

FIUV's XXth Statutory General Assembly



Card. Hoyos Mass St. Peter Rome



Cardinal Castrillon Hoyos



Cardinal Raymond Burke



Mr. Leo Darroch FIUV's Pres.



Dr. Helmut Ruckriegel



Fr. Joseph Vallauri, FDP



Don Stefano Carusi, IBP



**Rev. Dr. José-Apeles Santolaria
De Puey y Cruells**



Canon Joseph Luzuy



Monsignor Valentín Miserachs



Fr. Kramer FSSP

Mass and Homily of Cardinal Castrillon Hoyos in St. Peter's Basilica

Pictures by Joseph Shap





**Homily of the Saturday Mass de Beata
on the occasion of the FIUV XXth General Assembly
St. Peter's Basilica
Chapel of the Most Blessed Sacrament
Saturday 5th November 2011
Dario Card. Castrillón Hoyos**

Praise the Lord Jesus Christ!

I greet Mr. Leo Darroch, President of the International Federation “Una Voce”, the delegates of the XXth General Assembly, and all the faithful here present.

I am particularly grateful to President Darroch and appreciate the invitation to celebrate this sacred rite that takes place four years after the promulgation of the Motu proprio Summorum Pontificum of His Holiness Benedict XVI.

Dear Brothers and Sisters,

I am truly glad to be here among you to express profound thanks to the Divine Providence that never fails to succour His children who hopefully invoke Him. At the same time we show our sincere gratitude to our beloved Holy Father Benedict XVI who, by his far-sighted pastoral solicitude, has given back to the universal Church the sacred Gregorian Rite, with a renewed blooming after many years of oblivion.

It is known, in fact, that the Latin liturgy of the Church in its various forms, in each century of the Christian era, has been a spur to the spiritual life of many saints, has reinforced many people in the virtue of religion and fecundated their piety”.

(Benedetto XVI: MP Summorum Pontificum)

It is in obedience, deference and respect to the Teaching of the Church, and especially to the Supreme Petrine Teaching, that the ultimate purpose of the sequela Christi comes true in the life of every believer.

In this way, a proper understanding of the duties and rights of the faithful, who find a more eloquent form of expression in the sacred liturgy, embeds itself, expressing true worship to Almighty God, Creator and Lord of the universe, with the sanctifying strength of the sacramental action.

The Holy Father Benedict XVI, whose deep liturgical sensitivity is well known, has often reasserted with his Teaching the relevance of Liturgy and its proper use, in order

that the richness of the treasures of faith and spirituality of the Bride of Christ may shine in all different forms of worship, since:

This relationship between creed and worship is evidenced in a particular way by the rich theological and liturgical category of beauty. Like the rest of Christian Revelation, the liturgy is inherently linked to beauty: it is *veritatis splendor*.

(Benedict XVI: *Apost. Exhort. Sacramentum Caritatis*, n. 35)

The Gregorian Rite, with its solemn and sublime content, undoubtedly constitutes an excellent form of raising up to God the praise we owe to Him, while at the same time giving the faithful a deeper insight into the Mystery that is celebrated. Such magnificence is not simply due to a sum of external elements of pure aesthetic nature, but springs from, and feeds on, a deep interiority.

We can affirm that in this way the duty of offering up to God adoration and praise to His Majesty in the most appropriate manner conforms with the right of the faithful to best express their desire to act on this duty.

When listening to today's passage of the Gospel according to St. Luke, we must not be surprised if to the praising words of the woman of the people about the Mother of the Saviour – "Blessed is the womb that bore thee..." (Luke, 11, 27) – He replies by reminding them that blessed are they who are obedient to the Word of God.

Indeed, by reasoning in this way, Our Lord Jesus does not distance Himself from the praise being addressed to the Blessed Virgin; He instead strengthens it by emphasising the excellent virtue of total oblation that shines in Her more than in any other being, to the point that this marks the dawn of human redemption.

At the same time, He reminds us that the Blessed Virgin has been chosen by the Holy Trinity as an example and guide to those who set nothing above eternal salvation; it is precisely by imitating the faithful obedience of the Mother of Fair Love that our obedience as wayfarers in search of God finds a safe path which leads us to the Supreme Good.

We can say with confidence that obedience to God comes through obedience to Mary, such that the sincere devotion of so exalted a Queen has eloquently expressed a predilection for those who have understood this commendable spiritual secret.

