

GREGORIVS MAGNVS

The Voice of the Fœderatio Internationalis *Una Voce*
Second Issue – for the Feast of Pope St. Gregory the Great, 2013



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



Pope Gregory the Great c. 1626 by Francisco de Zurbarán (1598-1664)
Museo Provincial de Bellas Artes, Seville

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

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

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

A REFLECTION ON THE PONTIFICATE OF POPE BENEDICT XVI

By Mr. Leo Darroch

A comparison with earlier times.

IT is an undeniable fact that there is a crisis of Faith and discipline in the Church which has gathered pace since the 1960s. This crisis is a crisis of identity which has been caused by a general abandonment of a faith of two millennia in favour of a false ecumenism that has its roots in modernism: a movement which scorns the authority of the Magisterium.

As early as 1970, Father Joseph Ratzinger realized that all was not well. In an address to priests of the Cologne diocese on the crisis, he began by asking them to consider a description of the state of the Church around the year 375 AD. Its author was St. Basil the Great, Bishop of Caesarea in Cappadocia, and one of the great theologians of his age.

At the end of his short book on the Holy Spirit, St. Basil describes, for the benefit of his friend Amphilochius of Iconium, the state of affairs prevailing in the Church of their day. St. Basil asks: "With what is the Church's situation today to be compared?"

He then goes to describe a naval battle where the opposing sides encounter each other and engage in fighting. There is great confusion, and a dense gloom continuously obscures visibility so that it is no longer possible to tell friend from foe.

He asks Amphilochius to imagine, too, the chaotic, indistinguishable din that fills the air; noises of every kind accompany the progress of events, and hence the voice of neither captain nor steersman can be heard. What prevails instead is an unspeakable disorder and confusion and, added to this terrible scene, is the indomitable disease of ambition; it goes so far as to prompt the crew, even when the ship is sinking into the depths, to keep up their dispute as to who among them has precedence.

St. Basil concluded that the unrest within the Church at that time was even fiercer than the raging of the sea. Every boundary drawn for her benefit by the Fathers was shifting; every foundation-stone, every doctrinal certainty, had been shaken. Everything was in a state of disintegration, and whatever stood upon an insecure foundation was tottering. He said that a dark and tragic night had fallen upon the Church now that those lights, kindled within this world by God to illumine the spiritual vision of the nations, had been snuffed out. The excessive aggressiveness being displayed towards each other was destroying every possibility of reflection, and hanging over everyone was the threat of general disintegration:

“The harsh shouts of adversaries committed to opposing views echo throughout practically the entire Church; so, too, does the incomprehensible talk and the undecipherable din generated by the non-stop gabble. This gabble has perverted - by way of exaggeration and omission - the exact doctrines of faith. For the forging of a common outlook, unity in falsehood can be more relied upon than any association binding by oath. Though every man is his own theologian, a common spirit, stained with a thousand blots, nevertheless binds them all together. Hence those itching for novelties enjoy a golden opportunity for creating havoc. Another consequence is that people who pushed themselves into positions of authority, and the power-hungry, spurning the Holy Spirit's guidance, distribute ecclesiastical offices among themselves. There prevails an unspeakable reaching out for the 'high places' now that Gospel principles have gone by the board as a result of the general unrest.”

It was clear, said St. Basil, that as a result of this lust for power:

“A terrible state of ungovernability has broken out among the ordinary people. Admonitions issued by those in charge remain completely ineffective and produce no results at all. This is because everyone is

now convinced, in the haze of his ignorance, that he is no longer obliged to take orders from someone else but, rather, that he should wield authority over others.... Love has on all sides grown cold and unity among brethren has evaporated. Not even the *concept* of concord is around any longer.”

Father Ratzinger then commented that this fourth-century text has a surprisingly modern ring; that it seems to be an apt description of the situation in which the Church has found itself in the wake of the Second Vatican Council.

Later, as Cardinal Ratzinger, he stated that he was convinced that the crisis in the Church being experienced today derives largely from the disintegration of the liturgy [*Milestones: Memoirs 1927-1977*] and indicated that the Church needed a *new* liturgical movement which will call to life the real heritage of the Council.

The rejection of legitimate authority

The crisis that St. Basil described has emerged again with a vengeance in modern times. Since the late 1960s there has indeed been widespread disorder, confusion, disintegration, a profusion of novelties, and non-stop gabble which has undermined the doctrines of the faith, vandalised the sacred liturgy, and created a terrible state of insubordination.

In 2013 AD, as in 375 AD, a terrible state of ungovernability has broken out and admonitions issued by those in authority remain completely ineffective because those to whom they are addressed refuse to acknowledge any authority except their own.

Recently, the scandals entered even the Papal Household when the Pope's butler stole private correspondence between the Pope and his personal Secretary concerning corruption in the Vatican. This correspondence had revealed a catalogue of intrigue, animosity, and the existence of powerful cliques. Such was the overpowering evidence of serious malpractice that the Pope was obliged to establish a commission of Cardinals to root out the truth.

The cancer of ungovernability now sits in the very heart of the Church. The report handed by the cardinals to Pope Benedict XVI in January 2013 is believed to be so sensitive and damning that he has reserved action on its contents to the next pope who, we hope and pray, will have the courage, vigour, and sense of purpose to take effective action.

This spirit of ungovernability, of insubordination, of flagrant disobedience, growing as it did with the clergy in the 1960s, has spread, inevitably, among many of the laity, especially those who have risen to positions of influence in dioceses and parishes. It is now so entrenched that it may take a miracle to eradicate it and restore the natural hierarchical structure and obedience to the Pope and the Magisterium of the Church. It is within this destructive environment that the International Federation Una Voce has worked patiently, tirelessly, and faithfully to bring about the restoration of the traditional liturgy of the Church.

The International Federation Una Voce

The Member associations of the International Federation Una Voce were founded, in most part, in faithful obedience to the Constitution on the Sacred Liturgy *Sacrosanctum Concilium*.

“Finally, in faithful obedience to tradition, the sacred Council declares that Holy Mother Church holds all lawfully recognized rites to be of equal right and dignity; that she wishes to preserve them in the future and to foster them in every way. [S.C. Art 4].”

The International Federation was formally erected in 1967 and since then there has, been a determined and sustained effort by its members to preserve and foster the traditional liturgy as a counterbalance against the extremes of creativity which have afflicted the Missal of Pope Paul VI. This creativity has been so extensive that much of what passes for Catholic liturgy in our parish churches today is not worthy of the name. The Sacrifice of the Cross has been replaced in many instances with a parish celebration in which everyone must play an active part.

