

Winter 2020 – Edition No. 10



REGORIUS MAGNUS



The voice of the Foederatio Internationalis Una Voce



FIUV World-Wide Report for the CDF
Reception of Communion in the Epidemic
News from around the world

Gregorius Magnus: biannual magazine of the Una Voce Federation

The FIUV's periodical is dedicated to St Gregory the Great (Pope Gregory I), who died in 604 AD, a Pope forever associated with Gregorian Chant, and the Gregorian rite of Mass (the Extraordinary Form).

Gregorius Magnus magazine aims to be a showcase for the world-wide 'Traditional Catholic' movement: the movement for the restoration to the Church's altars of the Mass in its traditional forms: Roman, Dominican, Ambrosian, and so on.

Gregorius Magnus is published twice a year: in March and in October.

The Editor, Joseph Shaw, FIUV Secretary, wants to hear from you! While we cannot pay for contributions, we would like to spread the news, good or bad, about the movement for the restoration of the Church's liturgical traditions, from all over the world.

The production of the magazine is supported financially by the Latin Mass Society of England and Wales, and we wish to record our thanks to them.

"He who would climb to a lofty height must go by steps, not leaps."

St Gregory the Great



Please send contributions to Joseph Shaw, the Secretary of the FIUV (secretary@fiuv.org), for our two annual deadlines:

15th February, for the March issue,

15th September, for the October issue.

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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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Message from the Secretary

by Joseph Shaw, Secretary

Welcome to the 10th edition of *Gregorius Magnus*, the biannual magazine of the *Foederatio Internationalis Una Voce*.

The last issue was published on 8th March, which seems like an eternity ago. The subsequent six months have imposed on most of us an experience unlike anything in living memory, placing enormous strain on the world's economy, on the life of the Church, and on human nature itself.

These new and, I hope, temporary conditions have created problems and, perhaps surprisingly, opportunities, which no one could have foreseen. There has been a fierce attack on the ancient practice of receiving Holy Communion on the Tongue, although, as noted in the Federation's June Press Release on the subject, which is reproduced below, there seems to be no scientific justification for the claim that it is less hygienic than reception in the hand. On the other hand, there have been anecdotal reports, too many to dismiss, that some priests have been making use of periods of enforced inactivity during 'lockdown'


to learn to celebrate the Traditional Mass, and that numbers attending Extraordinary Form Masses have held up, or increased, even while number attending the Ordinary Form have been under pressure.

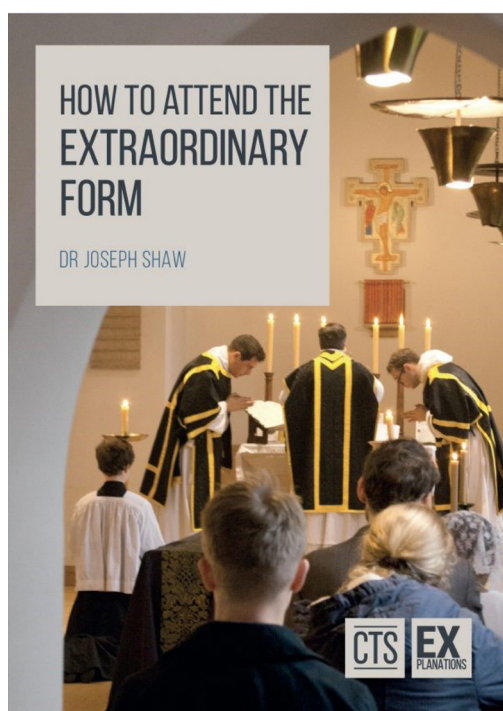
The Federation's time has been fully occupied during this period, even while hundreds of important devotional events have been cancelled, by something else, equally unforeseen: a request by the Congregation for the Doctrine of the Faith, to the bishops of the whole world, for information about the implementation of the Apostolic Letter *Summorum Pontificum*, thirteen years after its publication. Our response to this has been to gather information of our own, from our member associations and other contacts, and the result has been a research project such as we have never before undertaken. When I mailed the completed report to the Congregation, it was 577 pages long, and covered 52 countries.

In this issue of *Gregorius Magnus* I am able to share with readers some of the fruits of this report: some

conclusions, some reflections on its creation, and some select, and anonymised, quotations from the scores of people who contributed to it, from a personal knowledge of the situation 'on the ground'.

Things can look very different from the perspective of Rome, or of a bishop, than they do from the perspective of the lay people who desire to worship God as their predecessors in the Faith did, using the ancient formulas, and participating in the same spiritual ethos. The perspective of the hierarchy is certainly a valid one, indeed an indispensable one, but the perspective of the laity is no less real. Thanks to the work—and it was a lot of work!—of the Federation, the lay perspective is now available, in some measure, to those reflecting on the future of *Summorum Pontificum* in the Holy See.

Spare a prayer for them, and above all for the Holy Father, Pope Francis: in the words of the traditional prayer for the Pope, 'that he may desire by Thy grace those things which are pleasing to Thee, and perform them with all his strength.' 



By Dr Joseph Shaw

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The CDF Survey, and the Federation's Response

Joseph Shaw

In April this year it was reported that the Congregation for the Doctrine of the Faith, exercising the functions of the Pontifical Commission Ecclesia Dei which has been merged with it, had circulated a letter to all Latin Rite bishops of the world, through their episcopal conferences, asking them about the implementation of the Apostolic Letter *Summorum Pontificum*. With a deadline of July 31st, the letter asked the bishops nine questions, as follows.

- 1) What is the situation in your diocese with respect to the extraordinary form of the Roman rite?
- 2) If the extraordinary form is practiced there, does it respond to a true pastoral need or is it promoted by a single priest?
- 3) In your opinion, are there positive or negative aspects to the use of the extraordinary form?
- 4) Are the norms and conditions established by *Summorum Pontificum* respected?
- 5) Did it occur to you that, in your diocese, the ordinary form has adopted elements of the extraordinary form?
- 6) For the celebration of the Mass, do you use the Missal promulgated by Pope John XXIII in 1962?
- 7) Besides the celebration of the Mass in the extraordinary form, are there other celebrations (for example, Baptism, Confirmation, Marriage, Penance, Unction of the sick, Ordination, Divine Office, Easter Triduum, funeral rites) according to the liturgical books prior to Vatican Council II?
- 8) Has the motu proprio *Summorum Pontificum* had an influence on the life of seminaries (the seminary of the diocese) and other formation houses?
- 9) Thirteen years after the motu proprio *Summorum Pontificum*, what is your advice about the extraordinary form of the Roman rite?

It is worth recalling that in the Letter from Pope Benedict XVI which accompanied *Summorum Pontificum* in 2007, the Holy Father invited bishops to send to the Holy See an account of your experiences, three years after this Motu Proprio has taken effect. This year's request corresponds, therefore, to a ten-year repeat of that exercise.

The CDF's questions appear, however, a little unsatisfactory, even a little strange. The concerns ask certain tick-box questions: are norms respected? is the Office celebrated? etc., without asking any quantitative questions: How many? How much? Is it growing? Above all, the questions do not put the spotlight on the possible *good fruit* of the EF: vocations, marriages, baptisms, thriving communities, historic churches saved from demolition, or increased offertory collections.

Two of the nine questions in particular raise concerns. One is number 5: 'Did it occur to you that, in your diocese, the ordinary form has adopted elements of the extraordinary form?'

Now Pope Benedict, in the Letter already quoted, noted how the celebration of the EF could have a beneficial effect on the OF, as part of what he calls 'mutual enrichment':

The celebration of the Mass according to the Missal of Paul VI will be able to demonstrate, more powerfully than has been the case hitherto, the sacrality which attracts many people to the former usage. The most sure guarantee that the Missal of Paul VI can unite parish communities and be loved by them consists in its being celebrated with great reverence in harmony with the liturgical directives. This will bring out the spiritual richness and the theological depth of this Missal.

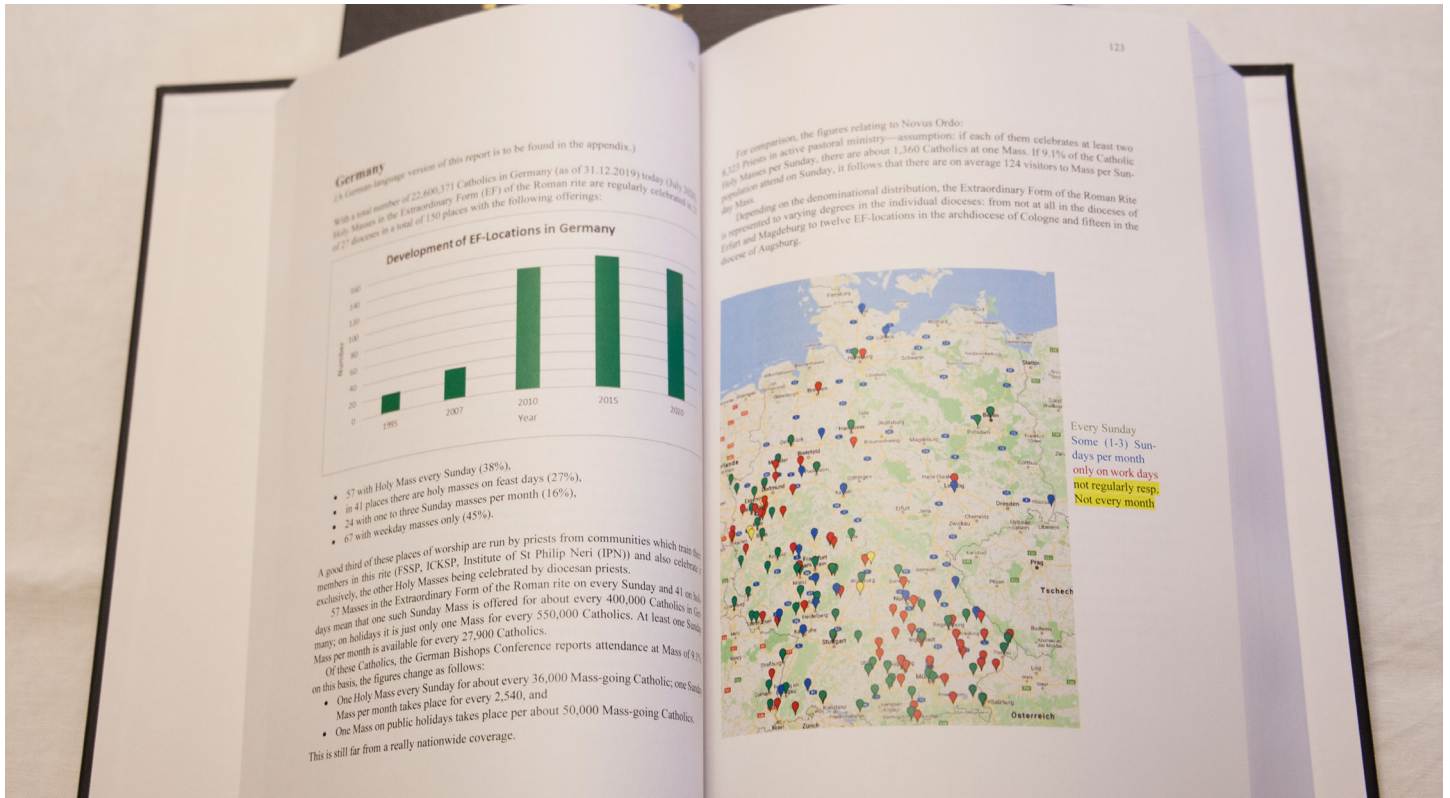
But if this is the issue, why not express it positively? Why not ask, for example, 'Has the example of the EF stimulated a greater reverence in the celebration of the OF?'

The 'adoption of elements' could however also suggest something less positive. As we well know, there are bishops in all parts of the world who attempt to forbid their priests from adopting the more traditional options within the Ordinary Form. They regard the use of Latin, celebration *ad orientem*, and the reception of Holy Communion kneeling and on the tongue, all things explicitly allowed by the liturgical law of the OF, as unacceptable. In places where the EF has gained a foothold, or even where the EF is simply being requested, such bishops may well regard these practices as 'elements of the extraordinary form' which some of their priests wish to introduce into the OF.

