here in order to facilitate immediate contact with the Holy See and to lead liturgical and cultural events and organize activities that could contribute to the re-evangelization of our Western Civilization, as Pope Benedict, with his deep sense of *Romanitas*, has encouraged us to do. To close my dissertation I would like to remind you of the memorable words of Christ to Saint Ignatius of Loyola at the little chapel of La Storta: "*Ego uobis Romae propitius ero"*. **GM**

THE PRIEST'S 'PRIVATE' PRAYERS IN THE ROMAN MISSAL OF 1962

By Revd. Fr. Joseph Vallauri, F.D.P.

IN the Traditional Mass there are several silent prayers, or better, prayers said in silence, or at least "*submissa voce.*" The most important of these obviously is the Roman Canon. I do not consider the Canon a silent prayer, rather the opposite, and we all know why it is recited, "*submissa voce,*" of which Card. Ratzinger said in "The Spirit of the Liturgy": "Anyone who has experienced a church united in the silent praying of the Canon will know what a really *filled* silence is. It is at once a loud and penetrating cry to God and a Spirit-filled act of prayer. Here everyone does pray the Canon together, albeit in a bond with the special task of the priestly ministry."

I refer instead to the more humble, private prayers that the priest at Mass recites for himself, to accompany some of the actions that he is making.

The priest at Mass acts "*in persona Christi capitis*", he embodies, he represents Christ and therefore, all his actions, even the most insignificant ones, like climbing the steps, have a meaning, a sacred meaning. These prayers are not as ancient as the Roman Canon, and it can easily be surmised that in the course of time the priest and or the Church felt the need to fill in the gaps, so to speak, and be reminded of his unique role, at every moment of the Mass.

At this point I would like to share a personal episode which highlights the difference between the two forms of the Mass and the attitude towards the silent prayers. I think it was in 2004, I made my Annual Retreat, together with some priest confreres of mine, at Douai Abbey, near Reading, in England. The Retreat master was Father Paul Gunter, O.S.B., a Benedictine monk of the Abbey, now a professor at Sant'Anselmo and consultant of the Office of the Liturgical Celebrations of the Holy Father. His theme was precisely the silent, private prayers of the Mass, in the Missal of Pope Paul VI. In this missal, of course, the few silent prayers are all private, in the real sense of the word. They are few and, generally, are a shorter version of those of the traditional missal. One of the priests present, a little older than I, a good and committed priest, on the second day, when Fr Paul was commenting on the two lines of psalm 26, which is all that remains in the new missal of the prayer that accompanies the lavabo, said quite candidly: I never even knew that these prayers existed!

On the few occasions when I assist at a Novus Ordo celebration, I can honestly affirm that. in the majority of cases, the celebrant practically omits the *Munda cor meum:* usually he or the concelebrant that is to read the gospel makes at most a cursory bow to the altar, if at all and goes straight to the ambo. Of course, he can recite the prayer while going, but even trying to be very optimistic, I doubt it very much. The prayer which is invariably left out is one of the two set before Communion, each one a shorter version of "*Domine Jesu Christe*" and "*Perceptio corporis tui*". I have seen even devout and traditionally minded priests pass directly from the Agnus Dei to "This is the Lamb of God", sometimes even failing to genuflect before hand, as it is prescribed in the new missal. This is one further proof, if ever one more was needed, that simplification does not mean improvement. A shorter prayer is not necessarily recited better than a longer one. The problem lies elsewhere. Most celebrants of the Novus Ordo see themselves as presidents of the assembly: now, a president or chairman at meeting cannot afford to whisper quietly to himself.

Let us return to our chosen subject. The first characteristic of these prayers is humility. It is a recurring idea throughout the Mass, from the prayers at the foot of the altar to the last, inaudible prayer, *Placeat tibi, Sancta Trinitas*. I said above, that the priest at Mass, but not only at Mass of course, acts in "persona Christi" and precisely for this reason he feels unworthy. It is as if he constantly needed to remind himself of his unworthiness for such a sublime role. A similar attitude is expressed by the kissing of the altar, which he does several times. Not only at the beginning, before the Introit, and twice during the Canon, but also every time he turns towards the people, he kisses the altar beforehand. Each time, he wants to be united with Christ, represented by the altar, he needs to be empowered by Christ himself, so that he can really re-present Him.

The first silent prayer, after the prayers at the foot of the altar, which, in the solemn Mass at least, are said by the sacred ministers alone, is *Aufer a nobis*. This is one of the most beautiful moments. The priest approaches the altar, the place of sacrifice and, realizing he is unworthy of such a task, prays that he may be purified. Humility leads to the request for purification. The altar already is the Holy of Holies, having been consecrated, set aside for the offering of the sacrifice. Who could approach it without fear? He prays *Aufer a nobis*, using the plural, because he prays in the name of the sacred ministers. As Dom Gueranger says: "The closer we are to God, the more we feel that even the slightest blemish on the soul is an obstacle to be removed. Already he has prayed: *Deus, tu conversus, vivificabis nos.* But since he is getting near to God, he asks again that his sins may be removed.

Once arrived at the altar, standing as it were between the people and God, he touches it with his hands joined and kisses it: he pays homage to Christ, the altar, and at the same time to the martyrs and saints whose relics are embedded in the altar, or altar stone. He says another prayer "*Oramus te, Domine"* which begins in the plural but then he asks for the remission of his sins "*peccata mea*", in the singular. Dom Gueranger notes: he uses the plural meaning that all the people who assist at the Holy Sacrifice must accompany the priest with their prayers. The saints are holy in mind and body: their relics are extensions of the Body of Christ, members of his Mystical Body.

If the altar represents Christ, so does his Holy Gospel. Before reading or chanting it, the priest, or the deacon at a solemn Mass, bows profoundly before the altar: in itself already a gesture expressing humility and trust. The prayer he says, quietly, "*Munda cor meum*" asks God that his heart and his lips may be purified so that he may announce the holy Gospel in the proper manner. According to J.A. Jungmann (Missarum Solemnia, Vol I, p.365), the "*Munda cor meum*" at the Low Mass began to be used in the late 15th century. After the publication of Summorum Pontificum, I remember reading an article in which a liturgist (Manlio Sodi, Dean of Liturgy and Homiletics at the Pontifical Salesian University, Rome), a critic of the Holy Father's decision, said that the Traditional Mass gave little space to the Scriptures. Admittedly he was referring to the Lectionary, but also to the texts of the Mass: he seemed to forget that in the Traditional Mass there are always two psalms, 42 and 26 (6 verses), and recurring references to biblical images, like the Holy of Holies and, here, in *Munda cor meum*, to the Book of Isaiah: Isaiah's lips were purified by live coals before announcing the word of God (Is 6, 5-7). At the solemn Mass, the Bishop or priest blesses the deacon; at low Mass the priest asks to be blessed "*Dominus sit in corde meo et labiis meis"*: that God may use his heart to believe and love the Gospel, and his lips, that they may be apt to announce it to the world.