St. Basil spoke in 375 AD of: “The harsh shouts of adversaries committed to opposing views echoing throughout practically the entire Church.”

It must be said without ambiguity that the harsh shouts of the past half-century have come, in the main, from only one side. It is from the side of those who have rejected the traditions of the Church, who have spurned the pleas of Popes Blessed John Paul II and Benedict XVI, and imposed a cruelty upon those who wish to retain the liturgy of their forebears in absolute obedience to the Council Fathers and the Holy See.



Dr. Eric de Saventem, Herr Ralf Siebenbürger, Cardinal Joseph Ratzinger and Mr. Michael Davies. The first three Presidents of FIUV meet the Cardinal in the Palace of the Holy Office in 2003.

It is the so-called 'traditionalists', both priests and lay, who have endured the harsh shouts of their adversaries and been cast out as pariahs in their dioceses and parishes. Even when Pope Benedict appealed "with great trust and hope" to his bishops and asked them to "generously open [their] hearts and make room for everything the faith allows," the harsh shouts of his adversaries were turned against him. Such is the terrible state of ungovernability, of insubordination, that infects the Church today that even the Vicar of Christ, the Head of the Church on earth, is no longer immune to petulant and public displays of arrogant dismissal.

Treated like lepers

This intolerant attitude of mind, which was the dynamic of the 1960s and 1970s, is still dominant today among many in our hierarchies and their liturgical advisors. In complete contrast to earlier times this modern day persecution of some of the faithful is being inflicted from within the Church. Cardinal Ratzinger commented on this persecution when he said:

“For fostering a true consciousness in liturgical matters, it is also important that the proscription against the form of liturgy in valid use up to 1970 should be lifted. Anyone who nowadays advocates the continuing existence of this liturgy or takes part in it is treated like a leper; all tolerance ends here. There has never been anything like this in history; in doing this we are despising and proscribing the Church’s whole past. How can one trust her present if things are that way? I must say, quite openly, that I don’t understand why so many of my episcopal brethren have to a great extent submitted to this rule of intolerance, which for no apparent reason is opposed to making the necessary inner reconciliations within the Church.” (Joseph Ratzinger, *God and the World: A Conversation with Peter Seewald*, Ignatius Press, 2002, p. 416).

It has been in this hostile environment of disorder, confusion, and insubordination that the members of the International Federation Una Voce have laboured since 1967.

While many of those in the Church who have been publicly disobedient have been promoted and fêted, the members of the Federation, while being constantly rejected at parish, diocesan and national level, have remained true to Holy Mother Church and faithful to Rome. We have had no need, or wish, to invent our own creative liturgies in order to be seen to be partaking fully in the life of the Church, or in taking part in local parish communities.

Tradition restored

During many of these years the Una Voce Federation was blessed with the support of Cardinal Joseph Ratzinger.

In 1981, Dr Eric de Saventem, the president of the FIUV, proposed in a memorandum for the Holy See, that those attached to the preceding liturgical forms of the Latin tradition invariably wanted these preceding forms to be celebrated in Latin. Since *Sacrosanctum Concilium* had commanded the use of Latin to be preserved in the Latin rites could Rome not insert a clause into the *Institutio Generalis* of the Missal of Pope Paul VI to this effect? Dr de Saventem discussed this idea with Cardinal Ratzinger with whom he had been in regular contact since 1977. Fully supportive, the Cardinal supplied an appropriate version in Latin. In 1982 the memorandum was formally submitted to the Congregation for Divine Worship but it was rejected outright, alleging that it would be “in formal contradiction with all the decisions of the Popes and of the Council.”



Michael Davies, then President of FIUV, with Cardinal Ratzinger at the Conference in Rome for the 10th Anniversary of *Ecclesia Dei Adflicta*

Less than five years later, the eight members of a special Commission of Cardinals rejected the judgement of the Congregation by incorporating the substance of this proposal in the amendments to the original indult which they suggested. In June 1982 Dr de Saventem commented that Cardinal Ratzinger was critical of many of the aspects of the liturgical reform but that opposing forces in the Vatican were strongly entrenched.

In an audience with Cardinal Ratzinger on 5th February 1996 Michael Davies asked His Eminence that if a new Missal were to be compiled under the movement for the Reform of the Reform what implications would it have for the continuing use of the Missal of 1962.

His Eminence assured him that the authorisation of a third Missal would in no way restrict the use of the Missal of 1962, and he remarked that there had always been a multiplicity of Missals within the Latin rite. In a letter following this audience His Eminence wrote to Michael Davies, in a letter which he could make public, and said:

“For some time now, in various quarters and for different reasons, the possibility of a revision of the Missal promulgated by Pope Paul VI in 1970 has been a topic of discussion. If such a revision were contemplated, the criterion to be followed should be that of maximum fidelity to the indications of the Constitution *Sacrosanctum Concilium*. Consequently, such a revision should make evident the continuity and identity of the Roman rite before and after the reform. It is clear then that the proposal of a ‘reform of the reform’ refers to the Missal of 1970 and not to that of 1962, even if the ultimate aim of this reform would be a liturgical reconciliation.”

In July 1996, His Eminence declared;

“The *International Una Voce Federation* has played an important role in supporting the use of the 1962 edition of the Roman Missal in obedience to the directives of the Holy See. For this valuable service I express my gratitude to the members of the Federation and extend my blessing.”

In 1997 Michael Davies urged every Member association of the FIUV should make the most effective use of the support given to the celebration of the traditional Mass in Cardinal Ratzinger’s book, *The Salt of the Earth*.

The Wisdom of Pope Benedict XVI

It has been a mark of the pontificate of Pope Benedict XVI that he was leading, by patience and wisdom, in the example of the Good Shepherd in gathering together a scattered and disenchanted flock. All his actions were guided by one principle; restoration of true Catholic liturgy for the unambiguous worship of Almighty God through the sacrifice on the altar of his Blessed Son.

For it is the restoration of true liturgy that will revive the flagging spirits of clergy and faithful and be instrumental in the salvation of souls. History will judge, however, that he was thwarted at every opportunity by men whose self-interest and personal agendas appeared to take precedence over the salvation of souls.