One can only imagine that when the results of this survey are collated, the CDF will find some bishops answering this question 'Yes', meaning: 'Isn't it wonderful that my priests have adopted a more reverent way of celebrating the OF?', and others saying 'Yes', meaning: 'Isn't it dreadful that I hear of priests celebrating with their backs to their congregations, or some Faithful receiving kneeling?' The contrasting interpretations of the question could then be overlaid by contrasting interpretations of the answers by different people in the Holy See.

The other potentially worrying question is number 2: 'If the extraordinary form is practiced there, does it respond to a true pastoral need or is it promoted by a single priest?'

This seems to imply a contrast between the EF being celebrated *because of pastoral need*, and the EF being 'promoted', in some negative



sense. We might say, by parallel, that the reception of Holy Communion in the Hand was ‘promoted’, and did not arise out of ‘pastoral need’. Is the EF like that? Is it the product, as Pope Francis once suggested, of a fad?

In other words, this is a leading question, and for this reason less likely to elicit objective or informative responses.

There is no way of knowing from the outside how the no doubt complex process by which the questions were formulated and chosen worked, and the degree to which the result can be said to reflect an official attitude at the Congregation. The Federation took the view that, overall, the CDF’s letter need not be considered as a negative thing: for all the limitations and imperfections of the questions the Holy See was giving bishops an opportunity to express honest opinions and supply useful information, and future deliberations about the EF there will be the better for their contribution.

It occurred to us, at the same time, that we could assist the gathering of information by surveying our own member associations and presenting the CDF with the results. In doing so we could not only complement the CDF’s questions in terms of

content, but in terms of perspective: the CDF would be able to see how the implementation of *Summorum Pontificum* looks like to the laity.

We gathered information using online forms with 27 questions, and then edited this down to a format corresponding to the following eleven questions:

1. How many stable groups of Catholics attached to the EF are there in the Diocese?
2. Who celebrates the EF? (Diocesan clergy, regular clergy, priests of the Traditional Institutes, or priests visiting from outside the Diocese.)
3. Who attends? (Young people, old people, families, or the same as the local population.)
4. What is the level of provision for the EF? (Daily, weekly, or monthly Masses; are the other sacraments available?)
5. What do those attached to the EF feel about the attitude of the Diocese?
6. Does the SSPX have a presence in the Diocese?
7. What has been the effect on the Diocese of the implementation of *Summorum Pontificum*?
8. What has been the Ordinary’s policy and attitude?
9. At whose initiative have celebrations been organised?

10. Seminaries: do they teach Latin, Chant, or the EF? Are they perceived as hostile to the EF?

11. In what ways can the Holy See be of further service in the implementation of *Summorum Pontificum* and its aims? What constructive advice can you offer?

It occurred to us also that, if bishops’ responses were for any reason misleading, about the reality of demand for the EF, the way it is being celebrated, or about their own policies towards it, the CDF would have a chance to consult an alternative source of information. This is true at the large-scale level, if the bishops of a whole country gave a certain impression, and also at the local level, in those cases where in a particular diocese reports were received both from the bishop and from the FIUV.

The possibility of comparing a bishop’s response directly with one from the Federation covering the same diocese depends on how many bishops actually answered the CDF’s letter, and also on how well we did in getting responses specific to each diocese. We do not know how well the world’s bishops did in getting responses back to Rome. How well the Federation’s survey went is the subject of the next article. ⑥

The FIUV Report: its creation

Joseph Shaw

The Federation's preparation of a report for the Congregation for the Doctrine of the Faith about the worldwide implementation of *Summorum Pontificum*, includes detailed information from 368 dioceses, from 56 countries in six continents. It has been perhaps the most challenging administrative task the Federation has ever faced.

Gregorius Magnus 8 included an extract from Leo Darroch's *Una Voce: A History*, on the 'Knox report' of 1980. James, Cardinal Knox, asked the bishops of the world whether there was real demand for the Traditional Mass, and it seemed clear that the result was not objective. The Federation produced an alternative report and the President, Erich de Savanthem, brought the results to Rome, leaving various dicasteries a suitcase of documents.

This report was at least partially composed of results of opinion surveys (from Germany), and responses to newspaper adverts (in England and Wales). Thirty years later we faced the task of collecting information about a much larger number of organised groups of Catholics requesting the ancient Mass, from a much larger number of countries.

A further challenge for us on this occasion was the strict time limit. We wanted our report to arrive at the CDF as soon as possible after the deadline for the bishops' reports to arrive there, 31st July. Between the time we heard about the CDF asking for information, and this deadline, we had approximately three months: the months of May, June, and July.

It so happened that these months corresponded, for many of us, to a period of severe restrictions on travel and work due to the Coronavirus. In my own case, a whole series of demanding summer events which normally occupy me in the spring and summer, were cancelled, and my holiday plans were displaced from July into August. God certainly works in mysterious ways.

This project was also the first occasion, to my knowledge, for the Federation to engage a paid assistant for its work, a freelance Project Manager who worked full time on the report for two and a half months.

Level of response

Our achievement in these three months gives an indication of the strengths and the limitations of the Federation and its members.

In the list below, we give the number of dioceses reported on and the total number of dioceses in each country. Thus, 2/6 means that we had reports from two dioceses in a country with six territorial Latin Rite Dioceses, or equivalent jurisdictions.

Africa: 4 countries, 7 dioceses.

1. Nigeria: 1/53
2. Angola: 1/18
3. Uganda: 1/19
4. South Africa: 4/25

Asia: 8 countries, 21 dioceses.

1. China (PRC): 6/100
2. India: 1/132
3. Japan: 1/16
4. Jordan: 1/1
5. Korea 3/15¹
6. Malaysia: 1/9
7. Philippines: 6/77
8. Taiwan: 2/6

Europe: 23 countries, 169 dioceses.

1. Austria: n/a
2. Croatia: 1/16
3. England and Wales: 22/22
4. Estonia: 1/1
5. France: 20/95
6. Germany: 24/24
7. Ireland: 1/26
8. Italy: 39/227
9. Latvia: 4/4
10. Lithuania: 2/7
11. Luxembourg: 1/1
12. Malta: 2/2
13. Norway: 1/3
14. Poland: 20/44
15. Portugal: 4/20

16. Romania: 1/5
17. Russia: 1/4
18. Scotland: 8/8
19. Spain: 6/69
20. Sweden: 1/1
21. Switzerland: n/a²
22. The Netherlands: 7/7
23. Ukraine: 1/7

North America: 3 countries, 82 dioceses

1. Canada: 20/61
2. Mexico: 28/87
3. United States of America: 34/176

Oceania: 2 countries, 20 dioceses

1. New Zealand: 6/6
2. Australia: 14/26

South America: 16 countries, 69 dioceses

1. Argentina: 21/62
2. Bolivia: 2/10
3. Chile: 10/25
4. Colombia: 7/65
5. Costa Rica: 1/8
6. Dominican Republic: 2/9
7. Ecuador: 2/15
8. El Salvador: 1/8
9. Guatemala: 1/13
10. Honduras: 2/10
11. Nicaragua: 1/10
12. Panama: 1/6
13. Paraguay: 5/12
14. Peru: 1/33
15. Puerto Rico: 3/6
16. Venezuela: 8/32

Clearly, there are many countries represented where the celebration of the EF is extremely limited: India, Malaysia, Japan, Russia, Croatia, and so on. From these we received reports for just one or two dioceses.

Another group of countries comprises well-established associations where the EF is more widespread, which were able to provide us with results either for all of their dioceses (the achievement of ten countries), or of more than a dozen dioceses in reasonably large countries.

1. Not counting two dioceses in Korea which are vacant due to Communist rule.

2. We received a summary report for the country as a whole but not diocese-by-diocese reports.

Included in the total are more than a dozen countries where, at the beginning of the process, we had no Member Association. In one case, that of Bolivia, the national association has now joined the Federation. In another, Luxembourg, our contact was already an official 'National Correspondent'. Four further 'National Correspondents' have now been confirmed thanks to the contacts we made: for Estonia, Latvia, Romania, and Angola.

Gaps in our information

We can be very pleased by the level of coverage we achieved, while still wishing to do better in the future. This is because it is reasonably clear that in a vast number of cases dioceses and countries where we received no report are places where there is nothing to report: where there are no celebrations of the EF, and no organised stable groups asking for it. This is not so in the United States of America, France, and Italy, but it is the case in countries in the Balkans, in the Islamic world, and in much of Africa and India.

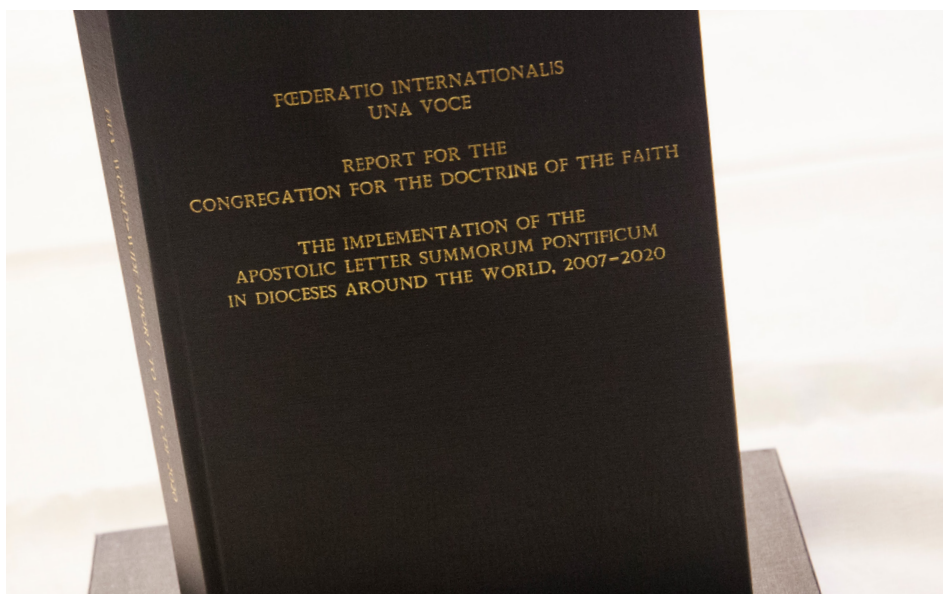
This is confirmed by many of our local contacts: they told us they know of no other celebrations of the EF and no other stable groups asking for it in their countries, outside the one or two dioceses they did cover in detail.

On the other hand, we have reports from not only our core, founding member countries of North-West Europe, but all the Baltic states and most of Scandinavia, all the countries of North America, and every Spanish-speaking country except Cuba; and we received very informative reports from our more recently-made friends in the Far East and Africa.

Use of Online forms

We asked our Member Associations and other contacts to forward a link to an online questionnaire to their diocesan contacts, and these contacts for the most part seemed quite willing to fill it out. We created versions of the questionnaire in English, French, Italian, German, and Spanish.

The information gathered in this way then needed to be collated. This turned out to require a great deal of work, some done by Member Associations, and some centrally. The difficulty involved in this stage of the work derived from several factors.



First, it quickly became clear that only by combining responses to several questions could a complete picture of the attitude of the Ordinary to the EF be formed: only a human editor could do this. Similarly, many larger dioceses received more than one report, which had to be manually combined.

Second, those collating the results frequently had to revert to the local correspondents to clarify ambiguities or mixed messages.

Third, results from the different language versions could not easily be combined, especially because the Excel files of the results which can be downloaded from the service we were using are not at all user-friendly: they cannot be viewed on a screen easily, because they contain blocks of text of widely varying lengths.


If we had been seeking primarily numerical data, this final category of difficulties would have been more manageable, but the most valuable results are the comments, giving extremely interesting insights into local situations.

Although one can make certain generalisations about the level of interest in the EF, and the level of provision for it, around the world, our survey does not allow us to talk about the percentage of dioceses in the world where it is celebrated, and so on, because for most countries our information is incomplete, and we can be sure that the dioceses and countries we do have information about are not representative of dioceses and countries as a whole.

Conclusion

The gathering of this information is exactly the kind of task which the Federation exists to do, and no other body could even contemplate such an undertaking. To compare, the Fraternity of St Peter, for example, would be able to draw on detailed knowledge from their 124 apostolates, almost all in North West Europe and North America, with none in Spain or Portugal, and very few in central and eastern Europe, and their knowledge would be drawn exclusively from the places where the EF was most firmly established, and would exclude the more typical situations.

