

FIUV XVIII Statutory General Assembly Rome 10th & 11th Nov. 2007



Foreground Mr. Leo Darroch New Pres. FIUV

Background Mr. Jack Oostveen former Pres.



Abp. Luigi De Magistris celebrating Sunday Mass at Jesu e Maria



Dom Fernando Arêas Rifan

Day 1 Sat. 10th Nov. Closed Session

For this General Assembly the Federation convened in a new venue, the Hotel Casa Tra Noi, on the Via di Monte del Gallo, only 800 metres from St. Peter's Basilica.

On Saturday 10th November at 10.00 a.m. Fr Joseph Kramer, FSSP superior in Rome, celebrated Mass for the delegates at the FSSP church of San Gregorio del

The International Federation had been offered the Chapel of the Blessed Sacrament in the Basilica of St Peter on Saturday 10th November but at 4.00 p.m. This was the only time available during the day because Cardinal Bertone, the Secretary of State, was celebrating a Mass in the morning for various confraternities and security measures were in place.

In the afternoon, 42 delegates, representing 24 Member Associations, participated in the Closed Session of the General Assembly.

After the opening prayer our President d'Honneur, Count Neri Capponi, asked to say a few words to the Assembly:

“Today we celebrate a victory but ...non nobis, non nobis Domine, sed nomini Tuo da gloriam. Through the battle for the Mass we have become the most important lay organisation: for all intents and purposes we represent the people in the pews.

During the battle for the Motu Proprio we, together with certain clerical societies, have countered the onslaught by forces, bent on preventing the publication of the Motu Proprio.

The executive team of Una Voce, i.e. President Jack Oostveen, Secretary Leo Darroch, and Treasurer Monika Rheinschmitt, have been many times to Rome to urge the publication of the Motu Proprio. They were received with open arms, a thing that has never happened before to this extent.

Putting ecumenism with the Orthodox world to good use (a motive always looked upon with benevolence in today's Vatican), the executive team accepted the support of the Orthodox world. As a result, our Orthodox friends even presented us with invaluable assistance for a fruitful future. It was therefore significant that two Orthodox delegations, one of which was from Moscow, attended the solemn celebration of the Mass of Ages by Cardinal Castrillon Hoyos in Loreto on the 15th of September 2007.

Now starts the difficult period (because the war is not yet over). We must, therefore, not only promote the Mass of Ages but support the theological re-thinking of our Pope who is steering the Church on a middle course, away from the heresies of the post-conciliar period but keeping the distance from the die-hards of a so-called right who wish to fossilise the Church in a certain period of history on the basis of self-concocted dogmas, trying to link the Church to long-lost temporal arrangements and policies.

The work, therefore, will increase in size and importance and we need a Council that can face the new challenges and the extra work with even more strength and dedication.

It should be mentioned that Bp. Riffan attended Sunday meeting to lend his support to the International Federation.

The following timelines are extracted from the President, Mr Jack Oostveen's report:

On 11th January 2006, through the good offices of Dr. Helmut Ruckriegel, a delegation representing the International Federation Una Voce was presented to Pope Benedict XVI at the end of his Wednesday public audience. The members of the delegation were Fra' Fredrik Crichton-Stuart – President, Dr. Helmut Ruckriegel – Vice President, Count Neri Capponi – President d'Honneur, and Leo Darroch – Councillor. The members of the delegation were able to have several minutes conversation with Pope Benedict and presented His Holiness with a proposal for the benefit of the traditional movement. The members of the delegation felt that the talks were helpful to our case.

On 12th September 2006, Fra' Freddy resigned for personal reasons and in accordance with the statutes of the Federation, I, as the First Vice-President, assumed the functions of the President for the remainder of the term of office.

On 17th September 2006, on the occasion of the first traditional Holy Mass in Amsterdam at St. Agnes parish church for many years I had a meeting with Father John Berg, Superior of the Fraternity of St. Peter.

Following the resignation of Fra' Fredrik Crichton-Stuart as President and the installation of First Vice-President in his place it was decided to send a FIUV delegation urgently to Rome to meet Vatican officials. These meetings took place in Rome between 25th and 27th September 2006. Besides myself, the FIUV delegation consisted of Mr. Leo Darroch – Acting Secretary, Mrs. Monika Rheinschmitt – Treasurer, and Dr. Riccardo Turrini Vita, President of UV Italy.

We visited Mgr. Camille Perl, Secretary of the Pontifical Commission Ecclesia Dei, and also an official of the Congregation for the Doctrine of the Faith. At the Congregation for the Clergy we met His Eminence Dario Cardinal Castrillon Hoyos who was accompanied by Mgr. Thomas Röhr of the Congregation and Fr. Luciano Alimandi, secretary of His Eminence. After this meeting we had another informal meeting with Mgr. Röhr. Further, we visited Archbishop Albert Malcolm Ranjith Patabendige Don, the Secretary of the Congregation for Divine Worship and the Discipline of the Sacraments.

In view of the fact that our visit to Rome was arranged in haste we were surprised and gratified that we were so readily received by those whom we wished to see. But even more than this we were delighted with the manner in which we were received. Our reception was warm and welcoming and our conversations were relaxed and informative.

During our visit to His Eminence Dario Cardinal Castrillon Hoyos we also handed over a letter to our Holy Father supporting His Holiness against the attacks by the Islamists after the Regensburg lecture.

On 14th October 2006 Una Voce Germany invited me for their General Assembly in Cologne and asked me for a small greeting talk.