Pope Benedict XVI with Fra' Fredrik Crichton-Stuart, Fourth President of FIUV

The 7th July 2007 was a day of great rejoicing among the members of the International Federation *Una Voce*. It was a day that the members of the Federation had worked and prayed for since 1970, and even before. Pope Benedict XVI, acting with all the authority of his office as Supreme Legislator, loosened the bonds that had unjustly restricted the celebration of the Mass which had been instrumental in taking the Catholic faith to every part of the globe.

In Article 1 of the *motu proprio Summorum Pontificum* His Holiness, in stating that the Missal of Blessed Pope John XXIII be given “due honour for its venerable and ancient usage”, also declared that this Missal was “never abrogated.” Despite the widespread and continuous propaganda since 1970 that the traditional Mass had been abolished and replaced by the *Novus Ordo*, it has always been clear to the founders and leaders of the International Federation *Una Voce* that this was not so.

By his courageous action in promulgating the *motu proprio Summorum Pontificum*, Pope Benedict has generated a debate at all levels in the Church about what was actually authorised by the Fathers of the Second Vatican Council.

For too many years it has been taboo to discuss any aspect of the liturgical reform as though it were to be seen as a sign of disloyalty to Blessed Pope John XXIII and Pope Paul VI; as an act of disobedience to the Council, and a desire to turn back the great progress we are told, *ad nauseam*, supposedly has been made under the revised liturgy. Debate has been stifled ruthlessly and, as a consequence, the liturgy has deteriorated as the nebulous 'spirit' of Vatican II has infected every aspect of liturgical life.

In *Summorum Pontificum* Pope Benedict spoke about two forms of the same Roman rite. In a speech in New York in 1970, Dr Eric de Saventem, the first president of the International Federation *Una Voce*, said that the much-decried unification and indeed uniformization of the rites of the Mass which was achieved by the Missal of Pius V was undertaken by that holy Pope at the express request of the bishops assembled in Council who asked Rome to prescribe a uniform rite for the entire Latin Church because they had found that on the diocesan, or even synodal level, it was impossible to stop, or even curtail, the proliferation of unauthorized texts for the celebration of the Sacraments. In modern times we have witnessed a repetition -- both of the proliferation of unauthorized texts and of episcopal inability to cope with it. The promulgation of *Summorum Pontificum* and the restoration of a uniform and unifying rite is precisely the great act of wisdom that Dr de Saventem hoped for. But it has also taken an act of great courage because, unlike the situation of 1570, Pope Benedict acted in defiance of a great many of the bishops who, seemingly, are in favour of a proliferation of unauthorised texts and against the restoration of uniformity.

A Co-ordinated Strategy of Disobedience.

Following the disastrous events that have engulfed the Church in recent years, the opportunity presented by Pope Benedict XVI to heal wounds is being squandered by a deliberate and co-ordinated strategy of disobedience. Many bishops are wedded to an ideology from the 1960s which, by any logical analysis, has clearly failed.

Why are so many so opposed to something that was never abrogated and is perfectly valid? Why is the traditional Mass acceptable in one diocese but not in another? Why should the implementation of the *motu proprio* be a matter of geography in a universal Church?

Why are priests being removed from their parishes because they wish to celebrate the Mass of centuries, the Mass that missionaries took around the world, the Mass that many of the priests' forebears died for in martyrdom? Why?

Cardinals are in disagreement with cardinals. Bishops are acting against the Pope. Bishops are acting against bishops. Bishops are acting against their priests. Bishops are acting against their flocks. Why?

The episcopal house is divided and this has provoked dismay, frustration, and simmering resentment among their priests and the faithful. It would appear that in many places the bishops no longer love and respect their flocks. The flocks have seen this and the disaffection has become widespread.

Pope Benedict, a true father for his family and a loving shepherd, attempted to gather the scattered flock back into one fold, and the faithful responded with love.

In her final appearance on 13th October 1973, Our Lady of Akita said to Sister Agnes Sasagawa:

“The work of the devil will infiltrate even into the Church in such a way that one will see cardinals opposing cardinals, bishops against bishops. The priests who venerate me will be scorned and opposed by their confreres....churches and altars sacked; the Church will be full of those who accept compromises and the demon will press many priests and consecrated souls to leave the service of the Lord.”

This prophecy of Our Lady of Akita has come to pass.

There is an endemic (perhaps an ingrained) failure in the corridors of power to publicly acknowledge the root cause of this desperate malaise – the disastrous failure of modern catechetics, and the virtual abolition of the solidly Catholic traditional Latin Mass, instantly recognisable both inside and outside the Church as Catholic liturgy as it has been understood by all for the past 1,500 years and more.

Monsignor Klaus Gamber, in his book *The Reform of the Roman Liturgy: Its Problems and Background*, says:

“The Reformers of our liturgy have failed to consider adequately and address the issue of how the traditional forms of liturgical worship inspired among the faithful a sense of belonging. They also failed to consider and deal with the issue of the extent to which simply abolishing these forms of liturgy would also result in a loss of faith among the people.”

Monsignor Gamber was absolutely correct; people no longer feel at home with their liturgy and the loss of faith has indeed been catastrophic. Perhaps the most positive aspect for the members of the International Una Voce movement in their desire for the restoration of the traditional Latin Mass, is their very strong sense of unity in the faith and a sense of being at home in a universal Church.

Pope Benedict XVI, in promulgating the *motu proprio Summorum Pontificum*, was instrumental in restoring this sense of belonging, and restoring also the unity in the faith which is embraced completely in the traditional liturgy.

The Presidents of the Federation have been privileged to speak personally to Pope Benedict in the years following his election and were able to thank him on behalf of its Member Associations for his support for the movement over many years: Fra’ Freddy Crichton-Stuart in January 2006, Jack Oostveen in June 2007, and myself in October 2009.

Our beloved Pope Benedict XVI has resigned and the Members of the FIUV will always hold him dear in their hearts and be grateful beyond words for his pontificate. We will now pray for a successor who will continue the liturgical course he set and who will also purge Rome and the Church of those who have been complicit in the scandals which have engulfed the Church in recent decades. Only then will the Church begin to recover and set a course for the resurgence of the true Faith.



**Leo Darroch presenting the FIUV
Report on the Implementation of
Summorum Pontificum to
Pope Benedict XVI in 2009**

The new liturgical movement as desired by Cardinal Ratzinger [*Milestones: Memoirs, 1927 – 1977*] could well be rooted in the restoration of the traditional liturgy which is now flowering again among young people around the world. **GM**

Leo Darroch, sixth President of FIUV, has been President since 2007. He has been active in the Federation since 1995. He was a close collaborator with Michael Davies and is currently working on the authorised biography of Michael Davies. He is also working on a history of the FIUV.