This, indeed, is a special strength of the FIUV's report, which reflects an important feature of the FIUV itself. The Federation represents, and is able to report on, not only the success stories, but also the places where the Traditional Mass is still not available. Indeed, it is often groups of Catholics who *cannot* get the Traditional Mass who are motivated to form National Associations, and come to the Federation for help. This ocean of unmet demand is plumbed only by lay Una Voce groups and their international Federation, the FIUV.

We can be pleased, therefore, that although the work involved in preparing this report was truly back-breaking for the Officers, and also, I know, for the leadership of some of our member associations, the Federation as an organisation proved capable of doing it. It would be unrealistic to suggest doing such a detailed report every year, or even for every General Assembly, but it might be something to consider as a five-yearly exercise. 

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Bishop Athanasius Schneider, O.R.C.



‘In their own words’

Select comments from those filling in the FIUV’s world-wide survey on the implementation of *Summorum Pontificum*, lightly anonymised. Each paragraph below comes from a different diocese; they have been selected to illustrate both common themes and the variations found even within a single country.

Among other themes to be noted here and throughout these reports, six should be noted.

1. Congregations at the Traditional Mass generally have far more young people and families than Ordinary Form congregations. The drawing in of young people, family formation, and openness to children, are very evident fruits of *Summorum Pontificum*.
2. The Traditional Mass does not just attract young people, it is associated with a conversion *mori*, conversion of life: from unbelief, from lapsation, or simply to a greater commitment to the Faith. This is reflected by the large number of vocations to the priesthood and religious life found in congregations. This happens in even quite new and tenuous EF situations. Sadly, such vocations are not always made welcome at diocesan seminaries (and, though not mentioned below, in many communities of female religious).
3. There is a contrast between dioceses where the Traditional Institutes have apostolates, and those where the EF is celebrated only by priests of the Diocese. Unless given personal parishes for the EF, which is very rare for Diocesan clergy, the latter suffer the problem of regular rotation, often leaving EF communities stranded without a celebrant. On the other hand, some dioceses seem have a policy of *only* allowing priests of the Institutes to offer regular EF celebrations, with the result (perhaps intended) that the influence of the ancient liturgy on the rest of the diocese is impeded. Where, by contrast, celebration of

the EF becomes common among the diocesan clergy, as has happened in a few places, this has an effect on the whole ethos of the diocese, and can be seen in the way the Ordinary Form is celebrated, in the nature of seminary formation, and in vocations.

4. In some countries it has taken until the last few years for *Summorum Pontificum* to be implemented. In other places, bishops have apparently taken the view that the new Pontificate indicates a new policy, less friendly to the Traditional Mass. For these, the CDF’s survey may serve as a reminder that SP is still extant, especially if the CDF follows it up with even a mild message of encouragement.
5. Among the clergy, there is a *generational* divide. Younger priests, and now even many younger bishops, are far more open to the EF than the older generation. The influence of senior clergy unwilling to contemplate the passing of liturgical fashions prevalent when they were young, often remains strong.
6. Another theme touched on in some reports is the *inclusiveness* of the ancient Mass. In large, mixed cities, congregations typically include people from all sectors of society, social and ethnic, whereas Ordinary Form Masses often cater for specific subgroups. Not only does the use of Latin obviate the need for Catholics of different cultural heritages to seek out liturgies in different languages, but the ethos of the Mass is appreciated, alike, by immigrants used to a more traditional spirituality, and those from non-traditional backgrounds seeking to reconnect with an authentic form of encounter with the Divine.

Due to constraints of space, reports from the Americas, Africa, Germany, and Central and Eastern Europe are deferred to the next edition. Below we present Asia, Southern Europe, North West Europe, and Oceania.

Asia

The FIUV has members or other contacts in seven countries in Asia: India, Japan, Korea, Taiwan, mainland China, Malaysia, and the Philippines, who between them submitted detailed reports on twenty dioceses, and summaries of the situation in many more. The problems faced by the Church in Asia are quite different from those of Europe and North America: in many of them populations are young and growing, and churches are full, but a deep traditional piety has to compete with the advance of Western-style consumerism, fed by the rising prosperity of some, while others face the destruction of their traditional communities by urbanisation.

A small but growing number of young people in Asia have been discovering the ancient Latin Mass, which in many cases was the basis for an authentic local spirituality for centuries before 1970: it was the Mass of the Japanese, Korean, and Chinese Martyrs, and the daily spiritual food of generations of Filipino and Indian Latin Rite Catholics, and it resonates deeply with a spiritual culture which emphasises respect for tradition and ritual. Their aspiration to attend this form of the Mass, and to spread the word about it to others in their countries, has been frustrated not so much by a lack of resources, although that is real enough, as by the lack of interest, and sometimes hostility, of many bishops and senior clergy.

China

‘We have not purchased new liturgical items and vestments (we are too poor to do so), but have been good at digging up old things that used to be in use in the church and making them used again.’

‘The former [Patriotic] Bishop used EF (the Latin Mass) as a rebellion weapon against the Vatican. When the “underground” church introduced the Ordinary Form through Hong Kong & Taiwan groups, they found it much easier to perform. So there was an ideological “subversion” within the Chinese Patriotic Catholic Association brought by those who joined both the underground and the Patriotic church.’

‘So far still no EF in the diocese, except once a month, always Votive Mass of Our Lady on Saturdays, never changes, and often cancelled as the only priest who celebrates it but is not willing to draw others’ attention to it, is busy.’

'Anti-intellectualism has already spread in the diocese. The Administrator cares nothing about the use of EF form, but wishes to build his own zone of influence, that is to say, to make "Chicken Soup for the Soul" to attract people. But on the contrary, the ones who desire true religion are scared away by the libertarian behaviours.'

India

'*Summorum Pontificum* is not all published in India and this part of the globe nor in any of the Parish bulletins or magazines. ...Please see that the *Summorum Pontificum* is published even after so many years of delay so that lay people and priests are aware that the Extraordinary Form of Mass is not banned and one can attend and fulfil one's Sunday obligation.'

Japan

'Classic music concert, lecture by non believer are always welcomed but we are shut down because of the TLM.'

Korea

'I think the biggest problem is that EF Mass-going Catholics are seen as "other". And over time, they eventually become just that. I think when such Catholics are seen as fellow brothers in the faith, that bunker mentality will disappear to the benefit of all.'

'With most humble prayers and loyalty to the Church, we do hope the situation will be improved and especially His Holiness and other ordinaries of the Church could recognise the richness of EF and the devotion to Catholicism and Church authority of the Faithful who love EF'

Malaysia

'The confusion surrounding the legitimacy of the Latin Mass is something that is still prevalent in and around Catholic circles. The average lay person may still somewhat associate the EF with the SSPX and treats them as one and the same.'

'We do not wish to speak ill of our Ordinary but his stipulations on the availability of the mass clearly impede what is allowed for in *Summorum Pontificum*.'

The Philippines

'Those who usually pass by, get curious and enter, as if beguiled by the Music or the Silence.'

'The Philippines is one of many culturally-Catholic countries where liturgical and theological attitudes are

"top down". So long as the Holy See is perceived as not really interested in the EF or in traditional liturgical elements, it will be an uphill battle to promote it here.'

'I would also like to note that it has produced many conversions, if not from unbelief to belief, then certainly a conversion of the heart which involves a stronger spirituality, nourished by two thousand years of tradition represented by the *Usus Antiquior*.'

'Our seminarian, ... has asked us only to publicise photos of our Solemn High Mass, in which he acted as straw subdeacon, wherein his face is obscured by another server... He did this as a precaution.'

'For us in the Philippines, the popular piety of the people remained "pre-1955" even if they did not realize it. A known example is the fact that Octaves for patronal feasts in our country are not unheard of or out of the ordinary; a famous festival in Manila, the La Naval fiesta, is held on the Octave Day of the older date of the feast of Our Lady of the Rosary. A feast in the Cavite province, of Our Lady of the Solitude, is held twice in November, and the intervening days are called "octavas".'

Southern Europe: Italy, Spain, Portugal and Malta

Catholics attached to the ancient liturgy of the Church in the countries of profound Catholic culture in southern Europe—Italy, Spain, Portugal and Malta—have long found it particularly difficult to organise celebrations of the Traditional Mass, because of the entrenched hostility of the hierarchy. Thanks perhaps to the example of the Holy See, where the Fraternity of St Peter, the Institute of Christ the King, and the Institute of the Good Shepherd, have all been allowed to establish apostolates, an increasing number of Italian bishops are now making room for the Extraordinary Form, and the Institute of Christ the King, whose seminary is outside Florence, has established a number of chaplaincies. The areas of Venice and the North more generally, Naples, and Calabria in the South are particularly well served. However, progress remains slow in Spain, and even more so in Portugal and Malta.

Italy

'After nearly ten years of effort by the group of faithful, now a splendid Baroque church is dedicated exclusively for the daily celebrations in the EF and for all traditional devotions.'

'The general feeling is that a widespread disappointment. The application of *Summorum Pontificum* was the result of a hard-won battle and lasted only a few years. It virtually ceased to be applied when the *Ecclesia Dei* was suppressed and merged into the

Congregation for the Doctrine of the Faith in early January 2019.'

'There is one stable group, very numerous (practically an entire village) and active.'

'SP has had significant effects, leading to a sharp increase in the interest in the ancient rite not only from the faithful (especially young people), but also from the clergy; a further push has been made, among the laity, following the generous openings of Pope Francis towards the SSPX. This is because of the still widespread (though erroneous) opinion that the SSPX problem is a liturgical matter; accordingly the Holy Father's initiative has been perceived by many as a further, more meaningful, "pontifical approval" of the traditional liturgy.'

'Formally the Ordinary is very favourable, but he continues to insist on the celebration of the EF Saturday evening instead of Sunday, and to entrust the EF faithful to a priest who, because of his other commitments, cannot assure them effective pastoral care.'

'The Bishop appears strongly to dislike the EF, but has taken a more respectful and open-minded attitude than his predecessor, who worked in various ways to obstruct celebrations and to prevent the application of *Summorum Pontificum*, notably in clergy meetings. The Bishop has not visited the church where the EF is celebrated despite several invitations. He has declined to invite a traditional Institute into the diocese when requested to do so. He has warned seminarians not to attend the EF.'

'In 2006 the FSSP took over an existing provision for the EF which had been celebrated since the 1970s. The congregation has grown, but little else has changed.'

'The current ordinary is not very favourable, he tolerates the celebration of the Mass that was there when he entered the diocese. In particular, he did not allow the bells to be rung for Mass and to give news of the celebration.'

'There is less aversion to the EF on the part of officials of the diocesan Curia, following their retirement for age limits and the succession of younger ecclesiastics in their posts.'

'There are some individual religious clergy in dioceses who celebrate the ancient rite privately (or at least not as part of the official activity of their community), and sometimes even celebrate for some stable groups of neighbouring dioceses.' 'There are at the moment no regular celebrations in the ancient rite. The faithful attached to the EF do not attend the churches of the diocese but turn to other neighbouring dioceses where the

ancient mass is celebrated, or to the SSPX or sedevacantists.'

'The EF is frequented by people of all ages, several young couples with children, often Oriental (Sri Lanka) to even Africans (Congo) even recently about 70-75 people. By now, after decades of this Mass it is a stable and growing reality. It has already happened that people attended the celebrations outside the church due to lack of space.'

'There is no more adversity by clergy, whereas previously it was even ferocious. The ostracism ceased first—lacking the conditions of law—and then the hostility.'

'The Bishop refused to receive the delegates of a stable group in audience, denying in principle that they could not even ask to have a Mass celebrated in the EF in the city, and therefore deeming it useless to talk to them. The Ordinary contradicts *Summorum Pontificum* by not allowing the clergy and faithful to celebrate any Mass other than the one said by the one permitted group. This is based on the prejudice that in a diocese, however extensive, there may be a single Mass in the EF.'

'The Faithful lament that the Ordinary dissuades diocesan priests from approaching the EF, and does not receive representatives of the stable groups even on request.'

'After SP the number of faithful attending the celebrations has increased ten-fold.'

