



REGORIUS MAGNUS



The voice of the Foederatio Internationalis **Una Voce**

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The Liturgical
Aftermath of the
Second Vatican
Council

Photo Essay:
Recent Events in
England

Discovering the
Traditional Mass in
Africa

Robert Spaemann:
Obituary

The Ancient
Lectionary

Vancouver Music
Symposium

St Gregory the Great by
the Meister von Messkirch



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

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Gregorius Magnus is published by the *Foederatio 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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From the Vice President

Dear friends from our Confederation, you will probably read these lines during Lent or the Passion Period.

Let us dwell on what is the outcome of that prosperous liturgical period, Holy Week; “the Great Week” as it was called since the 4th Century, or “the painful week” since Jesus Christ suffered for our Redemption.

It is a time to recall that during hard times, the Holy Cross remains our sole hope. O Crux ave, spes unica ! Cross of pain beside which the Holy Mary would stand, despite her deep sorrow; Cross of joy, glorious and pledge of our salvation. This is what the introit *Nos Autem* of the Maundy Thursday evokes, and what we’ll be commenting upon in this *Gregorius Magnus*. Then comes the splendid Gradual *Christus factus est*. With those two modest comments we are just brushing the exceptional greatness of the history, devotion and art of this Week.

We wished we could forget about the upheavals that Church has recently been facing— for Jesus Christ shouldn’t be the scapegoat, once more, of our misconduct! —but we all Catholics need to focus on the master’s path, leading to his Calvary.

We need to pursue the work that we believe to be God’s, within truth and fidelity. Let us keep firm this great edifice passed on by our fathers, inspired by Jesus’s Sacrifice, thanks to its sacred and inspiring beauty. Let us contemplate with *Venance Fortunat* the author of the *Véxilla Regis*, the splendid shining tree of glory (*arbor decóra et fúlgida*).

Our choices are steady and stiff in front of the leeway of our Christian civilisation. We know that the Holy Roman rites, “treasure of the old liturgy of the Church” gives us the spiritual and theological resources of which the secular world lacks. Let us still stay



true to the theological virtue of charity. Let us work for the reconciliation of our Holy Church; The spread of our priceless sacred patrimony to those who had been deprived of it for many years has to continue with the spirit of the Church. We were accused of being too severe with the ecclesiastical magisterium, and also too lenient when acknowledging that the *Novus Ordo Missae* Mass was not heretical. Nevertheless, we fought for the restitution of the Mass of St Pius V as correct. It is no reason to get proud and self-satisfied of it. Let us pursue our work with humbleness and charity.

In front of the Brave New World that our society has been offering us so far, our faith stands out like a beacon, a rock, and an heavy anchor that is released in last resort, and that the old sailors would call “the anchor of mercy”. We are not asked to come back to the time where people would eat nothing from the Thursday till the Easter Sunday, but let us endure sacrifices that will make us feel more deeply the relief of the body and the holy recovery of our soul, in Paschal gladness.

Patrick Banken



THE LITURGICAL AFTERMATH OF THE SECOND VATICAN COUNCIL

The Right Honorable Lord Gill

I Introduction

It is an honour to be invited to give this talk to the Historical Association. My subject is the liturgical aftermath of the Second Vatican Council. I begin by making it clear that I am neither a historian nor a theologian nor a liturgist. The only qualifications that I have to speak on the subject are that I am one of the dwindling band of Catholics who have lived in two eras of the Catholic Church and that I have been personally involved in some of the history that I will describe, as a Patron and life member of the Latin Mass Society, as the Honorary President of *Una Voce* Scotland and as a former Counsellor of the International Federation *Una Voce*.

First of all, what is this talk all about? It is not a piece of advocacy for or against the old rite or the new rite of the Catholic Mass. The scheme of this talk is as follows:

I shall describe the introduction of the new rite and the profound changes that it caused. Then I shall relate the history of the suppression of the old rite in the immediate aftermath of the new rite. Then I shall describe the history that culminated in 2007 in the restoration of the old rite to parity with the new. Lastly, I shall review some of the consequences of the restoration in the life of the Church. In doing so, I shall try to answer questions that may be of interest to historians: for example, why did Pope Paul VI and his bishops consider it expedient to suppress the old rite? What strategic errors were made on both sides of the controversy? Was it inevitable that in the end the rite would be restored? And if so, what circumstances made it so?

In narrating the history of events, I have relied heavily on the recently published *Una Voce* by Leo Darroch, which is a compendious history of the international *Una Voce* movement from 1964 to 2003.

The Second Vatican Council was undoubtedly the major event in the Catholic Church in the 20th century. It was not a dogmatic council. It proclaimed no article of faith. It was a pastoral council, conceived by Pope John XXIII as a sort of performance review that would make the Church properly equipped for its mission in the modern world. Therefore it was natural that the Council should examine the Church's place in the world; the role of the laity in the life of the Church; and of course the liturgy, which was its public worship.

There are two ways of looking at the documents of the Council. You can see them as free-standing statements that mark the beginning of a new era in Catholic belief and practice: or you can see them, as I do, as documents that are to be read and construed as part of a continuum of teaching by Councils going back to the



Pope Paul at a Council session. Wikimedia Commons Licence

Church's earliest times. These are two entirely different approaches to the process of change and renewal in the Church. As we know from experience, to some of the zealots who enforced the changes, the documents of the Council were its Red Book and they were its Red Guards.

II The introduction of the *Novus Ordo*

My starting point is that liturgy does matter. The public prayer of the Church expresses its beliefs. The central prayer of the Catholic Church is the Mass. Until the introduction of the new rite in 1969 the predominant, though not exclusive, rite of Mass in the Catholic Church was what has come to be known as the Tridentine Rite. This was a rite that had developed over many centuries and had a settled sequence of prayers, many of them prayers of ancient origin that had been said by countless saints and martyrs. Two outstanding features of the rite were that it was formal, giving no opportunity to the celebrant to improvise in word or action; and it was said only in the Latin language, that being an aspect of the universality of the Catholic Church.

But the rite was not set in stone. It had been revised from time to time over the years. It had been revised as recently as 1962, but those revisions were made only on matters of detail. The precursor of the new rite was the introduction of an English version of the old rite. It was that innovation, and not the later introduction of the new rite itself, that led to the foundation in 1964-1965 of the Latin Mass Society in England and Wales and of the first five *Una Voce* societies in France, Norway, Scotland, Germany and Austria

The new rite of Mass—the *novus ordo*—was a consequence of the Second Vatican Council; but pressure for liturgical change predated the Council by many years. There were liturgical movements on the Continent before the last War and again during the

1950s. It was therefore entirely likely that a pastoral Council would consider whether the liturgy could be modernised in any respect. The Council's Constitution on the Liturgy did not go into detail. In authorising a revision of the rite, it expressed broad general principles, including the prescription that the use of Latin was to be safeguarded.¹ The detailed work on the appropriate text remained to be done by a small group of liturgists whose ambitions for the new rite went far beyond the prescriptions of *Sacrosanctum Concilium*.

The new rite of Mass was more than a mere revision. There is a strong argument to be made that the majority of the Fathers of the Council never envisaged anything like the rite that was in due course devised; but I am not going to go into that argument. Suffice it to say that by common consent the new rite was radically different from the old and was intended to be so. The principal author of it, Archbishop Annibale Bugnini, had the clear purpose of preparing a text that would further the new ecumenism of the Council. In 1965 he said -

“We must strip from our Catholic prayers and from the Catholic liturgy everything which can be the shadow of a stumbling block for our separated brethren ...”

To that end he prepared his text in consultation with six Protestant clergymen. If you compare the final text of the *Novus Ordo* with that of the old rite you can see how it omits numerous



prayers of the old rite that had emphasised Catholic belief in the sacrificial nature of the Mass, a point which represented, then as now, a considerable, and some would say insuperable, obstacle to church unity. The new rite was introduced to the faithful on the First Sunday of Advent in 1969.

Two points are not in dispute. First, it was never commanded that the Mass in the new rite was to be said in the vernacular language. Second, it was never commanded that the celebrant was to say Mass facing the people. Both of these were simply permissible alternatives to the normative rules. But from the outset both alternatives were adopted as if they were mandatory, in this way emphasising how radical a departure from the past this was. That process of refocusing the emphasis of the Mass was reinforced by the re-ordering of the sanctuaries in the churches to enable the celebrant to face the people and in many cases to make it impossible for him not to face them; and to remove the altar rails that were perceived to be a barrier between priest and people. In this way the Church destroyed much of its heritage of beautiful sanctuaries. The Church had experienced the despoliation of its sanctuaries before; but this time the reformers were Catholic priests.

A new way of offering the Holy Sacrifice

This, I suggest, was not a further stage in the organic development of the centuries-old rite. It was not, so to speak, an evolutionary change. It was in a very real sense revolutionary. It did not just change the language of the liturgy or the layout of the sanctuary. It changed the way in which Catholics regarded the Mass. By reading *Sacrosanctum Concilium* in isolation from the liturgical documents of the Church that had gone before it, and by giving a new interpretation of the familiar requirement of the congregation's *participatio actuosa*, as prescribed, for example, in the encyclical of Pope Pius XII *Mediator Dei* (1947), it altered the relationship of priest and people. It introduced the idea of the priest as presider over the people's communal act of worship. In various ways it presented the Mass as a participatory event in which the people had roles as readers of the scriptures, as presenters of the bidding prayers, as bringers

of the gifts, as ministers of communion, and so on; and it emphasised the social aspect of the rite in various ways: for example, in the opening responses "Good morning, everyone—Good morning, Father"; in the exchange of handshakes between the celebrant and the people and among the people themselves, and in the giving of rounds of applause.

All of these changes had considerable attractions for some lay people. They presented a stark contrast with the seemingly passive role of the congregation under the old rite in which the priest, with his back to the people, murmured the prayers in a dead language that few could understand and, with his acolyte, said Mass in the confines of the sanctuary, into which only they could go.

Furthermore, whereas under the old rite the priest could not depart by so much as a word from the normative text, the new rite gave scope for improvisation in both words and actions. These changes were in keeping with an age in which there was enthusiasm for change and for novelty.

The new rite was an instant success in University chaplaincies throughout the land, probably because of the attraction of active participation, the abandonment of the gesture of genuflection, the abandonment of kneeling to receive the Sacrament, and generally a perception that in the new rite the Church had given the laity a status and a voice.

For the next 20 or 30 years the Catholic Church was to be convulsed by experimentation in liturgy as the new rite was adapted to give us folk Masses and children's Masses, in the United States rock Masses and clown Masses, and on Merseyside Beatles Masses with anthems such as Yellow Submarine. In Edinburgh, some Masses were enlivened by dancing nuns.



There was also a profound change in the music of the Church, with the introduction of modern worship songs, the disbanding of church choirs, the abandonment of plainsong and of most of the Church's treasury of Mass settings and motets from the Renaissance period. In this way, the congregation ceased to be the passive audience for the music of the Mass and themselves became the singers of music that was simple and often banal. By these means the clergy encouraged the superficial idea that those numberless people whose lives had been centred on the old rite had not actively participated in it. The fallacy of the new rite was to pass off mere activity as *participatio actuosa*.

Whether you see the liturgical changes as a descent into chaos or as a liberation of the faithful from the remote, impersonal and linguistically irrelevant constraints of the old rite is, for present purposes, neither here nor there. To some extent, these may be questions of taste and subjective appreciation. The fact is that the new Mass brought with it a fundamental change in the character and atmosphere of the Church's liturgy.

Some conclusions

There are three general propositions with which I conclude this part of my talk. They are (1) that the new liturgy of the Church was not a updating of the old: it was an abrupt break with the past; (2) the change was such as to make attendance at the Mass an experience of an entirely different character; and (3) that this was a priest-led revolution, given to a laity who had not in general demanded it. I accept that, once imposed, most of the faithful accepted it, in many cases with enthusiasm, but let us never forget the countless Catholics who voted with their feet.

III The Years of Suppression

In this part of my talk, I trace the history of the suppression of the old rite that followed the liturgical changes.

The years of suppression 1969-1978

In the immediate aftermath of the changes, the old rite disappeared from parish life. In every diocese requests for it were refused outright. In the parishes the uniformity of the old rite

gave way to a culture of diversity. As Fr Joseph Gelineau SJ boasted, the Roman rite of Mass had been destroyed and the new Mass had become a workshop, a place for liturgical experimentation. In the seminaries training had a new focus, the study and use of Latin withered away and the old altar missals that were the essence of our heritage went out on the skip.

In the wider media Catholic traditionalists were given their own Homeric epithets, being invariably referred to as right wing, and as rebels, hardliners, and so on. The late Archbishop Winning, as he then was, enriched this vocabulary even further in an interview with the Scottish Catholic Observer in which he described lovers of the old Mass as being "daft".

And so, for the next two decades, the celebration of the old rite was to be found only in private homes, in the private chapels of the descendants of recusant families, and in hotels where occasional Masses were said by priests who could not accept the changes.

The Heenan Indult

In the Spring of 1971 it became known that the old rite was to be banned at the end of that year. There was then an intervention from an unexpected source. In July 1971 a group of over 50 celebrities mainly from the world of the arts and letters petitioned the Pope to allow the old rite to survive on cultural and aesthetic grounds.² Cardinal Heenan, in a sympathetic pastoral act that he was soon to regret, supported the petition.