PRÉCIS OF POSITIO N. 4

Liturgical Orientation

The celebration of Mass *ad orientem* (towards the East, away from the people) is a very visible difference between the Extraordinary Form and most celebrations of the Ordinary Form of the Roman Rite. Celebration *versus populum* was known in the early centuries, and in certain churches later (notably, St Peter's Basilica in Rome), but celebration *ad orientem* was more common, and in any case the value of the practice cannot be determined solely by ancient practice. Rather, as Pope Benedict has argued, celebration *ad orientem* emphasises both the eschatological nature of the liturgy, and the common orientation of priest and people towards the Lord, as opposed to an excessive focus by the Faithful on the celebrating priest (and vice versa). It also emphasises the sacrificial nature of the Mass. In all these ways it is central to the character and value of the Extraordinary Form as a whole. **GM**

PRÉCIS OF POSITIO N. 5

The use of the Vulgate and the Ancient Latin Psalters

The 1962 Missal predominantly uses the ancient Latin translation known as the 'Vulgate'; for the Psalter it uses the ancient 'Gallican' and (in part) the 'Roman' Psalters. These versions make use of a distinctive 'Christian Latin' style, and follow, in the Old Testament, the Greek Septuagint translation. Both features have exposed them to criticism: in 1945 the 'Pian Psalter' was promulgated, using the style of Pagan Latinists and based on the Hebrew Masoretic text. (The 'Neo Vulgate', an entirely new Latin translation of the whole Bible, was published finally in 1979.) Nevertheless, Conciliar and post-conciliar documents affirm the value of these features. Most notably, the use of the Septuagint makes the ancient Latin translations part of a tradition of interpretation used by the New Testament authors and the Greek and Latin Fathers alike, which passed into the liturgical use made of key passages.

The use of the ancient Latin texts is an important part of the organic integrity of the 1962 Missal, and the elements of the Pian Psalter which are found there for historical reasons should, ideally, be removed. **GM**

PRÉCIS OF POSITIO N. 6

Liturgical Pluralism and the Extraordinary Form

The existence of an 'extraordinary form' of the Roman Rite has come about by historical contingency, and it may be thought that, in the medium or long term, the 'ordinary' and 'extraordinary' forms should in some way be amalgamated. The existence of liturgical pluralism in the Church, both in East and West, has never, however, been regarded as an embarrassment, but rather a sign of vitality. This is emphatically confirmed by several documents of the Second Vatican Council and the subsequent magisterium. The 'ideal' of liturgical diversity demonstrates, rather than undermines, unity of faith, since different liturgical forms incarnate the faith for different conditions, emphasise different theological insights, and have a role to play in promoting the unity of the Church. The Church has continued to promote existing forms, and even to introduce new ones, up to the present day, and is concerned to protect them from an undue influence by the (ordinary) Roman Rite which would undermine their distinctive contribution to the life of the Church. **GM**

Comments on can be sent to: positio@fiuv.org

A complete collection of the first twelve Position Papers in a single volume has been published by the Federation. Copies can be purchased through www.fiuv.org or www.lulu.com.

These papers, commissioned by the International Federation *Una Voce*, are offered to stimulate and inform debate about the 1962 Missal among Catholics 'attached to the ancient Latin liturgical tradition', and others interested in the liturgical renewal of the Church.

MEMORIES OF POPE BENEDICT XVI

By Dr. Helmut Rückriegel

THE Federal Republic of Germany's official delegation, of which I was a member, was waiting for the Alitalia plane with Pope John Paul II on board, to land on the tarmac of Airport Bonn-Cologne on a chilly November morning in 1980. The Archbishop of Munich, Joseph Cardinal Ratzinger, who had already been picked for a high position in the Roman curia by the new Polish Pope, had come from Bavaria, and was standing alone to welcome the successor of St. Peter and future boss who was to pay his first visit as head of state to my country.

As the plane was late by half an hour, I joined the lonely prince of the Church, whom I had met briefly and formally on one or two former occasions. During the twenty or so minutes of conversation that ensued I poured out my heart to the cardinal about the state of the Church, and the exodus of millions of the faithful wrought by the liturgical changes after Vatican II, which to laymen like myself appeared equal to the destruction of all that had been sacred to us.

Cardinal Ratzinger had been listening patiently to my effusions. Would I be told off, like I was used to, by other members of the hierarchy? Instead, I got an answer which put me on cloud seven. His words which still ring in my ears I will not repeat verbatim; let it suffice to say that he assured me he realized the gravity of the problem and was determined to do his best, when in Rome, to redeem the situation. And that he did, untiringly, in written and spoken words.

While Cardinal Ratzinger was Prefect of the Sacred Congregation of the Doctrine of the Faith, Pope John Paul II promulgated the 1984 Indult which resuscitated the Mass of Ages from oblivion, with its follower four years later stating that the matter was not closed, as a certain party in the Church was eager to claim.

During the ensuing years His Eminence was ready to receive me at his office on one of the upper floors at the Palazzo dell Sant'Uffizio whenever I happened to be in Rome.

I had joined the efforts of the International Federation Una Voce in preserving the liturgical heritage since its foundation in 1965, and after my retirement from the diplomatic service late in 1990, Eric de Saventhem recruited me as head of Una Voce Germany.

Then my visits to the Cardinal really started. During my visits only the two of us were present. Those were serious conversations, ranging from observations in our home country and even, sometimes, the deplorable situation in the churches of his now own diocese of Rome ("I know, I know," he once commented). But we also had moments when we laughed at the absurdities of certain members of the clergy, like a character in a novel by Martin Mosebach modelled on reality.

My most elated moment with Cardinal Ratzinger came when I had become alarmed by plans in Rome to introduce novelties from the new rite into the traditional Mass, like Communion in the hand. From the office where these intentions originated I went up to see the cardinal, warning him that such a thing was on the way. His Eminence, at first stunned and incredulous, assured me that he would see to it that no such thing was going to happen. (Three days later it became public that he himself had become a member of the Ecclesia Dei Commission which meant the end of such a plan). And I was sent to the new President of the Commission, Cardinal Castrillon Hoyos at his office in the Congregation for the Clergy where he was also the Prefect: "Tell him we are old friends, and if he does not believe you, he should call me on the telephone, and tell him what you told me. And I assure you that you can sleep without anxiety". It would appear that His Eminence was not aware of this proposal and it was abandoned.

