

GREGORIVS MAGNVS

The Voice of the Fœderatio Internationalis *Una Voce*
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“He who would climb to a lofty height must go by steps, not leaps” - St. Gregory the Great



Saint Gregory the Great, Jacopo Vignali (1592-1664), Walters Art Gallery, Baltimore, MA, USA

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

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

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IS THE TRADITIONAL MOVEMENT THE REMEDY FOR THE CRISIS IN THE CHURCH?

Given in Warsaw, Poland – 9th April 2011

By Mr. Leo Darroch
President, International Federation Una Voce

REV. Fathers, Ladies and Gentlemen, First of all may I thank Arkadiusz Robaczewski for inviting me to speak at this conference and giving me the opportunity to make my first visit to Poland.

Since its formal erection in 1967 the International Federation Una Voce has been the leading lay movement within the Church striving for the equal right and dignity of the Traditional Roman rite and working to preserve and foster the liturgical books in use in 1962¹. Our primary concern has always been for the liturgy and so my talk will touch upon the changes to the sacred liturgy, the response of the International Una Voce movement to these changes, and our hopes for the future.

The Reasons for the Crisis?

Before we can look for a remedy to overcome the crisis, we need to identify the reasons for the crisis. In my opinion the root cause began with the appointment of the Consilium, under the secretaryship of Father Annibale Bugnini, to interpret the minds of the Fathers of the Second Vatican Council. This single act took away from the Congregation for Rites, the legitimate body for the regulation of the sacred liturgy, the responsibility for implementing the decrees of the Council Fathers. Despite the fact that the Consilium was merely an advisory body, it is now clear that the leading members had their own agenda and were given the freedom to impose their own ideas of the faith on to an unsuspecting Church at the time.

¹ The Constitution on the Sacred Liturgy 'Sacrosanctum Concilium' 4 December 1963: "Finally in faithful obedience to tradition, the sacred Council declares that Holy Mother Church holds all lawfully recognised rites to be of equal right and dignity; that she wishes to preserve them in the future and to foster them in every way." [Art.4].

There is no need to list all the changes that were imposed in the middle to late 1960s because they are now well known but it does seem remarkable to me that the bishops of the world collectively voted during the Council for a moderate revision of the liturgical books but then returned home and imposed such spectacular changes that the public worship, in the new form of Mass, was unrecognisable to that which it replaced. Even as early as 1964 some of the laity were becoming concerned about the proposals in the Council documents and began forming societies to work initially for the retention of Latin. This is the origin of the name of the Latin Mass Society in England and Wales started in late 1964.

I hope I am not repeating what previous speakers may have said but if I may just suggest a few examples to identify the crisis in the liturgy which may not be known to younger Catholics. On 3rd April 1969, Pope Paul VI promulgated his Apostolic Constitution *Missale Romanum* concerning the introduction of the new form of Mass. A group of theologians, liturgists, and pastors of souls undertook a critical study of the new Mass and it was presented to Pope Paul VI by Cardinals Alfredo Ottaviani and Antonio Bacci on 3rd September 1969 - the feast of Pope St Pius X. Cardinal Ottaviani had been the Pro-Prefect of the Congregation for the Doctrine of the Faith and Cardinal Bacci was a leading expert on Latin. They warned Pope Paul:

“To abandon a liturgical tradition which for four centuries was sign and pledge of unity of worship and to replace it with another which can only stand for division, given the endless licence it implicitly authorises and which teems with oblique attacks and downright errors against the integrity of the Catholic faith, can only be described – in the most restrained terms – as a mistake likely to have incalculable consequences.”

That which they prophesied has come true. The integrity of the Catholic faith has been shaken to its very foundations. If the bishops of the world were failing in their duty then it was necessary for the laity to act in defence of the liturgical traditions and the faith.

A very dear friend of mine, an Archimandrite, said that the liturgy is an eloquent example of the mindset of the liberal, modernist Catholic. They have the most violent fits of apoplexy at the mere mention of the old liturgy. They imagine that the Second Vatican Council voted for liturgical reform, and that this liturgical reform created a shift of liturgical emphasis. However, Cardinal Ratzinger, in October 1998 on the 10th anniversary of the founding of the Fraternity of St Peter, reminded us that:

“The Council did not itself reform the liturgical books, but it ordered their revision, and to this end, it established certain fundamental rules. Before anything else, the Council gave a definition of what liturgy is, and this definition gives a valuable yardstick for every liturgical celebration. Were one to shun these essential rules and put to one side the *normae generales* which one finds in numbers 34 – 36 of the Constitution *De Sacra Liturgia* (SL), in that case one would indeed be guilty of disobedience to the Council.”²

The crisis has been caused by those members of the Consilium, the ‘liturgical experts’, an advisory body only, who rejected the will of the Council Fathers and imposed their own ideology.

Much of the rejection of the traditional liturgy is based on a faulty premise; that Vatican II required that the Church’s public cult be ‘catechetical’ in nature. This is erroneous since Our Lord continues to pray and offer Himself in a bloodless sacrifice to the Father in the sacred liturgy of the Church. Catechesis is only subordinate and cannot, therefore, justify a radical transformation of the sacred liturgy; otherwise the Church’s public cult would become dramatised religious education lessons. Unfortunately, this is what has happened on a large scale and where we now have parish liturgical committees, where the prime qualification for appointment, seems to be that they must have no knowledge whatsoever of Catholic liturgy. Cardinal Ratzinger also said in 1998:

² The Ergife Hotel, Rome, 24th October 1998.

“Moreover, one must say this: that the freedom which the new order of Mass gives to creativity is often taken to excessive lengths.”³

In my own diocese we have had the bizarre situation at Youth Masses where the children have processed forward at the Offertory to sign their names in a bowl of water, and on another occasion to bring forward tins of baked beans and toilet rolls as the gifts. This kind of excessive creativity, taken to extremes, perverts the Liturgy of Holy Mother Church into an event for the entertainment and gratification of those who take part, and is a betrayal of those young people who have the right and expectation to be taught the fullness of truth about Catholic liturgy, especially the Holy Sacrifice of the Mass.

The ‘Spirit of Vatican II’ carried all before it in the 1960s, 1970s, and 1980s. Such was the vice-like grip imposed by those leading the revolution that no one was allowed to question the direction the Church was being taken – even when it was clear that a great disaster was unfolding before us. Those who questioned the changes were ridiculed and outcast by the powerful modernist clique that controlled the bishops and the media. Young people of today simply would not believe the savage aggression of the leaders of this revolution as they ridiculed and tried to destroy the reputations of orthodox Catholics who dared challenge the new order they were ruthlessly imposing on an unwilling and confused laity and parish clergy. Thus, any opposition was effectively silenced for more than thirty years.

However, by the mid-1990s it was clear to the majority that something had gone seriously wrong and scholars and critics were being heard more frequently. One of the most damning critiques of the process of formulating the new liturgy was presented by Fr Nicola Giampietro, O.F.M. Cap. in his book *Cardinal Ferdinando Antonelli and the Development of the Liturgical Reform from 1948 to 1970*,⁴ first published in Italian in 1998.

³ The Ergife Hotel, Rome, 24th October 1998.

⁴ Nicola Giampietro, O.F.M. Cap., *Il Card. Ferdinando Antonelli e gli sviluppi della riforma liturgica dal 1948 al 1970*, Studia Anselmiana, Roma, 1998. Nicola Giampietro, O.F.M. Cap. *The Development of the*

Father Antonelli (later archbishop and cardinal) was a leading member of the Consilium which prepared the new form of Mass, and after his death Fr Giampietro examined his journal and the official papers of the time. From someone who was active in the preparation of the new liturgy, Fr Antonelli’s negative comments are quite remarkable. First of all he could not understand why the implementation of the Liturgy Constitution had been given to a new group, the Consilium, an advisory body, when the proper organ of government of the liturgy was the Congregation of Rites. He said it would create confusion – which it did. He was not enthusiastic about the way the work progressed because he thought the people involved were incompetent and ‘advanced’ in promoting novelties. He did not like the ideas on concelebration, or the spirit of innovation, and was extremely unhappy about the criticism and intolerance towards the Holy See. But what troubled him in particular was the lack of concern for true piety. At the end of 1967 he wrote in his diary:

“No one has any longer an awareness of the sacred and binding character of liturgical law. The work of desecralization, which is now called secularization, continues on a grand scale. It is clear from this that the liturgical question is part of a far bigger set of problems, which are fundamentally doctrinal, so the big crisis is the crisis of traditional doctrine and the magisterium.”

And, with one final comment from Fr. Antonelli, in describing the mental attitude, the pre-established position of those who were influential in the reform, he says:

“...[they] have no love, no veneration for what has been transmitted to us. Right from the start they despise everything which exists at present. This is an unjust and poisonous negative mentality. Unfortunately, even Pope Paul VI has something of this attitude. They all have the best of intentions, but, given this mentality, they are bound to demolish, not to restore.”⁵

Liturgical Reform: As Seen by Cardinal Ferdinando Antonelli from 1948-1970. Fort Collins CO: Roman Catholic Books, 2009.

⁵ Page 258.

In a Church of some 2,000 years of history, the Mass which had nourished and fed the lambs and the sheep and had spread the flock to every corner of the globe was cast aside as if it were some family embarrassment that everyone remembered but were forbidden, virtually under the pain of sin, ever more to speak of. I think it is particularly significant that in the pre-Vatican II years, with the universal Latin Roman Rite, Catholics said they were going to Mass. It was quite specific. Nowadays, with the multi-form, multi-lingual, multi-vocal new Rite, the more common expression is that they are going to church – perhaps, as they are not quite sure what awaits them when they get there it is best not to be too specific. When Archbishop José H. Gomez was installed recently as the new Archbishop of Los Angeles to succeed Cardinal Roger Mahoney, one local journal commented that many hoped that the new archbishop would be able to unite the Catholics of Los Angeles where services are held in 42 different languages! **Forty Two different languages in a single diocese!** If ever there is a case for the unifying bond of Latin, this is it.

The Role of the FIUV.

The International Federation Una Voce is the oldest organization in the Church that was formed to safeguard the traditional liturgy which was abandoned after the Second Vatican Council. Even during the Council itself in 1964 there were concerns arising about the introduction of the vernacular into the Mass. Initially, this was the only concern, and in late 1964 and early 1965 several national groups were formed to protect the Latin language. They included The Latin Mass Society in England and Wales, Una Voce France, Una Voce Norway, Una Voce Scotland, Una Voce Italy, and Una Voce Germany. After a number of meetings the Federation was formally erected in 1967. At this meeting, under the leadership of Dr. Eric de Saventem, the first president, it was decided that the members would strive to maintain the Tridentine rite “as one of the recognised rites in the liturgical life of the universal Church.” With the promulgation of the New Mass in 1969, some two years later, the decision was taken to insist on the retention of the traditional Mass as a

recognised form of celebration within the Roman Rite. For this momentous decision we should all be eternally grateful. It was the start of the great fight back against, in the words of Father Antonelli, those who despised the sacred and traditional liturgy of the Church, and who threw all their energies into ruthlessly suppressing the former liturgical books. It has been in this hostile environment that the members of the International Federation Una Voce have laboured for the past 40 years.

In a speech in New York in June 1970, Dr. de Saventem said that the suppression of the traditional Mass had been achieved *de facto* only and not *de jure*. It would be unthinkable, he said, for the older form of Mass to be forbidden as one would have to argue that it had been wrong or bad – either doctrinally or pastorally. He thought it perfectly legitimate to ask that the new Ordo Missae should be offered as an additional, **alternative** way, of celebrating Mass. This was an argument that he used regularly when in Rome.

The cause for the traditional Mass was carried on unceasingly by the leaders of the International Federation Una Voce through the dark days of the 1970s and 1980s.

During all the years of his presidency Dr. and Madame de Saventem kept the issue of the traditional Mass alive on the Holy See’s agenda – either by countering threats of suppression, or proposing various measures of liberalisation. They obtained audiences with every Prefect of the Congregation for Divine Worship and gained the respect, and even the confidence, of many other senior Roman prelates. ‘Everybody in the Vatican knows the de Saventems,’ a Cardinal of the Curia said in 1992, ‘and those who dislike the old Mass hate them.’