All the Offertory prayers are silent prayers, but I do not consider them personal for they pertain to the offering of the sacrifice, and can be regarded as public. So also the short prayer when the priest drops a small part of the Sacred Host into the chalice: "*Haec commixtio, et consecratio*..." This prayer which accompanied the "fermentum", the joining of the Sacred Host sent to him by the Bishop with the one the priest had just consecrated, is interpreted by Dom Gueranger in a fascinating way. He says that: "this ancient rite is meant to indicate that at the moment of the Resurrection of Our Lord, his Blood was reunited with his Body. It was not sufficient that his Soul had rejoined his Body, but so that the Lord be complete, even his Blood had to be running in his veins, the blood which he had shed in the garden of olives, in the passion and on the Cross". The term "consecration" should not be interpreted as a sacramental consecration, but simply as the rejoining of sacred things.

The priest prepares himself for Holy Communion by reciting two prayers, which appear in the IX and X centuries Like the Offertory prayers, they arrived at the Roman Missal from the usage of Frankish-gallican dioceses. The first, "*Domine Jesu Christe, Fili Dei vivi*" states that in the saving death of Our Lord, the Most Holy Trinity was acting, the Father by his will, the Holy Spirit by his cooperation and assisting the humanity of Christ in his self offering. Then the prayer says that through the Body and Blood of Christ, which the priest is about to receive, again he may be purified of his faults, and be freed of future faults by observing the commandments of God and being always united with Christ.

The second prayer, "*Perceptio Corporis tui, Domine Jesu Christe*" returns to the theme of unworthiness and humility, surely the most fitting attitude at this point. It makes an almost explicit reference to the teaching of Saint Paul[1] – Scripture again! – about those who eat the Body of Christ unworthily. An observation by J.A. Jungmann casts further light on these "silent prayers." He says that the "silent prayers", though they are generally spoken in the first person singular, "originally were also meant to accompany the meditation of the people at Mass."[2] And also that: "This is not a particular phenomenon: even the eastern liturgies allow the celebrant to pray privately, especially in preparation to and thanksgiving after H. Communion."

On 17th October 2001, Blessed John Paul II sent a Message to the participants in the Plenary Assembly of the Congregation for Divine Worship and the Discipline of the Sacraments, which said, among other things:

"The People of God need to see priests and deacons behave in a way that is full of reverence and dignity, in order to help them to penetrate invisible things without unnecessary words or explanations. In the Roman Missal of Saint Pius V, as in several Eastern liturgies, there are very beautiful prayers through which the priest expresses the most profound sense of humility and reverence before the Sacred Mysteries: they reveal the very substance of the Liturgy."

A statement which surprised many, it appeared not only to praise but to recommend the use of the Traditional Missal, six years before Summorum Pontificum![3] The silent prayers of the priest at Mass open for him a true sense of awe and amazement as he performs his holy duty. "This amazement should always fill the Church assembled for the celebration of the Eucharist. But in a special way it should fill the minister of the Eucharist.*"*[4] **GM**

[1] I Cor. xi, 29
[2] Cf. J.A. Jungmann, *Missarum Solemnia*, Vol 2, p. 260
[3] Cf. "The priest at the offertory of the Mass" Office for the Liturgical Celebrations of the Supreme Pontiff - 2009.
[4] *Ecclesia de Eucharistia, 5*

ADDRESS BY DR. ERIC DE SAVENTHEM

to the members of Una Voce in the United States assembled in New York for their first General Assembly on 13th June, 1970

AS most of you know, UNA VOCE has gone through a testing time. The promulgation of the new *ORDO MISSAE* brought us face to face with what is fast becoming the loyal Catholic's problem number one: how to combine filial submission to the Holy Father with respectful but open criticism of some of his acts?

In matters of such delicacy, the first need is to be precise, in our thinking and in our words. When the Delegates of the fourteen federated UNA VOCE associations met in Zurich in February, they decided unanimously that UNA VOCE should strive to obtain the maintenance of the Tridentine Mass "as one of the recognized rites in the liturgical life of the universal Church." But this was not tantamount to a condemnation of the new ORDO. By being "for" the Tridentine Rite of the Mass we are not "against" the new Ordinary of the Mass in the sense of outright rejection. Just as we were not "against" the vernacular when we pleaded "for" the retention of liturgical Latin.

The Church has always known a plurality of recognized rites and of liturgical language. But that "Pluralism" – to use the modern word – grew out of *respect for tradition:* thus St. Pius V himself, when he introduced the uniform Roman Missal after the Council of Trent, specifically confirmed the legitimacy of certain other rites of venerable origin and usage. Let me at this point remind you that the much-decried unification and indeed uniformization of the rites of the Mass which was achieved by the Missal of Pius V was undertaken by that holy Pope at the express request of the bishops assembled in Council. It was therefore not an act of curial high-handedness or of Roman disregard for rightful individuality of liturgical expression. The Bishops themselves asked Rome to prescribe a uniform rite for the entire Latin Church because they had found that on the diocesan or even synodal level, it was impossible to stop or even curtail the proliferation of unauthorized texts for the celebration of the Sacraments.

We are just witnessing a repetition -- both of the proliferation of unauthorized texts and of episcopal inability to cope with it. Perhaps we may also see a repetition of that act of wisdom which, just over 400 years ago, made the Bishops ask the Pope to draw up and to enact "in perpetuity" the uniform ritual of the Mass which was promulgated in 1570 and which has brought such immense blessing to the Church.

The Pluralism of today is of a different ilk: it is the watchword and war-cry of those who want to set tradition aside. That is why~ in the midst of a new proliferation of liturgical rites and texts, we witness the practical suppression of the one rite which in perfect manner enshrines the Church's most sublime treasure, the holy mystery of the Mass.

So far, the suppression is achieved _*de facto*_ only and not _*de jure*. Indeed, it would be unthinkable for the old *Ordo Missae* ever to be officially forbidden. To justify this, one would have to argue that it was in some manner "wrong" or "bad" -- either doctrinally or pastorally. To prove either would be tantamount to denying that the Church is guided by the Holy Ghost. It is therefore inadmissible even to suggest that the old Ordo might rightfully be outlawed.

But the _*de facto*_ suppression is nonetheless real enough, and we must fight against it with all the means at our disposal. One argument is of course the very "Pluralism" which the reformers constantly invoke: unless it embraces the continued existence of the old rite, side by side with the new one, "Pluralism" in the liturgy is immediately exposed as sheer hypocrisy, thinly veiling both contempt of tradition and the arrogant anti-Roman bias of national Hierarchies and their liturgical commissions.

Remember that the three new Eucharistic Prayers, or Canons, were introduced not in place of but in addition to the old Roman Canon which was expressly confirmed and even given pride of place (on paper) for Masses celebrated on Sundays. **It is therefore perfectly legitimate and reasonable to ask that the new *ORDO MISSAE* should, in the same way, be offered as an additional, alternative way of celebrating Mass, and not as an outright replacement of the old Rite of St. Pius V.**

As for the new ORDO, it has, as you all know, become the object of strong, widespread, and extremely cogent criticism. This applies to the order and prayers of the Mass itself, and to the so-called *"Institutio Generalis"* or "General Presentation of the new Ordinary of the Mass."