On 6 July 1971 in a lengthy article in the *Times* Clifford Longley, the bishops' favourite journalist, reported on the petition and commented that the Church was "coming to the end of a momentous period of change in its most sacred worship with astonishingly little damage." The naivete of that statement gives you a flavour of the optimistic complacency of the times.

On 29 October 1971 Cardinal Heenan obtained a private audience with the Pope to discuss the petition. On the following day the Pope signed an Indult. It permitted the celebration of the old rite in England and Wales wherever the local bishop thought it appropriate. Since this Indult



Cardinal Heenan. Wikimedia Commons Licence

was being given to the people of England and Wales, the Vatican thought it sensible to extend it to the whole of the United Kingdom; but in the event Cardinal Gray of St Andrews and Edinburgh refused to have it.

On 22 November 1971 Cardinal Heenan gave the Latin Mass Society the good news of the granting of the Indult, but their joy was short-lived, because four days later the *Universe* announced that the rite was to be banned. With hindsight one can see that, from the point of view of the bishops, it made good sense to suppress the old rite, because in its initial stages the success of the new rite depended on there being no other attractive option. However insensitive and however hurtful the introduction of the new rite was, it is obvious that without a sudden and complete break many would have stayed true to the old rite that they knew and loved. And that was not what the bishops wanted.

At a local level various priests held out against the introduction of the new rite. In England, for example, Father Oswald Baker and his congregation at Downham Market continued with the old rite as if nothing had happened. There were countless examples of this throughout the Catholic world. In some isolated dioceses, such as Campos, Brazil and

Lincoln, Nebraska, bishops encouraged the preservation of the old rite. But to the average bishop the traditionalists were more of an irritant than a threat.

On 17 June 1972 Cardinal Heenan exercised the new English Indult by allowing the Latin Mass Society to have a solemn High Mass at the High Altar of Westminster Cathedral. To the surprise of the organisers and to the great embarrassment of the Cardinal, the Mass was attended by about 2700 people. This turned out to be a misfortune from the traditionalist point of view. The hierarchy had expected that this Mass would be an exercise in nostalgia for a handful of lay people. Instead it became a cause for alarm. The bishops could see the threat. From then on, permissions to say the old Mass were given with reluctance and in many cases with ill grace.

Was suppression wise?

With the *de facto* suppression of the old rite, it must have seemed to the bishops and priests that the problem was solved. But there remained a much more important consideration—how would the faithful react?

On the whole Catholics are loyal and dutiful, and most of the time obedient. If they are told that there is to be a change in the practice of their faith, by and large they accept it and get on with it. That created the expectation of the bishops that once the people had become accustomed to the *Novus Ordo* and once memories of the old rite had faded, the old rite would simply pass into history. Obviously if the people had the impression that the old rite was unlawful, and if discussion of it in the Catholic newspapers was discouraged, that process of forgetfulness would be hastened along.

In a broadcast interview on the subject the Catholic writer the late Peter Hebblethwaite, as he then was, or Father Peter Hebblethwaite SJ as he once had the privilege to be, assured the listeners that the pressure for the old rite would die out with the last generation to have known it. That, I think, reflected the view in organs of Catholic opinion such as the *Tablet*.

Generally, the Catholic press was content to accept the official line that traditionalists were

eccentrics who were best ignored. The late Bishop Lindsay of Hexham and Newcastle, the self-appointed scourge of the traditionalists, took the line that they were “a tiny minority”, and in one of his many letters to the Catholic newspapers alleged that many of the traditionalists had “a much deeper problem”, the nature of which he did not specify.³

The expectation that things would soon settle down was a major miscalculation. The policy of the bishops that the feelings of those who preferred the old rite were not deserving of pastoral concern breathed life into the traditionalist movement. Within a short time numerous lay organisations were providing a forum for the traditionalist point of view. The traditionalist movements that opened up in numerous countries throughout the world soon united under the banner of the International Federation *Una Voce*, which thereafter became the principal representative body of the traditionalist movement in negotiations with the Vatican.

The emergence of the Lefebvre movement

Now I come to a critical chapter in the history, the emergence in France of Archbishop Lefebvre’s Society of St Pius X. Lefebvre belonged to the order of the Holy Ghost Fathers and had been a missionary priest in Gabon. In 1948 he was appointed by Pope Pius XII as apostolic delegate to the whole of French-speaking Africa. Latterly he had been Superior General of his order. He was therefore a figure of some authority.

Whatever your view of Archbishop Lefebvre, it is undeniable that he was effective. He gave a lead to traditionalist movements all over the world. In Paris, the Lefebvre movement took over the church of St Nicholas du Chardonnet, to which they had no legal title. At Ecône in Switzerland Archbishop Lefebvre opened a seminary for students to be trained in the old rite. Later he formed an institute of nuns. In the early days of the Lefebvre movement, the Vatican and the bishops failed to understand the strength of the support for him. Many of them were scornful of the idea of a Catholic seminary that attracted students by adhering to the old ways.

Conclusions

I end this part of my talk by suggesting two conclusions: (1) that from the standpoint of the bishops, the strategy of suppressing the old rite from the outset made sense for the reasons that I have given; but (2) that the bishops and the Vatican did not foresee that the old rite would have such extensive and vocal support, nor that it would have such skilful leadership; and they certainly did not foresee that a movement like the Lefebvre movement would grow in such strength.

IV The Restoration of the Old Rite

In this part of my talk I will trace the history of the restoration of the old rite that began with the pontificate of Pope Saint John Paul II.

The election of Pope John Paul II: 1978

When Pope John Paul II was elected in October 1978, a decade had passed since the changes. By then reconciliation with Archbishop Lefebvre had been made impossible by Pope Paul VI, whose position was to accept from Lefebvre nothing short of total surrender. Pope John Paul II was more open-minded. Only a month after his election he met with Lefebvre. After that, negotiations continued through 1979; but in the end they foundered because of the opposition of the Curial officials to any settlement that involved the restoration of pre-Conciliar liturgical rites. In the face of such opposition it was difficult for the recently elected Pope to depart from the unrelenting line of his predecessor.

There is every reason to think that Pope John Paul II was minded to put an end to the whole attritional controversy by making the old rite freely available to those who wished it. That was seen as an affront by those officials who had held the line over the previous decade. It was clear in which direction the Pope’s mind was working. So the officials favoured a pre-emptive strike.

The Cardinal Knox enquiry

On 19 June 1980 Cardinal Knox, the Prefect of the Congregation for Divine Worship, submitted a questionnaire to all of the Bishops’ Conferences asking for information relating to the reform of the liturgy. He gave them the



Cardinal Knox. Wikimedia Commons Licence

disingenuous reason that it would enable him “to provide the Holy Father with objective information”. Since Knox was a dedicated opponent of the old rite, it seemed clear that his strategy was to persuade the Pope that the people had no great interest in the restoration of the old rite. For that purpose he confined his enquiry to the bishops, who could be relied on to give him the answers that he sought. If there was any doubt as to Knox’s strategy, it was resolved by the letter that he sent to the President of the Bishops’ Conference of the United States in which he said “It is the hope of the Holy See that this initiative will provide rather precise information without creating unnecessary alarm or unfounded expectations.”

The Universe survey

At this point the editor of the *Universe*, Christopher Monckton, decided to let his readers have their say. In October 1980 he published in the *Universe* a coupon which readers were invited to return with their views on three questions. They were asked to say, if given the choice, which of four options they would prefer: Mass in English in the new rite using the then current translation; Mass in English in the new rite using a better translation; Mass in Latin in the new rite; and Mass in Latin in the old rite. On this question, out of 14,614 replies, 10,622 favoured the old rite. The second question was:

“Regardless of your own preferred way to hear Mass, do you feel that Masses in Latin should be made reasonably available for those who prefer them?” 1,457 answered no. 10,691 answered yes.

Then came the crucial third question:

“Regardless of your own preferred way to hear Mass, do you feel that if permission were given, Mass in Latin in the old rite should be made reasonably available for those who prefer it?” 658 answered no. 13,466 answered yes.

The holding of this poll was bad enough in the view of the bishops; but the result left them in utter fury. Bishop Lindsay lost no time in writing an intemperate letter to the *Universe* that was deliberately hurtful to those who had expressed the majority views. Worse still, the *Universe* poll led to an outbreak of similar polls in other countries, the results of which were similar and which were duly sent to Cardinal Knox for his interest.

It was a mistake for the bishops to dismiss the *Universe* poll as unscientific and unrepresentative. That hardly mattered. What mattered was that, once given the chance to express their view, more than 13,000 Catholics in the United Kingdom thought that Mass in the old rite should be made reasonably available to those



Christopher Monckton. Wikimedia Commons Licence

who preferred it. How many more were there who did not read the *Universe* or who did not take part in opinion surveys, and were of the same mind?

In the event the bishops ignored the views of these members of their flock. This after all was the era of the listening church. Christopher Monckton was duly sacked.

The bishops' replies

Strangely, the replies to Cardinal Knox from the bishops gave an entirely different picture. In the view of the Sacred Congregation they were overwhelmingly negative as far as the traditionalist case was concerned. The Sacred Congregation then used these replies to put intense pressure on the Pope to ban the old rite, even to the extent of publishing in the Congregation's official bulletin *Notitiae* a series of "reflections" which, according to Leo Darroch, "by their uninhibited one-sidedness provided further proof of the partisan intent and purpose of the whole exercise."

What followed was a period of tumult in which the Sacred Congregation accused the President of the International Federation *Una Voce* of lying and of insulting the Holy Father, his collaborators, and the Catholic bishops of the entire world. Meanwhile within the Curia there was internal conflict. The hardliners continued to insist on complete suppression, but there was a growing number of senior prelates who were tiring of the whole issue and were anxious for some measure of restoration without which a settlement with the flourishing Lefebvre movement would be impossible.

It was at this time that Pope John Paul II accepted that there would be no peace until the old rite was restored. By 1984, despite continued pressure from his officials, he had resolved to grant an indult, whatever the outcome of the negotiations with Lefebvre. On 3 October 1984 he published *Quattor Abhinc Annos*.

Quattor Abhinc Annos: the beginnings of a change of heart

In the Instruction *Quattor Abhinc Annos* the Congregation for Divine Worship, then under a new Prefect, observed that, on the basis of the bishops' replies to the survey, it appeared that

the problem of priests and faithful holding to the old rite was almost completely solved. It must have been obvious to the Congregation that that was a preposterous assertion. So the Instruction granted to diocesan bishops an indult to permit the celebration of the old rite under restrictive conditions. In this way the Indult placed the allowance of the old rite in the hands of those who most opposed it and asked them to assist a group of their people for whom they had scant pastoral concern; but at least it formally acknowledged that the old rite remained lawful and valid.

The Indult had little success. The bishops simply ignored the Instruction or interpreted in an unreasonably restrictive way. In Scotland, the Bishops' Conference gave permission for the celebration in each diocese of four Masses each year on condition that the Masses were not publicised and that the celebrant should be a priest approved for that purpose by the bishop. In the Archdiocese of St Andrews and Edinburgh, as I can attest at first hand, the Vicar General informed *Una Voce* Scotland that the celebration of the four Masses would be allowed only in the private oratory in Cathedral House and on condition that those who turned up identified themselves and signed a printed statement that they accepted the teachings of the Second Vatican Council. It took some time for that requirement to be dropped.

The schism

In the meantime the Lefebvre movement was making progress in negotiations with the Vatican. In view of the continued growth of the Society, the realistic option for the Vatican was to make concessions, which it duly did. It was willing to give official recognition to the Society. It was willing to place the Society under the direct authority of the Pope, rather than of the local bishops. It was willing to allow the Society to celebrate all of the sacraments according to the old liturgical books.

These were major concessions. At the time, I thought that Lefebvre should have accepted them and that it had been a strategic error not to have done so. Some say that Lefebvre was not prepared to make any compromise. Others



say that he was pushed into that position by the hotheads among his advisers. Whatever the truth of the matter, the fact is that he rejected any compromise; and on 30 June 1988, being then 82 years old and being anxious to secure the continuation of the Society after his death, he crossed the Rubicon and ordained four of his priests as bishops. These ordinations were unlawful, but were sacramentally valid. With that, the Lefebvre movement went into schism, where it remains to this day.

Ecclesia Dei Adflicta

The secession of the Society of St Pius X was seen at the time by traditionalists as a tragedy; but the negotiations had brought home to St John Paul that while major concessions had been offered to a priestly society that was now in schism, nothing of any significance was on offer to those traditionalists who remained loyal to the Church. It was obvious that something had to be done.

Therefore on 2 July 1988, two days after the ordinations, St John Paul issued the Apostolic Letter *Ecclesia dei adflicta*, in which he called for more decisive action. The immediate cause of the Letter was the illicit ordination of the bishops; but the Letter also spoke to all faithful Catholics who remained loyal to the old rite. It

brought a new vocabulary to the controversy. Whereas *Quattuor abhinc annos* had referred to adherence to the old rite as a “problem”, in *Ecclesia dei adflicta* the Pope acknowledged that those who adhered to the old rite should be guaranteed “respect for their rightful aspirations” and asked for the support of the bishops in the matter. He decreed that respect must everywhere be shown for the feelings of all those who were attached to the Latin liturgical tradition by “a wide and generous application” of the directives given in *Quattuor abhinc annos*.