Much of the work of the Federation with Rome is conducted discreetly. We have found that it is much more effective to conduct business on a confidential basis until there is something to report. This can lead some to think that the Federation is not very effective but I will give a few examples to show how successful our interventions have been.

In 1981, the Congregation for Divine Worship published the results of an Enquiry among the bishops of the world – which said, effectively, that no one wanted the old Mass any more. Dr. de Saventem engaged the services of the world-renowned Demoscopic Institute of Allensbach to conduct an objective survey among German Catholics on current attitudes to post-conciliar reforms, including the reform of the liturgy. This survey proved conclusively that the Enquiry was completely invalid and Dr. de Saventem subjected it to such devastating criticism that it lost all credibility even in the eyes of the Vatican. Thus the way was opened for the first measure of liberalisation, the “Indult” of 1984 from Pope John Paul II. Although the 1984 “indult” contained extremely restrictive conditions, which greatly impaired its effectiveness, it nevertheless signified an important break-through for the Una Voce Federation, and, indeed, the Church, in that the traditional Mass was once again a form of Eucharistic celebration recognised in universal liturgical life. This development was accelerated after 1988 with the indult *Ecclesia Dei adflicta* and the establishment of the Pontifical Commission *Ecclesia Dei*. This was a turning point at which those Catholic faithful who felt attached to some previous liturgical and disciplinary forms of the Latin tradition, were given the public support of the reigning Pontiff to guarantee respect for their aspirations.

In 1985 Cardinal Mayer – then Prefect of the Congregation for Divine Worship – asked Dr. de Saventem to provide world-wide information on the practical implementation of the 1984 Indult – a task which took several months. As a result of Dr. de Saventem’s report, Cardinal Mayer obtained the Pope’s agreement to convoke a special Commission of Cardinals to evaluate the working of the Indult and to suggest amendments thereto. The Cardinal then invited Dr. de Saventem to prepare minimum and maximum proposals for new rules to govern the use of the 1962 Missal. The ‘norms’ which the Commission itself elaborated in December 1986 for submission to Pope John Paul II indicate that the Federation’s texts had been regarded as highly constructive.

Cardinal Alfons Stickler confirmed in 1995⁶ that the Commission of Cardinals had informed the Pope unanimously that the Mass of St Pius V had never been suppressed, and that eight of the nine cardinals on the commission had recommended a general permission for priests to celebrate either the old or new Mass. Cardinal Ratzinger was a member of that commission.

Unfortunately, the bishops’ conferences heard about this recommendation and their representatives travelled to Rome to put pressure on Pope John Paul II not to sign the document and the opportunity was lost.

Michael Davies became President of the International Federation in January 1995 and during his tenure of office he made regular visits to Rome to confer with the *Ecclesia Dei* Commission, Cardinal Ratzinger, and others in the Curia. In February 1996 he was told by Cardinal Ratzinger that the radical reform of the traditional order of Mass in the 1970 Missal was not the reform envisaged by the Council Fathers but if such a reformed Missal be compiled and authorised it would have no restriction on the Missal of 1962. Cardinal Ratzinger was always unswerving in his support for the Federation and insistent that those who requested Mass according to the 1962 Missal should be granted it. He even sent a message of congratulation to the Federation for all the work it was doing to have the traditional Mass celebrated.

In the year 2000 it became clear that some in the *Ecclesia Dei* Commission were working to modify the Missal of 1962 by adopting the 1965 revisions, by using the 1970 calendar, and supporting such practices as Communion in the hand. In a lengthy correspondence between Michael Davies and Cardinal Castrillon Hoyos, the President of the Commission, it was made clear that the Federation would not even contemplate accepting such innovations. Because of the intervention of the Una Voce leadership these proposals were abandoned.

⁶ Christi Fidelis Conference, Fort Lee, NJ, USA, 20 may 1995.

At the Una Voce General Assembly of October 2003 in Rome, our President d'Honneur Dr. de Saventhem spoke about the homily given by Cardinal Castrillon Hoyos during the historic Mass in St MARY Major earlier that year. He said that the Federation had been given a new horizon by the Cardinal who had spoken with great respect about the old rite, the most venerable rite, and who cited verbatim Article 4 of the Constitution on the Liturgy which says equal right and honour should be accorded to all legitimate rites. So, in a sense, he endorsed the position that the Una Voce Federation has pursued since its foundation in that the old rite retained its full right of citizenship in the Church – there is the old rite and there is the new one, but they are on an **equal footing**.

In his speech in New York in 1970, which I mentioned earlier, Dr. de Saventhem said:

“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: 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 who 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 promulgation of *Summorum Pontificum* in July 2007 and the restoration of a uniform and unifying rite is precisely the great act of wisdom that Dr. de Saventhem hoped for. But it has also taken an act of great courage because, unlike the situation of 1570, the present pontiff is acting in

defiance of a great many of the bishops who, seemingly, are in favour of a proliferation of unauthorised texts and against the restoration of uniformity. Dr. de Saventhem had no doubts that in time the balance would be restored. In his speech in 1970 he prophesied:

“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.”

Everything that Dr. de Saventhem prophesied has come to pass. The revised rite of 1970 has indeed been overgrown and smothered by flat and delirious liturgies. The enquiries being received by the International Federation Una Voce are coming mainly from young people who are not attracted or inspired by these uninspiring liturgies and are welcoming and embracing the venerable *usus antiquior* of their forefathers.

Now, of course, since the promulgation of the *motu proprio*, the propaganda put forth incessantly by some bishops’ conferences that the ‘old’ Mass had been abolished has finally been exposed as false by a solemn decree of the Supreme Legislator of the Church.

The Pope has decreed that all priests have the right to celebrate the Extraordinary Form so the Federation must use all its expertise, accumulated over the past 40 years, to help any priest who asks for our assistance. I believe also that it must be one of our roles to defend the integrity of the Missal of 1962 and challenge any moves towards incorporating the novelties of 1965 and later editions of the Missal.

When Pope Benedict promulgated *Summorum Pontificum* in July 2007 he asked that the bishops send in accounts of their experiences three years after the *motu proprio* had taken effect. Because of the negative attitude of many of our bishops there was a fear that these accounts would reflect their negative attitude and it was of crucial importance that the true picture was made known to the Holy Father and the Ecclesia Dei Commission.

I had been elected as the President of the International Federation in November 2007. To counter this negative attitude, in August 2008, I consulted all the member associations of the Federation about how the *motu proprio* was being implemented in their own countries in the first year of *Summorum Pontificum* and took the report to Rome. This was received enthusiastically by His Eminence Cardinal Castrillon Hoyos, the President of the Pontifical Commission Ecclesia Dei.

I repeated the exercise in September 2009 and was able to hand this report personally to Pope Benedict XVI, to the Ecclesia Dei Commission, and all the Prefects and Secretaries of the major Congregations. My report, on the third anniversary, was particularly important, was extremely detailed, and covered 260 pages.

This is the value of the International Federation Una Voce, its leaders are received in Rome and are given the opportunity to speak on behalf of all its member associations around the world. This is its great strength – it provides a collective voice for all those individual lay people, and many priests, who want to preserve and foster the traditions of our Church, and whose solitary voices would not be heard.

The Emergence of New Traditional Priestly Societies.

Dr. Maria Kominek will be able to give you more information about the emergence of new religious movements but may I say that the members of the International Federation Una Voce see one of the signs of the vitality of the traditional movement today, one of the remedies for the crisis, as manifested by the surge of vocations in the western world to the traditional societies of priests and religious sisters.

Dr. de Saventhem's conviction in 1970 has come to pass and is being revealed in the emergence of the new traditional societies. If I may briefly mention only three as examples.

The Priestly Fraternity of St Peter was founded on July 18, 1988 in Switzerland by 12 priests and 20 seminarians led by Father Josef Bisig, all of whom had formerly belonged to the Society of St Pius X. The progress of this fraternity has been spectacular. In just 22 years their number has increased from 12 priests to 223 priests and 7 deacons; and from 20 to 146 non-deacon seminarians. The average age of the members is only 36 years and there are 34 nationalities. The society receives about 175 enquiries each year and about 30 to 40 are accepted. It is only the lack of accommodation that is restricting the growth of the society.

The Institute of Christ the King Sovereign Priest was founded in 1990 by Monsignor Gilles Wach and Fr Philippe Mora in Gabon, Africa, and is now based at Gricigliano, near Florence, in northern Italy. In just over 20 years the Institute now has 55 priests, 80 seminarians, and 8 nuns.

I am sure that Father Paul Aulagnier, one of the founders of the Institute of the Good Shepherd in September 2006 in Bordeaux, France, can give you a much more detailed account of his institute but, if I may say, as the President of the International Federation, our members are delighted by the progress being made by his institute. Today there are 22 priests and 35 seminarians; such remarkable progress in less than 5 years.

These are but three examples. There are many religious groups of monks and nuns who are returning to tradition and using the liturgical books of 1962. The Una Voce website gives a list and there are probably some that we have not yet included.

What is particularly encouraging about the new associations, apart from their youth, is that they are highly educated, vibrant, immaculately dressed, obviously proud of their calling, and deeply spiritual in a joyful way.

The Growth of the International Una Voce Movement.

As I said earlier, the International Federation Una Voce was founded in the mid 1960s, some three or four years before the imposition of the new Mass. Much has happened over the past 45 years and some associations have ceased to exist and others have taken their places in even greater numbers. There has been steady growth, and this growth has accelerated since the promulgation of *Summorum Pontificum* in July 2007. The leadership at international level has changed on a number of occasions; I am the sixth president, and many of the original founders of the movement have gone to their eternal rest. But, despite all the changes in the leadership and in the ranks of the member associations, one thing has remained constant – the absolute dedication and commitment of all the members of the Federation to the objects and aims of the movement which are to work as a lay movement within the Church for an organic restoration of the liturgy in conformity with its nature and with its Latin tradition.

The Federation offers a structured link to the various associations which, in their respective territories or areas of activity, pursue aims identical with, or similar to, those of the Una Voce movement. The leadership represents their common interests on an international level and with the central authorities of the Church. We have provided evaluations and reports on new liturgical legislation and developments. A particular role is to promote the formation of associations having the same aims in any country or territory where such associations do not yet exist.

There are many opinions about how the crisis in the Church can be resolved but the International Federation Una Voce believes passionately that the restoration of the Traditional Liturgy, refined under the guidance of the Holy Spirit for nearly 2,000 years, is the greatest bulwark against the afflictions the Church is suffering, and is a guarantee for the resurgence of the faith in our schools and parishes.

In September 2005 I gave a talk to the members of Una Voce Scotland and I made the point that the greatest number of enquiries being received by the Una Voce Federation were coming mostly from students and young people in their twenties who were finding information on the internet. I said that the internet, in some way, would be the salvation of the Church. It has been a wonderful tool in allowing young people access to the burgeoning websites that extol Catholic tradition. It was clear by 2005 that young people in particular, including priests and seminarians, were discovering the dignity, spirituality and history of the Traditional Liturgy in all its forms and wanted more of it. The internet has links to other traditional organisations and now there are literally hundreds, if not thousands of websites that are proclaiming tradition and which cannot be controlled by the Catholic liberal mafia. Many people are no longer getting their information from so-called Catholic newspapers – they are searching the web. What I said in 2005 applies even more so today.

Since 2007 the Federation has welcomed 7 new members; from Ireland, Malta, Mexico, Colombia, Peru, Chile, and the Philippines. The Second Vatican Council ended 46 years ago and the average age of the leadership of these new members is 45 years and under. In Mexico it is only 33 years, in the Philippines it is only 34 years, and in Malta only 38 years. The average ages of the members of these groups is even younger – only 25 years in the Philippines, 29 years in Mexico, and 34 years in Colombia. I am dealing with enquiries from many groups which have been formed in recent years and the figures are even more encouraging. In Cuba the average age of the leadership is only 27 years, in Panama it is only 26 years, in Portugal it is 29 years, in Indonesia it is 36 years, in Brazil it is 35 years, and in Una Voce Japan it is 50 years.