'The Ordinary is part of the problem and not of the solution. According to reliable sources, he conceded SP only for the traditionalist faithful to come forward in the hope to subsequently disband them and then secure their return to the OF. But the failure of this strategy led to the suppression of the celebration of the EF in the main city of the diocese.'

'The general feeling is that of frustration on the part of traditional minded faithful. For example, asked by the faithful for the possibility of celebrating the EF, the parish priest made himself immediately available for its celebration, but had to give up once his Ordinary said no, despite the fact, as we know, that in terms of SP no bishop's approval is needed.'

'The Ordinary is perceived as friendly to the EF. He invited the ICKSP and the Sister Adorers into the diocese.'

'The Mass is discouraged, even if the numerical participation of the faithful remains good. It is currently not advertised on social media to avoid hostile interventions by opponents. The Bishop is perceived as hostile to the EF.'

'The Ordinary hindered the celebration in the SF for two years under various

pretexts, until the direct intervention of the Ecclesia Dei Commission. This Mass is barely tolerated by the bishop. The number of participants is reduced. Other priests are discouraged from celebrating. He has ordered the parish priest to suspend the celebration which he could only resume after his authorization.'

'After nearly ten years of effort by the group of faithful, now a splendid Baroque church is dedicated exclusively for the daily celebrations in the EF and for all traditional devotions.'

'The previous Ordinary established a personal parish and himself celebrated or assisted at the older Rites, but put the brakes on the spread of EF in the ordinary parishes, which especially in small towns was growing up just because the EF is in natural, profound tune with local culture. It was not, however, a personal position, but the policy of the region's bishops.'

Spain

'The celebration of the extraordinary form began ten years ago, monthly. For three years the celebration took place every Sunday and holy day of obligation. Currently, with some exceptions due to the absence of the priest, it is celebrated daily from Monday to Friday.' 'Our bishop is one of the very few in Spain who has celebrated the traditional mass.'

'The current Ordinary has prohibited any priest from saying the Traditional Mass, appointing only one to do so, and in a single church. Mass is celebrated on Sundays and holy days of obligation, but there is no other pastoral or catechetical care for this group of faithful. The church designated for Mass is insufficient because not all the faithful can fit in, and the priest does not know how to say Mass properly.'

Portugal

'The Faithful are denied access, indirectly, through the local bishop accusing the EF of being a divisive liturgy and directly pressuring priests not to pursue educating themselves to offer the EF with threats of relocation under the guise of "lack of obedience to the bishop."'

'The Bishop does not grant a church or chapel for worship!' 'He does not want Mass in Latin.' 'We gathered 154 signatures this April: we are awaiting a response.'

'The bishop makes fun of us in every interview he gives to the media.'

Malta

'The celebration of the EF has been allowed in one church only, and with the proviso that if other priests celebrate publicly the EF, this church will be

prohibited also from celebrating EF. This has practically stopped the sterling work and efforts done by Pro Tridentina Malta since 2007. The bishops have discouraged diocesan clergy from establishing regular celebrations of the EF.'

North West Europe

In France, Germany, The Netherlands, Scotland, and England and Wales, the Traditional Movement is very well-established, and provision for the EF is at a reasonably high level. England and Wales, Scotland, Germany, and The Netherlands are among the countries where the Federation received reports for every territorial diocese in the country; France has the largest number of celebrations of the EF of any country other than the USA, and the greatest concentration of priests from the Traditional Institutes and other communities dedicated to the EF.

In France, the number of Mass locations recognised by the bishops has more than doubled since the promulgation of Summorum Pontificum, overtaking by a significant margin the number supplied by the SSPX, which has increased by only by 10%. Despite this, Catholics attached to the EF continue to be subject to many difficulties and frustrations, and often perceive the attitude of bishops to be decidedly unfriendly. Only a very small number of bishops are really appreciative of the possibilities which the EF represents.

The limitations of the provision for the EF even in North West Europe, and the difficulties still faced by priests and laity attached to the EF, are instructive. Ignorance about the provisions of Summorum Pontificum, and a disdain for the EF, are still not difficult to find, and these continue to influence the policies of many dioceses. This is particularly so in The Netherlands.

Ireland has a poor record for the implementation of Summorum Pontificum, and the countries of Scandinavia are similar to the Baltic nations in relation to the small number of Catholics present, and to the generally slow development of provision for the EF. Luxembourg has a provision for the EF which is accessible to all thanks to the tiny size of the state.

England and Wales

'I know of 3 young people who have entered into vocations from the EF congregations in the area.'

'A reiteration of the content of *Summorum Pontificum* to ordinaries and the Faithful should be considered by the Holy See. 2007 is now 13 years ago. Many people will never have known the content of the document or its implications.'

'The Ordinary's attitude and policy have never been made clear. He hasn't impeded long standing Masses. However, on the negative side, he has not responded to my offer of help in relation to the CDF survey that has inspired this piece of work, and has rejected suggestions that the Traditional Institutes be given a place in the life of the Diocese. His view was that the diocese was too dependent on non-UK priests as it is.'

'I believe the standard resistance to the EF and *Summorum Pontificum* will gradually die away. The Holy See should ensure seminaries are properly preparing the next waves of priests not only for the celebration of the EF but how to handle objections at a parish level.'

'*Summorum Pontificum* has reinforced the legitimacy of the EF by example.'

'Since the time of *Summorum Pontificum*, 4 out of 8 priests ordained during that decade either celebrate the EF Mass or have indicated an interest. One of our current seminarians is also interested in the EF.'

'The EF is well integrated into the life of the diocese and there is little antagonism towards Catholics attached to it. Plans have been made to formalise arrangements with the appointment of a designated chaplain.'

'The bishop is reasonably sympathetic to the provision of the EF in the Diocese, although he probably thinks that the current provision of one Sunday Mass and two weekday Masses is sufficient. There are a few priests of the Diocese who are strongly opposed to the EF, and would perhaps sideline the traditionalists, but these are few. The Bishop has made efforts to increase the level of provision of EF Masses. However, he does not appear to support the provision in SP which allows parish priests to respond to requests from stable groups for EF Masses. He likes to reserve this to himself. He welcomed the Oratorians to the Diocese, but I think he is fearful of a backlash from some clergy and some laity if he goes further.'

'The current Ordinary is a recent appointment; his predecessor had a poor record, disparaged the EF and by his moving of clergy destroyed one particularly flourishing stable group.'

'Any stable groups, i.e., parishioners who asked for the Mass in their parishes, have been effectively shut down by (1) unsupportive/hostile parish priests (2) insufficient clergy being available to say Mass and (3) the previous Ordinary's total antipathy. There was even a lock out by a Parish Priest of the Faithful when his assistant priest was willing and able—and saying—the Mass, no-one could

assist.' 'Where Masses were/are said, they ceased/cease as soon as the priest saying them was/is moved unless lucky enough to have a replacement willing and able to celebrate the EF. As most Mass goers of necessity are peripatetic, having to leave their own parishes regularly to find the Latin Mass, there is of course a disconnection between them and their own parishes.'

'The Ordinary is learning to celebrate the EF, and sent another priest on a course to learn to celebrate it also. The Ordinary also ensured that a priest of a Traditional Institute replaced another regular EF-celebrating priest to maintain the main centres of the EF, and he has also invited the ICKSP to take over a parish in the Diocese, which has been agreed. He has tried to ensure that priests are available to maintain and develop existing provision for the EF. He has been extremely friendly to the EF, by marked contrast to his predecessor who was not friendly at all to it.'

'The Holy See could reinforce the right of the Laity to have unencumbered access to the Latin Mass without prejudice, which falls in the wider right of the Laity to a worthy and sacred liturgy in accordance to their primary duty to give what is due to the Holy Trinity.' 'Remind Ordinaries that we are not way out, backwards looking and that the young and especially young converts from Anglicanism, are attracted to the old rite if someone just gives them the opportunity to experience it!'

'The current Ordinary has a neutral overall attitude, but did respond positively to a request for additional celebrations, when the only ones were in the centre of the diocese. However he has not ensured that one of these continued when he moved the celebrant. Priests of the Archdiocese are strongly discouraged from taking the initiative with the EF. His predecessor was less friendly.'

'They do not feel marginalised. The main difficulty in the diocese is that outside some small cities the population is very thinly spread and it is difficult to provide the EF to those who live in the country districts.'

Scotland

'Catholics attached to the EF feel like second class citizens, although they have been allowed to expand what they are doing in recent times. The previous Ordinary was very hostile and responded to SP by issuing a letter to the clergy asserting that although his permission was not needed for the celebration for the EF, it was required for any priest to attend a training course. Priests feel ostracised

more by their colleagues than by the Ordinary at the moment. We have several priests who have asked for training in the last six months.' 'Last year the Archdiocese enquired as to why the parish income had increased by 40%. The Parish Priest was pleased to report that it was down to introducing the TLM on Sundays.'

'The Ordinary is completely open to celebrations of the EF. Unsurprisingly, he has had the biggest number of ordinations in the Province. He has created an open and inviting atmosphere the EF within his diocese. By his actions, he has made it obvious that the EF is welcome in his diocese.'

'The Ordinary has said that his priests are hard working and have much to do. He is unwilling to ask them to take on an additional burden. He is, however, happy if those who want the EF can find a parish priest who is willing to accommodate the EF, and a priest even from outside the diocese.'

'There are no obvious divisions among lay people (i.e. parishioners) where the EF is celebrated, but it has revealed ideological divisions among the clergy, which tend to fall along generational lines.'

'I think that any diocesan seminarian who attended the EF would be ostracised. There is a seminarian from this Diocese in the Institute of Christ the King and there was a second. Attempts were made by the diocese to persuade them not to join the Institute but to go along with the one diocesan seminarian to the Scots College in Rome.'

Ireland

'We have the best of liturgy, regular confession and access to great priests. We provide for ourselves, with permission to use the church building from the diocese, subject to agreement of the local parish priest. So in that sense we are somewhat on the periphery.'

The Netherlands

'There is no regular celebration of the EF on Sunday in the diocese despite the fact that there are people who want it. The signs are that those who want the EF are frustrated by this lack. They feel themselves treated as lower class Faithful of the Archdiocese.'

'The EF is celebrated about four times a year. Until eleven years ago it was celebrated on two Sundays a month. The Faithful who want to attend the EF are obliged to travel to other dioceses or to Belgium.'

'The recently retired Ordinary invited the FSSP into the Diocese in 2006, and established them as pastors of the

personal parish in 2012. He attended an EF celebration by a visiting Cardinal in 2011. His successor, while Auxiliary Bishop and later as Bishop Coadjutor, and another auxiliary bishop of the diocese, have regularly conferred the Sacrament of Confirmation. A retired auxiliary Bishop of the diocese has celebrated the EF in this personal parish once, the only Dutch bishop to celebrate the EF.

'The EF Mass is not promoted by the seminary and the attraction of the EF by seminarians are not fully respected. For this reason recently one of the seminarians left this diocesan seminary. With regard to the EF the seminarians have to take their own initiative outside the seminary.'

'Following requests from the Faithful and the intervention of the PCED, the EF had been celebrated in the diocese before 2007, but this was severely restricted. Following the promulgation of *Summorum Pontificum*, formal requests were made by two groups. However, these did not bear fruit, while on the other hand due to the attitude of the diocese the agreement with the FSSP concerning the earlier-established EF venue was discontinued.'

'It was under the previous Ordinary that the every-Sunday provision was established. This is celebrated by a rota of priests while the organist and the director of the Choir are paid by the diocese. Since the celebrants have to celebrate their own parish Mass in the OF and travel to the venue, Mass is at an inconvenient time which places a limit on its growth.'

Luxembourg

'The Luxembourgish Mass, the Italian Mass, the Portuguese Mass, the English language Mass, the French Mass, the Polish Mass and so on are all focuses of attendance by the various expatriate communities. If you attend any of these you are unlikely to meet anyone whose native language is not that of the Mass you are attending. It is at the TLM that you will find a real mixture of ethnic backgrounds. There, you can meet people of Luxembourgish, Hungarian, British, French, Polish, Japanese, Belgian, Italian, Nigerian, Austrian, Dutch and Spanish nationality, united by the common language of the Church: Latin.'