There was only one occasion when I experienced a pessimistic personality. It was in Jerusalem In 1992. It so happened that I was staying at the same pilgrim's hostel as Cardinal Ratzinger. I also do not know what to do, was what he said, shrugging his shoulders in view of the obstacles in Rome. The 19th of April 2005, the election of Cardinal Ratzinger to the papacy, became the happiest day of my life.

In July 2007 Pope Benedict XVI restored the perennial classical Latin liturgy to its rightful place, as the Extraordinary Form, side by side with the ordinary, both being defined as legitimate emanations of the one Roman rite. And when, in *prima fila*, in November 2011, I thanked the Holy Father for his having given back to the Church her genuine Roman Liturgy, expressing the hope it would also return to the papal high altar of St. Peter's Basilica, he said, smilingly, "Just a little patience"!



**Dr. Ruckriegel with Pope Benedict XVI
and Msgr. Georg Ganswein**

Time, alas, was too short for fruition. Although he did not celebrate according to the "extraordinary form" at the high papal altar of St. Peter's, which might indicate opposition to such a gesture, as Cardinal Ratzinger he had done so on several occasions, in Wigratzbad, Le Barroux and in Weimar. On the latter occasion I was present, and the local Bishop had forbidden his seminarians to participate, even to come to the church in Weimar. So, we must, however, be grateful that under this pontificate the classical liturgy has returned to St. Peter's, even if His holiness left it to other clergy. He showed where his heart lay when distributing Holy Communion only to communicants kneeling and on the tongue.

Let us hope and pray for a like-minded successor to Pope Benedict XVI. Our heart goes out to a pontiff who suffered with his Church and who, from the wreckage, succeeded in salvaging her heart, the Holy Sacrifice of the altar, in which, as *Sacrosanctum Concilium* of Vatican II solemnly proclaims, all her action culminates.

The International Federation Una Voce remains convinced that the Extraordinary Form has stood the test of the millennium to fulfil this dictum. **GM**

Dr. Rückriegel, a former Ambassador of the Federal German Republic, has been actively involved in Una Voce Deutschland and in the FIUV since 1967.

BECOME A FRIEND OF THE FEDERATIO INTERNATIONALIS UNA VOCE

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

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

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

ST. GREGORY THE GREAT – FATHER OF CHRISTIAN WORSHIP

By Mr. James Bogle

Non Angli, sed angeli, “not Angles, but angels” – Pope St. Gregory the Great famously said encountering pale-skinned Anglo-Saxon boys at the Roman slave market. Some wag later suggested he ought to have added “*non angeli, sed Anglicani*” – “not angels, but Anglicans,” a side-swipe at the later fate of so many of the English after the Protestant Reformation, 1,000 years later! The sight of these blond-haired children in the Roman slave market led to his pontifical despatch of St Augustine, later of Canterbury, to England to convert the Anglo-Saxons.

St. Gregory lived from about 540 until 604 and occupied the pontifical throne from 3 September 590. His codification of the Roman liturgy made him famous to all Catholic posterity as the “Father of Christian worship.” The first pope to come from a monastic house (Benedictine) he has since been designated a Doctor of the Church and one of the four great Latin Fathers of the Church.

What remains of the greatest significance for us today, is the fact that St. Gregory himself devised the lectionary for Sundays and major *feriae*. These remained unchanged in the Roman liturgy until the advent of what our former President, Michael Davies, called the “liturgical revolution” of 1970 – in short for nothing less than 13 and a half centuries!

The pope who has since re-christened the traditional and ancient Roman rite with the wonderfully dignified title of the “Gregorian rite”, none other than our own recently abdicated Pope Benedict XVI, has, with the issuing of the pontifical *motu proprio*, called *Summorum Pontificum*, in 2007, restored to us the ancient and hallowed lectionary that less wise counsel temporarily deprived us. Pope St. Gregory the Great is also famously credited with overseeing and authorising the codification and re-arrangement of the ancient liturgical song of the Church, the chant that derived from the worship of the Jewish Temple, and which is, even today,

often called “Gregorian chant.” This Romanised version of the ancient Judeo-Christian chant became widespread, particularly during the imperial rule of the new Roman Emperor, Charlemagne, who patronised it and ordered its propagation throughout the Empire.

Once again, this is highly significant for our own time because this most precious and sacred of traditions, the tradition of liturgical chant, has been largely abandoned since the advent of the *Novus Ordo* liturgy of 1970, a scandal that flatly defied the clearly expressed mandate of the Fathers of the Second Vatican Council who, in the very first document of the Council, issued in 1963, *Sacrosanctum Concilium*, ordered the retention of both chant and polyphony in all the churches of the Roman Rite.

How widely this injunction has been flouted and flatly ignored is now a matter of common experience and record. Yet another sacred tradition abandoned by so many, in defiance of the Catholic tradition and of the express command of the Council. But this tradition, so ably codified under St. Gregory the Great, goes back even beyond the origins of the Christian Church to the very same Jewish tradition that nourished the patriarchs, the prophets, the kings of Israel and, indeed, our Lord Himself.

Those today who defy the traditions of St. Gregory the Great, defy the traditions of the Catholic Church and so, by that same token, are defying the Holy Spirit Himself Who breathes His will through these very same sacred traditions, through the Church and its decrees, and particularly through great and saintly popes like St. Gregory the Great when teaching and decreeing.

St. Gregory lived through turbulent times, just as we do. When he was a child, Italy was re-taken from the Arian heretical Goths by Emperor Justinian I, emperor of the Eastern Roman Empire, during the period of the barbarian invasions when successive waves of heathen tribes had invaded Christendom and threatened its very survival. Christendom responded, as it always does, by converting its very enemies who soon enough themselves became the new central core of Christendom and of the Christian Roman Empire.

The Western Roman Empire did not “fall,” in fact. This version of history only came into being with the re-writing of history in the “enlightened” 18th century by men like the anti-Christian English historian, Edward Gibbon, in his monumental *Decline and Fall of the Roman Empire*.

The reality was quite different. True, the Western Roman Emperor, Romulus Augustulus, was de-throned by a mutinous Captain of Guards, Odoacer, a Scirian Germanic leader who was a Roman officer of the *foederati* (affiliated barbarian troops of the Empire), but Odoacer continued to maintain good relations with the Roman Senate, the Eastern Emperor Zeno, and with the Church, despite being an Arian. This was the disturbed background to which St. Gregory was heir. Nevertheless, St. Gregory continued to view himself as the bishop and high priest of the City of Rome and the Roman Emperor, albeit now in the East, as the emperor and political representative of the City.