And what is it that attracts so many young people to the Traditional Liturgy of the Church? It can't be nostalgia, they have never experienced the Liturgy before 1962. Why are they not content with the new liturgy that is supposed to appeal especially to the young – active participation, creative liturgies, modern music, dancing – is this not everything that young people want? It is quite clear that it is not. The modern Mass, as presented to them in recent decades, has alienated them from the Church. In preparation for this talk I consulted all the members of the Federation and also those new groups that have contacted me. The comments I received, especially from the young leaders of the newly-formed groups in all parts of the world, reveal a thirst for truth, for dignity and reverence in worship, for something transcendental.

From The Philippines: "It more fully and perfectly presents the fullness of Catholic doctrine than the relative minimalism of the *Novus Ordo*."

From South Africa: "A more perfect expression of the theology of the Church. When we go to church we do not wish to encounter the world in the church."

From Cuba: "The Traditional Mass is the highest expression of faith and Catholic doctrine. It is the perfect harmony between the *lex orandi* and the *lex credendi*."

From Indonesia: "The Traditional liturgy gives clear witness of the Catholic faith."

From Japan: "We can pray quietly in the Traditional liturgy rather than the new one. Since Father kneels many times we have pious feelings and we can pray well."

From Panama: "Because it perfectly expresses what IS the Mass, a sacrifice; for its beauty, reverence, rich in detail, its universality, and because it is our identity as Roman Catholics."

From Portugal: "For its reverence, antiquity, continuity, 'precise' prayers, and catechetical content.

What is remarkable is that these comments are made by people under the age of 40 who have been raised entirely on the *Novus Ordo*.

How, then, did they discover the Traditional Mass? This is what they have said:

"It was through the internet that the traditional Latin Mass became 'alive' for me."

"Via the internet and by chance when visiting a church."

"The natural light of reason told us there was something wrong and we found the Una Voce Federation through the internet."

"Through reading Cardinal Ratzinger's books and pre-conciliar books and the internet."

Not one of these young people said they found the traditional liturgy of the Church in their schools or parish churches. If this kind of positive reaction can be obtained from chance encounters on the internet, or by watching films, or by reading books, one can only imagine the response if all young people were taught about the traditions of the Church in their schools and local churches? This would be another remedy to overcome the crisis.

As far as I am aware, there have already been some attempts to start a national association in Poland but the project has never been accomplished. Perhaps there is a feeling that the work to restore the Traditional Liturgy is better done by local groups rather than a national association. There is some truth in this, but there is also an added strength by being part of a national organisation that, by its very existence, proves that the demand for the Traditional Liturgy of the Church is not contained in isolated pockets around the country but is a strong national movement that is part of a much larger international movement. It has been said that one feature of the Church in Poland is that lay people have very little influence unless they are involved with projects approved by the bishops. I cannot really comment as I am not familiar with the culture and temperament but I have found that many member associations of the Una Voce Federation have found it very helpful to be seen to be part of the growing traditional movement worldwide in the Church as members of the International Federation.

If you have not seen our website I can tell you that we have member associations in Argentina, Australia, Canada, Chile, Colombia, England and Wales, France, Germany, Ireland, Italy, Japan, Malta, Mexico, New Zealand, The Netherlands, Nigeria, Norway, Peru, The Philippines, Portugal, Russia, Scotland, South Africa, Spain, and the USA.

In an interview published in the New Liturgical Movement on December 2010 Mons Guido Pozzo stated that the greatest interest and the most requests for the Traditional Mass are found in Europe, in the United States, and also in Australia. Much less in Latin America and Asia. This may well be true in numbers but this is because the internet is not as well established and widespread in Latin America or Asia. Even in Portugal, the poll by *Paix Liturgique* revealed that 75% of Catholics in that country had no knowledge of *Summorum Pontificum*.

My experience is that Latin America is catching up fast and I have received requests for information and advice from Cuba, Panama, Honduras, Puerto Rico, and Brazil, and elsewhere in the world from Croatia, Kenya, and Indonesia. The traditional movement *Una Voce* is truly world-wide and we have just accepted *Una Voce* Japan and *Una Voce* Portugal as new members.

Monsignor Pozzo has recognised that the interest in the Traditional Mass is growing, especially among the younger generation, and he is surprised at this. I do not see why he is surprised because I have the evidence that the Mass of Ages appeals to all ages in every age. Young people have been deliberately starved of information about their liturgical heritage and most know no better than what is presented to them in their parishes every Sunday; a form of liturgy that they have rejected en masse. As Fr Nicola Bux, a Consultor for the Office for the Liturgical Celebrations of the Supreme Pontiff, stated just over a month ago:

“It is clear that the pastors of the Church, first the bishops and then the parish priests, although often saying that we must be able to grasp the signs of the times, an expression

very much in use after Vatican II, often fail to understand that the signs of the times are not defined by them, but they happen and are regulated mainly by young people. I think this is the most interesting symptom, because, if [only] the elderly, the adults, went to the Traditional Mass, one might harbour a suspicion that it is nostalgia. The fact that it is mainly young people who seek and participate in the Latin Mass is completely unexpected and therefore deserves to be read, understood, and particularly accompanied by the bishops.”⁷

For my part, I do not understand why anyone should be surprised that it is mainly young people who seek and participate in the Latin Mass. The Mass of the Traditional Roman Rite, as promulgated in the Missal of Pope John XXIII (1962 edition), is a work of literature that encapsulates the clarity and precision of the Catholic faith in every prayer and in every phrase. Indeed, in its beauty, truth and divine inspiration, it is beyond compare among any documents or international treaties produced by governments or nations, and surpasses all the great works of literature produced by the greatest of secular writers. It has been refined over centuries by the greatest writers, doctors and saints of Holy Mother Church under the guidance of the Holy Spirit. It contains not only the clarity and precision of our Faith but is celebrated in Latin, an angelic language described by Pope John XXIII in *Veterum Sapientiae* (1962) as having “*proved so admirable a means for the spreading of Christianity throughout the West.*” It refreshes the soul and creates a common link not only with fellow Catholics in every country but with every member of Holy Mother Church down the centuries through our families back to Christ Himself.

At Easter we are reminded in the Passion of Our Lord JESUS Christ that on the Cross were written words in Hebrew, Latin and Greek. The Traditional Roman Rite also includes Hebrew, Latin and Greek and so it transports us back to the very Cross of Sacrifice on which our Saviour gave His life for us.

⁷ L'Avanti, 4 marzo 2011

For the International Federation Una Voce, the Missal of 1962, of Blessed John XXIII, is our secure foundation, our doctrinal certainty, our beacon of light and faith in the dark night of Holy Mother Church. The members of the Federation all over the world wish to attend Mass according to this venerable and ancient usage; untouched, and without modification or adaptation unless authorised by the Supreme Legislator. Our concern is for the Catholic faith, for the supremacy of Peter, and to ensure that the faith of our forebears is handed down in its fullness to our children and grandchildren. The pearl of great price is one that we wish to hand on to our successors in the way that it has been handed down to us. It is this Missal that will undoubtedly be the remedy for the crisis in the Church.

Those of us who have joined the struggle over the past forty five years must never cease thanking God for such great leaders of our movement; Dr. and Madame de Saventem, Michael Davies, and all those wonderful people we have known in the Una Voce Movement both nationally and internationally who carried the banner in those especially dark days of the 1970s and 1980s. We can never repay the debt we owe them, but with courage, wisdom, and perseverance we must build on the foundations that they laid for us. The desolate vineyard of God will be green again, although it may take a little more time for the flowers of *Summorum Pontificum* to bloom. Those who tried to destroy the venerable ancient Roman rite have failed.

When Pope Benedict XVI was elected he said: "Pray for me, that I may not flee for fear of the wolves." The episcopal wolves encircled him when they knew he intended to grant freedom to celebrate the Traditional Mass but he did not flee, he stood his ground and we all rejoice at his courage.

More than anything else, it was the promulgation of *Summorum Pontificum* that was the great turning point that will refresh the desolate vineyard and make it green once again. GM

Leo Darroch, Warsaw, 9th April 2011.

PRÉCIS OF POSITIO N. 7

Latin as a Liturgical Language

Latin is the normative language of the liturgy, in the Latin Church, and also of the great majority of the Church's teaching documents and administration, since very early times. The teaching of Blessed Pope John XXIII in *Veterum Sapientia* emphasises the value of Latin as universal, unchanging, and dignified.

The rise of migration in recent decades has given particular value to the universality of Latin. It remains the essential language of the Latin Church's culture and spirituality. Its use in the liturgy, even where the congregation may have little knowledge of the language, can give rise, as Blessed Pope John Paul II expressed it, to a 'profound sense of the eucharistic mystery', since it can assist in communicating the grandeur and importance of the liturgical action.

Particularly in the context of a proper liturgical formation, far from being a barrier to participation, therefore, Latin can be an aid to it. Pope Benedict XVI has asked that seminarians be taught to celebrate the liturgy in Latin, noting that the Faithful can be taught many texts and chants. GM

PRÉCIS OF POSITIO N. 8

Prefaces

Although there are a great many Latin Prefaces dating from the early Middle Ages, the Roman Rite is historically characterised by a very limited number: the Hadrianum contained 14; from the late 11th Century until 1919 there were 12; four were added between 1919 and 1928. In addition a few extra Prefaces are permitted for religious orders or certain places. The small number of Prefaces, the lack of choice between Prefaces for a particular Mass, and their restrained Latin style, are all characteristic of the ancient Latin liturgical tradition represented by the 1962 Missal, and there is little precedent for adding to their number, even for important new feasts.

The Prefaces of the 1970 Missal, of which there are 82, are distinct in function as well as style, being designed to complement the new Eucharistic Prayers, and composed with a distinct sequence of prayers in mind, in which, by contrast with the ancient Roman tradition, the Preface has no intercessory role. The possibility of adding new Prefaces to the 1962 Missal does not seem to us to fulfil the criterion of *Sacrosanctum Concilium* that ‘the good of the Church genuinely and certainly requires’ a liturgical change, particularly while the Extraordinary Form is still at an early stage of adoption in the mainstream of the Church’s liturgical life.

PRÉCIS OF POSITIO N. 9

Silence and Inaudibility in the Extraordinary Form

Liturgical texts read silently or inaudibly are a striking feature of the Extraordinary Form, and this has seemed scandalous to those attached to a didactic model of the liturgy, such as the supporters of the Synod of Pistoia.

The explanation of why some texts cannot be heard by the Faithful is threefold. First, some texts are obscured by singing, at sung Masses; these include the texts actually being sung. The close connection between the singing, and the natural space in the liturgy which allows this singing to take place, was noted by Pope St Pius X. Secondly, the ‘priestly prayers’ addressed personally by the celebrating priest to God, for example at the *Munda cor meum* and *Lavabo*, express the intimate relationship between the priest and God, which, as Pope Benedict XVI has emphasised, is important for all to appreciate and imitate. Thirdly, the silence of the Canon marks it as a prayer of special sacredness, with an atmosphere recalling the silence of Calvary.

Pope Benedict XVI has described the deeply prayerful participation of the Faithful in the ‘filled silence’ the silent Canon creates.

Comments can be sent to
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UNA VOCE: LOOKING BACK AND LOOKING AHEAD

By Dr. Helmut Ruckriegel

THE former British Prime Minister of the late 19th century, Benjamin Disraeli, was known to be an excellent orator, but one day the leader of Her Majesty’s opposition in the House of Commons said, with that appropriate stutter which is part of the curriculum at Oxford, that the Prime Minister could do even better, “if he would hesitate sometimes!”

I cannot permit myself the luxury of stuttering and hesitating, because it is difficult to condense 46 years – that is the age of our organisation – into 30 minutes or so, but let’s have a try. I, myself, will embark on my 87th year in exactly two weeks from to-day, so you can give me credit for knowing the Church before and after Vatican II. A word of caution first: What I shall say is my own opinion, it does not implicate our movement, I have not shown my manuscript to our Executive President before, so he is innocent of any criticism I may direct at high clergy, alive or dead...