On 21st October 2006, for my orientation concerning my new state as Executive President, I convened an urgent Council meeting in London to consult with the Councillors, to report the January and September visits to Rome, and to discuss the actual situation concerning the rumours about the expected papal document. I have to acknowledge here the very kind help by the Latin Mass Society of England and Wales for paying in advance the conference expenses while our Treasurer was setting up our FIUV bank account.

Because of the speculation on the document from Rome granting greater freedom for the traditional Roman Rite the Federation published a statement on 6th November 2006. The Federation stated that it is quite distressing to many of the laity to note that most of the adverse comment is coming from clerics and religious whose prime concern should be one of obedience, leadership, and the care of souls. It is equally distressing that these adverse opinions are being expressed seemingly without any consultation with, or regard for the welfare of, their flocks.

Following the very public statements of the bishops of eastern France in October 2006 and the comments of certain German bishops after their *ad limina* visits to Rome in November 2006 it appeared imperative that the FIUV made its voice heard in Rome to speak on behalf of the laity and those many faithful parish priests who wished to celebrate the traditional Mass with greater freedom. Together with Leo Darroch and Monika Rheinschmitt, I visited Rome again on 24th/25th November. We had meetings in the Congregation for the Clergy, The Pontifical Commission *Ecclesia Dei*, the Congregation for Divine Worship, and the Congregation for the Doctrine of the Faith. In order to restore the balance of the inaccurate picture presented in Rome by various prelates the FIUV delegates presented a dossier of the reality of life in many countries under the restrictions on the celebration of the traditional Mass imposed by the bishops' conferences. The dossier included initial comments and then individual reports from many countries. In addition to copies of the dossier being presented in those congregations visited, a copy was also sent to Cardinal Bertone at the Secretariat of State.

An encouraging response to this dossier was received from Cardinal Castrillon Hoyos. On the first of December, I received a letter from His Eminence in which he said:

“Thank you for the documentation regarding the situation of the Mass celebrated according to the 1962 missal in several countries, produced by you. I assure you, the Holy See is laboring with regards to the priests and faithful to find a solution that will do justice to all who it concerns. Therefore, several options are being examined in view of the good of the whole Church.”

And so we demonstrated that the leadership of the Una Voce Federation will continue at every opportunity to represent the views of its members with the appropriate authorities in Rome.

In January 2007, the FIUV joined with the other National manifestos and produced a statement of support for Pope Benedict XVI from the UK. This manifesto of 2007 was inspired by the petition of 1970 that produced the famous ‘Agatha Christie’ indult from Pope Paul VI.

At the opportunity being at the other side of the Atlantic for my professional work, the Vancouver Traditional Mass Society invited me to be the guest speaker at their General Assembly on February 27th 2007. Unfortunately, an appointment with the Board of Una Voce America had to be cancelled.

On 28th April 2007 Pro Missa Tridentina invited me for their General Assembly in Kevelaer in Germany close to the Dutch border and asked me for a small greeting talk.

From 11th to 13th June 2007 our FIUV team visited Rome for the third time within 9 months. We were received in a meeting by Dario Cardinal Castrillon Hoyos and Mgr Perl of the Pontifical Commission Ecclesia Dei as well as by Archbishop Ranjith of the Congregation of Divine Worship. Further, on Wednesday morning 13th June we were at the General Audience of Pope Benedict XVI and were granted seats on the "Prima Fila" ("first row"). This gave us the opportunity of having some private words with the Holy Father for about five minutes at which His Holiness confirmed the publication of the Motu Proprio as “Soon, before summer”. Herewith, His Holiness confirmed the planned publication of the Motu Proprio by himself for the first time.

Finally, on 7th July 2007 the Motu Proprio Summorum Pontificum was published, incidentally, on my 60th birthday. On 9th July, we gave out a public statement which you will have seen on our website. There is no need for me to read it out because it is on our website and you will find it in the official report of this General Assembly.

Furthermore, on 14th September 2007 when the Motu Proprio became active the International Federation Una Voce wrote to His Holiness a letter in his mother language, expressing the thankfulness of the Federation for granting the Church this document, by which the great Treasure of centuries has been returned into the Holy Catholic Church again.

Most recently, on 15th October the Federation wrote to His Eminence Dario Cardinal Castrillon, President of the Pontifical Commission Ecclesia Dei a letter mentioning some texts published, which undermine the essence of the Motu Proprio. We begged His Eminence to safeguard the full integrity of the Missal of Pope John XXIII of 1962 and to issue in a clarification a statement that all celebrations of the Extraordinary form must be faithful to the rubrics and customs of that Missal as were required in 1962.

The President also stated:

Since our last General Assembly in October 2005 we have had enquiries from the following nine countries: The Philippines, Mexico, Denmark, Croatia, Brazil, Honduras, Malta, Paraguay, and Spain (Madrid, Seville, and Malaga). A representative from Spain will address the Open Forum tomorrow and tell us about the great things that are now happening in that country. We are following up all these enquiries and some are at an advanced stage of becoming members. Things in Central and South America are particularly encouraging as we have about seven groups now in Chile, Argentina, Mexico, Brazil, Honduras, Paraguay, and Columbia. Not all these groups are members but we are working with them and hopefully we will bring them all into the International Federation.