To this end, Saint Louis de Montfort, in his *Treatise on the True Devotion to the Blessed Virgin*, while referring to the book of Proverbs (8, 32), writes:

...chosen souls keep to the ways of the Blessed Virgin, their loving Mother - that is, they imitate her and so are sincerely happy and devout and bear the infallible sign of God's chosen ones. This loving Mother says to them
"Happy are those who keep my ways"
(St. Louis de Montfort:
Treatise on the True Devotion to the Blessed Virgin, n. 200).

The unique summary of all virtues with which the Divine Wisdom has adorned the Most Blessed Virgin is the reflection of the incomparable humility that has made Her the Sovereign of grace and the Mother of Mercy at the side of the Divine Heart.

The obedience of the Blessed Virgin is the perfumed flower blossomed in the furrow of this unfathomable humilitas of Her, that softly inebriates every soul wishing to pay homage to Her and to ask for help and patronage.

The holy Doctor of the Church, Saint Alphonsus Maria de Liguori outlines some important theological principles about the role of the Most Blessed Virgin Mary in favour of Christian people:

When calling Mary 'Mediatrix' I have intended to call Her so only as Mediatrix of Grace, unlike Jesus Christ, who is the first and sole Mediator of Justice. When calling Mary 'Omnipotent'..., I have intended to call so as far as She, being the Mother of God, obtains from Him with Her prayers whatever She asks in benefit of Her devotees... When calling Mary our 'Hope', I have intended to call Her so because all graces (as Saint Bernard says) pass through Her hands".
(cfr. Saint Alphonsus Maria de Liguori:
The Glories of Mary, Part I, On the Salve Regina, Author's declaration)

The soul that is compliant to God –following the example of the Blessed Virgin Mary– is completely engrossed in the desire to accomplish His will at all costs. Our Saviour reminds us that love of others involves nothing else whatsoever:

He that hath my commandments, and keepeth them, he it is that loveth me.
(John, 14, 21)

Regarding this assertion of Our Lord, Saint Thomas Aquinas writes:

Some have these commandments of God in their heart, by remembering them and continually meditating on them ... But this is not enough unless they are kept in one's actions... Others have these commandments on their lips, by preaching and

exhorting ... They also should follow them in their actions... Others have them by hearing them, gladly and earnestly listening to them... Yet this is not enough unless they keep them in their actions.

(St. Thomas Aquinas: Commentary on the Gospel of Saint John, XIV § 1933)

If it is true that the worship which is most acceptable to God is the one of adhesion to His holy will, at the same time one cannot escape the extraordinary importance of external worship, with the Sacred Liturgy being the preferred means of fulfilment.

The widespread practice of liturgical abuses during the post-conciliar years has caused deep wounds in the Church by discrediting the pre-eminence of that spirit of obedience to the Teaching of the Church that should unfailingly characterize the expression of the faith.

The *ars celebrandi* is the fruit of faithful adherence to the liturgical norms in all their richness; indeed, for two thousand years this way of celebrating has sustained the faith life of all believers.

(Benedict XVI: Apost. Exhort. *Sacramentum Caritatis*, n. 38)

We know how the so-called “spirit of the Council” constitutes for some an instrument for espousing spurious claims which started to attract ways of thinking and acting which are cause for great concern. These people make themselves responsible for dangerous theological-pastoral drifts that positively damage the life of faith of the people of God.

Sacred Liturgy, in particular, is often the object of arbitrary interpretations that distort its nature and aims, and cause suffering and disorientation to the *christifideles* (faithful), who become astonished observers of practices marked by weird forms of exasperated inventiveness.

Dear faithful,

In this auspicious and relevant day for your pious society, arising from love of Jesus and His Church, we offer up our prayers so that the voice of the Vicar of Christ will be listened to and loved by all people.

We plead with the Holy Mother of God, the humblest and highest being, our feelings of humility and obedience that God requires from devoted souls, so that our entire life may be a liturgy of praise in the joyful fulfilment of the divine will.

Praise the Lord Jesus Christ!

**At the lunch following, the FIUV general assembly
we were joined by Cardinal Burke**



XXth General Assembly of the Foederatio Internationalis Una Voce.

Rome, 5th/6th November 2011.

On the weekend of 5th and 6th November, delegates from around the world gathered in Rome for the XXth biennial General Assembly of the International Federation Una Voce (www.fiuv.org). For more than 40 years the members of the International Federation have travelled to Rome to plead the cause for the restoration of the traditional liturgy. For most of these years our presence has been acknowledged, rather than welcomed, but since the publication of Summorum Pontificum in July 2007 the atmosphere has improved noticeably.