Those Catholics who object to being called “Roman” need to re-read St. Gregory and the history of the Church. It is an ancient descriptor, not a term of abuse invented later by Protestants. Bl. John Henry Newman himself said as much in his great work *The Development of Christian Doctrine*. St. Gregory himself was a Roman nobleman and proud to be so.

Another often overlooked fact is that the official language of the Empire and its government, in both West *and* East was Latin until as late as the 7th century. It was the Emperor Heraclius (*Flavius Heraclius Augustus*, c.575-641) who first introduced Greek as the Eastern Empire’s official language, only a few years after the death of St. Gregory the Great.

Thus it was that the Judeo-Christian chant, later re-codified by St. Gregory, was first chanted in most parts of the Christian Roman Empire, East and West, in Latin. This is also why, as all the great liturgical scholars teach us, that the Latin liturgy, and particular that of the City of Rome which has ever since been called the Roman rite, is, in fact, the oldest Christian liturgy in the world.

St. Gregory the Great knew this and that is why he, like every pope before or since, until 1970, never dared or desired to break with, the ancient and original Roman rite. What St. Gregory did was to codify and strengthen the rites that were already in existence. He lovingly preserved the traditions of the rite obeying faithfully the injunction of Scripture to “hold fast to that which is good”. All later popes followed in this same manner until 1970 when the first ever radical breach in the Roman rite of liturgy was undertaken, an unprecedented step that would have amazed and disturbed St. Gregory the Great, as it has so many devout and pious Catholics in our own time.

St. Gregory had been born into a wealthy noble Roman family, his great-great-grandfather having been Pope Felix III. The family owned and resided in a villa on the Caelian Hill, on a street (now Via di San Gregorio) near the *Circus Maximus* and opposite the former palaces of the Roman emperors on the Palatine Hill. He knew Latin authors, natural science, history, mathematics and music and had such a “fluency with imperial law” that he had almost certainly trained in the law in preparation for public life. He was later ambassador (*Apocrisarius*) to the imperial court in Constantinople.

After his diplomatic appointment, in 585 St. Gregory left Constantinople for Rome, returning to his monastery on the Caelian Hill. He was thereafter elected by acclamation to succeed Pope Pelagius II in 590, when the latter died of the plague then spreading through the city. Elections of popes in those days was by acclamation of the nobility, clergy and free men of the City of Rome. It was only much later that the clergy alone (later called “Cardinals”) were taken to represent all the people of Rome. In the same way the Prince-Electors of the Empire were later taken to represent the people of the City electing an emperor.

St. Gregory’s election was then approved by an Imperial *iussio* from Constantinople the following September which, again, reminds us that imperial approval was always necessary for any pontifical candidate (use of the imperial *veto* later gave us both Popes Bl. Pius IX and St. Pius X).

Indeed, as St. Gregory well knew and did not resist, most General Councils of the Church were invoked and presided over, not by the Pope, but by the Emperor. Conciliar decrees were invalid without papal ratification but there was nothing unusual in the Emperor presiding over doctrinal disputes and even acting as arbitrator therein. St. Gregory, with the approval of Pope Pelagius, submitted to just such an arbitration before Eastern Emperor Tiberius II in the famous dispute with Patriarch Eutyches over the corporeal resurrection of Christ.

On his father's death, St. Gregory turned the family villa into an abbey dedicated to St Andrew. His 3 paternal aunts were all nuns, but when the youngest left the convent to marry, St. Gregory only said of this scandal "*multi vocati sunt, pauci electi*" – "many are called but few are chosen". Even in this, his day had similarities with our own.

It is said that St. Gregory was the first to use the papal descriptor "*servus servorum Dei*" – "the servant of the servants of God".

To the English speaking world, St. Gregory is equally famous for his support of the mission of St Augustine to convert the heathen English. A highly successful mission, it led to the massive flowering of Christianity that was the predominant feature of Anglo-Saxon culture for many centuries until obliterated by the aftermath of the English Protestant revolution.

St. Gregory's advice to St Augustine, still extant today with many other Gregorian writings, are a model of wisdom and virtue and repay reading even now.

St. Gregory the Great is one of the greatest of popes and of saints and remains a guide, marker and reference point for all Christians even today. Let us therefore turn to him for yet further guidance in our own troubled times. **GM**

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AROUND THE FIUV WORLD

Profiles of FIUV Members in the
South American Region

Una Voce Natal (Brazil)

On 14th October, 2007, one month after it entered into force, *Summorum Pontificum* changed the lives of Catholics in the Archdiocese of Natal, as the first Sunday Mass in the Extraordinary Form of the Roman Rite since the 1970 reforms was celebrated.

The city of Natal, in north eastern Brazil, was founded by Portuguese settlers on December 25, 1599 – hence its name, which means Christmas in Portuguese.



Church of Nossa Senhora do Rosário dos Pretos, Natal, Brazil

It was in the outskirts of the city that, during the Dutch invasions of the 17th century, in two different events, 30 Catholic faithful, led by Fathers André de Soveral (July 15, 1645 massacre) and Ambrósio Francisco Ferro (October 3, 1645 massacre) were killed by Protestant forces inside their chapels during Holy Mass. The Protomartyrs of Brazil were beatified by Bl. John Paul II in March 2000.

That same Holy Mass for which the first martyrs of Brazil had given their lives had now returned to Natal, in the very same rite celebrated by Blessed de Soveral and Ferro in the 17th century, thanks to the words of Pope Benedict XVI.

From its first days, the Mass in the Extraordinary Form of the Roman Rite has been celebrated in the Church of Nossa Senhora do Rosário dos Pretos (Our Lady of the Rosary), built by a now non-operational Brotherhood of black slaves and freedmen in 1714.

Since it is located today in a neglected area in the city center, the church attracted only around 10-15 massgoers before *Summorum Pontificum*.

With the introduction of the Mass of Bl. John XXIII, the Church has been filled with young people, including young married couples and their children, with an average age of 35. On an average Sunday, 50-60 faithful fill the small church, despite its inconvenient location.

During this whole period, our Rector, Monsignor Lucilo Alves Machado, has celebrated the Mass, but at least three other priests in the Archdiocese have learned and could be made available for its celebration.