The criticism bears on the official Latin texts and, in many countries more strongly still, on their vernacular translations. It was found that the texts reflect some of the new theological tendencies which inspired the notorious Dutch Catechism and which Rome itself has condemned. It was found that even where these tendencies were not reflected in the actual words used either in the new Ordo or in the General Presentation, they nevertheless came across unmistakably in the context and, more particularly in the psychological effects at which the new rite clearly aims. For these reasons, UNA VOCE as well as many others felt entitled, nay, obliged, to criticize the new Ordo – in the same way as we have criticized other aspects of the post-conciliar reform before.

Is such criticism wrong – is it unseemly, coming from those who regard themselves as loyal Catholics and as faithful sons of the Holy Father? After all: the new *MISSALE ROMANUM* was promulgated by the reigning Pontiff Himself, and it must therefore be assured that he considers it to be not only free from error, but also free of potentially dangerous tendencies and ambiguities, and that he regards its introduction as necessary for the greater good of the Church. Let's look at this problem for a moment. Let us see what happened to the more recent major documents of papal guidance for the Church in matters of faith, morals, and liturgy.

You remember "*Mediator Dei*", with its grave warnings against the very liturgical aberrations which have since become daily practice. You remember "*Veterum Sapientia*" of John XXIII, with its grave admonitions to safeguard the use of Latin particularly in the Liturgy and in the seminaries. You remember "*Mysterium Fidei*" with its clear condemnation of certain new interpretations of the mystery of Transubstantiation.

You remember the Council's Constitution on the Liturgy, promulgated by Pope Paul VI, with its clear guidance on the retention of Latin as the primary language for the Liturgy, and with its carefully circumscribed permission for the use of the vernacular in certain parts of the Mass. You remember the "Creed of the People of God" with its reaffirmation of all the essential truths of Catholicism and with its implied warning against any doctrines that impoverish or falsify the "*Depositum Fidei*". You remember – most recently – the Decree "*Memoriale Domini"* which formally disapproves of the practice of Communion in the hand. And you are all only too familiar with the Holy Father's weekly warnings against the countless forms of subtle subversion from within, from Cardinals down to hot-headed vicars, from so-called eminent theologians down to irresponsible so-called "catholic" journalists.

The last twenty years have given us a great many instances of the reigning Popes expressing their clear and unequivocal disapproval of certain ideas, certain tendencies, certain practices, certain suggestions and attitudes which were manifesting themselves within the Church. Almost all have been totally disregarded -- by laypeople, by priests, by Bishops and Cardinals, and indeed: at the very top itself, where more than one reigning Pontiff has gone against the clear injunctions of his immediate predecessors.

After this digression, let me return to UNA VOCE and its two primary preoccupations: Latin, with Gregorian Chant, and the Tridentine Mass.

It is totally wrong to label us as reactionaries, as people who cling stubbornly to the ways of yesterday, whose minds are closed to necessary and beneficial reform, or whose personalized concepts of liturgical prayer reflect the individualism of a past age. On the contrary: our insistence that in the Liturgy we should use a specific liturgical language and a specific liturgical form of music, and that for the Mass we should continue to use a Rite whose inspiration is theological rather than sociological, hieratic rather than communitarian -- this insistence is in reality an act of forward-looking "contestation."

Contestation against an impoverished notion of what Liturgy is. Liturgy is surely more than the "dialogue between God and His peopIe." It is the hierarchically ordered enactment of the Sacred in profane reality. Liturgy is indeed a sacred action. As such it is essentially scriptural. To claim that Liturgy has become "more scriptural" thanks to more and more varied readings from the Bible, and to the liberal use of psalms for antiphonal and responsorial chants, is misleading when at the same time Liturgy is being robbed of most of the words and gestures and accessories that denote the sacrality of the action and that convey this sacrality to the participants and call forth a response from their hearts rather than from their heads.

Contestation also against an impoverished concept of the priesthood. Just ask yourselves this: would the "crisis of the priesthood" have occurred and assumed the terrifying dimensions which we witness every day, if the priest had remained the "minister of the altar" (instead of the people), acting "*in persona Christi*" instead of being a mere president of an assembly? And Latin, just because it has for so long been a language reserved for ecclesiastical use and particularly for use in the Liturgy, gave tangible expression to the essentially supranatural character of the Sacrament. We have few means, anyhow, of making manifest to our senses -- that is to the ears, the eyes, the nose, the mouth, and the touch -- the essential difference between a sacred action and a profane one. Latin, vestments, incense, the wafer of the Host, the Priest's joined thumbs and forefingers after the consecration, the prohibition for layfolk to touch the sacred vessels or the consecrated species -- all these were necessary and in most cases spontaneously chosen means of manifesting that essential difference. And because of this, they gave a unique purpose and dignity to the celebrating priest and to his self-chosen isolation in celibacy -- another "sign" of the essential distinction between the "ministerial" priesthood of the ordained minister of the altar, and the apostolic general priesthood of every baptized Catholic. To do away with the "signs" always affects the thing they signify, and this is why the recent liturgical reforms are among the principal causes of the crisis of the priesthood.

Faced with all this: what can – what should we do?

Above all: we must gain new members for UNA VOCE. Not for the sake of bigger numbers, but to strengthen our mutual resolve, and to tackle more effectively the numerous tasks which await us. What are these tasks?

Firstly: to preserve among ourselves, and to spread beyond this limited circle, familiarity with liturgical Latin. This is required by the Council itself. Latin liturgical texts should be understood -- and for that you don't have to become a Latin "scholar." It is another virtue of this priceless "dead" language that, in the form in which it has come down to us as the Latin of the Church, it is an easy language, infinitely easier than most modern languages. And if even these can be mastered reasonably well in a few months for basic understanding, then that goes _*a fortiori*_ for ecclesiastical Latin.

Basic knowledge of the Church's own language gives timelessness to our sense of belonging and provides a link particularly with the great Saints of the past. Even if we make but little use of our knowledge outside the liturgy, the fact of being familiar with Church Latin will strengthen our *"sensus ecclesiae*." And, since priests are nowadays so eager to emulate the laity, our interest in Latin may even bring it back into the seminaries. So here is something which your chapters can and should do: to organize courses for ecclesiastical Latin, with particular emphasis on liturgical texts.

Do not think, though, that Latin in the Liturgy has to be understood by everybody before it can regain its rightful place. The prevailing emphasis on rational understanding of every word spoken at the altar or ambo is another one of those impoverishments which we "contest." But it behooves us to make the extra effort of learning Church Latin not least in order to enable us to pass on to our children that minimum of linguistic knowledge which was previously part of their ordinary religious instruction.

Secondly: Gregorian chant should be practiced. If you cannot do it in church, set up a Choral Society. Where this is too difficult, the chapter could hold regular meetings at which records with Gregorian chant will be played, so that your ears – and those of your children, or of friends whom you can bring along more easily to this kind of gathering than to a formal UNA VOCE meeting – should remain or become familiar with its beauty, and remain or get attuned to its unique quality of prayerfulness.