On this occasion, our General Assembly was blessed by the presence and encouragement of two cardinals. At 10.00 a.m. on Saturday 5th November His Eminence Dario Cardinal Castrillón Hoyos celebrated a Missa Prelatizia in the Blessed Sacrament Chapel in the Basilica of St. Peter. First of its kind in this Chapel

since the Second Vatican Council. In his sermon, His Eminence paid tribute to the important work of the FIUV but said that our primary work was in trying to make the voice of the Holy Father heard on the question of the true value and liberty of the Extraordinary Form of the Roman Rite.

He also made a number of interesting observations. “The widespread practice of liturgical abuses in the aftermath of the Council has produced deep wounds in the Church, undermining the primacy of the spirit of obedience to the Magisterium of the Church which should invariably characterize the expression of faith”, the senior prelate said. “The *ars celebrandi* is a result of faithful compliance with liturgical norms in their entirety, since it is precisely this way of celebrating to have sustained the life of faith of all believers for two thousand years (Benedict XVI, Apostolic Exhortation *Sacramentum Caritatis*, n. 38)”.

The Cardinal also had something to say about what he called the “spirit of the Council”. In his opinion, “it constitutes for some a tool to uphold spurious claims often aimed at imposing disturbing ways of thinking and acting”. Those who are doing so, he went on, “are responsible of dangerous theological and pastoral deviations, which are a concrete damage to the life of faith of the people of God”.

“The Sacred Liturgy in particular”, he pointed out, “is often subject to arbitrary interpretations that distort its nature and purpose, causing pain and disorientation in *Christifideles* who become astonished spectators of practices marked by bizarre forms of exasperated creativity”.

Among the distinguished guests were Sister Margherita Marchione, a nun famous for the many books she has written in defence of Pope Pius XII against his critics, Princess Gloria von Thurn und Taxis of one of the most noble households in Germany and Europe, Msgr. Pablo Colino, Kapellmeister emeritus of Cappella Giulia in St. Peter’s Basilica, and many others.

After the Mass the delegates were delighted to welcome His Eminence Raymond Leo Cardinal Burke to lunch at the conference hotel. His Eminence had intended to join the delegates on Sunday afternoon at the Open Forum but had received a special invitation from His Excellency Mgr. Punt, Bishop of Haarlem-Amsterdam, to celebrate the Pontifical High Mass in St. Agnes Church in Amsterdam on that date.

The Saturday Session of the XXth General Assembly was given over to internal business matters such as the election of a new Council and the presidential address. The president, Leo Darroch, was elected for a further term of two years. What was

especially pleasing was the announcement that 11 new member associations had been admitted to the Federation since the previous General Assembly in 2009.

The new Council is composed of 15 members:

M. Patrick Banken (Una Voce France),

Mr Leo Darroch (President),

Mr Jason King (Una Voce America);

Prof. Fabio Marino (Coordinamento di Una Voce delle Venezie)

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

Mr Thomas Murphy (Secretary St Conleth Association, Ireland);

Mr Jack Oostveen (1stVP Ecclesia Dei Delft, The Netherlands);

Mr Carlos Antonio Palad (Ecclesia Dei Society of St. Joseph, Philippines);

Mr. David Reid (Vancouver Traditional Mass Society of Canada);

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

Mrs. Diane Taylor (Ecclesia Dei Society of New Zealand);

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

Mr Joseph Shaw (The Latin Mass Society of England and Wales)

Mr Felipe Alanis Suarez (Una Voce Mexico);

Mr Godwin Xuereb (Pro Missa Tridentina, Malta);

The second day of the General Assembly is always given over to an Open Forum at which a number of invited guests give talks on various topics. Fr. Joseph Vallauri, FDP, spoke about the ‘private prayers’ that the priest says during Mass; Don Stefano Carusi, IBP, informed the delegates about the spirit and progress of the Institute of the Good Shepherd; Dr. Helmut Ruckriegel, a founder member of the FIUV, gave a brief history of the Una Voce Federation; the Rev. Dr. José-Apeles Santolaria de Puey y Cruells, JCD (ABD), HistL, SMOM, gave a very detailed paper on the value of Romanitas in the traditional movement and the Roman Rite as a factor of Civilization in the Western World; the Right Rev. Monsignor Valentín Miserachs, President of the Pontifical Institute for Sacred Music addressed the General Assembly on Sacred

Music and the Centenary of the Pontifical Institute which was founded by St. Pius X in 1911; Fr. Joseph Kramer, FSSP, spoke about the growing development of the Priestly Fraternity of St Peter; and the final speaker was Canon Joseph Luzuy of the Institute of Christ the King, Sovereign Priest, who informed the delegates about the progress being made by the Institute.