With these words *Ecclesia dei adflicta* ensured that the liturgical controversy would be conducted in a new atmosphere; but, like *Quattuor abhinc annos*, it suffered from the fundamental weakness that it placed its implementation in the hands of those who were most opposed to it. Nevertheless it had positive practical results. It established the *Ecclesia Dei* Commission which had authority to oversee the implementation of the Apostolic Letter and to adjudicate on complaints made to it against unreasonable interpretations of it by local bishops. The Commission soon became aware of the extent of support for the old rite and, from the countless complaints that it received, the

extent of the bishops' opposition.

The illicit ordinations and the establishment of the *Ecclesia Dei* Commission also led to the foundation of two papally recognised societies of priests dedicated to the old liturgical books, the Priestly Society of St Peter and the Institute of Christ the King, Sovereign Priest.

The pontificate of Pope Benedict XVI

By the turn of the 21st century it had become apparent that the suppression of the old rite in the hope that it would die out within a generation or two had been a futile exercise. Even under the oppressive restrictions, the old rite became more widely known among a generation who had no memory of it and it attracted a growing number of adherents among the young.

More immediately, the growth of the priestly societies dedicated to the old rite and the increasing numbers of their vocations confounded the claim that the traditionalist movement consisted of a small number of Catholics who had failed to accept the benefits of the Second Vatican Council and were living in the past.

***Summorum Pontificum* 2007**

These were the circumstances in which in 2007 the Apostolic Letter *Summorum Pontificum* was given *motu proprio* by Pope Benedict XVI. This remarkable document removed almost all of the restrictions on the celebration of the old rite. It gave the bishops and the laity a new way of looking at the traditional rite of Mass. It required that the old rite, now to be known as the Extraordinary Form, should be “duly honoured for its venerable and ancient usage”. It gave the Extraordinary Form equal status with the *Novus Ordo* as one of the two usages of the Roman rite.

In his Letter to the Bishops that accompanied *Summorum Pontificum* Pope Benedict observed that in the years since the Second Vatican Council it had clearly been demonstrated that young persons too had discovered the Extraordinary Form, felt its attraction and found in it a form of encounter with the Mystery of the Most Holy Eucharist particularly suited to

them. This last comment must have caused great anguish among the bishops because the attraction of the rite to young people was exactly what they feared most.

Pope Benedict went on to say that the celebration of the Extraordinary Form would be able to demonstrate, more powerfully than had been the case until then, the sacrality that attracted many people to the former usage. In a conclusive response to the bishops the Holy Father said that what earlier generations had held as sacred, remained sacred and great for us too, and could not suddenly be entirely forbidden or even considered harmful.

Universae Ecclesiae

In 2011 in the Instruction *Universae Ecclesiae* concerning the implementation of *Summorum Pontificum* the Pontifical Commission *Ecclesia Dei* required that the Extraordinary Form should be maintained with “appropriate honour”. It recognised that *Summorum Pontificum* was a response to “the daily ever increasing number of the faithful requiring the celebration of the Extraordinary Form” and that the burden rested on the bishops to supply all necessary assistance so that faithful regard should be held towards it.

Most importantly of all, the Instruction “strenuously” asked the bishops to provide for clergy who were in training a suitable opportunity for acquiring the art of celebration in the Extraordinary Form and observed that this was most especially applicable for seminaries, in which it should be provided that the students of sacred things should be aptly instructed, by learning the Latin language and, where circumstances demanded it, the Extraordinary Form itself.

The Instruction provided that in dioceses where there were no capable priests it was right for diocesan bishops to request help from the priests of institutes erected by the *Ecclesia Dei* Commission whether for celebrating or for teaching the art of celebrating the Extraordinary Form. An Instruction in these words would have been unimaginable in the 1970s.

What brought about the restoration?

With hindsight we can say that in the 1970s and the 1980s in their opposition to the old rite the bishops of the Catholic Church were in a powerful position. They could allow or forbid the celebration of the old rite at their sole discretion, not to say their whim. They had the support of the Vatican and, in the United Kingdom, the support of a servile Catholic press. From the outset they were waiting for the old rite, and the traditionalist movement, to die away. By the 1980s it should have been obvious to them that support for it was growing, particularly among young people. Moreover they failed entirely to understand the reasons for the growing strength of the Lefebvre movement.

In the result, when it was apparent that the realities had changed, the bishops were incapable of changing their strategy. They persisted in adamant opposition while all around them seminaries, convents and churches were being closed; priests were abandoning the priesthood in their numbers; Mass attendances were in free fall, and they found themselves leading an ageing and diminishing population of priests and an increasingly demoralised laity.

With hindsight I have come to the view that, despite all of the great achievements of the traditionalist movement, the successful restoration of the old rite in full parity with the *novus ordo* would never have been achieved but for the breakaway Lefebvre movement. By renouncing papal authority, it became a movement that the Catholic Church could deplore but not control. Its success in attracting young people; in opening seminaries and producing good priests; and in extending its influence world-wide, together with the prospect of continued secessions to it by hitherto loyal Catholics, gave the Vatican little choice but to negotiate. And when the Vatican showed its willingness to make concessions to the Lefebvre movement in favour of the old rite, it disarmed itself of any justification for withholding such concessions from those Catholics who had remained loyal to the Church.

Conclusions

On this part of the history I draw the following conclusions, namely (1) that the bishops had a powerful hand; but they overplayed it. They persisted in a policy of suppression long after it was obvious that it would never succeed; (2) the traditionalist movement, faced with a well-resourced but inflexible opposition in the seats of power, was nimbler in adapting to changing circumstances and had better leadership; and (3) the full restoration of the old rite would never have been achieved in our lifetime had it not been for the success of the Lefebvre movement and, it has to be said, the schism.

V Where are We Now?

I now conclude this talk with some brief comments on the present state of affairs. In the eleven years since the restoration of the old rite the heavens have not fallen. No one who worships God in the new rite has been affected in any way. The lovers of the two rites co-exist harmoniously and in all likelihood would have done from 1969, if they had been given the chance.

I need not comment on the present state of the Catholic Church. It is now clear that growth in the Church is to be looked for in the Third World, where new and far-sighted leadership is to be found in Cardinals such as Cardinal Robert Sarah. That is where the traditionalist societies will prosper and produce vocations. The Priestly Society of St Peter now has 287 priests, 23 deacons and 129 seminarians. Its priests work in 124 dioceses in Australia, Benin, Canada, Colombia, Mexico, Nigeria, the USA and in numerous European countries.

The Society of Christ the King Sovereign Priest has a presence in numerous European countries, in the USA and in the Gabon. It has around 100 priests plus oblates.

Let us look for a moment at what these orders have to give in the United Kingdom to an increasingly enfeebled Church.

The Priestly Society of St Peter has taken on parishes in the dioceses of Liverpool and Portsmouth and provides Masses in the dioceses of Northampton and St Andrews and Edinburgh,



Celebration of the Tridentine Mass by the Society of St Peter.
Wikimedia Commons Licence

and in three cities in Ireland. The average age of its members is 38. The Society of Christ the King Sovereign Priest has taken on parishes in the dioceses of Liverpool, Lancaster, Shrewsbury and East Anglia.

The Oratory in London and Birmingham has been faithful to both rites over the years. It has expanded in recent years to take on parishes in Oxford, Manchester, Bournemouth and York, where the old rite is valued and preserved, and has established a community in Cardiff.

In this way traditionalist priests are saving historic churches from demolition or change of use and are reinvigorating parishes that would otherwise have no priest. The bishops who have turned to them for help, such as Bishop Mark

Davies of Shrewsbury, are those who, in post-Conciliar church-speak, have read the signs of the times.

Finally, let us look at the Society of St Pius X. In two years' time it will celebrate the fiftieth anniversary of its foundation. In 1988 it seemed to me that schism would lead it into oblivion. I was wrong. It has continued to grow. It now has 637 priests serving in 37 countries and is active in 35 more. It has 204 seminarians in its 6 seminaries and has 56 students in pre-seminary preparation. It has 195 religious sisters and 117 religious brothers. It operates through 772 mass centres. Its reach extends to Asia, Canada, Mexico, South America, the USA and numerous European countries. When the Society returns to the fold, as it surely will, it will be the fourth largest society of apostolic life in the Catholic Church.

If you look at the state of the Catholic Church today and consider where half a century of the new Catholicism has got it, you may feel that the increasing vigour of the traditionalist movement represents the new reality. The wise bishops in the Church will be those who accept what traditional

Catholicism has to offer and return it to the centre of the Church's life.



Notes

1. *Sacrosanctum Concilium*, s 36(1); cf also Pope Paul VI, Apostolic Letter *Sacrificium Laudis* 15 August 1966
2. Among the signatories were Vladimir Ashkenazy, Lennox Berkeley, Agatha Christie, Graham Greene, Jo Grimond, Cecil Day Lewis, Yehudi Menuhin, Iris Murdoch, William Rees-Mogg, Ralph Richardson and Joan Sutherland.
3. Letter to the *Universe* 7 November 1980

A COMMISSION OF CARDINALS

Extract from *Una Voce: the History of the Foederatio Internationalis Una Voce*, pp225-230

by Leo Darroch

In this extract, Leo Darroch summarises some of the correspondence of FIUV President, Eric de Savanethem, from 1986 and 1987, when the Commission of Cardinals, tasked by Pope John Paul II with looking into the legal status of the Traditional Mass, was meeting, and the Church waited for the Holy Father to respond to its recommendations.

Not for the first or last time, the legal and theological arguments in favour of granting full freedom to the ancient liturgy had to give way to political considerations, in the form of the bitter opposition of many bishops, particularly those of France.

*Into this situation came the issue of Archbishop Lefebvre, the negotiations between him and the Holy See, their ultimate failure, and the episcopal consecrations, and excommunications, of 1988. *Ecclesia Dei Adflicta* emerged as a reaction to these events, but against the background provided by the Commission Cardinals and their report. What would have happened without that further stimulus, we shall never know.*

*What actually happened was the issuing of *Ecclesia Dei Adflicta* (1988), which was a compromise between the Cardinals' recommendations and the desire of bishops to maintain a veto over the celebration of the ancient Mass in their dioceses, with the added ingredient of the establishment of the Traditional priestly Institutes.*

*The Cardinals' ideas were more fully reflected in *Summorum Pontificum* in 2007: even down to the universalizing of old indulgences allowing priests to read the lections in the vernacular (though only at Low Masses), and an aspiration to allow the use of at least some of the Prefaces found in the 1969 Missal. The one exception is the curious suggestion by the Cardinals that the Prayers of the Faithful be imported into the Traditional Mass: about which the Congregation for the Eastern Churches warned Syro-Malabar Catholics in 1984 'There is no need to imitate the failures of others' (Observations on: "The Order of the Holy Mass of the Syro-Malabar Church 1981", referring particular to 'spontaneous' bidding prayers).*

In March 1986, Dr de Savanethem wrote to the Members and informed them that, in all likelihood, a Commission of Cardinals would be appointed by the Pope—at Cardinal Mayer's suggestion—'whose terms of reference would be to draw up recommendations for new or amended legislation in the light of the first year's experience' (with the Indult). Since the appointment of this Commission seemed imminent he thought that it might

complete its task even before the summer holidays. Nevertheless, as regards action on the Commission's recommendations, even then he foresaw that it might well be dragged out until the Spring of 1987.

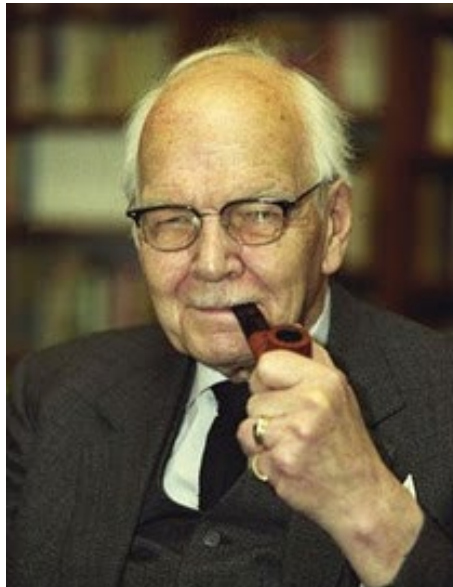
This time scale was greatly upset by Cardinal Mayer's severe illness resulting from an accident in mid-June 1986. It was, in fact, not until early November 1986 that his health was restored sufficiently for him to resume his official

functions in Rome. Fortunately the nomination procedure for the Commission of Cardinals had been completed before he had fallen ill.

His first concern on returning to Rome was to organise a meeting of the Commission under his own chairmanship. Although the Commission was numerically small—eight members in all—it proved difficult to find a date on which they could all get together. Since Cardinal Casaroli was a member of the Commission, his return from Australia (where he had accompanied the Pope) had to be awaited. Finally the Commission was convened during the second week of December 1986.

Briefing the cardinals

Since March 1986, the de Saventhems had been busy to ensure—by letters as well as personal visits—that the briefing of the cardinals should be as complete and objective as possible. When Cardinal Mayer had at last returned to Rome, they sent—by courier—a small documentation to all the members of the Commission. Included therein was a photocopy of the ‘new petition’ to His Holiness which the Traditional Mass Society had by then begun to circulate in North America. This petition pleaded for a revised Indult specifying at least one Sunday morning and Holy Day traditional Mass freely available to the choice of good Catholic people in each parish. Dr de Saventhem’s covering letter stressed that this plea echoed the desire of very large segments of the Catholic population of many countries, particularly in Europe. By way of proof he added a *resumé* of the results of the survey carried out for the Federation in West Germany by the Allensbach Institute in June 1985. He expressed his confident expectation that all legal impediments to the return of the old Mass to its rightful place in the life of the Church would now be removed, and that there would now be an explicit reference to the pastoral benefits to be derived from reintegration of the Old Rite of the Mass into the liturgical life of parishes. In conclusion he warned of the tragic consequences



Dr. de Saventhem

which would result if the hopes of millions of deeply loyal Catholics were dashed once again.