France

'Sunday Mass is at 8:30 a.m. in this rural area. Many of the faithful would like to come, but this timetable prevents them from doing so. During school holidays, the number of those present can double or triple. Since Pentecost, the day of our priest's departure for another diocese, we no longer have a priest: the



A Priest Training Conference in Prior Park, Bath, in England, organised by the Latin Mass Society in 2018. The Conference planned for 2020 was twice cancelled due to the Coronavirus; it is hoped that it will take place in 2021.

Ordinary has not appointed anyone and the situation seems frozen. So we asked for an appointment. We are waiting to be received.'

'The seminary was moved ... the official reason was to share resources with other dioceses. The unofficial reason, later confessed to seminarians, was that previously the seminarians had been able to have contact with FSSP priests and had adopted the wrong attitude (wearing the cassock, etc).'

'The bishop's attitude to the Extraordinary Form is rated five stars. Following the Bishop's communication on the Motu Proprio, there have gradually developed Traditional Masses in several parishes. The Bishop has made a commitment to ensure that groups of faithful attached to the Extraordinary Form receive priests who are able to meet their expectations. The bishop invited traditional religious institutes to the diocese.' 'There is a seminary in the diocese that teaches the Extraordinary Form to a high level. The EF is accessible to seminarians on an occasional basis.'

'The Holy See can assist or support the application of the Motu Proprio *Summorum Pontificum* by further normalizing the EF, giving priests full

latitude, especially with regard to being chaplains to scout groups, which is still a stumbling block for their apostolate.'

'As a result of the move of the traditional congregation from an overly cramped, invisible place of worship to a beautiful and large church in which worship was no longer celebrated, within a month there was a steady increase in attendance, which tripled, mainly made up of young people and young families. This is proof of the missionary dimension of the liturgy in FE. It would be good if the authorities were to take this kind of example into account.'

'Priestly Institutes which use the EF should provide chaplaincy in schools or schools.'

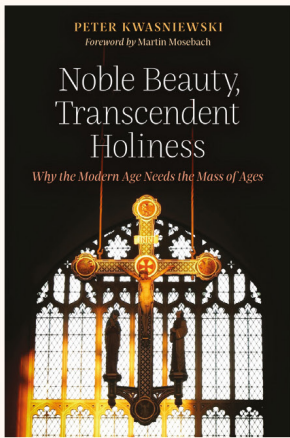
'The faithful who live outside the two main cities are abandoned and make journeys of dozens of kilometres.'

'The Holy See can assist or support the application of the Motu Proprio *Summorum Pontificum* by requesting that an objective communication on Motu Proprio be carried out in parishes: many people are ignorant of the EF option and are "converted" when given the opportunity to attend an FE at weddings, First Holy Communions, funerals, etc.'

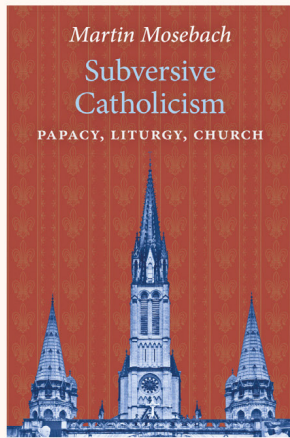


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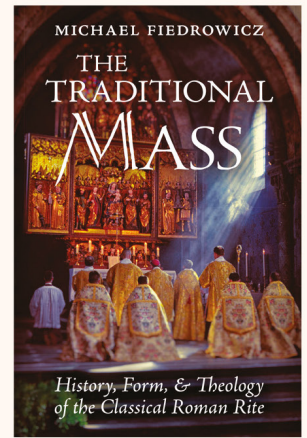
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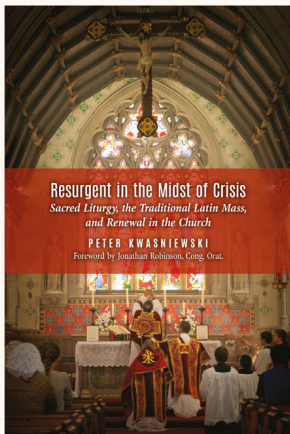
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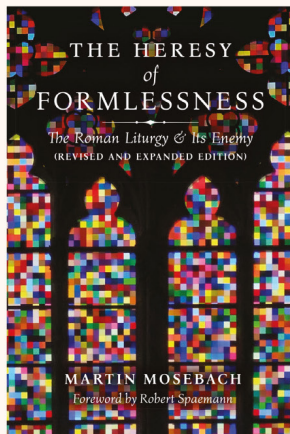
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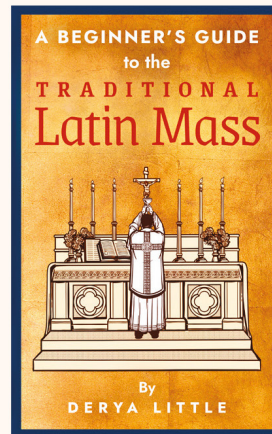
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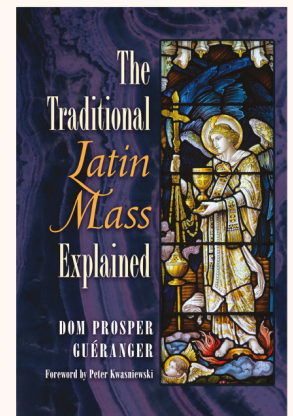
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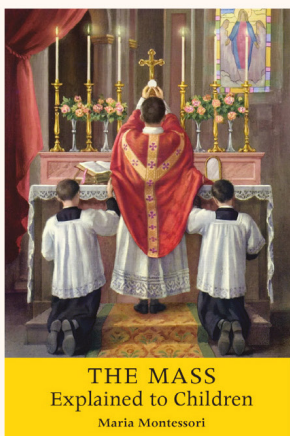
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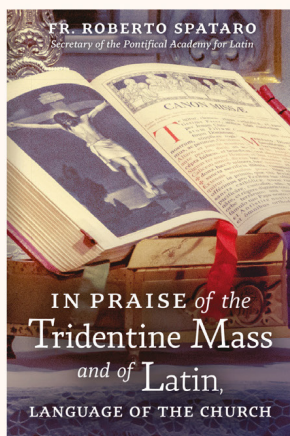
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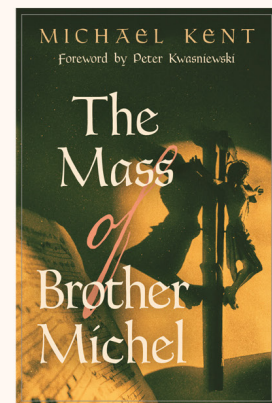
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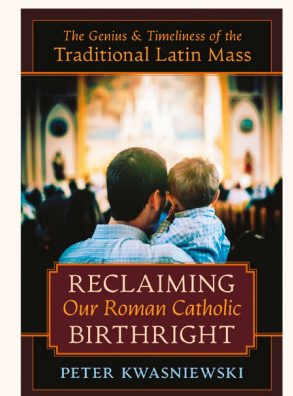
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'Conclusions and Recommendations'

*The Federation submitted the text below to the Congregation for the Doctrine of the Faith as part of our Report: 'The implementation of the Apostolic Letter *Summorum Pontificum* in dioceses around the world, 2007-2020'.*

The Federation's survey was addressed to Catholics in every possible social and cultural situation: in wealthy countries and poor ones, in countries of Western culture and in countries of traditional indigenous cultures, in overwhelmingly Catholic countries, and in those where Catholics are a small minority. We are able to include detailed reports for 368 dioceses, from 56 countries. Despite enormous variation between dioceses even within a particular country, certain clear patterns emerge.

1. Stable groups.

The questions of our survey have been chosen to complement the questions asked of Ordinaries by the Congregation for the Doctrine of the Faith, and to make the most of the perspective offered by the lay Faithful. This perspective draws our attention, first, to the question of the 'stable group' ('coetus fidelium traditioni liturgicae antecedenti adhaerentium stabilius existit') referred to in Article 5 of *Summorum Pontificum* (SP), which tells us that when a priest receives a request for the Extraordinary Form (EF) from such a group, he should 'freely accede' to this ('libenter suscipiat'). The logic of Article 5 is that, just as the requests of occasional groups, such as of pilgrims, should be accommodated with occasional celebrations (5.3), so the needs of stable groups should be met with regular celebrations.

Our survey shows that there are many hundreds of such groups around the world, only a minority of which have been given what they legitimately request. In a diocese of any size, it is likely that there will be more than one

such group, given the distances it is possible for the Faithful to travel for Mass. Young people, notably, often do not have cars, and public transport can be very limited on Sundays.

Even in France, where the EF is most widely available of any country in the world (leaving aside microstates such as Luxembourg), for many Catholics access to the EF depends on being able to drive, perhaps a significant distance. In the next best provided countries, such as the United States and England, it is not the case the EF is celebrated even in every moderately large city, or on an every-Sunday basis in every diocese. At the other end of the scale there are many whole countries, notably in Africa, where the EF is celebrated, if at all, only in private. As our reports make clear, there are stable groups of the Faithful seeking the Mass in the Extraordinary Form in many of these places.

2. Supply and Demand

When the EF is available in particular places it is nearly always because the lay Faithful have asked for it. When Ordinaries and priests take the initiative in providing the EF, this is almost always against a background of requests for it from the laity.

There is a phenomenon of priests learning the EF, and then celebrating it on days when they do not have to offer a public Mass, as a personal devotion. Such celebrations can become public ones in time and come to attract a congregation without being much publicised or promoted. Even in these cases, however, generally speaking the pastoral needs of Catholics attached to the EF quickly become in time the dominant issue in determining when and where these priests celebrate it.

3. Seminaries

Despite the earnest request of the Pontifical Commission *Ecclesia Dei* in the Instruction *Universae Ecclesiae* nine years ago, few seminaries have taken up the challenge of teaching the celebration of the Extraordinary Form. This is a subject we take up in more detail below, under the heading of Recommendations.

More fundamentally, it is common for seminaries to fail in their obligation under Canon Law to give seminarians a thorough grounding in Latin, often offering none at all.

Even more worrying is the continued perception of many seminaries as being hostile environments for those interested in the Extraordinary Form or, as our Ugandan correspondent noted, for 'more orthodox seminarians'. Even supposing this perception were exaggerated or false, the effect it must have on vocations is obvious, and this issue should urgently be addressed.

4. Treatment of Catholics attached to the EF

Catholics attached to the EF have had a very difficult time over the years, and while the situation has enormously improved, a great many of our correspondents, even when reporting on dioceses where the EF is well established, told us that they did not feel that the Ordinary took their needs seriously, or treated them as having equal importance to other Catholics. They are dismissed as a group of eccentrics who can be ignored for most purposes, even by bishops who tolerate the celebration of the EF; other bishops publicly criticise them, one correspondent in Portugal noting, of his Bishop, 'The bishop makes fun

of us in every interview he gives to the media.' They are treated, in short, like 'second class citizens'.

This perception on the part of our correspondents should not be interpreted as a lack of gratitude, but simply a daily reality. Where bishops are not especially motivated to develop the EF, even a successful EF ministry requires a degree of effort on the part of clergy and laity quite unlike that needed for the provision for the Ordinary Form. Help from the diocese and from other parishes which would be routinely available in the context of the Ordinary Form (OF)—supply priests, and all kinds of resources—is not available for the EF, and suspicion and hostility is far more often encountered.

One illustration of this has already been touched on: the treatment of the EF in seminaries.

Another is something well expressed by our Japanese correspondent: 'Classic music concert, lecture by non believer are always welcomed but we are shut down because of the TLM [Traditional Latin Mass]'. At the level of the parish, as well as of the diocese, priests and administrators who are happy to host all sorts of non-Catholic events will not allow a talk about the Extraordinary Form, let alone an EF Mass, when this would put them to no inconvenience. In this we still see the shadow of the ostracism described nearly twenty years ago by the then Cardinal Ratzinger:

Anyone who nowadays advocates the continuing existence of this liturgy or takes part in it is treated like a leper; all tolerance ends here.

Although this remains a problem, the progress already made, in the context of *Summorum Pontificum*, is enormous. As a correspondent from the USA remarked about his own diocese:

I would note that in the parishes where both rites are celebrated SP provided the traditionalists with a sort of 'stamp of approval' which was helpful in enabling their deeper integration into the life of the parish.