The value of Romanitas in the Traditional movement and the Roman Rite as a factor of Civilization in the Western World auctore Perillustrissimo ac Reverendissimo Domino

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

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

It is not part of Revelation that the Roman Church must be identified with the Church of the Creed. First of all, the Church of Rome did not exist until the first community with its Bishop was established there. And that took place only around the year 42, when Peter moved there from his first See in Antioch. Many churches in Asia were flourishing before the Roman See was settled. On the other hand we must consider that, due to the extraordinary powers granted by Jesus Christ to the Apostolic College and confirmed by the Holy Ghost at Pentecost, every church founded by the Apostles was a kind of Catholic Church “in miniature”, the Twelve extraordinarily having “vita durante” the same powers as Peter, namely:

Pontifical Infallibility and Universal Jurisdiction. It is well known that those powers were not inherited by the Successors of the Apostles but only by the Bishops of Rome, as Peter’s successors. In any case, the Church of Rome was junior in time to other churches of Primitive Christianity. And Antioch could claim — at least until the transfer of Saint Peter to Rome — the privilege of the primacy. The Roman Liturgy, in fact, kept until 1962 two feasts of the Chair of Saint Peter: In Rome (the 18th January) and in Antioch (the 22nd February).

Another argument of the not essential link between the Church of the Creed and the Church of Rome is an almost unknown contemporary fact: from 1968, Pope Paul the VI was working on a project for the reform of the Papal election. He prepared it by certain steps such as the *motu proprio Ingravescentem ætatem* that set the age limit for the exercise of their functions by Cardinals (among them participation in the Conclave). When the draft of the aforesaid reform was ready for its publication, Cardinal Siri revealed and analyzed some of its points in his magazine *Renovatio*. One of these points was an actual attack of Roman Primacy:

according to the new rules, the electors (including non-Cardinals) would designate only the Pope, but not the Bishop of Rome, the two concepts being henceforth separated. The Vicar of Christ could then act from any place on Earth as the Bishop of the Universal Church. Rome certainly would keep an honorary and historical interest, but its bishop would be only one among others. The link between the fullness of powers and the heritage of Saint Peter claimed by the Roman See was going to be broken. Cardinal Siri's reaction was providential and Pope Paul VI had to shelve his reform of the conclave. He finally issued his Constitution *Romano Pontifici eligendo* in 1975 and fundamentally adhered to tradition. But the question had been raised: Rome is *de facto* the Apostolic See, but not *de iure*.

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

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

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

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

Dante offers us the sequence of the empires that have ruled the earth with a pretension of preponderance and universality:

the Assyrian, the Egyptian, the Babylonian, the Persian and the Macedonian. Rome comes as the last, but as the one that contains and summarizes the preceding ones. Rome assumes the heritage of Greek civilization, the highest degree to which the human spirit has attained, through the Hellenism of Alexander’s Empire. This is the historical fact that the Florentine poet dresses with the robes of the Legend of Aeneas (in this context I have to point out that the sense of the word “legend” has not the connotation of a “fable”, but that of “things that are to be read”, from “legere”: to read). Aeneas, a Trojan prince, who escaped from the ruin and destruction of his city by the Achaeans, is the heir of the Asian tradition. After having got across the Mediterranean in a journey full of vicissitudes, he arrives at the Tyrrhenian coast and founds Lavinium thanks to the hospitality of King Latinus of Latium. Lavinium is the immediate ancestor of Rome, which will be founded by the direct descendants of

Aeneas, Romulus and Remus. Rome will conquer Greece and thus, in the end, Troy will have had its revenge over the Achaeans (the ancestors of the Greeks).

Rome is considered then to be the heiress of Aeneas. But the interesting thing is how Dante justifies the universality of Rome's Empire:

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

But at the same time, with the Roman hegemony the times arrive at their fullness and the world is prepared to receive the Revelation of God. Dante wants to demonstrate that God recognizes the legitimacy of the Roman Empire. His arguments come from certain passages of the Gospels. In the first there is the reference to the "universal taxing" decreed by Augustus: "And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David) To be taxed with Mary his espoused wife, being great with child" (Lk II, 1-5).

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

"Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness" (Lk III, 1-2). The prelude of the active life of Christ is put in the political context of Roman government. But the decisive quote comes from the Gospel of John:

"Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he

that delivered me unto thee hath the greater sin” (XVIII, 10-11). The power of Pilate, who represented the Roman Empire, came from God. Then it was legitimate.