A final round-up

In early December 1986, the de Saventhems went to Rome once again to talk personally to seven of the eight cardinals. Judging by the various attitudes which they encountered, it appeared unlikely that the Commission would arrive at a basic consensus going beyond generalities. Among these they listed agreement on the fact that the Old Rite was never abrogated in due canonical

form, and that the Indult of 1984 had proved inadequate to translate into reality the Pope’s desire to come to the aid of those priests and faithful who remained attached to the old Rite.

From there it might appear but a short step to permitting free celebration of the old Rite to any priest and/or congregation whose preference for the traditional liturgy was not tainted by contempt for the new.

It became quite clear, however, that such total rehabilitation of the Old Rite ‘as an always legitimate form of eucharistic celebration’ was not considered to be within the realm of practical politics. It would certainly encounter the fiercest possible opposition from the ruling liturgists. It would also be viewed with alarm by very many bishops, being considered an unwarrantable infringement of collegiality.

True, almost every Cardinal seemed to favour the abolition of the repugnant conditions contained in the current Indult, but not one seemed ready to propose that this whole matter should be removed from the bishops competence! At best this competence could be diluted by extending the ‘permission to permit’ to other ecclesiastical superiors. This, of course, would chiefly affect the religious orders, both as regarding the individual priest members and as regards Masses celebrated in their various monasteries, churches, or houses.

Cardinal Mayer’s own contribution was to deal mainly with certain externals regarding the

rubrics of the Missal of 1962. Thus, he favoured the use of the vernacular for the scriptural readings. He would allow the introduction of 'Prayers for the faithful' into the framework of the Old Rite (these, naturally, also to be spoken in the vernacular), and he would grant access to certain new Propers, plus a free choice from the much increased number of Prefaces.

There was some support also for the idea that the new legislation should actively promote the return of Latin to the liturgical life of the parishes. For at least two cardinals this should be coupled with the rule that in such newly established Latin Masses at parish level the celebrant should be granted free choice between the Old Rite and the new, but other cardinals considered even this a (too) radical step!

Everybody seemed agreed that the new dispensation should be presented as a positive pastoral initiative, thereby lifting the stigma of recalcitrance from those still attached to the old Rite. Much depended on how such an introduction would be worded: here at least some language might be inserted responding to Dr de Saventem's double plea for both legal and pastoral rehabilitation of the old Mass.

The next procedural steps

As regards promulgation of the new rules, it was difficult to make a forecast: Cardinal Mayer had to report to the Pope on the Commission's deliberations. He must then await the Pope's reaction thereto. It might be that the Commission had to meet for a second time—to discuss a detailed draft of the new Ordinance. Dr de Saventem personally expected that the new rules would be promulgated in March 1987—just before the Holy Father departed on his thirty-second overseas voyage.

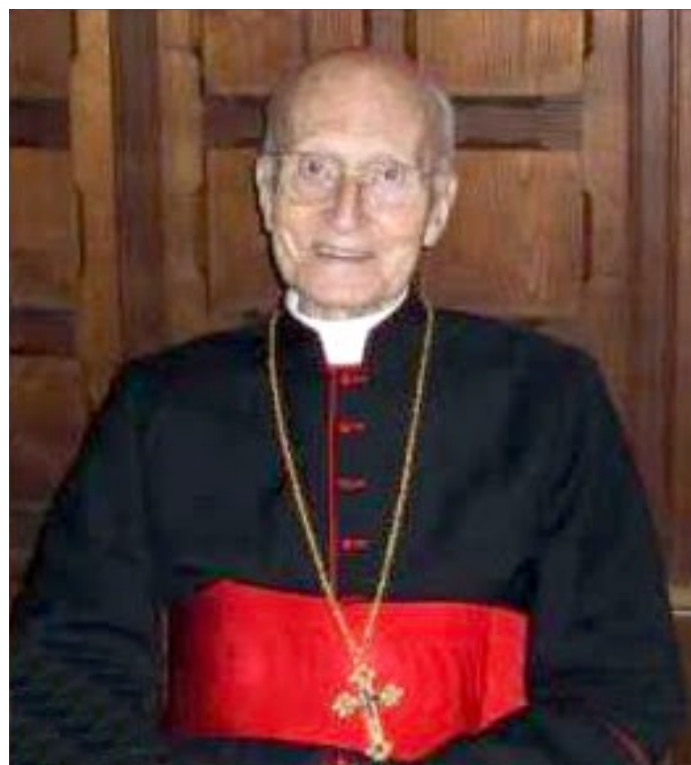
A tentative evaluation

Barring happy surprises, it was expected that the Commission's recommendations would fall far short of full parity. Consequently, the new legislation would again be disappointing—despite the generally felt and expressed dissatisfaction in Rome with the bishops' un-pastoral handling of the existing Indult. The Church's central authority evidently felt too weak even to try and impose its will on the local

Ordinaries. At best, Rome would endeavour to change the climate—hoping that the bishops would get the message and then behave more equitably. True: if the *condizione odiosa* were removed, it would become more difficult for bishops to reject petitions or make life more difficult by imposing further restrictions. The obnoxious regime of petitions and permissions would, however, in all probability, still exist—a most daunting prospect.

All this notwithstanding, Dr de Saventem saw no need for despondency, let alone despair. The mere fact that the existing Indult was about to be revised in favour of the FIUV (however much the new dispensation would leave to be desired) had to be counted as a major success. For over fifteen years, the powerful reformers had done everything to denigrate and outlaw the Old Mass—and yet for the second time it was to be the object of restorative legislation. More even: there were signs of recognition that the Church as a whole needed the old Mass to ensure its very survival!

So this was surely not the moment to become disheartened—on the contrary: with the tide of history running in its favour, the Federation had to work more strenuously than ever to achieve full parity at all levels. If the members



Cardinal Mayer

continued to assert the rights of the Old Mass with persevering patience, God's grace would grant victory in the end. It was the Mass that would not die, or be allowed to die.

Back from Rome, where Dr and Mme de Saventhem had again spent five extremely busy days (7–11 February 1987), he felt urged to spread the following news to the members of the Federation.

1. Cardinal Mayer had been received by the Pope on 7 February. During that audience he had remitted the minutes of the meeting of the Cardinal's Commission held on 12 December last. The file also contained a summary of concrete propositions made by the cardinals with a view to revised rules for the use of the Roman Missal of John XXIII.
2. According to well-informed rumours circulating in Rome, that summary envisaged a considerable enlargement of the existing Indult. If the rumours could be believed, it would appear that the cardinals had taken into account most of the FIUV's suggestions or requests.
3. These same rumours, however, had alerted the opposition. The French bishops who, in successive regional groups, were making their *ad limina* visits, had already voiced bitter, nay violent protests against any concession in favour of the Old Mass—not only in their private talks with the Pope, but also publicly at their press-conference.
4. Everything now depended on the attitude which the Holy Father would adopt. Among his intimate collaborators quite a few would counsel him against simply accepting the summary as a draft for new legislation. They would try to insert, once again, a number of restrictive clauses. Would the Pope listen to them? Nobody dared to make a firm prognosis.

Dr de Saventhem said that in those—for the FIUV—truly dramatic days the members had to redouble their prayers and invited all the members of national committees to address a novena to St Rita of Caccia, powerful advocate of desperate causes.

Although the proposals put forward by the Commission were never published (let alone promulgated) it was generally known that they recommended a right of free choice between the Missals of 1962 and 1970 to be granted directly to priests, for every celebration in the Latin tongue.

The recommendations were as follows:

1. a. In the liturgy of the Roman rite, due respect (*debita honor*) shall be accorded to the Latin language.
b. Bishops shall see to it that in all major locations of their dioceses at least one Mass in Latin is celebrated on Sundays and Holy Days.
- c. At these Masses the readings may also be recited in the vernacular.
2. In their 'private' Masses priests may always use the Latin language.
3. For Masses celebrated in Latin—whether with or without a congregation—the celebrant may choose freely between the Roman Missal of Paul VI (1970) and that of John XXIII (1962).
4. If the celebrant chooses the Missal of Paul VI he must follow the rubrics thereof.
5. If the celebrant chooses the Missal of John XXIII, he must follow its rubrics, but may
a. use either Latin or the vernacular for the readings;
b. have recourse to the additional Prefaces and Prayers of the Proper contained in the Missal of Paul VI and add Intercessions (*preces universales*).
6. The liturgical calendar to be used is that applying to the Missal which the celebrant has chosen to follow.

Together with many other pressing matters—e.g. the long-awaited apostolic constitution on the Reform of the Curia—the proposals for a revised (improved) Indult were awaiting the Holy Father's decisions. Nobody in Rome was prepared to conjecture when exactly His Holiness would be able to attend to them: after returning from his testing visit to South America, the Pope hardly had time to recuperate before facing the heavy schedule of Holy Week ceremonies, and within two weeks, on 30 April,

he would be starting on his second pastoral visit to the Federal Republic of Germany.

Meanwhile, objections against any genuine liberalisation of the use of the old Missal were being voiced by virtually every group of bishops paying their *ad limina* visits to Rome. Circumstantial evidence suggesting that these opposing voices were being skilfully orchestrated in certain curial quarters, it would not be surprising if these same elements tried to delay the papal ruling as long as possible. On the other hand, some members of the Cardinals' Commission fully saw the need for prompt action and were aware of the effect that prolonged lobbying by visiting bishops might have on the Pope's attitude. Thus, moves were afoot to hasten a decision.

In this confused setting it was anybody's guess when exactly the decision might be reached and what concessions to episcopal pride might still be incorporated in the new ordinance.

Against this background the members of the FIUV Council decided to convene the next General Assembly for the weekend of 24–5 October 1987 in Rome. The choice of both date and venue was determined by the thought that the Bishops' Synod on the Laity would be meeting in Rome during the whole of October: it seemed eminently desirable that the FIUV, as the senior movement of conservative Catholics, should stage a strong presence in Rome during the closing phase of the bishops' deliberations.

Moreover, it seemed wisest to assume that promulgation of the new Indult might be delayed till after the summer holidays.

The de Saventhems had returned to Rome at the beginning of July 1987 but to their dismay they found that no progress at all had been made regarding implementation of the recommendations made by the Commission of Cardinals. For this continuing delay, conflicting interpretations were given: some observers still found nothing very significant in such protracted inaction, seeing that other even more pressing matters had been waiting for the Pope's attention for much longer; others, however, saw the delay as a sign of the Holy Father's unwillingness to endorse the cardinals' proposals as they stood

because of the chorus of episcopal protests. It was argued that by removing the issue of the return of the Old Mass entirely from the local ordinaries' competence the cardinals had gone too far in terms of what was politically practicable. This would almost certainly be the view of the Secretariat of State where the French episcopacy had powerful friends.

Much more disturbing, however, was the fact that the issue of restoring the old Missal to free use was in danger of becoming linked, once again, to the conflict between the Vatican and Archbishop Lefebvre. The Archbishop's recent announcement that he might resort to unauthorised episcopal consecrations to ensure the survival of the work of the Priestly Fraternity of St Pius X had certainly diminished Rome's readiness to accommodate the wishes of conservative Catholics. There was the fear that by liberalizing the Old Mass, Rome might give the appearance of yielding to outside pressures.

If only the Pope had acted promptly in February! As matters stood, the Federation's opponents could use this seemingly plausible argument either to obtain further delay, or even to have the cardinals' recommendations shelved indefinitely!

In view of these daunting prospects, Dr de Saventhem said that the FIUV must exploit its forthcoming General Assembly to bring home to the Vatican—and to the media—the vital urgency of new liberalising legislation.



PHOTO ESSAY: RECENT EVENTS IN ENGLAND

Joseph Shaw



In October 2018, we welcomed Peter Kwasniewski on a small lecture-tour of England.



In November, the recently retired bishop of Lancaster, Bishop Patrick Campbell, celebrated the Latin Mass Society's Annual Requiem Mass in Westminster Cathedral.



Another November Requiem in the Traditional Rite was in the Catholic Chaplaincy of Oxford University, only the second celebration of the ancient Mass.



Also in November, our annual Confirmation service saw an auxiliary bishop of Westminster Diocese confer the sacrament on children and young adults from all over England, and visitors from Scotland, France, and elsewhere.



Another initiative of 2019 is a series of talks in London organised by the LMS: here Fr Andrew Pinsent, who holds Doctorates in both Theology and Physics, addresses the audience in the basement of Our Lady of the Assumption, Warwick Street.



Early in 2019, the Blessing of Throats on the feast of St Blaise was conferred by Fr Edward van der Burgh Cong. Orat. at a Retreat organized by the Latin Mass Society's sewing group, the Guild of St Clare.



Later in February, the Latin Mass Society launched a series of server training events in London. Here Fr Neil Brett with servers from his parish practice Missa Cantata under the guidance of an experienced MC.



One of our regular Sung Masses on Monday evenings in the recently restored Corpus Christi, Maiden Lane.