“Die alte Kirche ist mir lieber” – “The Old Church is dearer to my heart” – is the title of a book by a German auxiliary bishop. Quite often its title is given in the past tense, “The Old Church *was* dearer to my heart,” but then our bishop protests, he insists that the Old Church still IS, existing in this present day and age. And if it does, it is, in no small way, next to the working of Divine Providence and the promise given to St. Peter, also due to movements like ours, lay movements mainly. We may say this in all modesty, but also with a little pride, because the Holy Father himself gives the laity a pat on the back, actually two pats on the back: in his Letter to the Bishops which accompanied the *motu proprio* ‘*Summorum Pontificum*’ of 7th July 2007, the Pope concedes that it is thanks to lay people that the old rite was not forgotten, and also the Instruction ‘*Universae Ecclesiae*’ of 30th April 2011 stresses the part which the common faithful had in preserving the Mass of St. Pius V. I was reminded of this last Sunday, the feast of Christ the King, where it says in the Postcommunion of us christians “...*qui sub Christi Regis vexillis militare gloriamur*...” –

“whose pride it is to serve under the banner of Christ the King“ whom we honour in our liturgy which has been called “the most beautiful thing this side of heaven“. But let us admit: without the tenacity of another movement which battles under the name of St. Pius X. and its offspring, the Priestly Fraternity of St. Peter, we would never be where we are today.

Let us ask three questions, which are:

1. Where did we start from?
2. Where are we today?
3. Where are we heading?

1. Where did we start from?

Only a person who was at least 10 years old in 1965 – the year when *Una Voce* came into existence – can have reminiscences, if only dim ones, of what the Church looked like before the changes generated by, and after, the Second Vatican Council. Such a Catholic would be, by now, almost sixty years old (if my arithmetic is correct). Looking at it from the outside it was a Church at the height of success, respected in the world as the highest moral authority. Up to the 1960s the great majority, up to 80 % of Catholics, attended Mass on Sundays and went to confession regularly, usually before receiving Holy Communion. Catholics were, I think G. K. Chesterton observed, the only people who knew what they believed. There was an abundance of priests, monasteries and convents were full, and there was no lack of vocations. All this changed after 1965, when the Council ended. Five years later on, on exactly the 8th December 1970, it says in a document, and I quote:

“Catholics are confused by heaps of ambiguities, uncertainties, and doubts, which concern the essence of faith. The dogmas of the Holy Trinity and Christology, the mystery of the Holy Eucharist and the Real Presence, the nature of the Church as Institution of Salvation, the priestly office and operation..., the value of prayer and the sacraments, the binding character of the moral law of theology, e.g. regarding marriage vows and the sacrality of human life, even the divine authority of the Holy Scriptures, is not spared from being questioned by radical criticism... We are witnessing the tendency to create a new Christendom which departs from apostolic tradition, a christendom devoid of any religious element.“

No, it was not the ‘rebel bishop’ Lefebvre who thus described the situation, but Pope Paul VI, in his Apostolic Letter ‘*Quinque iam annos*‘.

We are grateful to this Pope for his wonderful ‘*Credo of the People of God*’, and his Encyclical ‘*Humanae Vitae*’ has proved truly prophetic. It is strange, however, that he failed to see the connection existing between the liturgical upheaval, the virtual destruction of the liturgy, in the aftermath of Vatican II, and the breakdown which he himself described. Our present Pope Benedict XVI, on the other hand, is convinced “that the crisis of the Church of to-day is caused by the decomposition of the liturgy“ (*‘Aus meinem Leben*’, p. 174). (Our deceased friend Cardinal Stickler made me read the diaries of a member of the “*Consilium*“ which composed the liturgy of Paul VI, published under the title ‘*Il Cardinale Ferdinando Antonelli e gli sviluppi della riforma liturgica dal 1948 al 1970*’, in *Studia Anselmiana*, 1998, by Nicola Giampietro, O.F.M.Cap. These memoirs contain very negative, even frightening statements regarding the pontificate of Pope Paul VI).

In contrast, still as Joseph Cardinal Ratzinger, Pope Benedict XVI stated: “Nothing like the near-complete ‘*Verbot*’ of the former missal in 1970, had ever happened in the whole history before“ (*‘Gott und die Welt*’, Interview with Peter Sewald, p.172), “Its consequences could only be tragic“(op. cit p. 173). “How could one trust the present Church if it despises its whole past“, Ratzinger asked (op.cit. p.357), and could one trust a Church which puts itself into question, might she not forbid tomorrow what she enforces today?“ (*‘Salz der Erde*’, p. 188). The Cardinal attacked the intolerance that those who wanted the old liturgy were faced with, whereas the tolerance for the most adventurous and incredible liturgical gimmicks was almost unlimited. (*‘Salz der Erde*’, p.189). “The faithful who wished for the traditional form of the liturgy were treated like lepers“ (*‘Gott und die Welt*’, p.357), whereas their wishes should be granted much more generously (*‘Salz der Erde*’, p.188), and he was at a loss to understand the opposition of bishops against this.

When the International Federation Una Voce started in the middle of the 1960s, it was not yet a question of a new rite for the Mass, but mainly a question of language and sacred music. Catholics were alarmed, however, at the signs of destruction in that which had been sacred to them for more than a millennium and which had to go. The Mass was subjected to the most incredible experiments.

The initiative for Una Voce came from Catholics, of all places, in Norway, and for a very short time its seat was Oslo, to be replaced by Paris where Dr. Eric de Saventem became its first president. (Our friend Jacques Dhaussy was with it from the first moment, while I was recruited by Dr. de Saventem after my return from New York, and who greeted me with a “welcome on board!” Dr. de Saventem had an excellent successor in the person of the Welshman Michael Davies, whom to honour sufficiently I would need another thirty minutes, so permit me only to praise his fighting spirit and his numerous publications in support of our cause, like *‘Pope Paul’s New Mass’*, and please be not shocked, an *‘Apologia Pro Marcel Lefebvre,’* to name only two of them.

Una Voce made its first appearance in the April 1965 issue of the magazine *‘Musica Sacra’* (Paris), where it presented itself as “an international movement of lay people whose aim is the revitalization of the Latin Liturgy and of Gregorian Chant worldwide... Immediately.” It said in this article, “Catholics from Africa, America, Asia, from various countries in Europe, and even Oceania had joined in this effort.” And already in this first publication, Una Voce referred to *‘Sacrosanctum Concilium’*, the Constitution on the Sacred Liturgy of Vatican II where Latin and Gregorian Chant, together with sacred polyphony (art. 116) are given the foremost place. We have heard yesterday how extensively the Una Voce movement has spread its activities as of today.

At the time we did not have glossy periodicals like *‘Mass of Ages’* from England, *‘The Latin Mass’* from the USA, or the German *‘Dominus Vobiscum,’* to name only a few. We were without financial means, and for many years Dr. de Saventem kept us going with his own private funds.

I have preserved, as a precious memorial, all the mimeographed news-sheets – they are looking grey with age as I myself do now - which we in Germany published between 1965 and 1970, as the voice of our national branch of Una Voce, and I am sure the pattern is similar in other countries. “When“, it said in our first issue, “the countries of the world draw together thanks to traffic, radio and television, we of Una Voce want to prevent the coming into force of linguistic frontiers in the church and the fatal error of a multitude of national liturgies“. In the chosen name Una Voce, taken from the preface of Trinity Sunday, Latin as the language of the liturgy in the whole world had become the motto of our movement.

Enormous obstacles presented themselves from the start. The members of Una Voce were maligned, ridiculed and accused of disobedience. It was of no avail to point out that we did not find anything in the documents of the Council to justify the enormous changes which were in direct contravention of the liturgical constitution. Quite a few Council Fathers declared they would never have given their consent to that constitution had they known how it was to be interpreted afterwards. Soon priests started to say the entire texts of the Mass in the vernacular, again against the clear precepts of the Constitution. Pope Paul VI, who started attempts to stem the tide, and who had said that of course the Canon was to remain in Latin, finally permitted also this change, and again it was not the laity who asked for these changes. With a heavy heart the Pope granted also the use of receiving holy Communion into the hand because it had started anyway, deploring its consequences for the faith. (We are now, together with the heretic Calvinists, the only Christians of Apostolic Succession who do this!). And the same is true when priests offering the Holy Sacrifice of the Altar look at the congregation instead of looking, together with the faithful, towards the East as do all the Orthodox and the Oriental Christians, and even the Lutherans.

The Bishops were either powerless against this delirium of innovations or unwilling to interfere, some even encouraging these abuses, or fearing the opposition of their new liturgical committees and those behind them.

“The crisis of the Church is a crisis of the Bishops“, Cardinal Seper, at the time the Prefect of the Congregation of the Faith, stated.

But worse was to come when the new Mass of Paul VI was unconditionally imposed in 1970. The faithful were given the impression that from now on the old Mass was finished, forbidden. Father Joseph Gelineau, S.J., one of the ‘periti’ of the Council who had remained in Rome thereafter to see that the progressive party carried the day, declared the Old Rite “destroyed.“ The nature of the new rite, he claimed, was different. When our President, Dr. Eric de Saventem, asked a high prelate if the old liturgy was forbidden he got the answer, “The Holy Father” – meaning Pope Paul VI – “wishes the new one to be celebrated.” Dr. de Saventem asked three times, but he always got the same evasive answer. And, like Gelineau, Archbishop Benelli explained that the new rite was the rite of a new ecclesiology. A new Church? God forbid! Pope Benedict XVI has made it crystal-clear that no such difference must be construed between the Church before and after the Second Vatican Council.

Two months ago in East Germany, I witnessed a so-called Catholic service where all the official texts of the liturgy were absent. German songs had taken the place of the Kyrie, the Gloria, the Sanctus and the Agnus Dei; no Creed was said, a hymn had taken its place, which was far from expressing the Apostolic or the Nicene Creed. I asked myself if this was the ‘Ordinary’ form of the Roman Rite which our Pope Benedict would put on the same level as the Mass of old, now called “Extraordinary,” and I feel sure His Holiness would not.

In the years following the suppression of the Old Rite, the Una Voce Federation on all levels undertook innumerable interventions with bishops and in Rome itself, representing to the authorities the suffering of the faithful deprived of their spiritual nourishment on which they had been brought up; the provincialism of a once-universal community united by a universal language, encouraging particularism and a trend to fragmentation into national churches, the loss of catholicity, the abuses which had replaced the dignified divine service, and the tragic loss

also of cultural values. “Latin“, a headline in a German daily said, “has become a dead language only after the Second Vatican Council“. In many places protests were launched against this destruction, one of the most spectacular by an appeal published in the London ‘Times’ on July 6th 1971, which likened it to the demolition of cathedrals built for the celebration of this Mass. Not only Catholics like Graham Greene, but people of other religious affiliations, like Philip Toynbee, Vladimir Askenazy, Robert Graves, Yehudi Menuhin, Agatha Christie, Nancy Mitford and Joan Sutherland, to name only a few, pointed out to the Holy See “the appalling responsibility it would incur in the history of the human spirit were it to refuse to allow the traditional Mass to survive.” And the imposing figure of the ‘Ecumenical’ Patriarch of Constantinople Athenagoras implored Pope Paul VI: “Holy Father, please do not change the Liturgy!“

Though Rome was not to be deflected from the chosen path, the leaders of the International Federation Una Voce, in all humility, maintained its stand. And in glaring contrast to reality, hymns were chanted in praise of the ‘fruits’ which had been gathered from the tree of the so-called reforms. It was frustrating, especially to Dr. de Saventem, who nevertheless continued his interventions with the Roman Curia to which he had access.