As I have already mentioned, since our last General Assembly October 2005, we have recently, at 7th July 2007, received a gift from our Holy Father, the Motu Proprio Summorum Pontificum, which became effective on 14th September. Certainly, this document, by which our Holy Father has liberalised the practice of the traditional Roman Rite, is one of the most important documents of recent times and good for the entire Church. By this Motu Proprio our Holy Father Benedict XVI has affirmed, what we have proclaimed and known to be true for many years, that the traditional

Roman Liturgy was never abrogated. It has been made crystal clear that our stance all these years was correct and we were not being disobedient. His Holiness has re-opened the age-old treasury of the liturgical Tradition for the entire Church, after a 40-year period at which it seemed to be closed.

Jack also proposed that from now going forward a number of teams would be set up to handle the increasing work load of the International Federation.

Following some more business of the Federatio Leo Darroch, introduced a specially invited guest to the delegates. In the 40 years history of the Una Voce Federation, there had been no greater fighter for the cause than Michael Davies, a former President. Sadly, Michael had died in September 2004, but to celebrate the publication by Pope Benedict XVI of his Motu Proprio Summorum Pontificum, the President, Secretary, and Treasurer had invited Mrs. Maria Davies to be the honoured guest of the Federation. Mrs. Davies was introduced to the delegates to a wonderful round of applause.

Election of a new Council:

There were only ten nominations received for ten vacancies so those nominated became the new Council. Dr. Helmut Rückriegel from Una Voce Germany decided to stand down and recommended Prof. Kurt Bantle in his stead. The delegates accepted the change of nominee as it did not affect the outcome. The Assembly was informed that the following had been elected to serve on the Council for the next two years. After elections of the President and following a Council meeting the International Council for the next two years will be:

Council:

President Mr. Leo Darroch (Latin Mass Society of England and Wales)

First Vice President Mr. Jack Oostveen (Una Voce Netherlands)

Second Vice President Mr. William Basile (Una Voce America)

Treasurer Mrs. Monika Rheinschmitt (Pro Missa Tridentina, Germany)

Secretary Mr. Rodolfo Vargas Rubio (Roma Aeterna, Spain)

Dr. Kurt Bantle (Una Voce Germany)

Prof. Fabio Marino (Co-ordinamento di Una Voce delle Venezie, Italy)

Mr. Oleg-Michael Martynov (Una Voce Russia)

Mr. David Reid (Vancouver Traditional Mass Society)

Mrs Diane Taylor (Ecclesia Dei Society of New Zealand)

Co-opted Councillors:

Dr. Turrini Vita (Una Voce Italia)

Mr Jason King (Una Voce America)

Presidents d'Honneur:

Count Neri Capponi (Una Voce Italy)

Mr. Jacques Dhaussy (France)

Proposal of a Formal Letter of Thanks to Pope Benedict:

The delegates agreed that the President should write a letter of thanks to Pope Benedict XVI on behalf of the Federation for the Motu Proprio Summorum Pontificum. It was proposed and seconded that it would be appropriate that the letter be written in Latin. The President agreed to do this.

Resolution declaring that the FIUV intends to implement the Motu Proprio Summorum Pontificum according to the rubrics of the Missal of Blessed John XXIII:

Delegates were aware that more and more pressure is coming from various quarters to accept in the 'Extraordinary form' the 'modern' practices that have been adopted in the 'Ordinary form' since 1965. It was agreed that it was an appropriate time to re-affirm the principles of the resolution of 1999 that committed the Federation members to the unamended Missal of 1962. After some debate The Latin Mass Society of England and Wales proposed that the following text be adopted. This was seconded by Una Voce Scotland and carried nem con.

“We, the delegates present at the 18th General Assembly of the International Una Voce Federation re-affirm the basic principle set out in the resolution passed unanimously at our 14th General Assembly in Rome on 13th/14th November 1999 that our Federation is committed totally and unequivocally to upholding the Traditional Mass of the Roman Rite as set out in the Typical Edition of 1962, as granted to us in the motu proprio Summorum Pontificum of 7th July 2007, without any of the changes found in the Roman Missal of 1965 and subsequent legislation.”

Proposal for a Medal de Saventhem:

The President of Una Voce Italy, Dr. Riccardo Turrini Vita, proposed that the Federation should honour certain individuals who have provided outstanding help to the Una Voce movement in the struggle to save the traditional Latin Mass. He proposed that a medal named after our first president Dr Eric de Saventhem be awarded to worthy recipients who would be chosen by the member associations. It was agreed that the family of Dr de Saventhem be consulted and that two medals per year would be awarded. The following proposal was made:

“The President of the Federation be, and he is hereby, authorized to cause two medals each year, under the name of “Medal de Saventhem” to be prepared with suitable emblematic devices, established by his decree, and to direct that the same be presented, in the name of the Federation, to prominent Clergymen and Laymen as shall most distinguish themselves by their effort for an organic restoration of the liturgy in conformity with its nature and with the Latin tradition.”

This proposal was carried nem con.

New President d’Honneur

Jack Oostveen made a proposal to the delegates. He said we had only one of the founder members of Una Voce left alive and who is with the General Assembly and he proposed that we grant him the title of President d’Honneur in addition to Count Neri Capponi. The founder member is Jacques Dhaussy. At this suggestion the delegates burst into spontaneous applause in support of the proposal.

M. Benoit Neiss intoned the Salve Regina to conclude the first main session of the General Assembly.

Day 2 Sunday 11th Nov. 2007

On Sunday 11th November, His Excellency Archbishop Luigi De Magistris celebrated Mass at 10.00 a.m. at the Church of Gesu e Maria, Via del Corso, for the repose of the souls of deceased members of the Federation.

Open Forum

Father Joseph Kramer FSSP - The Priestly Fraternity of St. Peter (FSSP).