Thirdly: members of UNA VOCE should be reasonably well-rounded in the Church's doctrine on liturgical matters and should know the basic pattern of liturgical history. Too often we are left defenceless – for mere lack of basic knowledge – when arguing with fellow Catholics or with priests who have read all the latest books. Chapters should organize study groups and lectures, and headquarters should disseminate basic knowledge through their newsletter, and should provide chapters with a selected biography for the use of group Ieaders or individual members.

Fourthly – and this is most important: GET THE YOUNG. Without knowing it yet, they desperately need a liturgy that is richer in content and expression than mere "dialogue" (of which they get more than enough in all other spheres of Church life), mere entertainment or even catechesis – richer than togetherness or an exercise in "sensitivity" (or should we say insensitivity") training. They need the atmosphere of withdrawal, of recollection, of the true "*laus Dei*" which is totally different from brashly praising the "Lord of the Universe" through man's own feats or progress. They need the encounter, indeed: the confrontation with the "sign of contradiction," re-presented every day in the "*Mysterium Tremendum*" of Holy Mass.

A renaissance will come: asceticism and adoration as the mainspring of direct total dedication to Christ will return. Confraternities of priests, vowed to celibacy and to an intense life of prayer and meditation will be formed. Religious will regroup themselves into houses of "strict observance."

A new form of "Liturgical Movement" will come into being, led by young priests and attracting mainly young people, in protest against the flat, prosaic, philistine or delirious liturgies which will soon overgrow and finally smother even the recently revised rites.

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

May God give us courage, wisdom, perseverance -- and may He strengthen and deepen more now than ever before our love for the Church and for Her, Whom the Holy Father solemnly proclaimed "Mater ecclesiae" – Mary, the Blessed Mother of God and our most holy Queen and Mother. **GM**

DR. Eric Maria Vermehren de Saventhem was born in Lübeck, Germany in 1919. In 1941 he married the Countess Elisabeth von Plettenberg. In 1944, while he was an agent of the German Abwher, they both defected to the Allies. After the war they settled in Zurich, Switzerland.

The founding President of the Fœderatio Internationalis Una Voce, he was re-elected, unanimously at every subsequent General Assembly until 1993, when he decided to step down and was succeeded by Michael Davies. He then became the Federation's first President d'Honneur.

He worked unceasingly for the preservation of the Traditional Roman Liturgy, above all the Missale Romanum of 1962, insisting that it was aequo iure et honore "equal in right and in honour," a stance vindicated after his death in Pope Benedict XVI's Summorum Pontificum.

AN INTERVIEW

With the official spokesman of the Cœtus Internationalis pro Summorum Pontificum regarding the forthcoming International Pilgrimage to Rome.

1) Thomas Murphy, you're the official spokesman of *Coetus Internationalis pro Summorum Pontificum*: What is the purpose of this committee?

The *Cœtus Internationalis* brings together various groups of faithful who are working in their own way in support of *Summorum Pontificum*. To unite those groups in charity and to work in co-operation is our first purpose. The focus of the *Cœtus Internationalis* is to organize a pilgrimage to Rome in early November.

We are taking the opportunity of the Holy Year of Faith and the 5th Anniversary of *Summorum Pontificum* to invite associations, groups and movements of the faithful from across Europe and the World to join us in Rome for an expression of support for the Holy Father and to give thanks for the Pope's Magna Carta liberating the Gregorian Rite. This is our invitation to all the faithful to affirm our Catholic Faith and our fidelity to the Roman Pontiff, to express our belief that traditional Latin liturgy is a perfect instrument of the New Evangelization, including by its appeal to the young and its universality.

The pilgrimage will culminate in a Pontifical Mass in the Extraordinary Form of the Roman Rite at 10 a.m. on Saturday, 3rd November, in St. Peter's Basilica, the beating heart of the Catholic World.

2) What are the movements adhering to the initiative?

The list of movements is growing almost daily. We intend to produce an initial list at the official launch of the pilgrimage on 10th September but some movements merit particular mention. I speak also as the Secretary of the International Federation "Una Voce", which has given its strong support to the *Cœtus Internationalis*. Member

Associations of our Federation across five continents, especially Una Voce Italia, have been active in the work of the *Cœtus Internationalis*.

An excellent new initiative has been the *Cœtus Nationalis pro Summorum Pontificum* (CNSP), drawing together groups and organizations on the Italian peninsula including some of our Una Voce associations. The CNSP has been a bedrock of the *Coetus Internationalis*.

I would also like to give honoured mention to the very experienced and recognized French association Notre-Dame-de- Chrétienté, organizer of the annual Chartres pilgrimage and the *Foederatio Internationalis Juventutem*, the International Federation of Young People in support of *Summorum Pontificum*, a well-known sight at World Youth Day, that have confirmed their adherence to the *Cœtus Internationalis* in recent days.

The support of all of these groups and movements is essential if we are to achieve our purpose of creating a unity of charity and co-operation among the supporters of *Summorum Pontificum*, and especially in expressing our thanks for *Summorum Pontificum* and our fidelity to the Roman Pontiff during the pilgrimage to Rome in November. I repeat that invitation to any group supporting *Summorum Pontificum* to register in support of the *Cœtus Internationalis*.

3) Do you have any other details on the progress of pilgrimage, such as example, the name of the celebrant?

We are working as actively as the summer break, sacrosanct in Rome, will allow. The name of the celebrant will be announced at the official launch in September. In addition to the Mass in St. Peter's Basilica, we invite each group that joins us to hold a ceremony or gathering of their own in Rome during that weekend of All Saints. To this end, our chaplain, Abbé Claude Barthe, author of numerous books and articles on liturgical matters, will liaise with groups of pilgrims and with clergy who will be in Rome on this occasion. Anyone interested can already contact our Secretariat at the address cisp@mail.com or myself at secretary@fiuv.org.

4) You launch the pilgrimage officially on 10th September, barely eight weeks prior to the Mass on 3rd November. Time is short. How many pilgrims do you expect to make the trip to Rome?

It is true that the deadlines are short. However, much work has been done by the *Cœtus Internationalis* discreetly over many months. The estimates that I have seen give a range of between 3,000 to 4,000 pilgrims from around the world.

5) You mentioned that you are also Secretary of the FIUV? What role has FIUV played in this pilgrimage and what place does this pilgrimage have in the activities of the FIUV?

As the oldest organization of laity working for the preservation of the Traditional Latin Liturgy, the International Federation "Una Voce" was involved from the beginning in this. Our network of Associations and Federations in 33 Countries across five Continents places great emphasis upon working in co-operation and within a unity of charity. It was natural that FIUV would be an early and steadfast supporter of the *Cœtus Internationalis*.

Our Federation comes to Rome every two years for a General Assembly of Members but we were anxious to make a special effort to celebrate the 5th Anniversary of *Summorum Pontificum* and to demonstrate our fidelity to the Pope during the Year of Faith. The pilgrimage to Rome in November will be an ideal opportunity to do as Catholics have always done, to make a pilgrimage to the tombs of the Apostles, and to publicly declare their fidelity to the Pope.