Then, in 1984, Rome had to admit openly that the matter of the Old Mass was not closed definitely as it was made to appear after 1970 when the Novus Ordo became common law for the Latin Church. ‘*Quattuor abhinc annos*’, signed by our friend Cardinal Augustin Mayer, declared thunderously “the problem continues.” Now we had a new Pope! For Paul VI the question of the liturgy had, strangely enough, been one of a “be all and an end all“ for the whole Vatican II Council, and there is no doubt that he had wanted his liturgy to mark the end of the ‘Tridentine’ one, whereas John Paul II, not a great liturgist himself, saw no problem in the co-existence, side by side, of the two forms of the rite. It was only a question of discipline, he said to Archbishop Lefebvre, the French ‘rebel’, in an audience granted shortly after his election to the See of St. Peter.

But when it percolated in the Curia that the Holy See intended to grant the old Mass equal status, a sort of revolt took place: Cardinal Knox protested sharply, refusing any cooperation of his dicasterium and causing him to compile that poll which yielded the desired results. Only less than 2% of Catholics yearned for the Traditional Liturgy, he claimed, a percentage which reminded us of election-results in the Soviet Empire, while the Una Voce Federation pointed to neutral Gallup polls which had yielded opposite results. In the face of this rebellion by that Cardinal, the Pope gave in - but not quite! He decided for a step-by-step approach, and the Indult of 1984 was born.

In an address to the Una Voce Germany meeting in October 1984 Dr. de Saventhem analyzed the document which could be interpreted, he said, in various ways, in a positive and a negative one. Firstly, he stated, that it was certain that from now on the Old Mass, in the form of the Roman Missal of 1962, was again part of the Catholic liturgical tradition. Secondly, the national branches of the Una Voce Federation had to get in contact with the resident bishops to find out if we were regarded as valid dialogue partners. Thirdly, he as President of the International Federation of Una Voce would go to Rome to clear up points in the indult which were ambiguous.

Eric de Saventhem finished his address by quoting Louis Salleron: "The right for the celebration of the Old Mass is obstructed by a lot of conditions. But a breakthrough has been achieved. It cannot be undone again. There will certainly be struggles, resistance, and chicaneries - too late, because the Old Mass has been given back to the Church."

The next years became again an uphill struggle. Permissions for the celebration of the Traditional Mass, were, if at all, granted only grudgingly; we were ignored, maligned and ostracised. The old Mass, where it was granted, was marginalised, it would take too long to list all the chicaneries which Louis Salleron had predicted. We remained a Church in the catacombs.

Then, the consecration in Econe of the four bishops by Mons. Lefebvre on June 30th, 1988 brought about the motu proprio '*Ecclesia Dei afflicta*'. But despite the wish of the Holy Father Pope John Paul II, "that the desire of all those be respected" who felt close to the Latin tradition of the Church, this wish and will were largely disregarded by the episcopacy. Again, the Una Voce members had frustrating years before them. The voting with the feet by the faithful, which had begun the moment the liturgical experiments had started after the Council, continued, so that President de Saventhem, in an instant of near-despair after the negative experience of four years, spoke of the "miserable and odious" indult of 1984, over which '*Ecclesia Dei afflicta*' of 1988 offered nothing more than the promise of a generous implementation.

Why so little, and why not follow the suggestion of the Commission of those eight Cardinals of December 1986, which had concluded that this indult was impractical and should be replaced by a new rule, namely: every priest celebrating the Holy Eucharist should be free to choose between the missal of 1970, containing the new rite, and the missal of 1962, containing the last edition of the Tridentine rite, no matter whether with the people or without them, sine aut cum populo?

2. Where are we today?

So, having arrived at part II of our deliberations, let us ask ourselves where we are standing at present.

With the election to the See of St Peter of Joseph Cardinal Ratzinger, our Pope Benedict XVI, a totally new situation has arisen. The new Pope, who as a cardinal had left no doubt as to where he stood liturgically, and who had repeatedly celebrated in his home country and elsewhere according to the Traditional Rite, is, of course, the same person as before, only with an almost superhuman responsibility for the Church Universal, on the See of St. Peter. The harsh criticism which the former Cardinal, as Prefect della Sacra Congregazione della Fede, and as author of quite a few publications, had directed against the near destruction of the Sacred Liturgy in the aftermath of Vatican II, is on record.

But, as I see it, Pope Benedict XVI, as the new Pope, has to take into account the Church as a whole, and the resistance of what seems still to be many bishops who apparently are opposed to the Church as it represented itself before Vatican II, especially in her most noble act, the Sacrifice of the Mass. Hence, the efforts of the Pope to bridge the gap between the two ‘Imaginary’ Churches, his insistence on the hermeneutic of continuity. We are convinced that this difference can be bridged by returning the classical form of the Mass to an honoured place in the Church’s liturgical life. I feel sure that His Holiness will spare no effort to act accordingly. It is to be hoped that as time goes by, this act of healing wounds which still smart, will also be appreciated by those still opposed. But it may be that his high office of teaching the faithful, and governing their liturgical life, will not permit him to wait till the last opponent has seen the light.

What have we achieved? One could say that ‘*Summorum Pontificum*’ of 7th July, 2007, in the face of the opposition, like the outcome of the Conclave of 19th April 2005, is itself another miracle, and again an almost superhuman achievement, is also proof of great courage and care for tradition by our Holy Father. It is a law for the whole Church, not for any limited group, a fact which is underlined by the title ‘*Universae Ecclesiae*’ the ‘Instruction’ dated 30 April 2011, for the implementation of the *motu proprio* of July 2007. The Papal Commission ‘*Ecclesia Dei*’ is the hierarchical superior of bishops and their conferences, and as such is empowered to direct and correct their activities. Rome knows about their resistance, so complaints can be directed to this commission.

‘*Summorum Pontificum*’ and the accompanying ‘Letter to the Bishops’ state that the *Usus Antiquior* and the *Usus Modernus*, now termed the ‘Extraordinary’ and the ‘Ordinary’ forms of the Mass, are founded in the same faith. The Pope rejects the view of those who see a contradiction between the two editions of the Roman Missal. At this point I must mention the opinion of a renowned German expert of canon law, and a friend of *Una Voce*, Prof. Georg May, and I quote: “The identity of the two forms of the Roman rite seems to lie more in the intention of the Pope than in the congruence of the texts.”

But the Pope spares no effort to bring the Missal of Pope Paul VI, and that which we use, in the *editio typica* promulgated by Blessed Pope John XXIII (1962), as closely together as possible. Many ‘liturgists’ have tried to degrade the old Mass, its structure, and its theology, claiming that the new Mass was superior to the theology of the old one. The Holy Father says “NO“, the two forms are not opposed to each other, they stand side by side. And in addition: the Old Mass is to be made available to all the faithful, it is a treasure of the whole Church which, independent of the wishes of those who wish for it, must be preserved; preserved not as a museum piece, but for use in real life, and also as a corrective, because the Mass of Pope Paul VI can benefit from this side-by-side, from the sacrality of the ‘Extraordinary’ form.

Professor May, quoted above, remarks that the intention of the Holy Father of wanting to establish a ‘liturgical equilibrium’ would be helped better if the clergy were encouraged, or even obliged, to also celebrate according to the old rite. Nevertheless, the bishops are at least entreated to have their priests, and seminarians, taught how to celebrate the Latin Mass of former days.

Our author states that in Germany the discipline of the Church has broken down. And he remains pessimistic, fearing that the efforts of Pope Benedict XVI to preserve the treasure of the Mass of ages will fail, adding that not only the discipline, but also the faith of Catholics, has broken down, putting ‘Catholics’ in inverted commas, the majority of them having become protestant in their mentality and behaviour.

Must we share this gloomy outlook? Perhaps, because only one day after the appearance of ‘*Universae Ecclesiae*’ the speaker of the German Bishops’ Conference let it be known that there was “nothing new“ in this document, meaning: business as usual ... But the Catholic world is much larger than a single country, and we are here as the *Foederatio INTERNATIONALIS Una Voce*, so let us take heart, do our job, stand by the successor of St. Peter, support His Holiness by fervently praying that God may grant his efforts success. And a long reign!

And in spite of everything, we can point to a considerable if not great improvement as far as the spread of the ‘Extraordinary’ form is concerned. In my own country the places where it is celebrated have mushroomed since ‘*Summorum Pontificum*’ came into force, its number has quadrupled. The times and places for these celebrations are now announced in the local schedules of the parishes where formerly their existence was hidden from the faithful. Una Voce Germany and Pro Missa Tridentina see to it that at congresses and Catholic rallies a Traditional Mass is celebrated side by side with the ordinary form. Yet even today, no German resident bishop, head of a diocese, has ever celebrated according to the old rite. The institution of episcopal conferences is suppressing those bishops who might be willing to do that, they seem to have delegated their independent rights to the dictatorial bureaucracy of the majority. Let us congratulate the countries where this is different.

3. Where are we heading

Having arrived at the third, and shortest part, of this exposition, I state: had we had both forms of the Roman Rite side by side from the beginning, as Klaus Gamber, the liturgist highly esteemed by Cardinal Ratzinger at the time had suggested, we need not have worried: I feel sure the new Mass would have been in a minority position, people would have remained with what had been the immemorial rite in use for more than one millennium. And the Church would not have suffered the losses we deplore. But forty years of suppression have left their traces. The great majority of Catholics alive today have no knowledge of the old form, so how can they know and love what they have lost? Just as the Church as a whole is called upon to start a new evangelisation for the faith, it remains for the groups united under the banner of the International Federation of Una Voce, to spread the knowledge of the primaeval liturgy, knowing that there even is no better way to spread the faith. To the young generation, this liturgy comes as a true revelation – little did they know the treasure which the Church has in store for the welfare of their whole existence. An uphill fight is still with us, a challenge to combat the forces of a protestant mentality which has spread in the Catholic Church since Vatican II.

This mentality is everywhere. The Cardinal of Vienna, by no means a very traditionally-minded prelate, recently suggested that those who clamour for things uncatholic in the Church had perhaps better leave it and join the protestants. But let the Catholic Church remain Catholic!

A final, and perhaps difficult question: does the Una Voce movement want a personal prelature to safeguard what has been attained for tradition? I understand this desire for security. After all, we once presented in 1998, at the suggestion of the Pontifical Commission *Ecclesia Dei*, a proposal to that effect to the household of Pope John Paul II, and Leo Darroch took great pains that it reached the Holy Father. But Pope Benedict seems to take another line. When, decades ago, we in Germany considered the question, prematurely I admit, we tended against a personal prelature, for the simple reason that it might lead to a Church inside the Church; we might become a separate group, something exotic and ‘different’, whereas the majority of Catholics went another way. No, we said, we wanted every other Catholic to enjoy what we considered best. But those who want legal security have a point, too.

So what about the following idea: We should regard the term ‘Extraordinary’ for the Mass as a term of honour, meaning: on ordinary occasions, the ordinary form, if celebrated strictly according to the rubrics, and true to the Latin original, may suffice for those who prefer it. But on extraordinary occasions the Extraordinary form should be legalised. What are such ‘extraordinary’ occasions? I should think the high feasts of our faith, such as Christmas, the Feast of the Incarnation, Easter as the Feast of the Resurrection and as such the Feast of Feasts, and Pentecost as the feast of the Holy Spirit. Therefore, we might strive for the extraordinary form to become the appropriate one for those days, at least for the solemn High Mass. And is not each Sunday a small Easter on which day the main divine service should be in this form, too, while the other Masses could take place in the ordinary form? I hardly dare suggest that a Papal Mass is always ‘extraordinary’ in its way, so what should be the consequence? I know this sounds quite utopian, and the Holy Father himself answered a friend of mine in the negative when this friend asked that the Pope himself start

celebrating occasionally in the traditional way (after all, as Cardinal Ratzinger, he had done so frequently...). Not for a long time, the Pope indicated, he had done what he could do, it was now the turn of the bishops to do their bit. But time goes on. Who would have dared, as our President said, to predict even two years ago that a cardinal would celebrate according to the Extraordinary form for *Una Voce* a Mass in the Chapel of the Blessed Sacrament, as happened yesterday?