Fr Kramer is the Superior in Rome of the Priestly Fraternity of St. Peter. He was asked by Father John Berg, the Superior of the Fraternity, who was engaged in the USA with ordinations, to speak on his behalf.

Following a period of expansion, the primary work recently has been on improving the stability of the Fraternity. It is impossible to provide anything but a basic service of a Low Mass with only one priest in a particular apostolate. If we wish to celebrate a High Mass we need more clergy in one place. Also, for a priest to exercise an apostolate efficiently he needs an assistant priest. This has always been how the Church has worked over the centuries, very rarely has there been one priest on his own in a parish. So, the Fraternity, after a period of very rapid growth, which was necessary at the time because of so many requests for priests to celebrate the old rite, we are now consolidating the apostolates and trying to put more than one priest in each apostolate. Another important reason is to enable Fraternity priests to live community life. This is part and parcel of our charism.

A general emphasis has been placed on improving the stability of apostolates through juridical contracts. Thus, we have been able to respond to a few requests, particularly in North America as well as building things up juridically. On this juridical side, we have had a number of developments. In Sacramento, we have moved from a chapel to a personal parish. In Omaha, we have moved from sharing a church to having a personal parish and we were given an historic church in that city. In Post Falls, Idaho, we have moved from being a shared parish to a full chaplaincy. In Orlu, Nigeria, we have gone from a sanctuary to a personal parish. We have had five houses erected canonically over the past year.

On the more material side the building of the seminary chapel at Lincoln is going ahead. This is the final stage of the seminary complex. We have had permission to build a church, or have had a church entrusted to the Fraternity of St Peter in Richmond, Virginia; in Post Falls, Idaho; in Orlu, Nigeria; and here in Italy at Venice. In Anolima, Columbia we have been given a school and continuing educational centre.

This had all happened before the Motu Proprio. After the Motu Proprio we have put a lot of effort into training priests and making the traditional rite feasible for priests belonging to dioceses, other institutes and religious orders - priests who, in response to the Motu Proprio, have decided to learn the old rite. We have put great emphasis

on providing education for these priests. This, obviously, is an important part of our apostolate given the nature and direction of the Motu Proprio with its emphasis on continuity and integration. The job of those priests who know the old rite is to share their knowledge with the church at large. In this spirit, the Fraternity initiated various training sessions for priests. We began with a website providing information about courses and how to sign up for them. The response was immediate. These sessions have had wonderful reactions, mainly in the United States, although the same thing has happened in Germany, and Melbourne, Australia, not to mention here in Rome, where we have taught quite a number of priests to say the old Mass. Our main seminary in the United States offers a perfect setting for this and gives us motivation to finish gathering funds to finish the seminary chapel. Whereas France has long had already existing monasteries that have been able to provide focal points of liturgical excellence, the Fraternity would like its seminary chapel to become a similar focal point in the USA.

Cardinal Castrillon Hoyos has told us that he is anxious that the Motu Proprio be a success and that in the three years ahead of us we must do everything we can so that this Motu Proprio bears fruit. This is one of the chief ways in which we are trying to do this. We have been invited into three dioceses in the USA to give full sessions to any priests willing to learn the old Mass. It is impossible to train anyone in a week or two and so the emphasis has been on imparting the principles of the liturgy and learning how to pray it.

We have other projects in hand, including the republication of the Breviary and instructional videos for priests on how to say the old Mass - and also for altar servers, and eventually, for the people on how to follow the old Mass.

A chaplaincy has opened in Quebec and also here in Italy in Venice. We have been given a number of public apostolates in dioceses in France such as Annecy, Chalon Macon, and a second apostolate in Bordeaux. There is one in Dusseldorf, Germany, and Budapest, in Hungary. For the future, it is very clear that we must have very strong houses of formation and to this end we have ten priests studying full-time, or part-time, working on a licence or a doctorate. It is our aim to have well-trained academic staff for our seminaries. Fr. Berg writes: "Now that we have the Motu Proprio, there does not seem to be the same urgency to be available everywhere at once but to provide houses which can provide points of reference for liturgical formation and education. There is a great desire to see the diocesan clergy and priests of other religious orders, etc., take full advantage of the Motu Proprio."

To give you some statistics: In the Fraternity we have 330 members. We have 200 priests and 130 seminarians. Over the period 2000 to 2007 we have had an average of 13 priests ordained each year. At the moment, we have started a discernment programme for young women; this has been started in France in the past few months. We have a number of young women from all over the world going to France where they are currently discerning their vocation. We have also started a Confraternity of St. Peter. This was founded in February of this year and already counts 2000 members. It has been a great success especially in the USA where the faithful have been asking for a venue in which to support the work of the Fraternity and pray for the Fraternity's priests in some kind of structure.

Father Luzuy – The Institute of Christ the King Sovereign Priest

I am a priest of the Institute of Christ the King Sovereign Priest, ordained last summer at Gricigliano by Cardinal Antonio Cañizares Llovera, Archbishop of Toledo and Primate of Spain

Our Institute has spread out in recent years, especially in the United States. We are present there from the West Coast (Oakland, CA) to the East Coast (Newark, NJ). Our most recent apostolate is being developed in the Archdiocese of Milwaukee. In France, the Institute is present in eighteen dioceses, including parish and teaching apostolates.

We have three Catholic missions in Gabon (Africa) and an important church is being built in Libreville (the capital of the country). Its façade is inspired in the Venetian Renaissance style; we give importance to this kind of detail because our Civilization is inspired in the Beautiful, as well as in the Good and the True, the three gleams of God's splendour.