LATIN MASS SOCIETY'S VESTMENT EXCHANGE

Joseph Shaw

Since its foundation in 1965, England's Latin Mass Society has always been a presence in the life of the Church here. Perhaps derided and marginalised, but a presence nonetheless. One of the consequences of this is that when a Catholic sees old vestments at threat of being thrown away, one possible outcome is that he will think: I wonder if the Latin Mass Society would like these. Some priests and religious superiors, as well as dealers, have a way of arriving at the doors of churches and convents which are about to close, and gather up the fine vestments, for free or for a nominal sum. Future generations will be grateful for their energy, but this isn't something the Latin Mass Society has ever done systematically. Things arrive in our collection more by chance, and they tend not be the really fine things. But we don't like to throw them away. Following a thorough investigation of the Latin Mass Society's vestment presses (aka second-hand architect's drawers), we have catalogued a considerable number of non-matching



items. In addition to a number of chasubles which lack most or all of their supporting items (for a Low Mass set, burse, chalice veil, maniple, and stole), we turned out to have a small mountain of burses, chalice veils, maniples, and stoles with no chasuble, or anything else, to go with them.

Some of these, admittedly, were not worthy of further liturgical use. In a few cases this was because of wear and tear, but others exemplified the collapse of taste, and contempt for technical skills, which accompanied what Cardinal Ratzinger called the collapse of the liturgy. In disposing of these according to the norms of the Church with regard to blessed objects (they were cut up and burned), the present writer salvaged eleven pairs of the square boards used in burses. For the ones worth saving, one might ask why we do not simply match the lonely chasubles with the orphaned maniples, stoles and so on? In some cases we have indeed completed sets of vestments with non-matching items. For the overwhelming majority, however, they do not 'go'. The range of liturgical fabrics and trims in use before the Second Vatican Council was clearly much greater than that available today, so say nothing of the shades of each liturgical colour, and Roman vs. Gothic styles. One would need a library of hundreds of burses, say, to have a decent chance of finding a good match for any given chasuble.

Whereas we hope in time that our affiliated group of needleworkers, the Guild of St Clare, will make from scratch the missing items needed to make the chasubles useable again, we are clearly never going to use the vast majority of these 'small' items: and every now and then more of them arrive in the Office.

We have decided, therefore, to make them available beyond the Society, for a small sum designed to cover our expenses, in the hope that they will provide a good enough match to complete other sets, in vestment presses of parishes around England and Wales, and perhaps beyond. If a dozen priests, looking for a few items each, peruse our collection of sixteen white maniples, nine green burses, five black chalice veils, and so on, it may be that a few happy marriages can be arranged. And for our

part, we can face the arrival of the next bag of homeless liturgical ephemera with an idea of what to do with it.

A catalogue of what we have, with photographs, will soon be available on the LMS website as part of our online shop:

<https://lms.org.uk/shop>



A NEW COMMUNITY FORMS

by Tanya Oostdam, Secretary, Grey Bruce Latin Mass Community

This community falls within the boundaries of the *Una Voce* Hamilton chapter which is one of the chapters of *Una Voce* Canada.

“God’s will be done”: This has always been the underlying motivation and mission in our journey as a group of traditionally minded Catholics who wanted to obtain support from our Bishop to establish a more permanent Traditional Latin Mass in our area.

The Grey Bruce Latin Mass Community, in Northern Hamilton Diocese of Ontario, Canada has been established for just under one year, with our first monthly Traditional Latin Mass beginning in May 2018, under the guidance and support of Fr. Brendan McGrath. Our community is growing as we are welcoming new members every month. We consistently have approximately 80-100 people in attendance at the Latin Mass.

There are many ways in which our community has developed into a strong, uplifting group of vibrant and faithful Catholics. The following are some examples of the practical steps we have taken:

- Establish a group of core members who have official titles (such as president, secretary, social media rep, choir director ect...) Create a small biography introducing the core members to the community (with their pictures);
- Give your group a name based on your location and goal;
- Set up social media accounts and USE them (email address, Facebook, website);
- Hold initial meetings and invite everyone (serve food, host it at someone’s house);
- Establish a petition which would showcase for the Bishop that there are enough people who desire access to the Latin Mass;
- Set up an online survey which will help you collect important information about people who want to attend (their location, their preference of time) - this also gives people a voice;
- Reach out to *Una Voce*, FSSP and other supportive organizations;
- Ask for the mass to be placed on the Diocese’ website, create posters to be put in different local Catholic churches, have business cards made so people can invite their friends and family;
- Have a welcome table, hand out the propers, collection envelopes, visitor’s missal, choir songbook, and collect their email address;
- Host a potluck social at least once a month;
- Host special events such as pilgrimages, guest speakers and special feast days;
- If you have any homeschooling families, establish a monthly social gathering for the young people.

I would recommend anyone who wants to begin a Traditional Latin Mass Community in their area to adopt some of these ideas. If you already have a Latin Mass, do not take it for granted! Please pray for the Grey Bruce Latin Mass Community, that God will help us in our goal of obtaining an established, permanent Traditional Latin Mass on a weekly (or more frequent) basis. Remember your focus is to remain faithful to the Lord and He will be the one who will ultimately bless you with fruits of your labour!



DISCOVERING THE TRADITIONAL MASS IN AFRICA

by John Mary Vianney Barigye: with thanks to Una Voce Scotland

My journey to the Traditional Latin Mass was a long and complicated one, filled with a lot of confusion, uncertainty, fear, and even pain. I don't want to get into all the details here because this might turn into an essay rather than a brief write-up, so I'll try – with the help of Our Lord to whom all thanks and praise and glory for the end of my journey and my seeking belong – to summarise the main highlights of my journey home.

I was born in the late 80s, and by that time the Novus Ordo culture had taken deep root throughout the entire Catholic world. I grew up in this culture in a family that I would call “above average Catholic”. We went to Church every Sunday, we always prayed before meals and before bed, and for all intents and purposes were good Catholics.

I started to suspect something could be gravely wrong in the Church much later on, when I was already in my 20s as a curious, information-addicted “campuser” (university student) prowling the internet. One fateful day I landed on a website that made horrifying claims about the papacy and the state of the modern Catholic Church. While I have since been able to debunk the “sedevacantist” spirit that infested those corners of cyberspace, my curiosity was sufficiently aroused to do further investigations and come to my own conclusions.

For the next five years I kept refining my research and my opinions, and more and more I became convinced that there was something fundamentally wrong with the “brand” of Catholicism that had emerged from the Second Vatican Council. I was convinced that the new Mass was theologically unsound, bearing frightening resemblance to the Anglican rites, and that the Council had strayed on certain doctrinal issues, many of which, like religious liberty and religious relativism, had been condemned just decades earlier in the First Vatican Council as well as by Pope Pius IX in his famous Syllabus of Errors.

My search for the Traditional Church became frantic at this point, and I spent many years trying to figure out how to live out the Traditional Faith in an area that was devoid of it. I prayed about it a lot until one day years later my elder brother told me that he knew a friend of his that was attending the Traditional

Mass. To me hearing this was like being told a long lost family member had been found. It is one of the highlights of my life, and one of those moments I can pinpoint as being a vivid, crystal clear instance of my prayers being decisively answered by Our Lord. Looking back at that moment I clearly see Him right there with me, almost saying “I told you I would do this for you, I told you to trust Me.”

I will never forget the feeling that pervaded my soul the first time I entered the chapel at a residence in Mengo (a Kampala suburb) for my first Traditional Mass. I will never forget looking through the door and seeing ladies with their heads covered. I will never forget the overwhelming feeling that I was finally home, a home I had been looking for for years, almost like an orphan wandering through the spiritual streets of life. I will never forget the incredible relief that flooded my whole being, and the relentless, fervent thanksgiving I offered to Our Lord that day as He looked lovingly at me from the Tabernacle.

Most people don't go through such dramatic emotions at their first Traditional Mass, and most don't search for it for the same reasons I did. But if there is one reason I can give to underline not just its supremacy, or its beauty, or its solemnity, or its awe-inspiring reverence for the Blessed Sacrament, this would be it: there is absolutely no reason to tamper with a Mass 1,500 years old that was responsible for making all the Saints of recent antiquity: Saints like Teresa of Avila, Ignatius of Loyola, Therese of the Child Jesus, John Mary Vianney, the Ugandan Martyrs or Padre Pio. If it was perfect for them, it is perfect for me and for you. And for me that's a good enough reason to place the Traditional Mass at the centre of my spiritual journey, trusting that I have the right, tried and tested tool for the past 1,500 years to turn me into a Saint, like those who have gone before me.

I wish you all the best on your spiritual journey to sanctification, and may Our Lord fortify you with the grace to get through all the contradictions and challenges that the world will throw at you because of your love for the Church as She always was and always should be.

Stay blessed.

John Mary Vianney Barigye



MY JOURNEY TO THE TLM IN LONDON AND AFRICA

by Michael Kakooza, with thanks to Una Voce Scotland

It was at the Brompton Oratory in London that I first experienced the Traditional Latin Mass (TLM). The year was 1996. I was a 32 year old doctoral student at the University of Wales, Lampeter, at the time. As an experience it remains unforgettable.

I was spellbound by the solemnity of the rites, the dignity of the ceremonial, the reverent posture of the priests, the Latin language, the choral singing, and the silence during and after the Consecration.

Although I was baptised as a baby in the traditional Latin rites, way back in July 1964, at the Church of Our Lady of the Angels and St Winefride, in Aberystwyth Wales (now sadly closed), I grew up attending the Novus Ordo Mass in Uganda, receiving Our Lord in the Blessed Eucharist for the first time in June 1971, and the sacrament of confirmation in August 1975.

One of my earliest recollections of a growing dissatisfaction with the Novus Ordo Mass and a sense of increasing spiritual restlessness goes back to 1975, when copies of the Westminster Hymnal were withdrawn from the vestibule of my parish church, St. Augustine Chapel, the Catholic Church at Makerere University, Kampala, and replaced with cyclostyled and stapled copies of songs of praise. Hymns I had come to learn and love, like Sweet Sacrament Divine, and Hail Queen of Heaven, the Ocean

Star, disappeared from Sunday Mass and guitar-accompanied songs such as Enter Rejoice and Come in, and Sons of God, Hear His Holy Word, took their place. I recall a distinct sense of abiding unease when the priest not only encouraged us to receive Our Lord in the hand while standing, but also actively invited us to self-administer Holy Communion from the ciborium placed on the altar. It was painful for me to experience handclapping during the Consecration, which was introduced in Kampala Archdiocese in the early 1980s with the silencing argument that this was the 'African' way to receive and welcome honoured guests!

As a child, however, I also remember the accounts my mother used to give us about the old ways of Catholic Worship. She had been educated in a convent school. At times, my mother would sing to us parts of the Gregorian chant she had memorised. I remember always feeling a strange thrill of longing when looking at her old photo albums and seeing pictures of a liturgy that seemed to belong to an envied past.

Following the 'Brompton' experience, I immediately sought out all the places in London where the TLM was offered. Whenever I was in London, I attended the TLM as frequently as was possible in my student circumstances.

When I eventually returned to Uganda in October 1999, I wrote to the Priestly Fraternity of St Peter (FSSP), asking if they were planning to set up mission in Uganda. They replied that they would need a formal episcopal invitation to do so. After a period of soul-searching, I let go of my scruples and decided to contact the Society of St Pius X (SSPX), which had been so demonised that contacting them was tantamount to committing a mortal sin. SSPX replied that they had a presence in neighbouring Kenya, and a priest would visit a TLM Ugandan community in Kampala once a month. To my joy I discovered and became part of this community.

While this same Kampala TLM community was previously served by a visiting SSPX priest, we now have 2 resident priests who belong to the Institut du Bon Pasteur.



Maundy Thursday, Brompton Oratory



ROBERT SPAEMANN: OBITUARY

by Monika Rheinschmitt

Robert Spaemann was born in Berlin on May 5, 1927, the feast of Pope St Pius V. Given his later work for the traditional Roman Rite of the Catholic Church his birthday was providential—although this liturgy has roots in the 3rd century, it was decisively shaped by the decisions taken under Pius V.¹

Professor Spaemann was closely connected to the history of *Pro Missa Tridentina*: [one of two German FIUV members] in spring 1990 this lay association was founded at the initiative of him and Manfred Noll in Stuttgart. It was his idea to create a society consisting of laypeople only that could advise other traditionalist groups, liaise with the bishops' conference, and that was able to take clear and decisive positions in controversial debates.

Until his retirement from the University of Munich, Professor Spaemann continually supported *Pro Missa Tridentina* with his advice. Afterwards (1992) he joined the PMT Board, where he remained until May 2000. Thus he placed his reputation and his authority into the service of the ancient Roman tradition—regardless of the consequences this had for his reputation within the Catholic Church.

At the first large AGM of *Pro Missa Tridentina*, which was influential beyond the German-speaking countries, Professor Spaemann gave a talk entitled 'The Presence of the Classical Roman Rite in the Catholic Church'² that was received enthusiastically. There, he gave a precise description of the situation of the classical Roman Rite and urged an active perseverance.



GREGORIUS MAGNUS



For me as head of *Pro Missa Tridentina* those were years of fruitful collaboration with Professor Spaemann. We did not always agree, but normally we found in long discussions a common position, and we supplemented each other well.

I was especially impressed by Professor Spaemann's ability to describe a issue briefly, precisely, and yet comprehensibly—and through this gift he supported Tradition in German-speaking countries through numerous articles and letters.

There, as well as in numerous interviews, he defended Catholic doctrine: 'What has been taught and believed always and everywhere and by everybody' cannot and must not today be regarded or declared as false.