5. The attitude of bishops

On the attitude of the Ordinaries, a real interest in or enthusiasm for the EF remains very rare. More common

is a most regrettable hostility to it, though this, too, is characteristic of only a minority of bishops. The great majority of Ordinaries have little or no interest in the Extraordinary Form one way or the other. This is a frequent explicit comment in our survey results, and it is implied by still more.

This generally means that they do not wish to devote any time or resources to it, but will not actively prevent priests and religious orders celebrating it.

Such a policy of neutrality has different results under different conditions. In countries where there are many priests with a high level of liturgical formation, and who know about SP, a lack of episcopal interest need not impede the development of regular celebrations of the Extraordinary Form, wherever it can be fitted in to parish timetables.

Again, where there is a significant and well organised demand for the Extraordinary Form from the laity, some bishops may see formal chaplaincies, or apostolates of the Traditional Priestly Institutes, such as the Institute of Christ the King Sovereign Priest (ICKSP) or Fraternity of Saint Peter (FSSP), as a simple solution to the issue.

This is a common situation in many developed countries, such as the USA, England, and France, and a number of correspondents express their contentment with a bishop's policy of benign neglect, where the EF can develop on its own merits.

Where the cultural and educational conditions noted above are not met, the initial development of provision for the Extraordinary Form in the absence of encouragement by the Ordinary can be very slow. Priests may be reluctant to learn how to celebrate it, and few will find it easy to do so, leaving lay Catholics seeking it with nowhere to turn. Where there is a well organised lay group requesting the EF, Ordinaries have sometimes considered that the solution is the services of a priest old enough to remember how to celebrate the EF from his own seminary training, as is the case in the Archdiocese of Mumbai (Bombay), India, and in a number of dioceses in China.

One way such a situation can be transformed is by the arrival or

development of a religious community which comes to see the Extraordinary Form as a reflection of its special charism, as has happened with some Oratories of St Philip Neri and some houses of the Order of Preachers. Because such communities have both resources, and a degree of autonomy in using these resources, a new celebration of the Extraordinary Form can become established relatively easily, and can quickly come to show its potential.

A good illustration of this phenomenon is South Africa, where the contrast between the situation in the Diocese of Port Elizabeth, which benefits from the very active ministry of an Oratory of St Philip Neri, and the other dioceses of that country, is very marked.

Another important factor, however, in the development of the Extraordinary Form is the attitude of the senior priests in a diocese. This group is naturally dominated by the oldest generation of clergy still in active ministry, who are unfortunately very often much less openminded about the Extraordinary Form than their younger colleagues, and indeed the younger generation of bishops. In many ways these priests can set the tone of a diocese, and (in the words of our correspondent in Lithuania) can be a source of negative 'invisible pressure' on the younger clergy. Where this pressure is not actively countered by the Ordinary, it can be a major impediment to the serene implementation of *Summorum Pontificum*.

This raises the question of the conflict which can sometimes surround the issue of the EF. Many of our correspondents noted that the establishment of regular EF Masses led to a reduction in conflict: those attached to the EF have become settled and integrated into the life of the parish and the diocese, and other Catholics have become used to them, and even begin to appreciate the contribution they make to the life of the Church.

In the interests of balance we also encouraged our correspondents to record where this was not the case, and a small minority do note continuing, or even increased, conflict: the feeling among those attached to the EF, noted for example in one report from New

Zealand, that they are not welcome in a parish where celebrations take place, perhaps accompanied by a feeling among the regular parishioners that these others are trespassing in their church. Again, we read sometimes of the mounting frustration of a stable group over the apparent reluctance of an Ordinary to take even elementary steps to accommodate their needs, as reported about the Archdiocese of Kuala Lumpur in Malaysia.

It is clear from these reports that these regrettable situations have arisen from a failure, for whatever reason, to implement *Summorum Pontificum* in a thorough or generous spirit. Like all Catholics, those attached to the EF need a spiritual home where they can receive consistent pastoral care, ideally in a canonically established chaplaincy or personal parish. Arbitrary restrictions on celebrations, and even the denigration of what Pope St John Paul II called their ‘rightful aspirations’ as long ago as 1988, will not lead to the serene implementation of *Summorum Pontificum*, or to the development of abundant spiritual fruits.

6. The Contribution of the Extraordinary Form

It is in this context that one must consider the contribution made by the Extraordinary Form to the life and mission of the Church around the world. It draws very little on the resources of dioceses and parishes, the burden of supporting it falling on the shoulders of some very dedicated priests and lay Catholics. Among the resources which these contribute to their parishes and dioceses, are things which money cannot buy: thriving communities, sometimes maintaining historic churches which may otherwise need to be closed; concern for apostolic works, especially of teaching the faith, and frequently also of serving the poor; Catholic families, as Cardinal Castrillón Hoyos noted even before the promulgation of *Summorum Pontificum*, ‘frequently are enriched by many children’; conversions and the return to practice of the lapsed, and vocations to the priesthood and to the religious life.

The issue of vocations should be stressed. The scarcity of vocations to the priesthood is beginning to

represent an existential threat to the parochial system in many parts of the world, but our correspondents tell us again and again of the vocations associated with the EF: to the traditional priestly Institutes, and to diocesan seminaries as well. This is not an empty claim, but frequently based on personal knowledge of the individuals involved. Our correspondent for the Diocese of Providence in the United States remarks, of a Mass he attended in 2000:

The two acolytes at the Sung Mass were high school students, in due course we had the pleasure to attend their ordinations. I believe the parish has produced more vocations than any other in the diocese since 2000.

Such contributions can be visible even at an early stage of the development of communities attached to regular celebrations of the Extraordinary Form, but for their full effect to be seen, the EF must be properly established. This means it must be celebrated in a location and time truly accessible to the Faithful, including those with young children, with consistent pastoral care for the congregation, and the availability of other sacraments and devotions of the same liturgical ethos. In short, Catholics attached to the EF must be allowed a level of spiritual care which parallels that of other Catholics, rather than being treated as second class citizens.

Recommendations

This review of the situation around the world of the implementation of *Summorum Pontificum* raises the question of what the Holy See, and in particular the Congregation for the Doctrine of the Faith, can usefully do to facilitate the serene integration of the Church’s ancient liturgical tradition into the life of the Church, so its good fruits may be more abundant.

1. The role of *Summorum Pontificum*

Insofar as *Summorum Pontificum* has been implemented, it has worked as intended. The Extraordinary Form has become available to those attached to it, avoiding or reconciling situations of conflict, and enriching the local Church with the good fruits noted above. Where its implementation has

been frustrated, we find continuing conflict and suffering. It is of the utmost importance that *Summorum Pontificum* be maintained, and its importance reiterated.

The process of appeal to Rome, in cases where local pastors and bishops are unable or unwilling to provide the EF for a stable group requesting it, has worked well in some cases, and less so in others. On this subject we suggest that, in cases where this inability or reluctance to provide the EF for a group persists, the Priestly Institutes attached to the Extraordinary Form be given a role in meeting these groups’ needs.

2. Symbolic actions

A great part of the practical difficulties which face those trying to implement *Summorum Pontificum*—bishops, priests, and laity alike—derives not from any well considered theological critique of this liturgical tradition, but a miasma of suspicion which surrounds it in the minds of some Catholics. The promulgation of *Summorum Pontificum* and Pope Benedict XVI’s Letter to Bishops which accompanied that document had an enormous effect in dispersing this suspicion, but in certain places it continues to linger, and in some countries it remains a dominant attitude. It will continue to dissipate gradually as celebrations of the Extraordinary Form spread, but this process can be accelerated by statements, exhortations, and events, which demonstrate and emphasise the favour with which the Holy See considers this Form of the Mass.

In the words of a correspondent from Australia, what is needed is ‘more public communication about how the EF is available and is a beautiful part of the church.’

Such things, of course, already happen, and we would like to express our gratitude to the Congregation, as well as to many others in Rome, for its role in facilitating these. It suffices to point out that these efforts are of no small significance in the process of normalising the Extraordinary Form around the world, and should continue.

3. Seminaries

The request made in 2011 by the Pontifical Commission *Ecclesia Dei*, in the Instruction *Universae Ecclesiae*

§21, that bishops provide for training in the celebration of the Extraordinary Form in seminaries, has not borne fruit: such training remains rare. This failure began swiftly, with the English translation of this document on the Vatican website, declining to translate the adverb 'enixe', in the phrase 'Ordinarii enixe rogantur': 'Ordinaries are earnestly requested'.

A similar failure has occurred with the teaching of Latin in seminaries. Although this is attempted, at least to a basic level, in many seminaries, it is completely absent from far too many others, in violation of Canon Law (see Canon 249), not to mention the Second Vatican Council (see *Optatam Totius* 13), and instructions from the Holy See too numerous to mention.

The failure to teach Latin in seminaries creates an obstacle to the celebration of the EF, as it does to the serious study of theology and related subjects, and should be addressed as a matter of urgency.

In addition, we would like to make a modest proposal of our

own. It is admittedly not always a simple matter for seminaries to arrange comprehensive tuition in the celebration of the Extraordinary Form.

Furthermore, the context, which too often exists, of some suspicion towards the EF in seminaries, would make it difficult for seminarians to take up such training if it were offered. The present writer was puzzled to see several correspondents, notably in Poland and the USA, reporting that a particular seminary is regarded as unfriendly to the EF, and yet that it offers training in its celebration. Having checked every instance where this combination of answers occurs, we can confirm that, for perhaps complicated reasons, this really is the case.

Accordingly, although many correspondents suggest that the Holy See go further in encouraging seminaries to offer training in the EF, the Federation's proposal is more limited: we take the view that it is a matter of greater urgency to address this attitude of suspicion. This can be

done by something certainly within the power of seminary Rectors: simply arranging celebrations of the Extraordinary Form in the seminary, timetabled for seminarians to attend. Currently, such celebrations are rare.

We would accordingly humbly suggest that the Congregation make this recommendation to ordinaries around the world: that they ensure that the Extraordinary Form is celebrated in seminary chapels at least four times a year. That level of frequency would begin to familiarise future priests with this liturgical form, which surely should be part of the education of any seminarian of the Latin Rite. At the same time, this level of celebration can very easily be arranged, if necessary by bringing in a celebrant from another diocese on a weekday.

This would be a small concession indeed, on the part of seminary Rectors unsure of the value of the Extraordinary Form, and yet it has the potential to begin to break down barriers to this liturgical form which are based on ignorance and misunderstanding. ⑥

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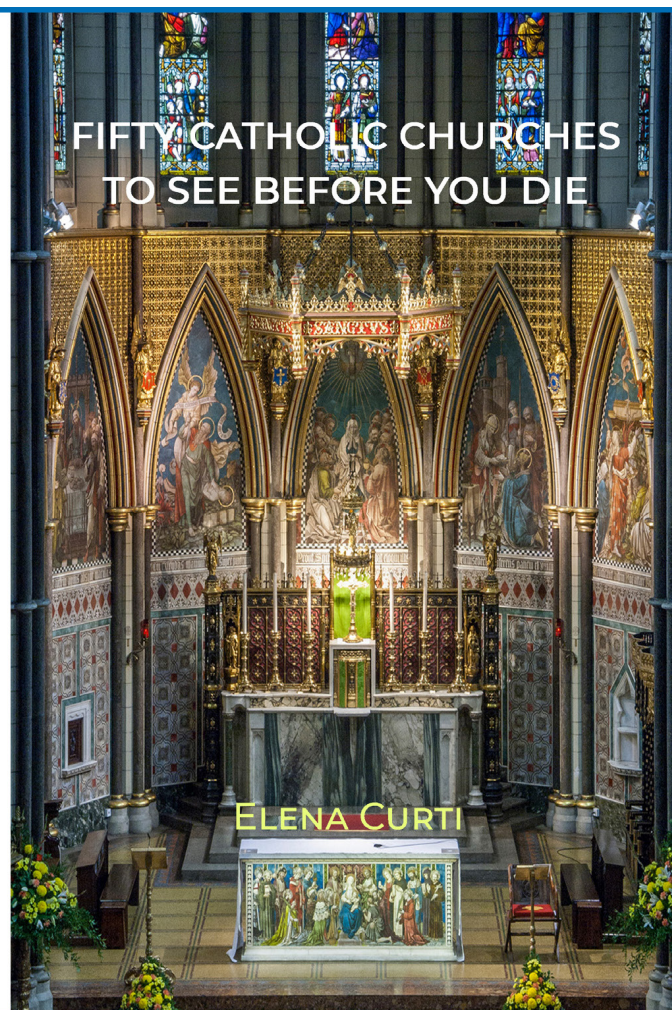
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Saint Michael, Defender of the Church Militant

By Prof. Michael Fiedrowicz

From *Dominus Vobiscum*, the magazine of *Pro Missa Tridentina*, Germany.