Where the *Cœtus Internationalis* is different, and what should appeal to everyone who supports *Summorum Pontificum*, is its freedom from division. It is a simple act of love on the part of many souls in many Catholic movements that seeks to include everyone in our visible expression of Faith, of thanks and of fidelity. To all those who share our Catholic Faith, who share our gratitude for *Summorum Pontificum*, who share our fidelity to the Holy Father, and to all those who listen to my words I say: Come with us to Rome! **GM**

ANCIENT IRISH DEVOTION TO ST. GREGORY THE GREAT

By Marcella of the blog: www. omniumsanctorumhiberniae.blogspot.com

MARCH 12 is the feastday of one of the most revered figures of the early Irish Church, Pope Saint Gregory the Great. In the *Leabhar Breac* copy of the Martyrology of Oengus the entry for this day reads:

"Before arriving in his country,
For Christ he mortified his body,
The slaughter[er] of an hundred victories
Gregory of Rome, the intrepid."

This notice is but one example of the esteem in which Pope Gregory was held by the Irish. I will try to draw together some of the other strands to illustrate what an important figure he was for our native Church. Let's begin with a summary of the Pope's life by Luned Mair Davies: [5]

"Gregory the Great... was pope from 590 to 604. Since the eighth century he has been regarded as one of the four Fathers of the western Church. Gregory has been referred to as the master of spiritual exegesis. According to Beryl Smalley, for him 'exegesis was teaching and preaching', and it was the didactic element in his works which made Gregory's strongest impact on medieval biblical study. Gregory was born c.540 in Rome to a senatorial family, and in 573 he was prefect of Rome for a year. He founded seven monasteries in all and in 585 he became abbot of the monastery of St Andreas in Rome, one of his foundations. Pope Benedict I named him as one of the seven regional deacons of the city of Rome and in 579 Pope Pelagius II sent him as *apocrisarius* to the emperor's palace in Constantinople, where he remained for six years. In 590 he himself became pope. Before his death in 604 his achievements included organising the *Patrimonium Petri*, attempting to convert the Lombards and sending a mission to the Anglo-Saxons."

The details of Gregory's election to the Papacy were recorded in the Annals of the Four Masters: "The Age of Christ, 590. St Gregory of the Golden Mouth was appointed to the chair and successorship of Peter the Apostle, against his will," to which John O'Donovan, in his edition of the Annals, added:

"The memory of this Pope was anciently much revered in Ireland, and he was honoured with the title of *Belóir*, i.e., of the Golden Mouth."

The Irish held the memory of this Pope in such veneration that their genealogists, finding that there were some doubts as to his genealogy, had no scruple to engraft him on the royal stem of Conaire II, the ancestor of the O'Falvys, O'Connells, and other families. His pedigree is given as follows by the O'Clerys in their Genealogies of the Irish Saints:

"Gregory of Rome, son of Gormalta, son of Connla, son of Arda, son of Daithi, son of Core, son of Conn, son of Cormac, son of Corc Duibhne [the ancestor of the Corca Duibhne, in Kerry], son of Cairbre Musc, son of Conaire."

The Four Masters have given the accession of this Pope under the true year. Gregory was made Pope on the 13th of September, which was Sunday, in the year 590, and died on the 12th of March, 604, having sat thirteen years, six months and ten days.[6]

Not content with turning a Roman aristocrat into a Kerryman, the Irish also applied an epithet more usually associated with the great Eastern saint John Chrysostom to Pope Gregory. That this happened early on is shown by the reference to the golden-mouth in the Paschal Epistle of Cummian, who, writing in the 630s, cited Pope Gregory to help make his case for the Roman computation of the date of Easter: [7]

[5] Luned Mair Davies The 'mouth of gold': Gregorian texts in the Collectio Canonum hibernensis in Próinséas Ní Chatháin & Michael Richter, eds., Ireland and Europe in the Early Middle Ages: texts and transmissions (Dublin, 2001), 250-251.

[6] John O'Donovan, ed. and trans. Annals of the Kingdom of Ireland by the Four Masters, Vol. 1 (2nd edition, Dublin, 1856), 214-215.

[7] Maura Walsh and Dáibhí Ó Cróinín, eds., Cummianus Hibernus, De controversia Paschali, 83. Online version at http://www.ucc.ie/celt/published/T201070/index.html

"I turned to the words of Pope Gregory, bishop of the city of Rome, accepted by all of us and given the name 'Golden Mouth', for although he wrote after everyone, nevertheless he is deservedly to be preferred to all."

It seems that this Irish tradition of referring to Pope Gregory as the golden-mouth was something that was passed on to Northumbria. Patrick Sims-Williams sees evidence of it in an anonymous *Vita* of Gregory the Great produced at the Monastery of Saint Hilda at Whitby:

In ch. 24 the Whitby writer asserts that the Romans called Gregory 'golden mouth' (*os aureum*) because of the eloquence that flowed from his mouth 'Ut a gente Romana que per ceteris mundo intonat sublimius proprie (sic) de aurea oris eius gratia, os aureum appellatur' (Life of Gregory, ed. Colgrave, pp.116-18). Colgrave translates 'therefore he was called the "golden mouthed" by the Romans because of the golden eloquence which issued from his mouth in a very special way, far more sublimely and beyond all others in the world'.

In fact, of course, the Romans called Gregory no such thing – 'golden mouth' was rather the epithet of St John Chrysostom – and the writer is probably drawing, directly or indirectly, on an Irish source. In Ireland, as early as c. 632, Gregory was commonly styled *os aureum*; in vernacular texts this is *bel óir* or *gin óir* which suggests that the epithet had its origin in an etymological interpreation of *Grigoir*, the Irish form of Gregorius, which might be associated with Latin *os, oris* 'mouth' and with Irish óir 'of gold, golden'. In Anglo-Saxon England, however, the epithet only reappears in the Old English version of Gregory's *Dialogi* by Alfred's assistant, Werferth, bishop of Worcester c. 873 – c. 915, who similarly speaks of a stream of eloquence issuing from Gregory's 'golden mouth' (*gyldenmup*) and says that the Romans call him *Os Aureum*, the Greeks *Crysosthomas*.[8]

Irish interest in the writings of Pope Gregory started during the Pope's own lifetime, as Luned Mair Davies explains:

Gregory's writings are copious and diverse, although less abundant than those of Ambrose, Jerome and Augustine; some of them reached insular circles at an early date. The 848 letters which he left us in his *Registrum Epistolarum* are the primary historical source for this period….Gregory also left a collection of homilies, 40 on the Gospels and 22 on the Book of Ezekiel… Gregory enjoyed enormous popularity and prestige among seventh-century Irish ecclesiastics. Columbanus requested the Homilies on Ezekiel in his first letter to Gregory:

"Wherefore in my thirst I beg you for Christ's sake to bestow on me your tracts, which, as I have heard, you have compiled with wonderful skill upon Ezekiel."