One of his recurring points concerning changes in faith or liturgy was the phrase: 'What is the opposite of "good"—"with good intentions"'.

As a great Catholic thinker, Professor Spaemann was a respected advisor to both Pope John Paul II and Cardinal Ratzinger / Pope Benedict XVI, especially as regarded Life issues and topics linked to the classical Roman Rite.

Professor Spaemann's good connections in the Vatican made it possible for him and me,

Robert Spaemann: Obituary

together with the Abbot and the Prior of Le Barroux, Dom Gérard and Dom Anselm OSB, to meet with Cardinal Innocenti, Prefect of the Pontifical Commission 'Ecclesia Dei' and its secretary, Msgr Perl, as well as Cardinal Ratzinger, in order to submit boxes with some 70,000 signatures that had been collected across Europe for a petition to the Holy Father 'to grant for Holy Mass and the Sacraments the free use of the liturgical books of 1962'.

The following morning, we were privileged to assist at the private early-morning Mass of Pope John Paul II and to present our request personally to him.

Professor Spaemann was actively involved in the life of Tradition both in all German-speaking countries and locally in the Old-Rite Community in Stuttgart. For many years he invited its members—especially young people—to different discussion circles in his house in Botnang.

As often as possible, he attended the Sunday Solemn Mass in St Albert in Stuttgart-Zuffenhausen, although in the last years he was often prevented from doing so by his advanced age.

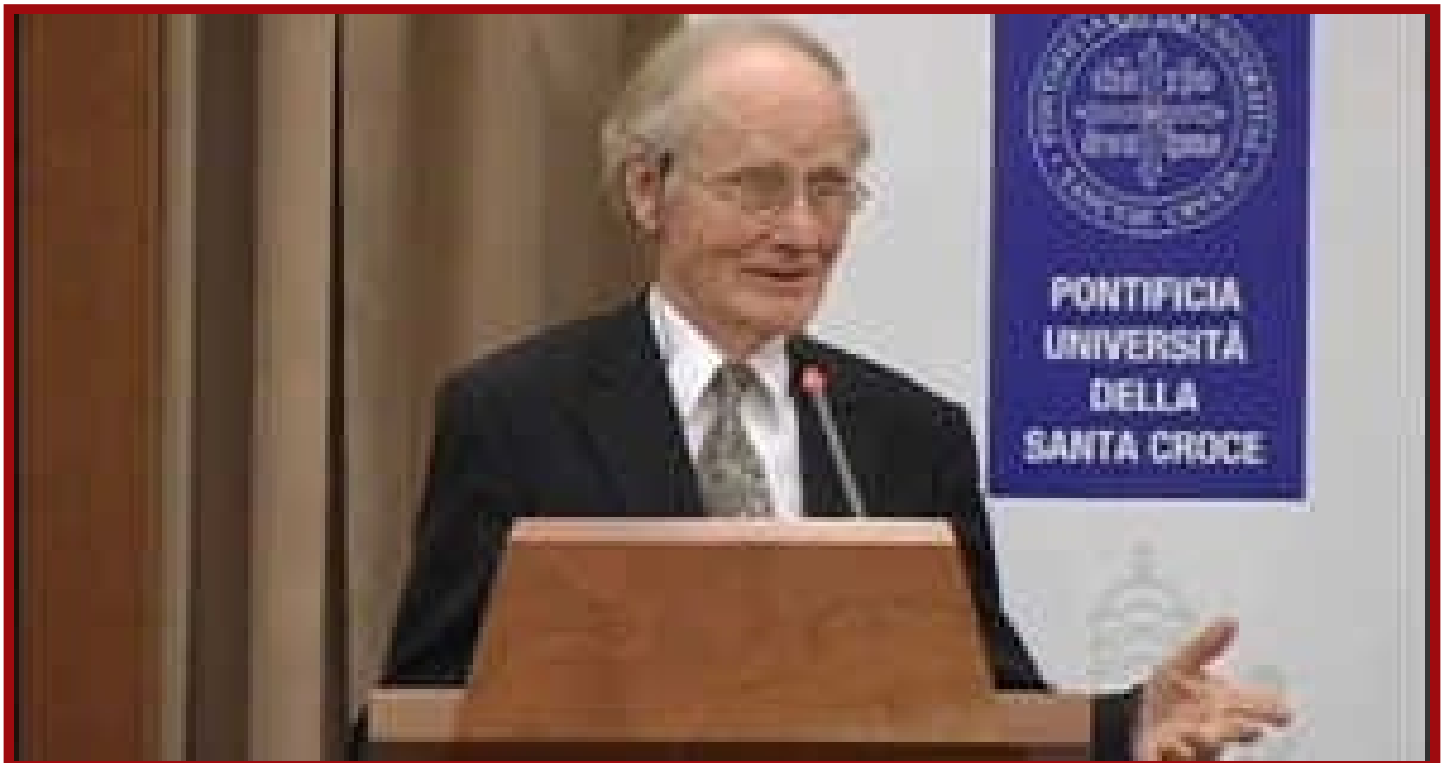
On December 10, 2018, Professor Robert Spaemann died in his house in Stuttgart-Botnang, aged 91 years.

On December 19, Fr Dreher FSSP celebrated a Requiem High Mass in Christ the Redeemer Church in Stuttgart-Botnang, Fr Gerstle, superior of the German-speaking district of the FSSP, preached. Afterwards, Professor Spaemann was buried in a cemetery near this church.

The lay association *Pro Missa Tridentina* will always keep a him in a thankful and honoured memory. Requiescat in Pace.

1. With the Bull *Quo primum tempore* of 14 July, 1570, Pope Pius V published the *Missale Romanum*, that is (with some modifications) still used in Masses according to the Extraordinary Form of the Roman Rite.

2. Published in the 'Rundbrief' no. 7 of the lay association *Pro Missa Tridentina*, available online (in German) under https://www.pro-missa-tridentina.org/upload/pmt_rb_07_praesenz_des_klass_roem_ritus.pdf



Extract from a talk given by Professor Spaemann in 2014 at an International Conference, Presented by the Dietrich von Hildebrand Legacy Project, Hosted by the School of Philosophy of the Pontifical University of the Holy Cross. Hover the mouse pointer over the image and click to show the video controls. The video may work only in Adobe Acrobat and Adobe Reader and may not work on handheld devices. To see the complete talk on YouTube click [here](#).

THE ANCIENT LECTIONARY

A Position Paper for the FIUV

by Joseph Shaw

One of the distinctive characteristics of the Extraordinary Form is its lectionary, which consists of a single year's cycle of readings, providing a single Gospel passage and "epistle" (which may be a passage from any part of the Scriptures outside of the Gospels) for Sundays, feast days, and the ferias of Lent. On ferias outside of Lent the readings (and proper prayers and chants) are those of the previous Sunday, unless a votive Mass is being said. A greater number of lections are given for Ember Days¹ and certain other days.²

By contrast, the Ordinary Form has a three-year cycle of readings for Sundays, for which a passage from the Gospel and two from elsewhere are given, and a two-year cycle of readings assigned for every day of the year.

The value of the 1962 lectionary

The most ancient part of the 1962 lectionary is the cycle of Sunday gospels, which largely corresponds with the subjects of Pope Gregory

the Great's sermons on the corresponding days, given between 590 and 604. This cycle, however, continued to develop, as did the cycle of Sunday epistles, and cycles of lections for the ferias of Lent, and other ferias, and the Sanctoral cycle, until the 9th century,³ when it assumed the form still in use today, leaving aside later feasts celebrated on Sundays, such as Trinity Sunday and the feast of the Holy Family.

The great antiquity of the lectionary, coupled with its continuous use, demands our respect. First, this lectionary reflects the liturgical and scriptural thinking of the Fathers of the Church. Secondly, it has been the basis of the liturgical experience and reflection of countless generations of the Latin Church's doctors, saints, scholars, and artists. Thirdly, it is closely connected with the chants of the day, which frequently refer to its texts and constitute a musical commentary upon them. Fourthly, it has proven its worth, spiritually, pastorally, and in other practical ways, in a very wide range of



social and cultural circumstances, over a very long period of time.

Furthermore, it is shared with the historic liturgies of Anglicans and Lutherans. The lectionary of the *Book of Common Prayer* is based on that of the Sarum missal, which is essentially identical to the Roman missal; the traditional Lutheran lectionary is based on that of the Roman missal. The ecumenical value of the ancient one-year cycle gave the architects of the 1969 lectionary serious pause.⁴

The lectionary's development is such that the Sunday gospels and epistles each form a series, independent of each other. This is particularly evident in Advent and Lent. A pattern is nevertheless discernible in the season after Pentecost. Pius Parsch explains:

From the point of view of content, the . . . cycle could well be divided into three groups. The first emphasizes miracle-cures. Accounts of Christ's miracles are related, yet these narratives are not intended for our instruction primarily, but rather as indications of the operations of God's grace in the Mass. Such, too, was the ultimate aim and end of our Lord when He worked wonders. . . . A second group tends to employ contrast pictures—the kingdom of God versus the kingdom of the world. These . . . are primarily found in the Masses from the seventh to the fourteenth Sunday after Pentecost. . . . Ancient piety often employed this pedagogical method. . . . The third class, which concentrates on the *parousia*, is proper to the Sundays from the fifteenth to the end of the year. These Masses are exceptional for variety of mood and depth of doctrine.⁵

On the other hand, Parsch warns his readers against looking for an artificial system of themes:

As children of a streamlined age, we would love to find in the current array of twenty-four Sundays [after Pentecost] a progression of thought, a system, a unifying principle . . . some schematic development or idea of evolution. This was not the mentality of ancient times. In the early centuries, the Church merely wished to give her children little Easter feasts, little *parousia* feasts.

Sunday after Sunday in colorful array she presented the mysteries of redemption, usually with reference to baptism or to Christ's Second Coming.⁶

This approach is reinforced by the independence of the two series, the Gospel passages and the epistles, which means that worshippers are not presented with connections between readings dependent on the exegetical preferences of scholars of any particular age, but rather a more fundamental working-out of the mysteries of salvation.

The lectionary's limited size allows the faithful to attain a thorough familiarity with the cycle, particularly in the context of the use of hand missals and commentaries on the liturgy that expound the passages and their connection with the season and the proper prayers and chants of the day. The association of feasts and particular Sundays with particular gospel or epistle passages echoes the practice of the Eastern churches, where Sundays are often named after the gospel of the day.

The missals and commentaries just mentioned are made possible by the limited set of liturgical texts. Hand missals with only the texts for Sundays and important feasts can be truly "pocket-sized"; children's missals lacking the Latin for some or all of the texts can be very small indeed. The best-known commentaries, widely disseminated before the Council and still well known today among Catholics attached to the traditional Latin Mass, can go into considerable depth in multiple volumes: Gueranger's fifteen volumes (published from 1841–1844);⁷ Schuster's five volumes (published in 1919);⁸ and Parsch's five smaller volumes (published in 1923).⁹ These are themselves of great value in developing the spirituality of the faithful, and any reform that rendered them obsolete would cause the loss, for practical purposes, of an enormous body of popular liturgical scholarship and spirituality.

The ferial cycles

The 1962 lectionary corresponds (with the exception of newly created feast days) with that of the Roman missal of 1570. This, in turn, is dependent upon the *Missale Romano-*

Seraphicum (the Franciscan missal) of the 13th century, which did not include the lections for the non-Lenten ferias found in earlier Roman books, as well as in the books of other rites and usages. They are found, however, in the Sarum missal, used in the British Isles up to the late 16th century; in the German Munster missal, in editions as late as 1835; and in Gallican (or neo-Gallican) missals into the second half of the 19th century.

The ancient ferial cycles for Lent and outside of Lent are of contrasting characters. The Lenten cycle, still found in the 1962 missal, has a rich variety of gospel passages appropriate to the season, accompanied by non-gospel readings, often from the Old Testament, chosen to illuminate the gospel. One or other of the lections is sometimes unusually long. These Masses have their own proper prayers, and the corresponding chants are also sometimes long, ancient, and of great beauty. For all these reasons, efforts were made in revising the calendar in the years up to 1962 to reduce the number of occasions these ferial Masses would be obscured by other feasts, notably by raising them to the 3rd class.¹⁰

Outside Lent, ferial Masses according to the 1962 missal are said using the Mass formulary of the preceding Sunday, though without the Gloria or the Creed. The ancient non-Lenten ferial cycles provided different lections for two or three days of the week,¹¹ and would include, for example, parallel accounts of the pericope

used in the Sunday gospel. This would make sense, of course, in light of the proper prayers and chants, which might refer to that gospel.

The ancient ferial lectionary did not displace the readings for feast days, and given the fullness of the Sanctoral cycle in Rome, and the developing popularity of votive Masses, it seems likely that the editors of Roman missals from the 13th century onwards thought its inclusion was unnecessary: there is clearly little point in a cycle of readings that is rarely used.

The tension between a non-Lenten ferial cycle and a full sanctoral cycle with its own readings is a perennial challenge. It is for this reason that the 1966 “Alternative Lectionary,”¹² and the lectionary of the 1969 missal, almost entirely displace the readings of the sanctoral cycle.