Dante Alighieri goes further in *De Monarchia* to defend the power of the Holy Roman Emperor, but what really is interesting for our subject has been said previously:

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

But the most important legacies from Ancient Rome to Civilization have been the Latin language (*sermo latinus*) and Law (*ius*), and it has been precisely the Roman Church that has transmitted them to the Western world. It is ironic that these extremely valuable elements that contributed the most to the formation of our modern culture are precisely the two for which the Church has been criticized in recent times. Those who consider themselves as “progressive” attack the Roman Church for being “elitist” and “legalistic”, but they do not understand:

- 1) that the Latin language is not an elitist factor of division but a helpful tool for knowledge and for international understanding, with the advantage of conciseness, exactitude and a neutral position (since no nation can monopolize Latin as its own language);
- 2) that the juridical sense of things inherited from Roman Law and improved by the canonical glossators is the best defense against tyranny and arbitrariness, two of the evils of our age. The Church was able to capture the essence of the Roman idea of Law:

- the “pietas” or the virtue that makes man conscious of his duties towards the deity, the family, other human beings and nature (a virtue exemplified by Aeneas and Romulus). This “pietas”, re-interpreted by the Church as the Natural Law (the expression of the Divine Intelligence and Will), is as it were the soul of the Law, and is the opposite of the current positivism that has justified most of crimes of the cruelest dictatorships. Even modern constitutionalism owes much to Roman Law through the Canon Law of the Roman Church.

Now I come to the central and most relevant point of my exposition on the value of Romanitas: the Liturgy. Liturgy is the Faith lived: one prays as one believes, or, to use the words of the Latin aphorism, very familiar to everyone, *lex orandi, lex credendi*. In contrast to the Ancient ritualism, the Catholic Liturgy is not simply a formulary to propitiate God, but is also a plastic expression of concepts and ideas. Not in vain Luther, when attacking the Roman Mass stated: “it is upon the Mass, as upon a rock, that the Papacy rests - with its monasteries, its bishoprics, its colleges, its altars, its ministers, and its doctrines”. The Mass implies a complete *Weltanschauung*. We can then understand why the process of Civilization in the Western World coincides with the dissemination of the Roman Rite. Let us consider just three graphic examples of this fact:

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

For these reasons, the defense of the Roman Rite has been and is the defense of Christianity and the most evident expression of the genuinely Catholic value of Romanitas. All of us, priests and lay people, owe much gratitude to those groups like the International Federation *Una Voce* — the oldest Catholic organization, as far as I know, engaged in the *bonum certamen* — that have supported the Holy See, the Apostolic Chair of Peter, by defending and promoting the Traditional Liturgy in communion with the Successor of Peter. Now, after decades of disorientation and lack of understanding (very often on both sides), we can make room to hope, especially since His Holiness the Pope happily reigning promulgated his *Motu proprio Summorum Pontificum* and re-established His *Pax liturgica*. But let us be aware that this is only a departure point:

the path towards the normalization of things is a long one and demands our whole and courageous involvement. And let us keep in mind that memory is important: as in the Ancient Roman Tradition, we should not forget the ephemerides that reinforce our consciousness of things. This coming year 2012 has been already announced as the Fiftieth Anniversary of the Second Vatican Council (and will even be celebrated with a Year of Faith). But in the same year we have two other commemorations that particularly touch upon our apostolate:

the 50th Anniversary of the Apostolic Constitution *Veterum sapientia* on the use of Latin and that of the *Missale Romanum* of Blessed John XXIII, both of them also issued in 1962. Behold a double extremely interesting challenge for Traditional bodies and especially for the International Federation *Una Voce*.

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

“Ego uobis Romae propitius ero”.

Implications of a Centenary:

Pontifical Institute for Sacred Music (1911-2011)

Mons. Valen in 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 *Papa! Brief Expieverunt* 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 Santt 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 settling up a superior school in Rome, the most suitable place for that, as being the center 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.

I should underline the fact that 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, hut a school where to learn, with the 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, The Most Eminent Lord Cardinal Zenon 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 one 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 Wojtyła 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 the same force 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 one 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 myth of Art Only a change of mentality and a decisive "reforming" will — that I am, afraid is far too common — would be able to bring back to our churches the good musical praxis and, together with it, also the conscientiousness of celebrating, 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 solemnity) 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 splendour 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 that 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 *lucunde 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 with 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 his 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 Body and to unite in the common prayer of the Church in the public and solemn liturgical office (...) 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.

Rome, 2011.

Mons. Valen in Miserachs Grau

President of the Pontifical Institute for Sacred Music