We know that it is almost miraculous what His Holiness has achieved in a few years against mountains of opposition, and yet – if indeed the ‘Ordinary’ and the ‘Extraordinary’ Forms are both legitimate forms of the ONE Roman Rite, then it would seem the most natural thing that in each church both forms should be regularly present. Does not any hesitation to do so indirectly confirm and justify those, in the progressive and traditionalist camps, who see in this claim of being forms of one Rite a construct in order to avoid the admission that a breach of tradition has indeed occurred?

Forty years ago the *Una Voce* Federation would have not dared to dream that one day the Traditional Mass would regain equal legal status with the Mass of Paul IV. Anybody who would have predicted it would have been accused of hankering after a Utopia. But this Utopia has been achieved, it has become a reality. So let us strive to make the legal status a living and practical reality. It will take time. And only if this happens could we undertake another Utopia: the vision of the Extraordinary form changing places with the Ordinary one and becoming the main form in the Church as a whole again! Who knows, in forty years time this Utopia may start to become the new reality?

A high prelate has told us that the young altar boy who had been serving him at Mass was quite enthusiastic when it had ended and told him in the Sacristy, “O Father, I do like this NEW Mass“, but what was new to him had been the OLD Mass... **GM**

Dr. Ruckriegel, a former Ambassador of the Federal German Republic, has been an active member of FIUV since 1967.

IMPLICATIONS OF A CENTENARY: PONTIFICAL INSTITUTE FOR SACRED MUSIC (1911-2011)

By: Mons. Valentín Miserachs Grau
President of the Pontifical Institute
for Sacred Music

THE Pontifical Institute for Sacred Music was founded by Pope Saint Pius X in 1911. The Papal Brief *Expleverunt* in which the new School was approved and praised is dated on the 14th November of that year, even if the academic activities had started several months before, on the 19th January. A Holy Mass to impetrate graces was celebrated on the 5th January. The whole Academic Year 2010-2011 has been dedicated to commemorate the centenary of the foundation of what was originally known as “Superior School of Sacred Music”, later included by Pope Pius XI among the Roman Athenaeums and Ecclesiastical Universities under the denomination of “Pontifical Institute for Sacred Music.”

In the atmosphere of liturgical and musical renewal that characterized the second half of Nineteenth Century and in the frame of the research of the pure sources of Sacred Music that led to Pope Saint Pius X’s *Motu proprio Inter sollicitudines* [*Tra le sollecitudini*], it became evident it would not have been possible to carry on the programme of the reformation without schools of Sacred Music. It was within the *Associazione Italiana Santa Cecilia* (AISC) [Italian Association of Saint Cecily] that the idea of settle a superior school in Rome, the most suitable place for that, as being the centre of the whole Catholic world. From the first projects until the opening of the School thirty years elapsed!

The Pontifical Institute for Sacred Music was foreseen since its very beginning –and it has remained substantially faithful to this vocation– as a centre of high formation specialising in the main branches of Sacred Music: Gregorian chant, composition, choir conduction, organ and musicology.

It is not then about a conservatoire, with the study of different musical instruments, but about a university centre specifically devoted to Sacred Music. It is obvious, of course, that music in general underlies Sacred Music: in the course of composition, for instance, one must start, as in any conservatoire, with the study of harmony, counterpoint and fugue; then follow with the study of variations, the sonata form, and orchestration, before arriving at the great exquisitely sacred forms (motet, Mass and oratory). The Pontifical Institute has recently adhered to the Bologna Convention and has consequently adapted its own syllabus and courses to the new parameters proposed by it. It is in this spirit that a superior biennium of piano has been newly introduced, although this subject was already largely present as a complementary matter in our curriculum.

In the year just elapsed the Pontifical Institute has reached a historical maximum of students with 140 inscriptions, a third of whom coming from Italy and the remainder coming from the five continents. In addition to the study of the various musical disciplines, we have to record other exquisite musical activities like the beautiful season of concerts – with the relevant participation of our teachers and students – and, of course, periodical solemn liturgical celebrations in chant.

The Pontifical Institute for Sacred Music is not a body in the Church with normative character, but a school wherein to learn, with study and practice, how to become leaven and a model for service to the different churches throughout the Catholic world.

In order to commemorate in a suitable way such an auspicious anniversary, we began by organizing the Concert season 2010-2011 according to the historical framework of these last hundred years, with reference to the subjects of our teaching, and to the most relevant figures that distinguished themselves in the life of the Pontifical Institute. I would like to mention the Holy Mass celebrated by myself in the Ancient Roman Rite in the church of Santi Giovanni e Petronio in the Via del Mascherone on the 5th January 2011, exactly as it happened a century ago, on the same day and in the same church, when our

first president Father Angelo De Santi, S.I., wanted to open the activity of the infant school with a Holy Mass celebrated “in the intimacy”, with the attendance of a few professors and students. I have celebrated in the Ancient Rite both for historical accuracy and for giving joy to a number of professors and students that since some time ago asked me to celebrate the Holy Mass in the Extraordinary Form.

The most relevant acts took place in the last week of May: the publication of a thick volume entitled “*Cantemus Domino*”, that gathers the different and many-sided features of our hundred-year history; the edition of a CD collection of music by the Institute; the celebration of an important International Congress on Sacred Music (with the participation of more than one hundred speakers and lecturers), that was closed by an extraordinary concert and a Solemn Mass of Thanksgiving. During the Congress, three relevant figures related to Sacred Music were conferred with the honorary doctorate and held brilliant and highly-valued magisterial lectures.

I would like to underline that the Holy Father Benedict XVI has been in some way present in the centennial commemoration through a Letter addressed to our Grand Chancellor, His Eminence Zenon, Cardinal Grocholewski, in which His Holiness remembers the merits of the Institute along its hundred-year history and insists on how important it is for the future to continue working along the furrow of the great Tradition, an indispensable condition for a genuine updating (*aggiornamento*) having all the guarantees that the Church has always requested as essential connotations of liturgical Sacred Music: holiness, excellence of the forms (true art) and universality, in the sense that liturgical music could be acceptable to everybody, without shutting itself in abstruse or elitist forms and, least of all, turning down to trivial consumer products.

This is a sore point: the rampant wave of false and truly dreadful liturgical music in our churches. Nevertheless, the will of the Church clearly appears in the words of the Holy Father I have just mentioned. He had already addressed to us in the allocution pronounced during his visit to the Pontifical Institute on 13th October 2007.

Moreover, it is still fresh in our memory the Chyrograph that the Blessed Pope John Paul II wrote on 22nd November 2003 to commemorate the centenary of the Saint Pius X's *Motu proprio Inter sollicitudines* (22nd November 1903), by which Pope Wojtyla assumed the main principles of this fundamental document without forgetting what the Second Vatican Council clearly expressed in the Chapter VI of its Constitution *Sacrosanctum Concilium* on Sacred Liturgy. By doing that, Blessed John Paul II practically walked the same path traced by that Holy Pope who wanted his *Motu proprio* to have validity as the “*juridical code of Sacred Music*”. Now we must wonder: if the will of the Church has been clearly declared also in our times, how is it possible that the musical praxis in our churches distances itself in so evident a way from the same doctrine?

We must consider several problems at the root of this question, for instance the problem of repertoire. We have hinted at a double aspect: the risk of shutting oneself in a closed circle that would wish to essay new compositions considered as being of high quality in Liturgy. We must say that the evolution of musical language towards uncertain horizons makes the breach between “serious” music and popular sensitivity to become more and more profound. Liturgical music must be “universal”, that is acceptable to any kind of audience. Today it is difficult to find good music composed with this essential characteristic. I do not discuss the artistic value of certain contemporary productions, even sacred, but I think that it would not be opportune to insert them in the Sacred Liturgy. One cannot transform the “oratory” into a “laboratory.”

The second aspect of the problem derives from a false interpretation of the conciliar doctrine on Sacred Music. As a matter of fact, the post-conciliar liturgical “renewal”, including the almost total lack of mandatory rules at a high level, has allowed a progressive decay of liturgical music, at the point of becoming, in the most cases, “consumer music” according to the parameters of the most slipshod easy-listening music. This sad practice sometimes determines attitudes of petulant rejection towards genuine Sacred Music, of yesterday and today, maybe

composed in a simple manner, but according to the rules of Art. Only a change of mentality and a decisive “reforming” will – that I am afraid is far away – would be able to bring back to our churches the good musical praxis and, together with it, also the conscientiousness of celebrations, that would not lack to entice, through the value of beauty, a large public, particularly young people, currently kept away by the prevailing amateurish practice, falsely popular and wrongly considered – even in good faith – as an effective instrument of approaching.

Regarding the power of involvement of which the good liturgical music is capable, I would like to add only what is my own personal experience. By a fortunate chance, I am acting after almost forty years, as Kapellmeister at the Roman Basilica of Saint MARY Major, where every Sunday and on feast days the Chapter Mass is celebrated in Latin, and with Gregorian and polyphonic chant accompanied by organ (and by a brass sextet in highest solemnities). I can assure you that the nave and the aisles of the basilica get packed and not rarely there are people that come after the ceremonies to express their gratefulness, moved to tears as they are, especially by the Hymn to the *Madonna Salus Populi Romani* (Our Lady, Salvation of the Roman People). They often cannot hold back the excitement and arrive to burst out clapping. People are thirsting for good music! It goes directly to the heart and is capable of working even resounding conversions.

Another compass of good liturgical music – always reminded by the Teaching of the Church—concerns the primacy of the pipe organ. The organ has always been considered as the prince of instruments in Roman Liturgy and consequently has enjoyed great honour and esteem. We know well that other Rites use different instruments, or only the chant without any kind of instrumental accompaniment. But the Roman Church, and also the denominations born from the Lutheran Reformation, see in the pipe organ the preferred instrument for Liturgy. In Latin countries, the use of organ is almost exclusive whilst for Anglo-Saxon tradition the intervention of the orchestra is frequent in celebrations.

This fact is not due to a whim or by pure chance: the organ has very ancient roots and has been praised along the centuries in the path of its historical improvement. The objective quality of its sound (produced and supported by the air blown into the pipes, comparable to the sound emitted by the human voice) and its exclusive phonic richness (that makes of it a world in itself and not a mere ersatz of the orchestra) justify the predilection that the Church fosters towards it. It is rightly so that the Second Vatican Council dedicates inspired words to the organ when stating that *“it is the traditional musical instrument which adds a wonderful splendor to the Church's ceremonies and powerfully lifts up man's mind to God and to higher things”* (SC, 120), in which it does no other thing than to recall the preceding doctrine both of Saint Pius X and Venerable Pius XII (especially in the splendid Encyclical Letter *Musicae sacrae disciplina*). By the way, I would like to remark that the publication of the PIMS that has got more success is the booklet *Icunde laudemus*, that gathers together the most relevant documents of the Church's Magisterium regarding Sacred Music. Just in these days, since the first edition was sold out, we have re-edited this work updated with further ecclesiastical documents, both from the preceding teaching and the one of the reigning Pope.

In our quick review of the main points underlying a good liturgical musical praxis, we have now arrived to a last but not least question, one that should be firstly considered: the Gregorian chant. It is the official chant of the Roman Church, as the Second Vatican Council reasserts. Its repertoire includes thousands of ancient, less ancient, and even modern pieces. Certainly, we can find the highest charm in the oldest compositions, dated back to the Xth-XIth Centuries. In this case also it has to do about an objective value, since the Gregorian chant represents the synthesis of the European and Mediterranean chant, related to the genuine and authentic popular chant, even that of the remotest regions of the world. It is a deeply human and essential chant that can be traced in its richness and variety of modes, in its rhythmic freedom (always at the service of the word), in the diversity and different degrees of its single pieces, according to the individual to whom the

execution is assigned, etc. This is a chant that has found in the Church its most appropriate breeding ground and constitutes a unique treasure of priceless value, even from the merely cultural point of view.