The loss of the sanctoral cycle in the *usus antiquior* would be a great blow to the liturgical expression of devotion to the saints. The more important saints have their own readings and other Propers, which serve as a commentary on their lives and work; the less important use the Commons of the Saints, which include formularies of considerable antiquity and devotional value, and give feasts of particular groups of saints (Doctors, Abbots, Holy Women and so on) a recognizable and distinctive character. These Commons receive detailed attention in Fr Pius Parsch’s commentary on the liturgical year.¹³

Such a reform would mean that the readings assigned to votive Masses, also, would have to give way to ferial readings, which would be a similar blow to the devotions to which they pertain, and for the spread of which these Masses have been encouraged by popes over many centuries. Both the feasts of saints and votive Masses, when celebrated, would be accompanied by lections that might easily be inappropriate, creating a problematic tension in the liturgy.

The other proper texts, both prayers and chants, would also be involved in this tension, whether they are appropriate to the saint,



celebration, or votive Mass of the day (and therefore, potentially, *not* to the readings), as with the 1966 experiment, or fixed to the cycle of readings (and therefore independent of the saint, etc.), as in the 1969 missal. The liturgical scholar Laszlo Dobszay comments:

The three-year system totally dissolved the association between the liturgical day (and its texts) and the pericopes assigned; this is a loss both in a liturgical and a pastoral perspective.¹⁴



Breviary of Mary Stuart which she took with her to the scaffold. Wikimedia Commons licence

The Divine Office

The Second Vatican Council’s Constitution on the Liturgy, *Sacrosanctum Concilium*, called for a more “lavish” presentation of Scripture to the faithful:

The treasures of the Bible are to be opened up more lavishly, so that richer fare may be provided for the faithful at the table of God’s word [more literally: “so that a richer table of God’s word may be prepared for the faithful”]. In this way a more representative portion [literally “a more excellent part”] of the Holy Scriptures will be read to the people in the course of a prescribed number of years.¹⁵

A way of achieving this in perfect harmony with the classical Roman rite as it currently exists would be to encourage the wider use of the Divine Office, and particularly Matins. Indeed, *Sacrosanctum Concilium* expresses eagerness that this be done: “Pastors of souls should see to it that the chief hours, especially Vespers, are celebrated in common in church on Sundays and the more solemn feasts. And the laity, too, are encouraged to recite the Divine Office, either with the priests, or among themselves, or even individually.”¹⁶

This admonition is reiterated by the Code of Canon Law—“Other [*ceteri*, all of the other] members of the Christian faithful, according to circumstances, are also earnestly invited to participate in the liturgy of the hours as an action of the Church”¹⁷—and underlined by the Instruction *Redemptionis Sacramentum*:

For encouraging, promoting and nourishing this interior understanding of liturgical participation, the continuous and widespread celebration of the Liturgy of the Hours, the use of the sacramentals and exercises of Christian popular piety are extremely helpful.¹⁸

The lections of the liturgy always have both laudatory and dogmatic functions, but the former function is more emphasized in the Mass, and the latter in the Office. The ceremonial associated with the readings at Mass encourages us to see them as a special offering to God. As Peter Kwasniewski observes:

Recitation of the text of Scripture is made decisively subordinate to the historical embodiment of Scripture’s message in holy persons. The readings serve, in other words, to frame, adorn, and bring to light the face of Christ and the faces of all his imitators. The use of Scripture is iconic, not homiletic. We are not being lectured at, but rather summoned to worship, to bow down before mysteries. The readings are to function as verbal incense, not verbose information.¹⁹

While the Divine Office is primarily a prayer, the didactic function of the readings is emphasized by, for example, the reading in Matins of commentaries from the Fathers of the Church on the very passages of Scripture just read.

Furthermore, the connection between Matins and the Eucharistic liturgy, particularly

of Sundays and feasts, makes it the ideal supplement to the Mass of the day; indeed Matins may be thought of as a preparation for Mass, as the *Catholic Encyclopedia* notes:

In a certain sense it is, perhaps, the Office [of Matins] which was primitively the preparation for the Mass, that is to say, the Mass of the Catechumens, which presents at any rate the same construction as that Office:—the reading from the Old Testament, then the epistles and the Acts, and finally the Gospel—the whole being intermingled with psalmody, and terminated by the Homily.²⁰

It was not so long ago that the faithful thought nothing of going to Church twice on a Sunday, to attend Vespers as well as Mass. Matins was once widely celebrated in parish churches, a tradition that has left its mark on Anglicanism, where Matins is still commonly celebrated publicly. This practice was reintroduced by Pius Parsch into his parish. Morning Prayer is also typically celebrated before Mass in the Eastern Churches. It is perhaps easier to envisage today the private use of the Office by the laity, though occasional public celebrations would do much to encourage this. The considerable success enjoyed in the middle of the 20th century by “The League for the Divine Office” in promoting the (private, vernacular) use of the Office by the laity sets an important precedent.

Conclusion

The role of Scripture in the liturgy is not limited to the lectionary. Both the Propers and the Ordinary of the *usus antiquior* make extensive and appropriate use the psalms, including the *Asperges me* (Ps. 50), the *Iudica me* (Ps. 42), and the *Lavabo* (Ps. 25). There are in addition a great many quotations of, and references to, the Scriptures throughout the Mass: to give just one example, the prayer *Supra quae* of the Roman Canon refers to the sacrifices in the Old Testament of Abel (Gen 4:4), Abraham (Gen 22:13), and Melchisedek (Gen 14:18).²¹ It cannot be maintained that the 1962 Mass lacks a Scriptural dimension, nor do the other sacraments and sacramentals of the 1962 liturgical books: thus, the canticle of Zachary is recited in full during burials, and the

psalm *Domini est terra* (Ps 23) at the churcing of women (the blessing of a woman after childbirth).

The ancient one-year cycle of readings, particularly for Sundays, has an irreplaceable value in representing the thoughts of the Latin Fathers, in harmony with the season and feast, allowing the faithful to become as familiar as possible with the cycle, especially in light of the long tradition of liturgical commentary, and in connection with the Proper prayers and chants of the day.

Until the decree *Novum Rubricarum* (1960),²² when a feast or a Sunday was suppressed by an occurrent feast (one occupying the same day) of greater importance, the Last Gospel would be not the opening verses of the Gospel of St John, but the proper gospel of the suppressed Sunday or feast. Given the importance of the Sunday cycle, the restoration of the older practice would seem appropriate, and would be one modest way of expanding the number of gospel passages read to the faithful.

Most of all, however, the riches of the Scriptures are already presented in a liturgical context in the Office, and above all in Matins. The encouragement of the participation of the faithful in the existing riches of the liturgy should take priority over reform: this was the guiding principle of the more cautious members of the Liturgical Movement, exemplified by the scholar Fr William Busch, a leader of the League for the Divine Office, whose words are appropriate to the current situation:

We should not wish to change in haste what we are only beginning to revive. Let us take time to learn what the Liturgy is, and then we shall be in a position to judge what adaptations to modern circumstances may be desirable—perhaps not so many as we first imagined. . . .²³

Appendix A

Passages of Scripture found in the 1962 lectionary but omitted from the 1969 lectionary

By using multi-year cycles, the creators of the 1969 lectionary aimed to include a much increased quantity of Scripture in the liturgy. It

is interesting to note that, despite this, certain gospel passages familiar to those attending the traditional Latin Mass on Sundays are not found in any year of the 1969 lectionary's Sunday cycle.

In some cases, the 1969 includes a different version of a pericope that the ancient lectionary has chosen; in others, no parallel passage is included. It seems worth listing both cases; the latter are *italicized*.²⁴

St Matthew

6:16–21 *“Fasting: when you fast ... ” “Do not store up treasures on earth ... ”*

8:1–13 Leper healed; Centurion's servant (St Mark's and St Luke's accounts, respectively, used)

8:23–27 Calming of the storm (St Mark's account used)

20:16b *“For many are called, but few are chosen”* (omitted from the gospel of the 25th Sunday of Ordinary Time, which stops at verse 16a; the parallel verse from Mt 22:14 is optional on 28th Sunday of Ordinary Time)

24:15–35: *the “Abomination of Desolation” neither the parallel passage, Mark 13:14ff., nor references to the Abomination of Desolation in Daniel (9:27, 11:31, 12:11) and 1 Maccabees (1:57), are found anywhere in the 1969 lectionary*

26: 1–13 Caiaphas plotting; the precious ointment (St Mark's account used)

St Mark

16:14 *“Later Jesus appeared to the Eleven as they were eating”; he rebuked them for their lack of faith and their stubborn refusal to believe those who had seen him after he had risen (only in St Mark)*

St Luke

8: 4–15 Parable of the sower (St Matthew's account used)

8:11: 14–23 *“But if it is through the finger of God that I cast out devils ... ”* (St Mark's account used)

8:24–26 *The return of the Unclean Spirit (the corresponding passage from St Matthew is also cut)*

8:27–28 *“Happy the womb that bore you ... ”* (St

Luke only)

8:14: 15–24 The banquet and guests who refuse to come (St Matthew's account used)

18: 31–34 *“The Son of Man to be handed over ... ”* (cut from St Matthew and St Mark as well)

18:35–43 Healing of the blind man at Jericho (St Mark's account used)

18:21: 29–33 The fig tree (St Mark's account used)

St John

6:59 *“He said this while teaching in the synagogue in Capernaum.”* (Only in St John)

8:46–59 *“You are a Samaritan, and possessed ... ” “Abraham saw my day and rejoiced, Before Abraham was, I AM.”* (only in St John)

14: 30–31 *“The prince of this world is on his way ... ” “I am doing exactly what the Father told me”* (only in St John)

16:1–4 *“They will put you out of the Synagogue.”* (only in St John)

16: 5–11 *“None of you asks me, ‘Where are you going?’ ... because the prince of this world now stands condemned.”* (only in St John)

16:17–22 *“What does he mean: you will no longer see me, then you will see me? ... ” “You are sad now... your hearts will be full of joy ... ”* (only in St John)

16: 23–30 *“Ask and you will receive ... the Father loves you ... Now you are speaking plainly ... the time will come when you are scattered ... ”* (only in St John)

A much longer list could be made of passages that are optional in the 1969 lectionary, and of verses omitted from readings of the epistles.²⁵ A particularly striking example of the latter is the passage from the First Letter to the Corinthians (11:27–29) warning against the unworthy reception of communion, which is read on both Maundy Thursday and Corpus Christi in the 1962 lectionary, but is not found anywhere in the 1969 lectionary.²⁶

This list shows that, even evaluated in the narrow terms of exposure to the Scriptures, the replacement of the 1962 lectionary with the 1969 lectionary involved loss as well as gain.

More profoundly, it illustrates the difference in spirit between the two Lectionaries: the ancient lectionary selects passages on the basis of different principles, and in a number of ways emphasizes what the new lectionary wishes to deemphasize. The Oratorian priest and scholar Fr Jonathan Robinson, in criticizing the multi-year cycle of the 1969 missal, remarks:

I think the diversity, rather than enriching people, tends to confuse them. . . . This may be because the selections, as has been noted by others, were drawn up more to satisfy the sensibilities of liturgical scholars than on traditional liturgical principles.²⁷

This underlines the general point that each lectionary is an integral part of its respective missal, and reflects its spirit and preoccupations. Fr Adrien Nocent, who collaborated on the 1969 lectionary, wrote that it was “destined in the long run, but inevitably, to change the theological mentality and very spirituality of the Catholic people.”²⁸

Appendix B

Relationship between the lectionary and the chants

In considering any reform or expansion of the lectionary for the *usus antiquior*, an important factor discussed in the body of the chapter is the close relationship between the lections in a given Mass formulary and the other Propers, particularly the chants. As already noted, Mass formularies in the traditional Latin Mass do not usually present a single, obvious theme, and the various propers are too concerned with their liturgical function—as processional chants, as the Secret prayer introducing the oblation, and so on—to appear as a unified, didactic group. Nevertheless, they contain many cross-references, and can often serve as commentary upon one another.

This is most clearly the case when chants take their text from one of the readings. Although the great majority of chants are taken from the psalms, the exceptions frequently take their inspiration from the lections of the day. A brief review of the Sunday cycle reveals that on six occasions the communion antiphon is taken from the gospel of the day: the 1st and 2nd Sundays

after Epiphany, Palm Sunday, 2nd Sunday after Easter, and 3rd and 14th Sundays after Pentecost. The communion antiphon is taken from the epistle (from Acts) on Whitsunday (Pentecost). The Alleluia verse is taken from the gospel on the 5th Sunday after Easter.

Such cross references, whether actual quotations or not, are still more frequent in the formularies of feast days and on Ember Days. Similar close connections exist between the Sunday gospels and the antiphons of Lauds and Vespers.

A more subtle and all-pervading relationship is described by the great German chant scholar Dom Dominic Johner, in relation to the Gradual and Alleluia:

The early Church utilized these chants as a means to impress on the hearts of the faithful the lessons inculcated by the Epistle, and to make them the more readily susceptible for the Gospel. Clergy and laity should, without further ado, be enabled to devote themselves entirely to the contemplation of the chant and its import.²⁹

All things considered, it would be impossible to change the lectionary of the *usus antiquior* substantially without seriously compromising the coherence and integrity of the missal.