Two of them also participated in the first National *Summorum Pontificum* Meeting, that has been organized for the clergy by the Apostolic Administration of Saint John Mary Vianney, and has taken place yearly since 2010 (editions were held, with the full support of the local bishops, in the Diocese of Garanhuns, and in the Archdioceses of São Sebastião do Rio de Janeiro and São Salvador da Bahia).

The celebration of the traditional Mass in Natal has motivated the Catholic life of all its members. We even count among the members of our community – a rarity in a country ravished by Protestant sects – five former Protestants, including myself. As a former Protestant, raised a Presbyterian, it was only in

the traditional Mass that I could fully perceive, through the senses, the intellectual reality of the Catholic doctrine on the Most Holy Eucharist. The order, the decorum, the fixity of the seasons and of the reading cycle work as a permanent liturgical teacher of true Catholic doctrine.

The same experience is shared by those who were born in the Church and who did not know, or at times were not even aware, of the existence of the traditional Mass. It is impossible to forget the comment of one visitor who, when listening to the simple and often repeated tunes of the Missa VIII – De Angelis (often repeated, but unfortunately mostly unknown in Brazilian churches), told me: “I knew God was there.” That visitor and his wife became two of our most assiduous worshippers.

Among the group that attended the Sunday Mass in the church, it became clear that a structure was needed that would provide stability to the Latin Mass in the archdiocese. And so, after contacts with the International Federation, a local Association was founded in October 2011.

The main goals of Una Voce Natal have been threefold:

- First, it has managed to become the focal point for worshippers in our contacts with the hierarchy and petitions to the diocese.
- Second, it has become the producer of all the liturgical information available to the faithful, especially our weekly leaflets.
- Third, it has acquired, and continues to provide for, all needed liturgical and musical books, vestments, and other material needed for the traditional Mass, thus relieving the diocese from any financial burden regarding the regular celebration of the Mass.

These goals have been ratified by the yearly meetings of the chapter. **GM**

O.M.Alves is the President of Una Voce Natal

Una Voce Peru

Our association was founded by Reverend Father Fray José Luis Mejía Power OP. and Dr. María Claudia Revoredo 16 years ago. It was decided to call it 'Asociación San Pio V' in honor of that great Pope who standardized the Holy Mass.

Very soon the following joined the association as founding members: Dr. Dacio Agustín Sáenz Toscano and his wife Mrs Ana Rosa Ríos Revoredo. Later more members joined the group: Mr. Esteban Mendoza, Miss Pilar Nieto and Mr. Abel Rubio and his wife Matilde Agip with their three sons. These founding members became honorary members of the association along with Mrs. Blanca Cervantes and Miss Maribel Quispe.

Our foundation is officially recognised as an association. The life of the association centres on the Holy Mass at Saint Martin of Porres chapel in Convent of Saint Domingo in Lima. It was always celebrated by Father José Luis Mejía OP. Later some restrictions in his community compelled him to celebrate in our homes until we got an apartment that was adapted to be a small chapel.

Then Father José Luis traveled to Spain invited by Mr. Rodolfo Vargas Rubio for a training course on the celebration of Mass. He also travelled to France to improve his knowledge in other sacraments. While he was absent we were helped by another Dominican friar who came from Colombia, taught by Father José Luis to celebrate.

It was five years ago we got a chapel where our Priests could celebrate the Mass regularly, as well as some others priests visiting Lima.

Since three years ago the Priest of the Parish of San Marcelo, Father Santiago Caballero offered to our Priest his Church in order to celebrate the Holy Mass on Sundays. All went well until one year ago (24 -I -2013) Father José Luis died. For one month we didn't have Holy Mass so we wrote a letter to the Archbishop of Lima Cardinal Juan Luis Cipriani who answered us very kindly.

Our Cardinal-Archbishop is a very good person who has been generous with us. He arranged for us to have Holy Mass celebrated again on Sundays. He designated a priest of Oblates of Saint Joseph. He is an excellent person and is helping us very much. His name is Pedro Ciriani and he is Italian. We are also in contact with some younger priests in Peru who like to celebrate the Traditional Mass but they are afraid to do so.

On 3rd March a Mass was celebrated for Pope Benedict's pontificate and on 31st March for Pope Francisco asking God bless him so he may guide the Church wisely.



Parroquia de San Marcelo, Lima

Our Charisma is:

- 1 – Restore Holy Christian Tradition teaching Catechism to young people and also the Latin language.
- 2 – Promote traditional devotion of the Sacred Heart of Jesus and to His blessed Mother
- 3 – Restore the dignity of the family like the Holy Family.
- 4 – Establish and promote the teaching of the Gregorian chant.
- 5 – Establish a group of special people to serve and guide people who visit Lima.

Since three years ago our Association has been a member of the Foederatio Internationalis Una Voce as the Association San Pio V - Una Voce Peruvia. **GM**

Dr. María Claudia Revoredo is President of the Association San Pio V - Una Voce Peruvia

Una Voce Puerto Rico

The admission of Puerto Rico in the FIUV in July 2012 was the culmination of contacts and conversations initiated in December 2009. The Traditional Latin Mass was already being celebrated since early 2007, months before *Summorum Pontificum* was promulgated. The original venue was "Parroquia San Jorge", located in the capital city of San Juan, within the jurisdiction of the Archdiocese of San Juan.



Holy Mass at Parroquia San Jorge

Also in December 2009, a second venue was inaugurated at "Parroquia San Jose", in the same Archdiocese. Subsequently, a third venue was established at "Parroquia Protomártires de la Inmaculada Concepción" in the city of Aguada and belonging to the Diocese of Mayaguez. The Traditional Latin Mass is currently offered at the first and third venues, once a month in each parish.



Holy Mass at Parroquia San Jose

We have been unable to coordinate more frequent Masses mainly because we currently have one single priest celebrating it. He is Fr. Luis Oscar Padilla Cruz, OFM Cap., pastor at "Parroquia Protomártires de la Inmaculada Concepcion". He travels long distances between the cities of San Juan and Aguada to have the Mass celebrated at both venues.



Holy Mass at Parroquia Protomártires de la Inmaculada Concepción

Una Voce Puerto Rico is currently involved in conversations with the Archdiocese of San Juan in order to obtain a full-time chaplain and a fixed venue in the city of San Juan. I have located a priest in the Diocese of Cádiz-Ceuta, Spain; who is willing to relocate to Puerto Rico to become our chaplain. We pray that the Bishop of Cadiz-Ceuta releases him, and that the Archbishop of San Juan welcomes him. The pastor at "Parroquia San Jorge" has already offered a room of the parish house in order to accommodate the would-be chaplain.