In the same letter Columbanus refers to Gregory's *Regula Pastoralis*. This work Gregory had written in 591, in response to a communication from Archbishop John of Ravenna, as a directory for bishops and priests. Columbanus also asked Gregory for more of his writings. His letter to Gregory shows how rapid was the dissemination of Gregory's works in monastic circles.
The *Regula Pastoralis* was one of the books by Gregory which were especially influential in the Middle Ages. Another was the Dialogi, a collection of popular edifying stories about Italian saints written by Gregory in the years 593-4. In his *Vita Columbae*, Adomnan, although he makes no explicit mention of the Gregorian *Dialogi*, in at least three places clearly borrows phrases from the *Dialogi* to weave into his own narrative.

The evidence of manuscript transmissions shows that of Gregory's works the *Moralia in Job* had geographically the widest circulation: this work also was known early, and used early, in Ireland. The earliest known abridgement of Gregory's commentary on the Book of Job (the *Egloga*) was Irish, composed about 650 by Lathcen or Laidcend, the son of Baeth, who is most probably to be identified with the Laighden whose obit is given in the Annals of Ulster under the year 661.[9]

[8] Patrick Sims-Williams, Religion and Literature in Western England, 600-800 (Cambridge University Press, 1990), 186-187.

[9] Davies, *op.cit*., 251-252.

Davies has made a particular study of the use of Pope Gregory's work in the Irish Collectio Canonum hibernensis (CCH). The CCH is a collection of excerpts from biblical and medieval sources, divided into over sixty books which cover the behaviour appropriate for a Christian under various subject headings. It survives in a number of manuscripts and a Breton version attributes it to Ruben of Darinis and Cú-Chuimne of Iona. Both of these reputed authors are known to history, the Annals of Ulster record the death of Ruben in 725 and Cú-Chuimne, called sapiens died in 747. Davies continues:

Five of Gregory's works are quoted in the CCH. They are: the Pastoral Care (*Regula Pastoralis*), the Homilies on Ezekiel (*Homiliae in Hiezechihelem*), the Homilies on the Gospels (*Homiliae in Evangelia*), the *Registrum Epistolarum* and the Dialogues (*Dialogi*)… Of the extracts in the CCH from the *Dialogi*, five are introduced as *in vita patrum*, four as *Gregorius*, one as *in vita monachorum* and three as *De dialogo Gregorii et Petri*. Of the eleven other extracts from Gregory the Great in the CCH, four are introduced as by *Gregorius Romanus* and seven as by *Gregorius*. The epithet *Romanus* used for Gregory the Great may reflect the fact that the Romani party in the early Irish Church, who followed Rome's directives in the dating of Easter, looked to Gregory the Great for guidance.[10] The Pope's homilies were also influential as Davies explains:

Gregory's *Homiliae* were a collection of homilies on selected passages from the Gospels written down in the last decade of the sixth century. They were addressed to Roman audiences on various feast-days of the Roman Church. The texts of Homiliae 32 and 37 were quoted in another sermon, the bilingual Old-Irish-Latin Cambrai Homily, which was copied into one of the manuscripts of the CCH. The Latin parts of the homily contain the scriptural quotations and the patristic authority; they are paraphrased in the Old-Irish part to clarify them for an Irish audience who perhaps did not understand Latin. The Cambrai Homily has been dated to the seventh century. How soon after their composition Gregory's *Homiliae* reached Ireland is uncertain. In the first decade of the seventh century Columbanus used them on the continent.[11]

In addition, the Pope's works are cited in the collection of sermons known as the *Catechesis Celtica*. The Irish *Liber Hymnorum* contains a collection of extracts of the Psalms of David which are attributed to Gregory. His work is also referred to in The Book of Armagh and the *Codex Maelbrighde*. Finally, the Irish regard for Pope Gregory is also reflected in the hagiographical record as the lives of a number of saints seek to associate their subjects with the great Pope. Saint Findbarr's tutor, Mac Cuirb, was described as a pupil of Gregory in the *Vita Sancti Barri.* The formidable seventh-century Irish theologian, Cummian Fota, was likened to Gregory in the list of parallel saints. The entry in the Annals of the Four Masters recording Cummian's death in 661 includes a poem which says:

"If any one went across the sea,
To sit in the chair of Gregory the Great.
If from Ireland no one was fit for it,
If we except Cummian Fota."

Cardinal Moran has written of another Irish saint, Dagan, a disciple of Molua, who also claimed a link to the Pope:

St. Dagan is designated in our martyrologies by the various epithets of the warlike, the pilgrim, the meek, and the noble. He was one of the most ardent defenders of the old Scotic computation of Easter, and as such is commemorated by Bede, in his Ecclesiastical History. About the year 600 he visited Rome, and sought the approbation of the great pontiff St. Gregory, for the rule of his own master, St. Molua, in whose life we thus read –

"The abbot, Dagan, going to Rome, brought with him the rule which St. Molua had drawn up and delivered to his disciples; and pope Gregory having read this rule, said in the presence of all: 'the saint who composed this rule has truly guarded his disciples even to the very thresholds of heaven.' Wherefore St. Gregory sent his approbation and benediction to Molua."

[10] *Ibid*.

[11] *Ibid*.

St. Dagan was not the only one of our sainted forefathers that sought the sanction of the Holy See for the religious rule which they adopted. In the Leabhar-nah-Uidhre, it is incidentally mentioned that "St. Comgall, of Bangor, sent Beoan, son of Innli, of Teach-Dabeog, to Rome, on a message to pope Gregory (the Great), to receive from him order and rule."[12]

Even if one is uncertain about the historical value of hagiographical accounts, one Irish saint we can be sure had a demonstrable link to Pope Gregory is Saint Columbanus. John Martyn has published a most interesting paper on Pope Gregory the Great and the Irish in which he examines the correspondence between the two. Columbanus, like Dagan, was a committed supporter of the Irish Easter and didn't hesitate to let his illustrious correspondent know it.

In the nineteenth century, some Protestant scholars tried to argue that the robust style of Columbanus was proof that the Irish did not hold the Papacy in high esteem. Martyn, however, feels they rather missed the point: [13]

"Pope Gregory the Great's apparently close links with Columban and the Irish clergy between 592 and 601 are revealed through five of his letters: 2.43 (July 592), an encyclical sent to the Irish clergy, almost certainly including Columban; 4.18 (March 594) about an Irish priest valuable to the Pope in Rome; 5.17 (November 594) about Columban's reception of Gregory's 'Pastoral Care'; 9.11 (October 600) praising Columban; and 11.52 (July 601) about an Irish Bishop Quiritus. My version of Columban's letter to the Pope follows, with brief analysis of his irony, word-play and literary style. It shows how the Irishman's erudite and very rhetorical letter would have tickled the Pope's fancy rather than offend him."