A few days ago, fifteen young men arrived at Gricigliano: now, the Institute of Christ the King Sovereign Priest has more than sixty seminarians who prepare themselves to the Sacred Orders.

Last but not least, the Sisters Adorers of the Royal Heart of Jesus, Sovereign Priest, feminine branch of the Institute. The first three nuns received the habit from the hands of the Cardinal Archbishop of Florence in 2004. Thanks to His Eminence, the Sisters now have permanent accommodation in a house 1.24 miles from the Seminary of Gricigliano.

Since last September I have had the care of the apostolate of the Institute in Rome, as assistant to Don Vittorio Mazzucchelli, who should take up again his former tasks by the New Year.

Bishop Fernando Arêas Rifan.

I would like to greet the new President and to say I am here only to show my support to Una Voce.

We can say that we live now a new moment[S] in the history of the Church. During this visit to Rome I have seen the Pope, and have visited some of the Congregations. I do not belong to Ecclesia Dei, I belong to the Congregation for the Bishops. The Pope has changed the reality of the Commission Ecclesia Dei; now the function of the Commission is to spread the traditional Mass and to conserve the traditional Mass and to implement the Motu Proprio and make it alive in the parishes and dioceses. I think that the Pope will strengthen the Commission in order to accomplish this function. On the one hand the situation is easier, but on the other hand the fight continues.

I put in the hand of the Pope the report of Una Voce Rhode Island in the United States about the situation in the United States. Now, twelve new dioceses have returned to the Mass after forty years. Is that not good news from the United States – twelve dioceses have recovered the traditional Mass?

In Brazil, the situation is not so good because the situation is not so much about liturgical but social questions. Our situation in Brazil is very difficult but you know that in Brazil we have a Personal Apostolic Administration which is in a personal diocese with the traditional rite. So for us the Motu Proprio is not a new [in use] but now the relationship between our Apostolic Administration and other dioceses is better. After the Motu Proprio we have received more than 40 requests from priests ordering our DVD to teach priests the traditional Mass. We now have 13 dioceses outside Campos that has the traditional Mass, because with our relationship: we send priests to celebrate this Mass or the local bishop, by our request, send his priest to say the traditional Mass.

Because of the Motu Proprio, then, I think we now have a new page in the history of the Church and a new mission of Una Voce. The new mission is to help the Pope; to help the Pope with our prayers and with our support because many bishops are fighting against the Pope and we must support him and show the bishops our good

spirit, our Catholic spirit. We are not Protestants, we do not have a schismatic spirit; we have the Catholic, lawful, traditional Mass. And because it is a Catholic Mass we have a Catholic way of showing our traditional faith, our devotion, our spirit of tradition, our spirit of the veneration, our Catholic spirit. It is not that we think the modern Mass is not Catholic – no – it is a question of the Catholicity of the traditional Mass. Only that.

I said to the Commission Ecclesia Dei that perhaps now we need the union among the traditionalist people in order to show to the people our union because sometimes there is fighting among us and this is not a good example for the Church.

I am writing some points in order to show to our people the point of union. There are four points.

1. Unity: Unity is necessary, unity in doctrine, unity in our relations with the Magisterium of the Church,
2. The second point: *In dubiis libertas*: in the things that are not necessary – liberty, freedom,
3. Third point – Charity: *in omnibus caritas*. We must respect others. A Jesuit never thinks like a Dominican but both are Catholics. We must not be fighting among ourselves because we disagree about some things.
4. And the fourth point is humility – *humilitas*: Humility is the sign of being Catholic. Do not think that we are the saviour of the Church, that we are the main force of the Church. The main function of our group is to serve the Church. We will not save the Church – the Church will save us, and we are only showing our service, our Catholic spirit, to the Church in order to help the reform of the Church. Pope John Paul II said that the Church does not need reformers, the Church needs saints. Reformers are Luther and Calvin; the saints are St Teresa, St John of the Cross, St. Ignatius Loyola, St Francis Xavier. They were not saints because they were reformers, they were reformers because they were saints. Our work here is seeking for the sanctity of the Church. In this spirit we will really be the true friends of the people as said by St Pius X: The true friends of the people are the traditionalists, and because of this I am here to support the people of *Una Voce* and to show you a good Catholic spirit in order to help the Pope. Thank you.

Bishop Rifan's impromptu talk was greatly appreciated by the delegates and guests at the Open Forum and he received a great round of applause.

Father Armand de Malleray FSSP – the Work of Juventutem.

I am speaking to you today on behalf of Juventutem which was started because of World Youth Day 2005 when, at the initiative of some young laymen we were able to support the various clerical institutes such as Christ the King, the Fraternity and others, and, of course, Bishop Rifan, and bring together almost 1,000 young people from different parts of the world. The Juventutem International Federation is the official structure gathering all groups and individuals linked with Juventutem throughout the world.

At World Youth Day 2005 we had the specific intention of having the traditional liturgy and that was the first time in the history of the World Youth Day events that we had the traditional Mass and liturgy officially included in the WYD programme. It required a lot of work with many authorities but it worked well and we were very moved to read in the letter from the Pope accompanying the letter with the *Motu Proprio Summorum Pontificum* that he had been aware that young people were showing an interest in the traditional liturgy and that it was a consideration that had helped in a better understanding when updating the regulations for the traditional Mass. World Youth Day 2005 was not the end of Juventutem and it has now developed into a permanent structure in providing daily sanctification for the youth. Indeed, the World Youth Day, as a framework, is not best suited for the traditional rite although we are glad to be there but it is not the best place where we wish to operate and be visible.