Meanwhile, Fr. Padilla is actively involved in promoting the TLM in his own parish in Aguada, and we are blessed to count with the full support of the Bishop of Mayaguez, Mons. Alvaro Corrada del Río, SJ.

Una Voce Puerto Rico is currently composed of some 20-25 members, ranging from young kids to middle-age adults. Consistent with Pope Emeritus Benedict XVI's observations on how the Traditional Latin Mass attracts younger generations, our current membership doesn't count a single member of old age.

This doesn't mean we do not have older people attending the Traditional Latin Mass. It just reflects that the current, *bona fide* UVPR membership doesn't show a full spectrum of age groups who have attended the celebrations.



Meeting with Mons. Alvaro Corrada del Río, S.J., to discuss the implementation of Summorum Pontificum in the Diocese of Mayagüez

Mass attendance ranges from 30-50 faithful, sometimes recording up to 100 in attendance for major feasts and all age groups represented.

We formally started our “recruitment campaign” last January, so we expect our membership will increase in upcoming months.

The Board of Directors of Una Voce Puerto Rico is composed of: dom. Edgardo Cruz, CPMO, President; Mr. Eduardo Colon, Esq., Vice-President; Ms. Ivette Collazo, Secretary;

Ms. Mireily Rodriguez, Treasurer; Dr. Luis Hernández, MD, Mr. Jorge Fernández, and Mr. Jorge Román, Officers/Councillors.



Luis Anibal de la Santa Cruz Díaz-Casellas

May I present you my little dear friend Luis Anibal de la Santa Cruz Díaz-Casellas. He was born in the feast of the Exaltation of the Holy Cross, thus his baptismal name. He has expressed a priestly vocation to his parents, and will be serving his first Mass ever for the Palm Sunday Traditional Latin Mass. This is a great occasion for Una Voce Puerto Rico to celebrate, as he is the first youngster in the Traditional altar server team.

Una Voce Puerto Rico maintains a blogspot at www.unavocepr.blogspot.com and a Facebook page which can be found by searching Una Voce Puerto Rico. Although we do not count with a local publication, we are actively involved in promoting "Una Voce Informa", the magazine edited by our sister associations of Una Voce Cuba and Una Voce Costa Rica.

dom. Edgardo Cruz, CPMO, is President of Una Voce Puerto Rico and a member of the Militia Templi, a private association of lay faithful based in Tuscany.

Una Voce Casablanca (Chile)

Una Voce Casablanca is based in the City of Casablanca, Chile. 70 humble and simple people of a Catholic population of 18,000, of whom about 5% are practicing Catholics. We promote Mass in local radio and printed in the weekly newspaper. We have a blog: <http://santabarbaradelareina.blogspot.com>.

The Parish in which we have the Latin Mass does no promotion of the Latin Mass, which carries on only with a cold cohabitation with no real involvement with the pastor and in general no interest in our ministry.

The status of the Traditional Mass in our part of the country has not changed much since the entry into force of the Motu Proprio *Summorum Pontificum*. The obstacles are insurmountable for the moment: 1. No priests who want to host Mass according to the Missal of John XXIII and none who want to learn. 2. Complete misinformation regarding *Summorum Pontificum* among the faithful. The clergy do not promote it. 3. No formal response to requests for application of Motu Proprio.

In the Diocese of Casablanca, where Una Voce Casablanca is based, a Diocesan Priest offers the Latin Mass on the 2nd and 3rd Sundays of the month.

By contrast, in Santiago, the Capital City, the Latin Mass is celebrated in the Cathedral of San Bernardo on 4th Sundays, and on Sundays in Holy Redeemer Parish, in St. Teresa of Avila Parish, in St. John of God Parish, in Mary Mother of the Church Parish, in the Parish of St. Stephen de Puente Alto, and in the Chapel of the German School. In Valparaiso, the Parish of Our Lady of Puerto Sure has the Latin Mass on Sundays and Holydays and in Concepcion on the last Sunday of the month.

The Society of Saint Pius X is also active in Chile in the cities of Santiago, La Serena, Viña del Mar, and Termuco.

Egons Morales Piña is the President of Una Voce Casablanca.

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Una Voce Argentina
www.unavoce.com.ar

Australia

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Una Voce Albaruthenia
www.albaruthenia.unavoce.ru

Brazil

Una Voce Natal
www.unavocenatal.blogspot.com

Canada

Vancouver Traditional Mass Society
www.vancouvervtms.com

Latin Mass Society of Canada

Chile

Magnificat Chile
www.unavocechile.org

Una Voce Casablanca
www.santabarbaradelareina.blogspot.com

Colombia

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Una Voce Costa Rica
www.unavocecr.com

Cuba

Una Voce Cuba
www.unavocecuba.com

England and Wales

The Latin Mass Society
www.latin-mass-society.org

France

Una Voce France
www.unavoce.fr

Germany

Una Voce Deutschland
www.una-voce.de

Pro Missa Tridentina

www.pro-missa-tridentina.org

India

All India Laity Congress

Ireland

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

Italy

Una Voce Italia
www.unavoceitalia.org

Inter Multiplices Una Vox
www.unavox.it

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

Japan

Una Voce Japan
www.uvj.jp

Malta

Pro Tridentina (Malta)
www.protridentina.org

Mexico

Una Voce Mexico

Netherlands

Ecclesia Dei Delft
www.ecclesiadei.nl

New Zealand

Ecclesia Dei Society of New Zealand
www.edsnz.org

Nigeria

Ecclesia Dei Society of Nigeria

Norway

Una Voce Norge
www.unavocenorgeia.org

Peru

Una Voce Peru

Philippines

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

Poland

Una Voce Polonia
www.nowyruchliliturgiczny.pl

Portugal

Una Voce Portugal
www.unavoceportugal.wordpress.com

Puerto Rico

Una Voce Puerto Rico
www.unavocepr.blogspot.com

Russia

Una Voce Russia
www.unavoce.ru

Scotland

Una Voce Scotland
www.unavocescotand.org.uk

South Africa

Una Voce South Africa
www.unavocesa.blogspot.com

Spain

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

Una Voce Seville

www.unavoceseville.info

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**SANCTE GREGORI MAGNI
ORA PRO NOBIS**