Sancte Michael Archangele, defende nos in proelio! [Saint Michael the Archangel, defend us in battle!]

Thus prays the priest at the end of every Low Mass, in what are called the Leonine Prayers. Pope Leo XIII mandated these prayers for the whole Church in 1884, in the struggle for the freedom of the Church.

Defende nos in proelio! What kind of battle is it? What powers are involved? Where is this battle made manifest? What role in it belongs to the Archangel Michael? What is our place and our assignment in this battle?

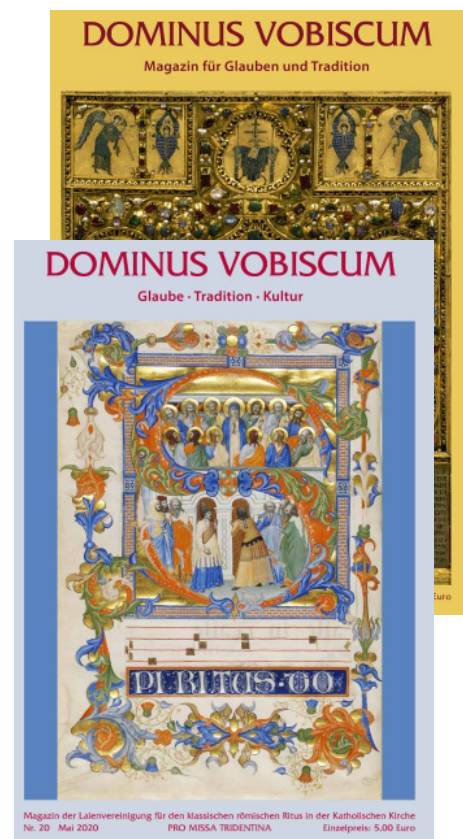
The battleground: world history

Already at the beginning of Sacred Scripture, the thought of a rebellion against God appears, while at the same time the triumph of humanity over the enemy of God is announced. After the first human couple was led astray by the serpent – an embodiment of the power of evil – God speaks to it: *'I will put enmity between you and the woman, and between your seed and her seed; he shall bruise your head, and you shall bruise his heel'* (Gen 3:15). The so-called Protoevangelium shows how the adversary carries out his enmity against the progeny of the woman, in order to strike at length against the Creator himself. And not only is a battle announced, but a victory is also declared. A descendant of Eve will put an end to this work of the adversary for ever. So the first pages of the Bible, freed from historical conditioning, already show the powers opposed to one another in the history of the world: God, the Messiah, and human beings on one side, the Devil, in the roles of adversary to God and of the Antichrist, on the other side. The state of fallen nature resembles a battleground from the very beginning. For the end of time, a reconciliation of their respective descendants is not proclaimed, but

rather the victory of the woman's offspring, that is, of Christ. The history of the world will be nothing other than the aforementioned battle that the descendants of the woman have to carry out with the descendants of the serpent, in ever new constellations.¹

What was described on the first pages of Genesis Holy Scripture takes up again in its last pages, in the Apocalypse of St. John. The adversary, Satan, appears here in the image of the dragon (see Rev. 12:3–17), which was already prefigured in the serpent of Genesis. As enmity was declared there between the serpent and the woman, so too in the Apocalypse the figure appears of a heavenly Woman, whose Child, whom she bears, the dragon seeks to swallow (see Rev. 12:3–6).

But the Child is taken up to God and the Woman flees into the desert (see Rev. 12:13). The Woman is a symbol of the people of God: *'Becoming a mother, she represents Israel; as the persecuted and fleeing Woman she represents the People of God of the New Testament.'*² Satan's striving for world domination, as it would have been assured to him through the killing of the newborn Child, failed, since the Child was lifted up to heaven, as the Apocalypse tells us in the light of Christ's life and



everything connected with it. This defeat of Satan only increases his rage. In the knowledge of what time remains to him, he tries to destroy what he can destroy. He turns his attacks against the historical unfolding of Christ in the Church. The battle against Christ now becomes the battle against the Church. From the depiction of this confrontation the Apocalypse goes on to describe yet another battle:

Now a battle arose in heaven [Et factum est proelium magnum in caelo], Michael and his angels fighting against the dragon; and the dragon and his angels fought, but they were defeated, and there was no longer any place for them in heaven. And the great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world – he was thrown down to the earth, and his angels were thrown down with him. [...] And when the dragon

¹ See M. Fiedrowicz (publisher), *Ecclesia militans – Der streitende Kirche. Zeugnisse aus der Frühzeit des Christentums* [Ecclesia militans: the Church militant. Witnesses from the early era of Christianity], Fohren-Linden (Germany), 2017.

² Michael Schmaus, *Katholische Dogmatik IV/2*, 3rd/4th ed. Munich, 1953, 1959.

saw that he had been thrown down to the earth, he pursued the woman who had borne the male child. [...] Then the dragon was angry with the woman, and went off to make war on the rest of her offspring, on those who keep the commandments of God and bear testimony to Jesus (Rev. 12:7–9, 13, 17).

The Battle in Heaven

How is this battle in Heaven, which breaks out after Christ is taken up into Heaven and the Woman has fled into the desert, to be understood? The description seems to fit more closely to the fall of Satan at the beginning of the world's history (see Is 14:12; Ez 28:14–19), after he rose up against God and wanted to be equal to God (see Is 14:14: 'I will make myself like the Most High').

Interpreters of the Apocalypse have suggested various understandings for this scene. An explanation that appears plausible is that again here the primordial fall of angels is being recalled, in order to set forth the background of all the later battles in the course of history, that is to say, the origin and heavenly prologue of all battles on earth.³ Before St. John describes the battle of the dragon with the Woman (Rev. 13), he points to the origin and cause of this long struggle of the forces of Hell against the Church.

It is notable that the Apocalypse specifies the angelic name 'Michael' here, because in general it names no names but rather speaks with symbols. 'This Name by itself is already a revelation, and a whole program [...]: 'Who is like God?' The whole battle in Heaven and on Earth is summed up in this name.'⁴ With the cry of petition, 'Who is equal to God?' the Archangel Michael steps out against the arrogance of Lucifer. 'That cry of power and fidelity stayed with the prince of the Angels as his own name.'⁵

Many Fathers of the Church interpreted Heaven as an expression for the Church. As a consequence, this scene is about the expulsion of Satan from the hearts of believers who live in the Church. In the middle of the sixth century, the north-African expositor of the Apocalypse Primasius wrote:

'Now a battle arose in Heaven: Michael and his angels fought with the dragon', and so on. One should not think that the Devil and his angels would have

dared to fight in Heaven, since he could not even make an attempt against Job here [on earth], if God did not permit it (See Job 1:12 and 2:6). But here Heaven obviously is speaking of the Church, where each of the faithful steadily does battle against the spirits of iniquity. For this reason the Apostle says: 'We are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness' (Eph. 6:12). Here, therefore, it means that Michael with his angels is said to fight against the Devil, because, rightly understood, he does battle for the Church according to God's will, inasmuch as he prays for the pilgrim Church and provides aid. The Apostle says: 'Are they not all ministering spirits sent forth to serve, for the sake of those who are to obtain salvation?' (Heb. 1:14). For the name Michael also is interpreted to mean 'the help of God', and correspondingly this assignment is given to him in a special way. For Daniel also said that he will come to the aid of the Church in her last need. He says: 'At that time shall arise Michael, the great prince who has charge of your people. And there shall be a time of trouble, such as never has been since there was a nation till that time; but at that time your people shall be delivered, every one whose name shall be found written in the book' (Dan. 12:1).⁶



Here in the Book of Daniel, the Archangel is mentioned with his name 'Michael' for the first time in the Old Testament. He is 'the great prince' of the angels, the *princeps magnus*, as the texts of the liturgy similarly also describe him: 'most glorious Prince' (*princeps gloriosissime*: Magnificat antiphon of September 29). Furthermore, Michael is also described in the tradition as the 'Archistrategos', the 'supreme leader of armies, high commander'. The background of this title is a place in the Book of Joshua (5:13f), where

a still nameless figure appears before the conquest of Jericho as the defender of the Old Testament people of God, a figure that was often identified with the Archangel Michael by later expositors. The designation 'Archistrategos' is found here:

When Joshua was by Jericho, he lifted up his eyes and looked, and behold, a man stood before him with his drawn sword in his hand; and Joshua went to him and said to him, 'Are you for us, or for our adversaries?' And he said, 'No; but as command of the army of the Lord I have now come.' *Ego archistrategos dynameos kyriou* (Jos. 5:13–14).

The great biblical scholar Cornelius a Lapide, SJ (Cornelis von den Steen, b. 1567 at Lüttich, † 1637 in Rome, taught exegesis in Louvain and, from 1616 on, at the Collegium Romanum) commented on the scene as follows:

Michael ... is the leader of the Church of Christians (*praeses Ecclesiae Christianorum*) and is invoked as such, to protect and defend them against the demons, against unbelievers, and all the godless.⁷

Michael also as guardian angel of the old and the new people of God, has received from God an office as watchman over all the spiritual creation. He is the leader of the angelic battle against Satan. He stands at the summit of the angels who fight against the ancient serpent, the great dragon who deceives the whole world and was thrown down from Heaven to earth. (Rev. 7:12f).⁸

The passage also apparently describes how the fighting force of the angels was summoned up from the heavenly throne of Christ:

Michael was the guardian angel of the Jews; in the Apocalypse he becomes the guardian of 'the Israel of God', the Christian Church. This

³ See H.H. Féret, *Geheime Offenbarung*, Düsseldorf, 1955, 136, cf. 151.

⁴ D. Clabaine, *Le combat exorciste de l'Église*, Saint-Germain-en-Laye, 1988, 142.

⁵ O. Hophan, *Die Engel*, Lucerne, 1956, 321.

⁶ Primasius, in *Apocalypsin* III, 12, 7 (CCL 92 183f).

⁷ Cornelius a Lapide, *commentaria in Josue 5, 14f* (Oeuvres III, Paris 1869, 31).

⁸ A. Winkhofer, *Traktat über den Teufel*, Frankfurt, 1961, 164.

battle appears, and rightly so, to be the result of the Ascension of Christ into Heaven. It is Jesus who summons up the host of angels against the dragon; since, inasmuch as he sits upon the throne of God, he now acts as the King of Heaven.⁹

The battle in Heaven of which the Apocalypse tells, can therefore also signify what happens, so to speak, above the Church's earthly existence, the invisible dimension of her battles on earth, as a medieval miniature in the *Hortus deliciarum* (Garden of Delights) by the abbess Herrard von Landsberg visibly sets before our eyes.

Dimensions and Phases of the Battle

Cornelius a Lapide, mentioned above, sets forth the various dimensions and phases of this battle in his commentary on Apocalypse 12:7 as follows:

I am saying that in the historical sense there is an allusion here to the battle of Lucifer and his followers which was waged against Michael and his followers in Heaven: it is being referenced here briefly and in all clarity. [...]

Indeed this battle symbolically refers to the war that Lucifer carries on day by day against the faithful in the Church and their guardian angels. But in the prophetic sense and the literal meaning of the words it refers to the battle that he himself will wage, fiercest and last, against the saints at the end of the world. That is what is intended in the proper meaning of the passage. [...] So Michael and his angels will fight against Lucifer and his demons then, in that the Archangel supports, strengthens, and inspires Christians who are brave and steadfast, that they stand along with Elijah and Enoch openly and unselfishly against the Antichrist, for whom and with whom Lucifer will fight through flattery, cunning, deception, false miracles, hypocrisy, threats, tortures, and all the other tricks and weapons that he himself puts in the hands of the Antichrist. Then once again Michael will fight, in that he will defend his own and the faithful in the court of God, especially after their death, against the Devil, their accuser.¹⁰

This presentation is a clear example for the multiple meanings of Scripture: one passage is interpreted on various levels: looking back to salvation history, making it current with a look at the present, and looking ahead in the eschatological perspective. This was the general practice of patristic exegesis, which the Jesuit expositor of Scripture thoroughly followed.