Thus, there can be no doubt of the very high esteem in which *Grigoir Belóir*, Gregory of the golden-mouth, was held by the early Irish Church. **GM**

[12] Rev. P.F. Moran, Essays on the Origin, Doctrines and Discipline of the Early Irish Church (Dublin, 1864), 148.
[13] John R.C. Martyn, 'Pope Gregory the Great and the Irish' in Journal of the Australian Early Medieval Association, Volume 1 (2005), 65-83. Online version at http://home.vicnet.net.au/~medieval/jaema1/martyn.html

AROUND THE FIUV WORLD

Profiles of FIUV Members in the Asian Region

All India Laity Congress

THROUGH the vicissitudes of the evolution and growth of the Roman Catholic Church in India, there came to be established three rites: Latin, Syro Malabar or Chaldean, and Syro Malankara or West Syrian. While the Portuguese had inculturated local architecture like floral and graphical elements of Hindu temples into their churches, and had given a place to local music amid the Gregorian chants and Polyphonic music in the liturgy, the Latin and other liturgies remained free of Hindu adaptations.

In the Latin Rite, the New Order of Mass – after several gradualistic changes to keep the faithful comfortable with them – showed up in full bloom in early 1970. The revised ordination rites had already crept in nine months earlier unnoticed and the remaining sacramental rites also came to be revised without much publicity.

The New Order of Mass did bestir a handful of Catholic intellectuals into pondering its. But what came to have a far greater impact was the inculturation of the New Order of Mass, a normative liturgy and one with propensities to adaptation. Thinkers in the Indian Church started to realize that although there were several religions in India, only those from Hinduism had started to be adopted and grafted on to the Latin liturgy in the name of inculturation, each with its own significance which started to ring alarm bells. Thus began a certain restiveness on a level of scholarship, for only the Catholics in the knowledge of the Hindu religion were really qualified to enter this debate.

Mr. Victor J. Kulanday, once in the United States Information Service in India, and his wife, a medical practitioner, qualified both in her profession and in Catholic medical ethics, pioneered the study of the liturgical and other reforms and came to see the impact of Hinduism, in the name of inculturation in the New Order of Mass.

Victor started to move round the big cities and districts where Catholics abounded, like Mumbai, Goa, Mangalore, Madras, Cochin, Trivandrum, Calcutta, Delhi and other places and with intellectual candor and resoluteness he built up a following in each place. Thus were laid the foundations of the All India Laity Congress – a name specially chosen in order to demonstrate to the Indian political powers that be that the organization was not overtly a Catholic agitational forum.

Mr. Kulanday brought out *The Laity* monthly magazine of which he was editor and publisher, to expose the new inculturation while, at the same time, giving the reader at an affordable price sound Catholic knowledge.

Soon after the promulgation of the New Mass by Paul VI on April 3, 1969, a Normative Mass which was open to adaptation, the Catholic Bishops' Conference of India (CBCI) had obtained the permission of Rome to inculturate the New Order of Mass with twelve (12) points which Mr. Kulanday felt was taking the matter too far in the direction of syncretism and, through the forum of the AILC, he saw to it that many of the 12 points were not implemented, at least in his lifetime, through exposure in his book: "The Paganization of the Church in India," today a collector's item.

The first All India Laity Convention was held in Mangalore in 1976 and the Bishop of Mangalore was invited to inaugurate it, an invitation he was unable to refuse after seeing a substantial number of his flock involved in the effort. The convention lasted around three to four days. Yearly conventions continued: in 1977 in Panjim, Goa; in 1978 in Chennai, in 1979 in Bombay, and so on till the last of its kind was held in Tuticorin in 1994 – the only one after the death of Mr. Kulanday in 1993.

The AILC was affiliated to Una Voce International and each convention was graced with a representative of Una Voce International. Valerian Cardinal Gracias, then Archbishop of Bombay, though in the terminal stage of cancer, made it a point to attend the AILC Convention in Madras in May 1978 despite the inclement weather there.

In 1994 the AILC ran into internal difficulties. For one, recruitment of new members from the next generation became a major problem as this generation had not seen the pre-Vatican II Church in action. However, various groups still battling for the Faith have made advances in the following areas:

✠ In Goa and Mumbai, in the nineties, groups petitioned the Indult Mass. Ivan Cardinal Dias, conceded it from the first Sunday of January 2001, in one church only.

✠ In 1993 the official catechism for Catholic High School students called "Maturing Faith," was carefully studied by the writer of this report and compared with a standard catechism, approximating the Penny Catechism, of the Archdiocese of Bangalore. The findings were published in the Coastal Observer (CO), Mumbai, and were taken up with the Archbishop by "Catholics for the preservation of the Faith." Two months after publication of the findings, the Archdiocese of Mumbai reluctantly announced its withdrawal.

✠ With strong lay initiative in the Jesuit Church of St Peter, in Bandra, Mumbai, the Motu Proprio Mass is offered once a month, since 2008, in a loft by a Spanish Jesuit, Fr. Juan, with a break when he had to visit Spain. In December 2008, on insistence of the bride's parents, Mass to the 1962 Missal was offered at the Main Altar of the same church for the nuptial Mass, for the first time in 39 years. To allow this Mass the Parish Priest of St. Peter's took the permission of the Archbishop.

✠ Last year, for the first death anniversary of a lady who attended an SSPX chapel, to facilitate attendance of her relatives who would not attend the SSPX Mass, a Latin Mass was held. The local parish priest would not allow it without the permission of the Archbishop and it was granted after prolonged correspondence only after the promoters assured the Archbishop that they would find a priest willing to celebrate it. They managed to find a Fr. Emilio Lobo, who celebrates Mass to the 1962 Missal in London, who was in Mumbai on vacation. **GM**

Ecclesia Dei Society New Zealand
www.edsnz.org

THE Ecclesia Dei Society of New Zealand (EDSNZ) started in 1995. EDSNZ takes as its starting point the principles set out by Pope Benedict XVI in *Summorum Pontificum* and *Universae Ecclesiæ* that the Missal of 1962 has never been abrogated.

Objectives include the following:

Provide a means whereby New Zealand Catholics may communicate their "rightful inspirations" concerning the Immemorial Mass of the Latin rite to the ecclesiastical authorities.

Promote knowledge generally of the decree *Summorum Pontificum*, the Instruction *Universae Ecclesiæ* and the work of the Pontifical Commission *Ecclesia Dei*.

Assist financially, materially and offer other appropriate support for priests and seminarians who exclusively use the traditional Latin liturgical forms, for the establishment in New Zealand of institutes of consecrated life or societies of apostolic life mandated to use the traditional Latin liturgical forms, and for the establishment of confraternities of clerics, laymen or laywomen who wish, after fitting preparation and the accustomed period of approbation, to be formed into institutes of consecrated life or societies mandated to use the traditional Latin liturgical forms.

EDSNZ has provided furnishings for altars and churches in a manner suitable for the celebration of the liturgy according to the venerable rites. It has also been involved with financing and providing the necessary training, instruments and music to choirs for the Gregorian chant.

Our aim is also to assist materially the philosophical, theological and liturgical foundation of Catholics, by promoting the study of Latin and of the teaching and history of the church concerning its liturgy, and, in particular of the authentic principles of liturgical development.