Therefore, the rediscovery of Gregorian chant is a *sine qua non* condition to give back dignity to the liturgical music and not only as a valid repertoire in itself, but also as a source of inspiration for new compositions, as it was the case of the great polyphonists of the Renaissance, who –following the guidelines of the Council of Trent– created the structure bearing their wonderful works departing from the Gregorian subject matter. If we have in Gregorian chant the master path, why not follow it instead of persisting in scouring roads that in the most of cases drive to nowhere? But to undertake this work it is necessary to count on talented and well-prepared people. This is the goal of the Pontifical Institute for Sacred Music. This is because of these noble ideals that it fought along the last hundred years and will continue to fight in the future, in the conviction of paying an essential service to the universal Church in a primary field such that of liturgical Sacred Music. Saint Pius X was so persuaded as to write in the introduction of his *Motu proprio* these golden words: *“Among the cares of the pastoral office, not only of this Supreme Chair, which We, though unworthy, occupy through the inscrutable dispositions of Providence, but of every local church, a leading one is without question that of maintaining and promoting the decorum of the House of God in which the august mysteries of religion are celebrated, and where the Christian people assemble to receive the grace of the Sacraments, to assist at the Holy Sacrifice of the Altar, to adore the most august Sacrament of the Lord's Body and to unite in the common prayer of the Church in the public and solemn liturgical offices (...) We do therefore publish, motu proprio and with certain knowledge, Our present Instruction to which, as to a juridical code of sacred music, We will with the fullness of Our Apostolic Authority that the force of law be given, and We do by Our present handwriting impose its scrupulous observance on all”* (*Inter sollicitudines*). It would be desirable that the courage of Saint Pius X finds some echo in the Church of our times. **GM**

DEFENDING THE ANCIENT ROMAN RITE: A PROUD LEGACY

By: Mr. James Bogle

“I have not fought for human glory. I have not succeeded in restoring the Altars and the Throne, but I have at least defended them.”

- Charles Melchior Artus, Marquis de Bonchamps, Commander-in-Chief of the Grand Catholic and Royal Army of the Vendee of 1793 quoted in *For Altar and Throne: The Rising in the Vendee*, by Michael Davies

MICHAEL Treharne Davies, the 2nd President of the International Federation *Una Voce*, was one of the best known defenders of the Traditional Roman Rite in the post-Vatican II world. Although not a conventional scholar, he could hold his own with most experts and was well regarded by the best of them. He was particularly well regarded by our recently abdicated Supreme Pontiff, Pope Benedict XVI.

I first met Michael at a meeting in the bowels of the House of Commons, many years ago, in the late 1970s. It was at a meeting of the Catholic campaigning group, *Pro Fide*, chaired by Major Sir Patrick Wall MC, then Member of Parliament for Haltemprice in Yorkshire, England, and a well-known Catholic Member of Parliament who had served in the Royal Marines during the Second World War.

Sir Patrick was an old soldier and elder statesman of the Catholic cause. I was then a callow youth of tender years, newly introduced to the bosom of the Catholic Church.

Michael, too, had been a soldier. He had served as a regular in the Somerset Light Infantry during the Malayan Emergency, the Suez Crisis, and the EOKA campaign in Cyprus.

It was during his Army service in 1957 that Michael converted to the Catholic Faith. He was born on 13th March 1936, in Yeovil, Somerset, although he always regarded himself as a Welshman.

After the Army he trained as a teacher. As our current President, Leo Darroch, put it so well, from being a soldier in the service of his country he became a soldier in the service of his Church.

Michael joined the Latin Mass Society in February 1967 and was to remain an active member for the rest of his life. He worked with other defenders of tradition like Fr. Paul Crane, S.J., in London, editor of *Christian Order*, Hamish Fraser in Scotland with *Approaches*, and Walter Matt in the USA with *The Remnant*, three of the great names among the post-Vatican II defenders of tradition in the English-speaking world. The sons of Hamish and Walter carry on the good work to this day.

Michael's researches were formidable and, digging deep into the archives of the conciliar and post-conciliar period, he found that the Fathers of the Council had, in many ways, been deceived. He exposed, thoroughly and expertly, the increasing disparity between the “advertising wrapper” of the changes that had been wrought, particularly liturgical changes, and the real truth. Michael frequently found himself having to give lessons on the liturgy to clergy, theologians and bishops who ought to have known better.

One of the most enduring of the errors about the liturgical changes that took place in 1969/70 with the introduction of the New Order of Mass is the belief that those changes were no different from the changes made in the past to the Roman Rite and to other Rites of the Catholic Church. In fact, as Michael so frequently and learnedly demonstrated, the reform of Pope Paul VI was totally without precedent in the history of the Church. He argued that its closest parallel was with the reform of Thomas Cranmer, the English Protestant leader who savagely persecuted the Catholics of England and Wales.

St. Pius V in the Papal Bull *Quo Primum Tempore* of 1570 in the aftermath of the Council of Trent (1545 -1563) did not introduce a new Rite of Mass; rather he codified the existing Roman Rite and in so doing permitted Rites/Usages that could show that they were in existence for at least two hundred years.

That great and saintly Pope did not allow the Latin culture and heritage of the liturgy to be flung asunder, nor did he introduce such novelties as Communion in the hand, to be received standing, still less did he replace the sublime musical heritage of the Church.

As Michael so rightly explained to the less educated prelates whom he so often was obliged to school, nothing in Vatican II authorised, let alone mandated, changes that followed. Indeed, the Constitution on the Liturgy, *Sacrosanctum Concilium*, expressly required the retention of Latin as the norm, as also chant and polyphony. But how many Catholics now know this? Very few! Never was a stipulation of a Council more flatly defied!

There was no demand for the celebrant priest to face the people, nor that the prayers at the foot of the altar be removed, nor the Last Gospel be dispensed with, nor that almost all the Collects be replaced by new versions of which so many, as Professor Lauren Pristas, the American scholar, has shown, are doctrinally ambiguous.

Yet, the Second Vatican Council ordered that changes must not be made "unless the good of the Church genuinely and certainly requires them." Did the good of the Church genuinely and certainly require the radical changes that have since been authorised? Or the much more extensive changes that were made in the parishes? Has there been a markedly greater increase in attendance at Mass and Sacraments, or in devotion to the Blessed Sacrament?

No. On the contrary, there has been an unprecedented, relentless and precipitous decline such as has perhaps never before been seen in the history of Christianity. Was that merely a coincidence? Or was it, perhaps, linked to that one event wherein all practising Catholics meet the Church, day by day or week by week, namely at Mass?

This, as Michael would so often relate, is the legacy, not of a reform in accord with the Church's traditions, but rather in accord with the pre-determined legacy of Archbishop Annibale Bugnini, the great architect of the liturgical revolution of 1970.

In so doing, as Fr. Joseph Gelineau, S.J., a Council peritus and apologist for the new liturgy, admitted quite frankly in his book on the subject: "The Roman Rite as we knew it no longer exists. It has been destroyed."

The last 50 years have seen developments now so depressingly familiar to us all: defective catechetical instruction, crude and offensive sex-education amounting to a form of child abuse, official Catholic support for thinly-disguised Marxist-inspired liberation movements, a wholesale failure to preach the Gospel and teach the Catholic faith in its fullness, bizarre experimental deviations from the new Rite of Mass itself and a repeated failure of nerve to defend the faith and the Church in the public square.

We, as informed Catholic laity, must think with the Church but thinking with the Church does not mean slavishly following the bad advice of ill-instructed moderns. It means thinking with the Church down the centuries, as taught to us by the infallible *Magisterium* of the Popes and by the traditional practices of the Faith that have stood the test of time.

As is made clear in a description of the liturgy in the celebrated *Apologia* (presentation) of St. Justin Martyr (who died about 164 A.D.), all the elements of the Traditional Roman Rite of Mass were already in place in the 2nd Century and can easily be discerned in his account.

The Traditional Roman Rite which *Summorum Pontificum* has declared was never abrogated (*numquam abrogatam*) is essentially the same as that which St. Justin Martyr heard in the 2nd century. Yet, for the last 50 years, many have attempted to suppress this most ancient of Rites, to claim that it was abrogated, and to persecute those who prefer it.

Yet this was the Rite heard by Boethius, by Charlemagne, by Dante, by Boccaccio, by Petrarch, by Chaucer, by Shakespeare, by Bacon, Galileo, Copernicus and the fathers of modern science, by the saints and martyrs of Britain and Ireland, and by most of Western Christendom. It is the Rite that would have been used by Friar Lawrence to marry Romeo and Juliet!

It is, and has always been, the centrepiece of western culture and civilisation, music, literature, poetry, art, architecture, painting and sculpture.

Thanks to Pope Benedict XVI we know it was never abrogated and was, and remains, the oldest Rite in the Christian Church, a priceless, precious heritage, given to us by none other than the Holy Spirit Himself.

Until Vatican II, legislation codified development – development was not initiated by legislation. Such radical changes would have been utterly anathema to previous Popes. The changes were made vastly more radical by the very poor translations into the vernacular languages, particularly English.

Worse, even the rubrics of the new Rite of Mass were routinely ignored so that, particularly in the English speaking world, an entirely new, and even alien, spectacle was often created, sometimes with clowns and scantily clad maidens dancing around the altar. Is it, then, surprising that there has since been a catastrophic loss of faith in the Church world-wide?

Indeed, the fact that these translations have had to be further reformed, following work by the *Vox Clara* movement, proves that something had gone seriously wrong. Both Pope John Paul II and Pope Benedict XVI themselves not only admitted this but apologised to the Faithful for it, in both *Ecclesia Dei Adflicta* and in *Summorum Pontificum*.

Indeed, the then Cardinal Ratzinger, in his introduction to Msgr. Klaus Gamber's *The Reform of the Roman Liturgy* even compares the post-conciliar liturgical changes to “a manufacturing process, with a fabrication, an on the spot banal product”. What an indictment by a future Pope!

Catholics who love and revere the Traditional Roman Rite are not merely following *Summorum Pontificum*, and the Popes, both recent and ancient, but, ironically, are also more faithful to what the Council itself actually taught.

The very introduction to the Liturgy Constitution of Vatican II, *Sacrosanctum Concilium*, clearly states:

“In faithful obedience to tradition, the sacred Council declares that Holy Mother Church holds all lawfully recognized rites to be of equal right and dignity; that she wishes to preserve them in the future and foster them in every way.”

For 50 years we have had to put up with intolerance, uncharity and lack of religious freedom from too many of our fellow Catholics who claimed to be “tolerant and open” and “caring and sharing” and “profoundly inspired by the Decree on Religious Liberty”.

Yet they were never “tolerant and open” to the ancient Roman Rite, their own most ancient patrimony, never abrogated. Still less were they tolerant to those who revered the ancient Roman Rite. Indeed, many are still deeply intolerant.

Now, our loyalty has been blessed and justified. We were right to be proud to love and revere the Mass for which our martyrs died and we should continue to be proud so to do.

We should be grateful to, and ever pray for, those, like Michael Davies, who paved the way and worked so faithfully and tirelessly for the Traditional Roman Rite, ever ancient and ever new. **GM**

*English and Welsh martyrs, pray for us all!
St Gregory the Great, pray for us!*

Colonel James Bogle of Gilmorehill is an Australian, a barrister of the Middle Temple in private practice in London and a former cavalry officer. He is a long-time supporter of the Australian Christus Rex Pilgrimage and member of Una Voce Australia. He is a committee member of the Latin Mass Society of England and Wales, a chapter leader on the annual Chartres pilgrimage, a lay trustee of Farnborough Abbey, co-author of a biography of Blessed Emperor Charles of Austria and a regular choir member for the Traditional Rite at St Bede's Clapham Park, London.

AROUND THE FIUV WORLD

Profiles of FIUV Members in the
Western European Region

UNA VOCE FRANCE

Una Voce France, according to Article 1 of its statutes, proposes to “safeguard and promote the Latin liturgy, Gregorian chant and sacred art in

the bosom of the Roman Catholic Church”. On 19th December 1964, Una Voce France was founded in the crypt of the church of Saint-Charles de Monceau in Paris. Una Voce France has always had musicians among its members, not least three great composers: Olivier Messiaen (1908-1992), Honorary Committee member, Maurice Duruflé (1902-1986), a very active member, and Henri Sauguet (1901-1989), first and very active president for over twenty years. In 1965 Una Voce France participated in the creation of the International Federation Una Voce and has participated in the activity of the Federation ever since.