The International Juventutem Federation was officially formed less than two years ago to encourage small and large groups of youth first of all to pray together and to have support from priests and have the traditional Mass made available for them. It was founded on the Feast of Our Lady Help of Christians on May 24, 2006 (in Bern, Switzerland). There are 31 co-founders originating from 16 countries on every continent: Russia, Germany, Australia, Italy, China, Ireland, Brazil, Great Britain, France, USA, Hungary, Switzerland, Kenya, Spain, The Netherlands and Austria. It is an independent non-political youth structure loyal to Roman Catholic authorities, and drew inspiration from the International Una Voce Federation as well as from various other Catholic institutions.

The real purpose of Juventutem is to promote the sanctification of youth worldwide according to the Roman tradition of the Church. What we want is for the youth to be helped and supported in their sanctification through the traditional means and this is mainly the Mass but also everything that goes with it such as Eucharistic adoration. All this is being achieved through friendship and mutual contact between our groups

in the world, mainly though the internet as young people cannot afford to fly and travel the world but they can be in communication though the internet and on occasions, through pilgrimages such as Chartres or other events such as this Assembly here in Rome.

We have three spiritual commitments that we ask of our members and we try to make them as simple as possible so as not to deter our youth from joining. Once a day they must pray for the sanctification of the youth preferably through the psalm *Judica me*. The second spiritual commitment is once a week to enter a church to adore our Blessed Lord in the tabernacle. And the third is at least once a year to attend the traditional Mass and do some work for charity in the name of *Juventutem*. These are the minimum commitments and we would hope that our members will do much more than this.

We are very pleased that we have had from the very beginning the support of the *Una Voce* Federation and the then President Fra Freddy Crichton-Stuart was able to support and inspire us in some way and we do share many things in common with the *Una Voce* Federation and we pray that in future there may be a deeper collaboration with our small group.

Mr R. Michael Dunnigan (*Una Voce* America) and Mr. Julian Chadwick (*Latin Mass Society*) on their Priest Training Programmes.

Michael Dunnigan:

I was very moved yesterday by Count Capponi's words. What I noted in particular about his remarks was that, first, he mentioned that we are here in Rome to celebrate a great victory in the promulgation of *Summorum Pontificum*. And of course he was correct. Then, second, he said that *Una Voce* is perhaps the most important lay apostolate in the Church today. I thought that this was a profound observation, and in reflecting upon Count Capponi's remarks, it strikes me as strange that we are accused so often of rejecting Vatican II.

The lay apostolate was a distinctive focus of Vatican II, and what we now are seeing is that some of the most effective lay apostolates in the world have been founded and are being operated by traditionalist Catholics. Thus, the accusation of rejecting Vatican II seems to me to be a double injustice. It not only is untrue, but it also fails to acknowledge that the Vatican II call for a more active lay apostolate has been

answered in the most eloquent terms by the very traditionalist Catholics who so often are accused of repudiating the Council.

The lay apostolate provides a framework within which we can discuss Una Voce America's priest training programme. We, as a lay apostolate, would not undertake on our own to train priests to celebrate the traditional Mass, but rather we have proceeded in collaboration with the Priestly Fraternity of St Peter. That is, we are attempting to follow St Paul, who taught that, just as each part of the body has its own proper function and activity, the same is true of the Body of Christ.

It was in March 2006 that Jason King, one of Una Voce America's directors, first conceived the idea to establish a priest training programme. This programme was over a year in the making. We announced it in March of this year, and began the first training sessions in June.

Some people may have thought that we were a bit impetuous in initiating this programme before the Holy Father had made his decision. That is, it may have seemed presumptuous on our part to get out in front of Peter, so to speak. But when we remembered how the Apostle John outran Peter on the way to the tomb, we concluded that we had an excellent precedent in our favour if ever we should be called upon to give an account of ourselves. More importantly, we realised that what is most important is not who is a step or two ahead, but rather that we always are running in the same direction as Peter. We were indeed confident that we were running in the same direction as our Pope, and we believe that the publication of Summorum Pontificum has confirmed our judgment.

Our programme began in June 2007 and, in that month, three week-long training sessions were conducted in the seminary of the Priestly Fraternity in Nebraska. The major role of the Fraternity was to provide the instruction and training of the priests, while the role of Una Voce America was to promote and raise funds for the programme. Thus, to return to St. Paul, each part of the Body has its function. The members of the clergy are responsible for the functions that are proper to the clergy, and the laity undertake those activities that are proper to them.

As far as the details of the programme are concerned, the tuition cost is 300 dollars for each priest or seminarian who participates. The programme lasts for five days but, as Fr. Kramer said earlier, they are five very intensive days. The day begins at six o'clock in the morning with Mass and ends with Compline at nine o'clock at night. Needless to say, it takes more than a week for a priest to learn to celebrate the traditional Mass, so each priest receives a packet of materials that he may take home

with him. The packet includes CDs explaining the proper pronunciation of Latin, a DVD showing the celebration of a Low Mass and a sung Mass, and a translation of the rubrics.

When we announced our programme, we had three week-long sessions scheduled for June 2007. We did not know whether there would be a need for additional sessions in the future. The programme was designed for up to twelve priests per session, and in June a total of twenty-nine priests and seminarians were trained. However, the demand for the programme exceeded our expectations, and we received applications from many more priests than could be accommodated in June. As a result, we scheduled additional sessions in the fall. The size of the classes was increased, so that twenty-two priests could be trained in the September session. More were trained in October and November and, although our first training sessions were only five months ago, the total number of priests trained to date already exceeds one hundred.