Notes

1. Ember Wednesdays have one extra reading; Ember Saturdays have a total of five extra readings. Ember Days are celebrated four times a year. In the 1962 missal, a shorter form of the Saturday service can be celebrated.
2. The Easter Vigil has a large number of readings (particularly in the form it took before the 1955 reform); Palm Sunday has an extra gospel (and, before 1955, an extra lesson), as part of the Blessing of Palms. On All Souls Day and Christmas Day, priests are permitted to say three Masses, with each Mass having its own lections and other propers. There is an extra lection on the Wednesday after the Fourth Sunday of Lent.
3. Of the manuscript sources for the Roman lectionary, the earliest and most valuable is the Wurzburg MS or *Comes Romanus Wirziburgensis* (Universitätsbibliothek, codex M.p.th.f.62; ed. Morin, *Revue Bénédictine* 27 [1910]: 41–74 and 28 [1911]: 296–330)—a collection

of 16 folios in a probably English hand of around 700, possibly from the late 7th century. The epistle list probably represents Roman usage in the second half of the 7th century; the gospel list appears to be later. There is an extensive set of gospels for the sanctoral cycle, but fewer epistles, suggesting a degree of fluidity or free choice. It appears to give alternative epistles for some occasions (similar passages from St Paul, for example, which could not plausibly be interpreted as being intended as extra readings). There is provision for too many Sundays after Epiphany, and too few Sundays after Pentecost. There are readings provided for one, two, or three ferial days in particular weeks. By the 9th century, provision is made for the correct number of Sundays, a complete set of lections for Lenten ferias (Thursday had been non-liturgical until St Gregory II, d. 731), a formalized Common of Saints, separation of the temporal from the sanctoral cycles, and thoroughly revised systems of ferial readings outside of Lent. By this time also there is a degree of divergence between Roman and Gallican books.

4. See Bugnini, *Reform of the Liturgy*, 415–16.

5. Parsch, *Church's Year of Grace*, 1:5–6.

6. Parsch, *Church's Year of Grace*, 1:4.

7. Dom Prosper Gueranger, Abbot of Solesmes: *L'année liturgique*, first published in French; published in English as *The Liturgical Year* in 1949, and still in print. Also available online in whole or part in French (<http://www.abbaye-saint-benoit.ch/bibliotheque-monastique/bibliotheque/gueranger/anneliturgique/index.htm>) and English (<http://www.liturgialatina.org/lityear/>).

8. Ildefonso Schuster, Archbishop of Milan: *Liber Sacramentorum*, first published in Italian in 1919; published in English as *The Sacramentary* from 1924–1930.

9. Fr Pius Parsch, of the Augustinian Canons of Klosterneuburg near Vienna: *Das Jahr des Heiles*, first published in German in 1923; published in English as *The Church's Year of Grace* in 1953.

10. This means in practice that only the more important feasts, and votive Masses of importance, can occlude the celebration of the Lenten ferial Mass.

11. The *Comes* of Wurzburg (ca. 650) assigns ferial readings, very irregularly, to Wednesday, Friday and Saturday, while the *Comes* of Murbach (ca. 750) assigns them only to Wednesday and Friday, but very regularly.

12. The “Alternative Lectionary,” published on 12 March 1966 for optional use, consists of a one-year series of gospels and a two-year cycle of first lessons for all days in the liturgical year *De tempore* which might not be impeded by a 1st or 2nd class feast. Thus, the lectionary left gaps for the more important feasts to fill. The Sunday and sanctoral cycles were not changed. This lectionary was superseded by the lectionary of the 1969 missal.

13. Parsch, *Church's Year of Grace*, 4:372–412.

14. Dobszay, *Restoration and Organic Development*, 143.

15. *Sacrosanctum Concilium* 51

16. SC, n. 100; cf. n. 85: “Hence all who render this service are not only fulfilling a duty of the Church, but also are sharing in the greatest honor of Christ’s spouse, for by offering these praises to God they are standing before God’s throne in the name of the Church their Mother.”

17. CIC (1983), can. 1174 §2.

18. *Redemptionis Sacramentum*, n. 41.

19. Peter Kwasniewski, *Resurgent in the Midst of Crisis: Sacred Liturgy, the Traditional Latin Mass, and Renewal in the Church*, 2nd ed. (Kettering, OH: Angelico Press, 2015), 128.

20. See the *Catholic Encyclopedia* (1917), s.v. Matins. The passage concludes with a reference to Dom Fernand Cabrol, *Les origines liturgiques* (Paris: Letouzey et Ane, 1906), 334ff.

21. See also Peter Kwasniewski, “The Reform of the Lectionary,” in Alcuin Reid, ed., *Liturgy in the Twenty-First Century: Contemporary Issues and Perspectives* (London/New York: Bloomsbury T&T Clark, 2016), 287–320, esp. 317–19.

22. See Sacred Congregation of Rites, Decree *Novum Rubricarum* (26 July 1960), n. 509.

23. William Busch, “On Liturgical Reforms,” *Orate Fratres* 11.8 (1936–37): 352–57, quoted in Reid, *Organic Development*, 105. Fr Busch was active in translating the German works of Fr Pius Parsch into English, and helped found the “League of the Divine Office.”

24. The comparison of the two lectionaries is made simpler by Matthew Hazell, *Index Lectionum: A Comparative Table of Readings for the Ordinary and Extraordinary Forms of the Roman Rite* (Createspace Independent Publishing Platform, 2016).

25. A more comprehensive survey is made by Anthony Cekada, *Work of Human Hands: A Theological Critique of the Mass of Paul VI* (West Chester, OH: Philothea Press, 2010), 266–72. See also Peter Kwasniewski, Introduction to Hazell, *Index Lectionum*, for further discussion of many omitted passages.

26. Indeed, on the latter feast in the *usus antiquior*, the apostolic warning is repeated in the (required) Communion antiphon.

27. Jonathan Robinson, *The Mass and Modernity: Walking to Heaven Backwards* (San Francisco: Ignatius Press, 2005), 332

28. Adrien Nocent, “La parole de Dieu et Vatican II,” in P. Jounel, R. Kaczynski, and G. Pasqualette, eds., *Liturgia, opera divina e umana: studi sulla riforma liturgica offerti a S. E. Mons. Annibale Bugnini in occasione del suo 70e compleanno* (Rome: Edizioni liturgiche, 1982), 136; quoted in Cekada, *Work of Human Hands*, 273.

29. Johnner, *Chants of the Vatican Gradual*, 6.

VANCOUVER MUSIC SYMPOSIUM

by David Reid

Catholics in the Metro Vancouver area of British Columbia will make their way this summer to Saints Joachim and Ann Parish in the Fraser Valley to participate in the 2019 BC Sacred Music Symposium on August 2-4. Early registration is open through the website bcsacredmusicsymposium.com.

The launch of the symposium last year drew large crowds, founded in part on a belief that classical liturgical music can appeal to younger audiences. The highest number of participants were the under-40s. Young participants cited a desire for the sacred, a refuge from the world of noise and static music, seeking worship music that “makes your heart soar,” proving that even the oldest of sacred music repertoire still has something meaningful to offer.

The symposium brings together musicians and faithful of all skill levels and ages to gather for instruction, collaboration, and fellowship. The event includes the opportunity to attend choral workshops and lectures on multiple levels: beginner, intermediate, advanced, professional, and, new this year, chant intensive. It is also the occasion to gather genuine experts in Church music who are marked by their professional competence. They include teachers, musicologists, composers, and conductors. These professionals come together to celebrate sacred music taught and learned as an independent discipline with its own laws.

In musical theory and in performance and composition, the directors of the conference seek to preserve the precious heritage and help address new problems. Selected hymns are in both English and Latin. English for obvious reasons because the use of the vernacular is allowed in the Church’s music in addition to Latin. Latin because the Church has created a great part of the musical inheritance of the human race in Latin, helping to make it the universal musical language.

Finally, participants at the symposium are given the opportunity to study and practise while also singing together and hearing the music in a liturgical context, namely, during the chanting

of the Divine Office and the concluding sung Mass in Latin, showcasing the mature musical culture of the Roman Church, the core of which is Solemn High Mass in Latin.

The keynote speaker this year will be Msgr. Andrew Wadsworth, Executive Director of the International Commission on English in the Liturgy (ICEL). He will address the theme of liturgy and sacred music meeting together.

It is hoped that, not only by the external forms of musical styles but also by their internal expressiveness, young hearts will be inspired. The more closely liturgical music is interiorly connected with divine worship, the greater its religious meaning and expressiveness.

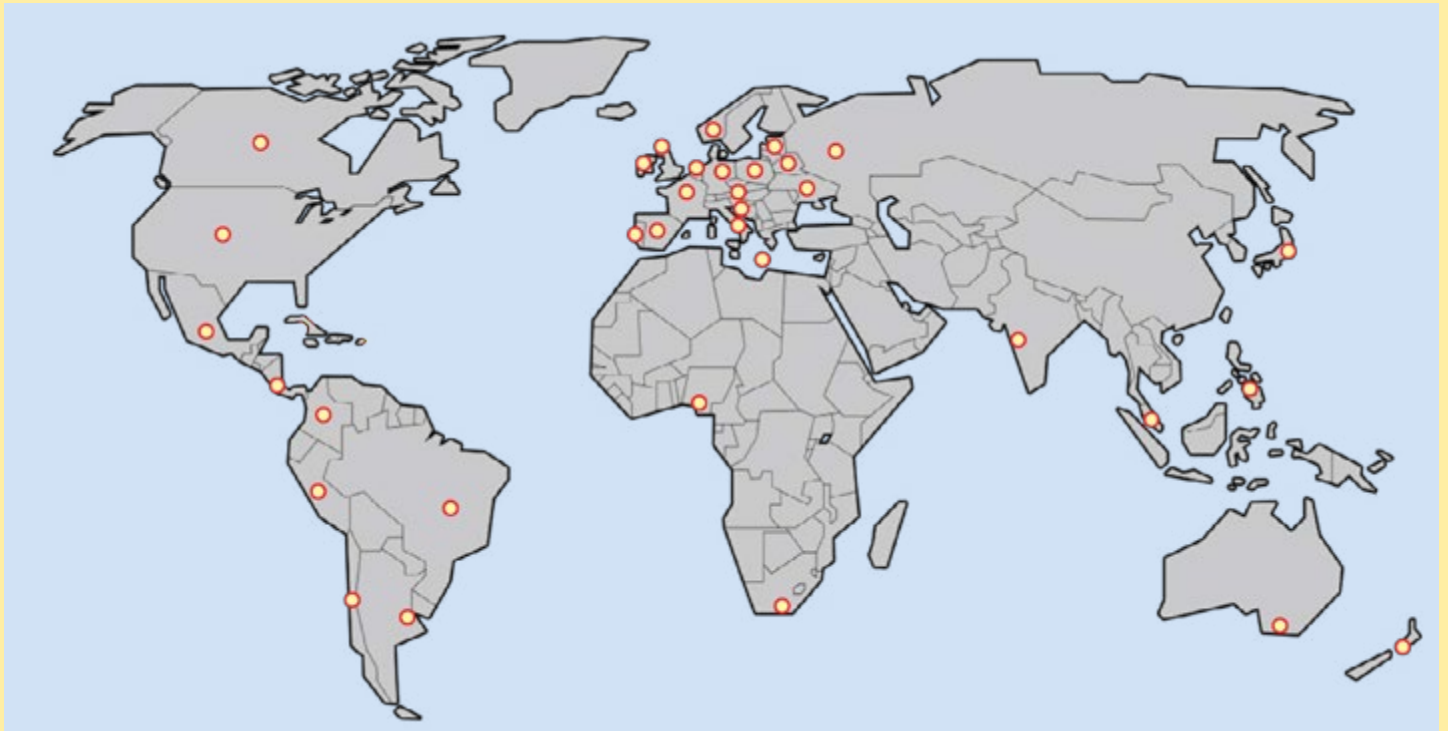


Pontifical High Mass



Vespers

List of Member Associations of Una Voce



Hover the mouse pointer over the yellow circles to see the local Una Voce Member Association(s).

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Una Voce Argentina

<https://unavocecba.wordpress.com/>

fedufourq@fibertel.com.ar

Australia

Una Voce Australia

michael.foley@connexcmelbourne.com.au

Austria

Una Voce Austria

<http://www.una-voce-austria.at/startseite/president@una-voce-austria.at>

Belarus

Una Voce Albaruthenia

Brazil

Una Voce Natal

<http://unavocenatal.blogspot.co.za/>

unavocenatal@gmail.com

Canada

Una Voce Canada. Vancouver Traditional Mass Society (VTMS)

<http://unavocecanada.org/>

Latin Mass Society of Canada

latinmass.canada@gmail.com

Chile

Magnificat Chile

<http://asociacionliturgicamagnificat.blogspot.co.za/>

Una Voce Casablanca

<http://santabarbaradelareina.blogspot.co.za/>

Colombia

Una Voce Colombia

hanscvw@gmail.com

Croatia

Društvo za promicanje tradicionalne Mise "Benedictus"

<https://sites.google.com/site/drustvobenedictus/>

England and Wales

The Latin Mass Society

<https://lms.org.uk/>

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Una Voce France

<http://www.unavoce.fr/>

Germany

Una Voce Deutschland

<http://www.una-voce.de/>

Pro Missa Tridentina

<http://pro-missa-tridentina.org/>

India

All India Laity Congress

johnmenezesin@yahoo.com

Ireland

St. Conleth's Catholic Heritage

Association

<http://catholicheritage.blogspot.co.za/>

Una Voce Ireland
Latin Mass Society of Ireland
<http://www.latinmassireland.com/>

Italy

Una Voce Italia
<http://www.unavoceitalia.org/>
Coordinamento di Una Voce delle Venezie
<http://www.unavoce-ve.it/>

Japan

Una Voce Japan
<https://uvj.jp/>

Latvia

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