Purposes of Una Voce France

Following the Second Vatican Council, when the Church authorized the use of the vernacular in the liturgy, Latin and Gregorian chant often disappeared from our parishes. Upon the entry into force of the New Mass, Una Voce France repeatedly asked that the Traditional Rite, as it existed before the Council, might be used freely by all those who wanted it. This is why, since July 2007, it works for the widest possible application of Benedict XVI Motu proprio *Summorum pontificum*, specifying that the Roman Missal promulgated by Pope John XXIII in 1962 had never been abrogated.

We invite individuals to join Una Voce France in working to disseminate Gregorian chant of high quality, real sung prayer, and to promote worthy liturgies where the transcendence of God is expressed.



Main activities of Una Voce France

Magazine

Its bi-monthly magazine, entitled “Una Voce,” dealing with original subjects, particularly on Gregorian chant technique, liturgy, sacred art and music, religious history, etc., is recognized as a reference work in the field and the only publication of its kind in France.

The annual subscription to the magazine includes membership of the Association (see our website for more information).

Radio broadcasts

Our Association broadcasts a weekly one-hour radio programme of Gregorian chant which features the chants of the Sunday Mass and sometimes the office, or even a feast of the coming week, an extract of the Kyriale, etc., each given with a short explanation of the text.

This is a form of genuine liturgical training that is provided to the listener through «the sung prayer of the Church». Recordings of past programmes are available on the Una Voce France website.

Website

Una Voce France is on the web: www.unavoce.fr. This site allows our Association to provide more recent information than in our magazine and to post more news.

The website also features an online store of useful materials in French supporting the aims of our Association and a list of places of worship within the frame of the Motu proprio *Summorum Pontificum*.

The Jubilee of Una Voce France

Una Voce France is already preparing for the celebration of the Jubilee of its foundation to be held in Paris, in the church of Saint-Jeanne-de-Chantal, on 4th and 5th October, 2014.

Many guests from all over Europe are expected and choirs from France and abroad will raise their voices in the traditional chant of the Church in thanksgiving for the preservation of this rich treasure. **GM**

UNA VOCE (SCOTLAND)

Una Voce (Scotland) was founded in 1965, and was one of the original founding associations of the International Federation Una Voce. Its first and principal activist was the redoubtable and at times formidable Miss Mary Neilson of Edinburgh.

She was a convert to Catholicism, her reception into the Church costing her much in terms of family and friends. She was told by her parents that as a “Roman Catholic” she might visit their large Victorian villa, but no longer live there. The great irony is that this is the same house was to become the centre from which the Traditional Mass was to survive in Scotland. Having subsequently inherited the property, Miss Neilson had the dining room converted into a chapel, where the Old Mass was said by a Carmelite priest. This same house that it is now St Cuthbert’s Oratory, the FSSP house in Edinburgh...

During what were the fallow years for Traditional Catholics – the 1970s – Miss Neilson attended the biennial FIUV meetings in Rome with other members of Una Voce (Scotland): notably Mr. James Stewart and Miss Elaine McQuillan. She also maintained close contact with Archbishop Lefèbvre and the Society of St Pius X. The high point of this time was the priestly ordination of Fr. Black, a Scottish seminarian. The three major events of the last thirty years in terms of Traditional Catholicism were the Papal Documents *Quattuor Abhinc Annos*, *Ecclesia Dei Adflicta* and *Summorum Pontificum*. Two years after the promulgation of the *Quattuor Abhinc Annos* indult – in 1986 – Una Voce (Scotland) succeeded in forcing the hand of the Scottish bishops into making what could only be described as niggardly provision for the Old Mass: once only per quarter, never on a Sunday, not in a parish church and with no advertising. These conditions were a complete insult, especially considering the Papal Bull *Quo Primum* and the subsequent statement by



Pope Benedict XVI that the Old Mass had never been abrogated! In 1988, under the provisions of *Ecclesia Dei*, several priests were granted *celebrets* from the Holy See giving them licence to say the Traditional Mass, with the frequency of celebration increased. Una Voce (Scotland) played a major role in this, providing much in the way of vestments, altar missals, altar cards and many of the other items of liturgical significance required for the celebration of these Masses. In the post *Summorum Pontificum* era, again, the number of Masses has increased and Una Voce (Scotland) has been able even more than ever to satisfy requests for vestments, liturgical books and other items so indispensable to the Old Mass.



Fr. Mark Morris celebrates Mass on the site of the High Altar, Arbroath Abbey

Pre-Reformation Abbeys

Una Voce (Scotland) has organised the Old Mass in the ruins of some of Scotland’s once-flourishing pre-Reformation Abbeys, Arbroath Abbey, Angus, Cambuskenneth Abbey, Stirling, Crossraguel Abbey, South Ayrshire, and Torpichen Preceptory, West Lothian, among them, that once again echoed to the sounds of Gregorian Chant and the Old Mass.



The Cantors of the Holy Rude

Cantors of the Holy Rude

Holy Rude being an older form of Holy Cross, this Schola developed out of a retreat at a French Benedictine house last October and has grown in confidence and numbers since. They sang at the Masses at Cambuskenneth Abbey and Arbroath Abbey earlier this year.

Bursaries

Una Voce (Scotland) has been active, too, on the financial front, making available funds to enable priests from north of the border to attend the Priests' Training Seminars organised by the Latin Mass Society of England and Wales. In recent years we have been active in supporting financially the students from Scotland who have participated on the annual Paris–Chartres Pilgrimage.

International Support

At an international level, Una Voce (Scotland) has contributed much. We have made donations of vestments and liturgical books to the Priestly Fraternity of St Peter for use in their seminary at Wigratzbad.

We have been able to equip a priest of the FSSP with a complete set of practically everything: vestments including copes, a High Mass set and a Requiem Mass set, altar cards and gave a complete set of vestments, including copes, a High Mass set of vestments and a solemn Requiem Mass set of vestments, altar cards and every conceivable liturgical book.

Two priests in Toronto have been furnished with travelling altar missals and vestments, with vestments sent also to three priests in Ireland.

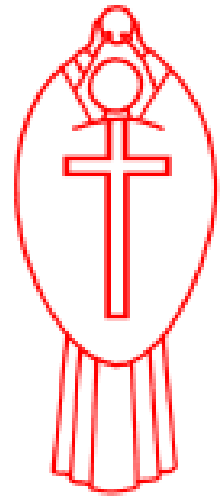
Most recently of all, we have made contact with Una Voce (Russia) and have been able to send them some of what they were seriously lacking – a Requiem Mass altar missal, a set of black vestments, a black cope, an altar stone and other items.

A Motto

If, then, a motto were to be found fitting for Una Voce (Scotland) it might just be: Amo... Amas... We love the Mass! **GM**

LATIN MASS SOCIETY OF ENGLAND AND WALES

The Latin Mass Society for the Promotion of the Traditional Latin Rite, based in England and Wales, was founded in 1965 and is a founder member of the International Federation Una Voce.



The leading figures in our foundation were three converts to Catholicism:

the novelist Evelyn Waugh, the controversialist and skiing pioneer Arnold Lunn, and the historian and theologian, Hugh Ross-Williamson.

The English Indult

The Society's greatest early achievement was a petition asking for the preservation of the Traditional Mass, signed by many of the most prominent Catholic and non-Catholic intellectual and cultural figures of the day, ranging from Agatha Christie to the conductor Sir Colin Davis, the composer Sir Lennox Berkeley, the violinist Yehudi Menuhin, Lord Rees-Mogg, then editor of *The Times*, and senior politicians from both of the main political parties.

This petition was presented to Pope Paul VI by John, Cardinal Heenan, and led to the 'English Indult' (1971), the first concession to the desire of the Faithful for continuing use of the old liturgical books, applicable to England and Wales.



**Solemn Mass for Deceased Members
Westminster Cathedral**

National Network

The Society quickly established a network of Representatives, and the organisation and support of Masses in numerous locations across the country has always been the hallmark of its work.

For many years these were often allowed only at inconvenient times and places, though they also included some more splendid occasions such as the Mass for the Annual General Meeting in Westminster Cathedral, and annual pilgrimages to important shrines such as Holywell in Wales, and Walsingham in England.

More recently, and particularly since the Motu Proprio *Summorum Pontificum*, the provision of regular Sunday Masses has become much easier, and the Society's programme of pilgrimages and annual Masses in cathedrals and historic churches has also expanded. A very successful recent initiative is a walking pilgrimage from Ely to Walsingham, over three days.

The Society has welcomed the Fraternity of St Peter and the Institute of Christ the King Sovereign Priest to the country, and the ministry of the Sons of Most Holy Redeemer, based on Papa Stronsay in the Orkneys.

Events and Affiliates

In 2007, the year of the Motu Proprio, the Latin Mass Society organised the first residential Priest Training Conference. This tapped the great pent-up demand among priests to learn the ancient Mass, and was a resounding success; such conferences have become a major part of the Society's work since then.

The Society's training events have also expanded to include a residential Latin Course, regular server training events, and training in Gregorian Chant (under the umbrella of the Gregorian Chant Network).

The Society also supports a Summer School for children, and a weekend Family Retreat, organised by the St Catherine's Trust.

The Guild of St Clare, affiliated to the LMS, undertakes the repair of vestments, and organises specialist training for its members at the Royal College of Needlework and elsewhere.

Another successful recent initiative is the Sodality of St Augustine, a group open to all to join which prays for the conversion of members' families and friends. The Latin Mass Society organises an annual public Mass for the Sodality's intention.

As well as the regular Masses and pilgrimages within England and Wales, the Society has organised pilgrimages abroad, to Lourdes, Rome, and elsewhere, and sponsors young pilgrims on the Chartres Pilgrimage.

Communications

The Society has a range of publications, including a respected annual Ordo for the liturgical year, a Latin course-book (*Simplicissimus*), and a full-colour quarterly magazine, *Mass of Ages*.

A booklet including the Ordinary of the Mass is in preparation.

The Society's website is at www.lms.org.uk; we have a presence on Facebook, and on Twitter as @lmschairman. **GM**

ST. CONLETH'S CATHOLIC HERITAGE ASSOCIATION (IRELAND)

Founded in 1995 and admitted to the Federation in 2008, St. Conleth's Catholic Heritage Association is one of the smaller and newer Member Associations of the Federation.

The choice of title reflected how dangerous the word 'Latin' was considered, as much as reflecting the Association's affirmation of the link between Catholic civilization and the Traditional Catholic Liturgy.

Two other Irish groups, Ecclesia Dei – Ireland and the Latin Mass Society of Ireland had previously been Members of the Federation.

Publications

The Association has two publications, a quarterly 'Review of Activities' with information and pictures of recent activities, and CHRISTVS REGNAT, a twice-yearly journal with scholarly articles and opinion pieces on the Traditional Liturgy, Sacred Music, Ecclesiastical Art, Architecture and History, and short historical biographies and obituaries. The Association's blog www.catholicheritage.blogspot.com is updated regularly.

Activities

The Association is directly involved in organising monthly Masses in two venues and annual Masses in a further fourteen. Negotiations to recommence a third monthly venue have reopened with the appointment of a new Parish Priest.

The Association organises an annual retreat in a Cistercian Monastery and an annual pilgrimage to some European cities, particularly Rome. The Association organises evening and weekend training for cantors, organists, adult servers and Priests.

Implementation of Summorum Pontificum

The poor and uneven implementation of *Summorum Pontificum* in Ireland has meant a relatively sizeable increase in the number of Masses and Mass Centres – from a tiny base – but Bishops and Priests still see the Gregorian Rite as something to be contained. **GM**

MEMBER ASSOCIATIONS OF THE FÆDERATIO 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

Una Voce Casablanca
www.santabarbaradelareina.blogspot.com

Colombia

Una Voce Colombia

Costa Rica

Una Voce Costa Rica
www.unavocecr.com

Croatia

The Society for the Promotion of Traditional Mass "Benedictus"
<https://sites.google.com/site/drustvobenedictus/>

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

Latvia

Una Voce Latvia

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.nowyruchliliturgiczny.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**