One of the reasons that justified initiating this programme so early was that Jason King and Fr John Berg, the Superior General of the Fraternity, were in agreement that, whether or not the *motu proprio* was coming, there was a need for additional priests to celebrate this Mass and a need for instruction and support for those priests. Now that we have the *motu proprio*, the need is even greater and the programme is even more important. The response to the programme bears this out; it has exceeded the expectations of both *Una Voce America* and the Priestly Fraternity many times over.

When we consider the impact of this programme, we should attend not only to the number of priests and seminarians who have participated, but also to the spiritual impact. One diocesan priest wrote a testimony of his experience. He not only provided a description of the programme, but he also gave a very personal reflection upon it. The first thing he said was that he was unsure how he would be received as a diocesan priest by the Fraternity. He wondered whether he would be looked down upon or would receive a less than warm welcome. But he said that the priests of the Fraternity were unfailingly gracious, extremely patient, and completely devoted to the instruction. It seems that the Fraternity instructors follow the same wise counsel of St. Augustine that Bishop Rifan recalled to all of us today: "In all things, charity." In writing about what this programme meant to his priesthood and his own spirituality, this priest said: "I would characterise my experience as frankly stunning, and even life-changing. I must admit that the experience has recast my understanding of the priesthood to some degree." He went on to say that, after participating in this programme, he believes that he understands the Pope much better now. He understands what the Holy Father means by the hermeneutic of continuity as opposed

to the hermeneutic of rupture, and what it means for the Church to have a living liturgical heritage.

Since our programme began, several others have taken place in the United States unrelated to our own, and the Priestly Fraternity has been called upon to give programmes in several dioceses. In addition, the Catholic Church Music Association in conjunction with St John Cantius Church in Chicago recently conducted a programme. We do not know whether the Una Voce America programme had any part in inspiring these other programmes, and in any event, we do not believe that this is the important question. However, we are extremely gratified that these programmes are taking place both with our assistance and on the initiative of other individuals and organizations in the Church as well.

As far as the future is concerned, we have some additional sessions already planned for January and April 2008. Our larger goals are the same ones that we stated when we announced the programme. In particular, we seek to ensure that every priest who wishes to celebrate the traditional Mass receives the training and instruction that he needs to do so properly and reverently. I would add one more objective in the light of *Summorum Pontificum*, namely, that we also would like to contribute to the goal of ensuring that all of the laity who wish to attend the traditional Mass have access to it and that there are sufficient priests to provide spiritual care for them. Thank you very much.

Julian Chadwick:

Just like Una Voce America, the Latin Mass Society of England and Wales, took a leap of faith very early in 2007 and decided that the much-heralded *Motu Proprio* was almost certain to appear shortly, so on that basis we decided to plan a training session for priests. We did not really get going until March of this year but then we moved quite quickly. The Latin Mass Society is very fortunate in that a tutorial fellow in classics at Merton College, Oxford, is a member of our committee and he was able to book, at rather short notice, one of the most glorious Oxford colleges for a residential conference for priests. You will all know that the Catholic Church in England and Wales is small, there are no traditional seminaries, and the seminaries run by the bishops are unlikely, in the current atmosphere, to give hospitality for training sessions to learn the *usus antiquior*.

We restricted the invitations to priests of England and Wales, both diocesan and religious, who had been ordained for under ten years. With the enthusiasm and directness of the United States that British people admire but do not emulate, within forty-eight hours we received a notification from the Bishop of Tulsa that he was going to attend our conference and he hoped that this was all right. We were, of course, deeply honoured and he came with his Vicar General Monsignor Rankin. We were also hugely honoured that His Excellency Bishop Rifan was able to be present for the three days. The conference took place with the blessing of the Archbishop of Birmingham, His Grace Archbishop Vincent Nichols, and we had full use of the chapel at Merton College. Recently, it has been an Anglican chapel but for most of its history it was a Catholic chapel.

We didn't know how well things would go but we received over forty applications which we were able to accommodate. I would like to say that we received some applications from curates in parishes which were accepted but then they mysteriously withdrew their acceptances. I have no doubts whatsoever that these withdrawals were influenced by their parish priests or their bishops. Although it was mainly for English and Welsh priests we did receive two applications from priests in Glasgow who accepted one of whom later withdrew because of probable pressure from diocesan authorities.

Basic training was provided by English priests who are, or have been, parochial clergy in the United Kingdom. We felt that they could offer not only the training, but also practical advice on how to take a parish from a Novus Ordo parish into one that is bi-ritual. At this stage I would like to pay tribute to those priests such as Fr Timothy Finigan, who is well-known; Fr Andrew Wadsworth, Fr. Antony Conlon, our own Chaplain of the Order of Malta; Fr. Ignatius Harrison, the Provost of the London Oratory, and Fr. John Emerson, FSSP.

The English Oratory is a supreme example of the Motu Proprio in that all three of their churches, in different ways quite successful run parishes, have parishes where both forms of the Roman rite are offered. As I always say, publicly, the English traditional movement owes more to the English Oratory than it could ever repay.

In commenting about the session (that we will be running again in 2008) my great satisfaction was the joy to see priests spending time with each other. One priest said he never spent time with other priests anymore because he lived in isolation in a presbytery. Sometimes in parishes, he said, the laity aren't on our side, and the bishop thinks we are traditional and he isn't on our side. Within two days they looked spiritually refreshed and electrified to go back to their parishes.