Raising awareness of the lack of knowledge of Pope Benedict's *Summorum Pontificum* and the accompanying Instruction *Universæ Ecclesiæ* is another function we have undertaken.

For many years radio has been a means of communication for us. Priests have been interviewed with a view to illuminating others. Good reports have been the result as acrimony as been avoided.

Our Council members are well qualified, having been members of the movement for restoration of Tradition for decades. We share various university degrees and training in theology, philosophy, music, history, science and other subjects. Younger members have been and continue to be encouraged, though their time constraints prevent more intense involvement. Nonetheless they sometimes perform as choirs etc., for EDSNZ when called upon and are greatly appreciated.

Members and interested people generally have large families. We see them as the future but to insure this future of the Extraordinary Form (EF) many more priests are essential.

Fostering EF vocations is very difficult due to lack of training facilities and the reported persecution of New Zealand Ordinary Form priests who attempt to offer EF as well. This situation in New Zealand means that only the SSPX offer any real hope for the survival of EF in this country at present, though we are grateful for the sole FSSP priest in Christchurch, South Island. **GM**

Una Voce Japan
www.uvj.jp

THE Catholic Church in Japan is in the minority and numbers only 448,440 Catholics (in 2010), which is equivalent to 0.353% of the total population of Japan. It is estimated that there are 480,000 Catholic foreigners in Japan (in 2002), with many of them coming from the various Catholic countries such as the Philippines, Brazil and Peru. Thus, it seems to be that there are slightly more Catholic foreigners than Catholic Japanese.

Japan is divided into 16 dioceses and three ecclesiastical provinces. Before the publication of Motu Proprio *Summorum Pontificum* of Pope Benedict XVI (7th July 2007), the Mass in the extraordinary form had not been held in Japan.

Una Voce Japan (UVJ) was founded by the Catholic faithful in Tokyo at the end of 2010. In January 2011, UVJ welcomed Fr. Raphael Katsuyuki Ueda (Institute of Christ the King Sovereign Priest), who lives in Chicago, USA, as our adviser. In February 2011, permission was generously granted to formally organize UVJ from the Archdiocese of Tokyo.

Since October 2011, UVJ has held the High Mass of the extraordinary form at Chapel of the Monastery (Society of Saint Paul) in Tokyo by Fr. Augustine Toshio Ikeda, S.S.P. on every third Sunday.

As I wrote previously, we could say that after Vatican II the extraordinary form of the Roman rite has not been celebrated in Japan.

This venerable rite was almost forgotten, but by divine providence we have the grace of having an elder priest who offers the Latin Mass once a month.

In April 2011, UVJ joined the International Federation Una Voce (FIUV). On 15th April 2012, UVJ held the first statutory General Assembly in Tokyo. The patron saints of UVJ are Saint Joseph (Feast, 19th March) and the Twenty-six Martyrs of Japan (Feast, 5th February).

For the first time, UVJ held the Low Mass of the extraordinary form of the Roman rite at Koujimachi Catholic Church in the Tokyo Archdiocese on Saturday 19th March 2011. We then held a Low Mass at the same church on Saturday 25th June 2011.

We are in need of receiving another priest to continue our work of the implantation of Motu Proprio *Summorum Pontificum* in Japan. If the local Japanese authority permits, we hope that in the future we will be able to receive a guest priest from outside Japan more frequently.

As well as organizing the Mass of the Extraordinary Form of the Roman Rite in Tokyo, Japan, UVJ organizes meditation meetings in Tokyo. Also, the UVJ has activities such as instruction for altar servers, teaching of Gregorian Chant and study of the Latin language. UVJ has a monthly gathering in Tokyo. **GM**

BECOME A FRIEND OF THE FŒDERATIO INTERNATIONALIS UNA VOCE

Become a 'Friend of the International Federation Una Voce'. This is your opportunity to support the work of the Federation for the Extraordinary Form of the Roman Rite and to keep yourself informed about its activities.

You can apply to become a Friend by e-mailing your details, like your name, e-mail address and Country of residence, to friends@fiuv.org and making an annual donation using the Paypal donate button on the FIUV website at the left below the site menu.

Friends will be included on the mailing list for publications and regular bulletins but your details will not be shared with others. Two Masses will be offered in the Extraordinary Form of the Roman Rite each month, one for living and one for deceased 'Friends of the International Federation Una Voce' **GM**

MEMBER ASSOCIATIONS OF THE FŒDERATIO INTERNATIONALIS UNA VOCE

Argentina
Una Voce Argentina
www.unavoce.com.ar

Australia
Una Voce Australia

Austria
Una Voce Austria

Belarus
Una Voce Albaruthenia
www. albaruthenia.unavoce.ru

Brazil
Una Voce Natal
www.unavocenatal.blogspot.com

Canada
Vancouver Traditional Mass Society
www.vancouvervtms.com

Latin Mass Society of Canada

Chile
Magnificat Chile
www.unavocechile.org

Una Voce Casablanca
www.santabarbaradelareina.blogspot.com

Colombia
Una Voce Colombia

Costa Rica
Una Voce Costa Rica
www.unavocecr.com

Cuba
Una Voce Cuba
www.unavocecuba.com

England and Wales
The Latin Mass Society
www.latin-mass-society.org

France
Una Voce France
www.unavoce.fr

Germany
Una Voce Deutschland
www.una-voce.de

Pro Missa Tridentina
www.pro-missa-tridentina.org

India
All India Laity Congress

Ireland
St. Conleth's Catholic Heritage Association
www.catholicheritage.blogspot.com

Italy
Una Voce Italia
www.unavoceitalia.org

Inter Multiplices Una Vox
www.unavox.it

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

Japan
Una Voce Japan
www.uvj.jp

Malta
Pro Tridentina (Malta)
www.protridentina.org

Mexico
Una Voce Mexico

Netherlands
Ecclesia Dei Delft
www.ecclesiadei.nl

New Zealand
Ecclesia Dei Society of New Zealand
www.edsnz.org

Nigeria
Ecclesia Dei Society of Nigeria

Norway
Una Voce Norge
www.unavocenorvegia.org

Peru
Una Voce Peru

Philippines
Ecclesia Dei Society of St. Joseph
www.unavocephilippines.blogspot.com

Poland
Una Voce Polonia
www.nowyruchliturgiczny.pl

Portugal
Una Voce Portugal
www.unavoceportugal.wordpress.com

Puerto Rico
Una Voce Puerto Rico
www. unavocepr.blogspot.com

Russia
Una Voce Russia
www.unavoce.ru

Scotland
Una Voce Scotland
www.unavocescotand.org.uk

South Africa
Una Voce South Africa
www.unavocesa.blogspot.com

Spain
Roma Aeterna
www.roma-aeterna-una-voce.blogspot.com

Una Voce Seville
www.unavoceseville.info

Una Voce Madrid
www.unavocemadrid.blogspot.com

Ukraine
Una Voce Ucraina
www. unavoce.org.ua

United States of America
Una Voce America
www.unavoce.org

SANCTE GREGORI MAGNI ORA PRO NOBIS