My second comment is that, sadly, many seminaries offer no liturgical training at all and that young priests clearly have very little knowledge even of the basics and that is a great sadness. I have no idea how many of those priests will say the usus antiquior regularly. If we have sown the seeds then we have done God's work. One of my committee members served two priests who each said their first usus antiquior Masses and he said, for him, it was one of the most moving experiences of his life.

So we will be running one again next year. I express my thanks to His Excellency Bishop Rifan for coming, to the Bishop of Tulsa who celebrated the most remarkable Pontifical Mass and which, I think, was flashed around the world; Bishop Rifan was able to celebrate Pontifical Vespers; we had a high standard of music, and towards the end the bells of Merton College rang out-Roman style.

Mr. Jan Vorka (Una Voce Czech Republic).

It is a very sad story to repeat the same again and again. Since Michal Semin, myself and another two friends established the Una Voce branch more than ten years ago in Prague we could not get permission from our Cardinal Miloslav Vlk to celebrate the Traditional Mass on Sunday ever since. There was twice a month a Saturday Mass from a priest who barely knew the liturgy. In North Bohemia, initially with the help of a priest from the Fraternity of St. Peter, who lasted in that devastated region for about half a year, there is one priest now who celebrates the Traditional Mass – but only for a small number of faithful.

After the new Motu Proprio Summorum Pontificum the situation is more less the same. Priests who want to celebrate, or are already celebrating (one tried) the Traditional Mass, are “invited” to the Palace to meet the Cardinal. In Czech dioceses there are only two places which are served by the Traditional Mass, and this is only on a Saturday. There is no Sunday Mass; everybody is scared.

At least in Moravia there are two Sunday Traditional Masses now; Dominicans celebrating their own old ritus, and in one diocese in Opava the Vicar General is very favourable towards the Traditional Mass and he is starting to receive a lot of support from his flock.

Catholics who really care about their faith and the rite, and are not afraid of any consequences, are attending Masses at SSPX chapels. Some of them, and some others, started to publish a traditional bi-monthly magazine TE DEUM (www.tedeum.cz) a year ago. [The current magazine is the tenth issue and its number

is growing slowly but steadily]. Please have a look. It is all in Czech and Slovak language ...so at least mind the beautiful graphics.

I think Una Voce Czech Republic still has much to offer to our country, especially helping to teach both priest and laity the Traditional Mass, and that is why I am here. The International Federation Una Voce has a unique opportunity, now after the Motu Proprio, to draw all people towards a new experience to know the God and the faith through our beloved and beautiful liturgy of all time. And no other lay group has so much potential to make itself heard by the Pope – to show the necessity of Traditional Mass for the life of the Church. Una Voce, and that means us all, must lead by example; and then we can together start to live the Catholic faith again. That is the goal.

Mr. Oleg-Michael Martynov (Una Voce Russia).

Oleg-Michael Martynov spoke about the situation in Russia and eastern Europe. He spoke about matters that are contained in his report.

Mr. Rodolfo Vargas Rubio (Roma Aeterna – Spain).

The situation in Spain regarding our organization has improved in the last years. In the preceding Assembly there was only ROMA AETERNA representing Spain. Now, there are two more associations: the very dynamic UNA VOCE SEVILLA and UNA VOCE MADRID. We have also constituted a Spanish chapter for admitting new associations in the future: UNA VOCE HISPANIA.

Spain has seen this year its first religious institute recognized and approved by the Pontifical Commission Ecclesia Dei: the Oasis of Christ Priest founded by Fr Pedro de la Inmaculada Muñoz. Another institute already approved by the ecclesiastic authority, the Fraternity of Christ the Priest and Mary the Queen of Pontevedra (Galicia), has adopted the extraordinary form of the Roman Rite, according to the n. 2 of the Motu Proprio Summorum Pontificum.

The attitude of the the Spanish Bishops towards the Motu Proprio is being very reluctant. As far as we currently know very few concessions have been granted by parish priest, the most of them afraid by possible retaliations from their Bishops, like in Málaga, where a parish priest was summoned and reprimanded by the Archbishop for having granted the Traditional Mass to a group (more than 300 people attended

the Mass in a very great success). The application of the Motu Proprio was stopped. In Barcelona, ROMA AETERNA, even if a group that “continenter existit” is still waiting a response to its request. The parish priest of one of the most important churches of the city made the mistake of consulting the Archdiocesan Curia, which has revindicated the power of decision on the matter despite the Papal will. The Episcopal Conference has not intervened yet about Summorum Pontificum, but both the president and the secretary of the Liturgical Commission have shown themselves as non-welcoming the Motu Proprio. Bishop Pere Tena, responsible for the implementation of the post-conciliar Liturgical Reform in Barcelona and still very influential in this archdiocese, is a well-known disciple of late Archbishop Bugnini, whose secretary he used to be. We think that it will be necessary to appeal to the Pontifical Commission Ecclesia Dei if the situation described above persists.

We invite all the participants in the General Statutory Assembly to join to our initiative of celebrating the 50th Anniversary of the death of Pope Pius XII. It includes an International Pilgrimage next October 2008, during which we hope to organize a Pontifical Mass in the Basilica of Santa Maria Maggiore in memory of such a great Roman Pontiff. We also remind that the 20th November 2007 is the 60th Anniversary of the Encyclical Letter Mediator Dei, the magna carta of Sacred Liturgy.

The delegates closed the GA by singing the Credo.