Reflection of the Battle in the Traditional Liturgy

This confrontation between the Kingdom of God and the powers of evil finds comprehensive and expression in the texts and rites of the traditional liturgy, as it was described just a few years before the decisive changes in the wake of the Second Vatican Council:

According to revelation, salvation history contains a drama. A portion of the angels fell and brought physical and moral evil into the world. From this moment on, the history of the world presents a fight not only between good and evil, between contradictory strivings in mankind, but between person and person: on one hand, God and those true to him, the Kingdom of God, on the other, Satan and his accomplices, the kingdom of Satan. Both these empires lay intermingled in the battle. It has cosmic dimensions and reaches to all that is, all persons and things. Man on his earthly pilgrimage, in his still insecure position, forms the battleground. Man's decisions in this or that direction matter not only for him personally, and cannot be explained merely out of his autonomous psyche, but are woven into the great cosmic drama that plays out between the two kingdoms. Someone who is not aware of this does not understand the liturgy in an essential point. Conversely, someone who understands and lives the liturgy in this aspect best understands and lives this component of revelation. [...] The liturgy ensures that this truth is not forgotten. It shows how 'the Church strives, ever ready to strike in the ceaseless battle against her enemies' (Pontificale Romanum, Diaconal Ordination).

Again and again she gives us the admonition: 'Be brave in battle, fight with the ancient serpent, and you shall attain the eternal kingdom' (Magnificat antiphon of the Second Vespers of feasts of Apostles).¹¹

The Leonine Prayers and the Exorcismus Leonis

In particular, the prayer *Sancte Michael Archangele, defende nos in proelio* ('Saint Michael the Archangel, defend us in battle'), mandated by Pope Leo XIII for the conclusion of the Low Mass, sets his role in the spiritual battlefield insistently in the foreground.¹²

The prayer, beseeching the leader of the heavenly hosts to bring to naught the attacks of Satan and the demons, was the work of Leo XIII himself. According to reports from papal circles, he was said to have previously received a vision showing how demons were ruling the world and bringing the



⁹ E.-B. Allo, S. Jean. L'Apocalypse, 3rd ed. Paris, 1933, 182.

¹⁰ Cornelius a Lapide, *commentaria in Apocalypsin S. Joannis XII*, 7 (Oeuvres XXI, Paris, 1869, 246).

¹¹ See C. Vagaggini, *Theologie der Liturgie*, Einsiedeln, 1959, 232f, 263; see the entire chapter, 232–263 ('Die beiden Reiche. Die Liturgie und der Kampf gegen den Satan').

¹² See M. Fiedrowicz, *Die überlieferte Messe. Geschichte, Gestalt und Theologie des klassischen römischen Ritus*, 4th ed., Fohren-Linden, 2017, 124. Note 329, translated: 'Pope Pius IX had ordered a first version of such prayers in 1859 for the beleaguered Papal state. Pope Leo XIII, in the 1884 fight for the freedom of the Church, extended these prayers to the entire Church, and added the general petition for the conversion of sinners in 1886. Under Pope Pius X, a threefold invocation of the Heart of Jesus was added. In 1930 Pius XI ordered that these prayers be said for the free exercise of the faith in Russia. Under Pope Paul VI these prayers were abolished in 1964.'

Church of God into the cruelest need.¹³ In addition, the Pope had the minor exorcism (the so-called *Exorcismus Leonis*) added to the *Rituale Romanum* (fourth edition, 1895). In it the help of the Archangel Michael is likewise invoked for defense against the forces of evil and the adversary, that they cease persecuting the Church.¹⁴ Unlike in a major exorcism, this is not about an individual possessed person, but about the guarding of humanity as a whole, the Church, and the elect of God.¹⁵

The original version of this exorcism included in its introductory prayer this passage, not contained in later editions¹⁶ even soon after the death of the Pope, as well as in the revised new edition of the Roman Ritual of 1925:¹⁷

Wily armies have filled the Church, the Bride of the spotless Lamb, with bitterness, have intoxicated her with wormwood, have laid impious hands on all that was precious in her. Where the See of Blessed Peter and the Cathedra of truth was erected as a light for the nations, they have set up the throne of their godless abomination, so that once the shepherd is struck down, they can scatter the flock. Arise, then, undefeated Prince, stand by the people of God against the outburst of the evil spirits and grant us the victory.¹⁸

Why was this passage removed in later editions of the *Rituale*? Much has been speculated about it. It may have happened for diplomatic reasons. In the wake of the rapprochement between the Holy See and Italy a possibly erroneous understanding would have been avoided, in which the 'godless throne' would have referred to the King of Italy residing in the Quirinal, which had been the Papal palace until 1870. Other hunches see a connection with Freemasonry. In 1884 Leo XIII had spoken expressly in *Humanum Genus*, the encyclical on that topic, about the 'battle of enemies against the Apostolic See and the Roman Pope' and possibly may have wanted to refer to it in the minor exorcism. The shortening of this allusion, it is speculated,¹⁹ could have been obtained later by the efforts of Leo XIII's then Cardinal Secretary of State, Cardinal Rampolla, who himself was accused of Freemasonry and

therefore wanted to see this allusion set aside.

The Archangel Michael, Resistance against the Antichrist

The Archangel Michael's defensive war, attested to in the Bible (Daniel, Apocalypse) and the liturgy, has led him to be identified with a mysterious power of whom the Apostle Paul speaks in the Second Letter to the Thessalonians. Before the great apostasy in the end times, the 'man of lawlessness', the Antichrist, steps upon the stage of the world in order to exalt himself over God, have himself divinely worshiped in the temple of God, to perform deceptive miraculous signs, and so lead men astray, both Christians and non-Christians (see 2 Th 2:4–12). But first, the Apostle says, there is something that 'is restraining' this coming. 'For the mystery of lawlessness is already at work; only he who now restrains it will do so until he is out of the way. And then the lawless one will be revealed...' (2 Th 2:6–8).

How are we to understand what or who 'is restraining' it? (Paul uses both forms: to *katechon* / *ho katechōn*.) Since early Christian times there have been many attempts at interpretation: it was said to mean the Roman empire as an organizing force, or after its fall, the Christian institution of the state, especially of the Middle Ages, or to mean the proclamation of the Gospel throughout the world. However, one interpretation sees the one 'who restrains' as the Archangel Michael together with the heavenly forces of the angelic hosts.²⁰

Such an identification, according to the presenters of this interpretation, corresponds best to the Pauline description of that mysterious restraining power, as it conforms to all the traits named there.

A liturgy reform full of consequence

But how does it relate to the word of the Apostle that the one who has restrained the mystery of lawlessness until now must be put 'out of the way' (2 Th 2:7)? One suggested interpretation sees this prediction fulfilled in the marginalization that the figure of the Archangel Michael underwent in the wake of the liturgical reform. Its place in liturgical practice was without a

doubt drastically reduced. All of these fell away:

- The mention of the Archangel Michael in the new Confiteor, whose form, handed on by tradition, has been attested since the 12th century.
- The prayer at the signing of incense during the Offertory rite, which in allusion to the Apocalypse (Rev. 8:3f) asks: 'By the intercession of the blessed Archangel Michael, who stands

¹³ Testimonies are offered in J. Pizzoni, 'De precibus post missam imperatis', *Ephemerides Liturgicae* 69 (1955) 54–60, 58 note 9; a German translation is in M. Gaudron, *Die Messe aller Zeiten: Ritus und Theologie des Meßopfers*, Altötting, 2006, 200 note 186; paraphrased in M. Huber, *Weiche Satan! Der Teufel heute*, Stein am Rhein, 1997, 17f.

¹⁴ Published first in the decree of the Sacra Congregatio de Propaganda Fide of May 18, 1890: *Acta Sanctae Sedis* 23 (1890–91) 743–746 (Text). See the *Rituale Romanum*, Editio quarta post typicam, Regensburg, 1895, Appendix 214*–220*. Further literature on the subject is listed in Fiedrowicz, *Ecclesia militans*, 61 note 273.

¹⁵ See *Rituale Romanum* (editio quarta), 218*: *Non ultra audeas, serpens callidissime, decipere humanum genus, Dei Ecclesiam persequi, ac Dei electos excutere et cribrare sicut triticum*. (Dare no longer, crafty serpent, to deceive the human race, to persecute the Church of God, and to shake and sift the elect of God like wheat.)

¹⁶ Not contained in the *Rituale Romanum* (editio octava), Regensburg, 1906, Appendix 193*.

¹⁷ See AAS 17 (1925) 326.

¹⁸ *Rituale Romanum* (editio quarta), 216*: *Ecclesiam, Agni immaculati sponsam, vaferrimi hostes, repleverunt amaritudinibus, inebriarunt absinthio; ad omnia desiderabilia eius impias miserunt manus. Ubi sedes beatissimi Petri et Cathedra veritatis ad lucem gentium constituta est, ibi thronum posuerunt abominationis impietatis suae; ut percussio Pastore, et gregem disperdere valeant. Adesto itaque, Dux invictissime, populo Dei contra irrupentes spiritales nequitias, et fac victoriam*. The first sentence contains two direct quotations from the Lamentations of Jeremiah 3:15, 1:10.

¹⁹ See Clabaine, *Combat exorciste*, 158.

²⁰ Among others, see F. Prat, *La Théologie de Saint Paul. Première partie* (Bibliothèque de Théologie Historique 4,1) Paris, 1961, 93–99; *Die Heilige Schrift für das Leben erklärt*, Vol. XV, *Die kleinen Paulusbrieve*, Freiburg 1 Br., 1937, 313 (H. Molitor, translated): 'But the will of God (= the Restrainer in verse 6) is holding him [that is, the adversary] under a ban, until the end time fixed in God's plan has come. During this span of time, St. Michael (= the Restrainer in verse 7), with his angels, is at work hindering Satan and his helpers from the full development of their destructive, dark power.'

at the right of the altar of incense, and all his chosen ones, may the Lord deign to bless this incense ...'

- The Offertory of the Requiem Mass, which prays for the deceased: 'May the standard-bearer Michael lead them into the holy light, as you promised to Abraham and his seed.'
- The Leonine prayers after the Holy Mass with an express invocation of the Archangel, as they were abolished under Paul VI in 1964.
- The singular veneration of the Archangel Michael on September 29, the feast of dedication of his Roman Church on the Via Salaria, replaced with a collective commemoration of all three Archangels on the same day, which was instituted in 1969.
- The feast of the apparition of the holy Archangel Michael on Monte Gargano in southern Italy. This liturgical commemoration goes back to a vision by the Archbishop Laurence of Siponto (about 590), has been attested in the calendar of the Lateran basilica since the 12th century and was added to the Breviary and the Missale Romanum by the Council of Trent (1568/1570), before it was abolished with the reform of the rubrical code as early as 1960.

When the Liturgy Constitution of the Second Vatican Council directed that no innovations be introduced, 'unless the good of the Church genuinely and certainly requires them' (*Sacrosanctum Concilium*, n. 23), then, in view of the situation of the *Ecclesia militans* as described, the question arises: who was really the beneficiary of all those changes, which afterward, by the lack of intercession, considerably reduced or altogether interrupted the support and protection of the leader of the heavenly angel powers for the Church and her faithful.

The liturgy handed on: an alliance of heavenly powers

The celebration of the liturgy in the form handed on, with its frequent and manifold invocation of the holy

Archangel Michael, doubtlessly builds up on earth the strongest alliance of that mysterious heavenly power, able in the present time to hold back the final and most forceful incursion of the forces arrayed against God. What has been said about the minor exorcism of Leo XIII also applies to the short version of the invocation of St. Michael in the Leonine prayers after Holy Mass, and for the traditional form of the liturgy as a whole:

Man finds himself at the heart of the spiritual warfare of Christianity, an exorcistic warfare. Obviously Leo XIII, a century before Paul VI, placed a special weapon at his disposal, one that is suited to fight the entry of the 'smoke of Satan' into the sanctuary of God. [...] If Paul VI sounded the alarm call, Leo XIII did the same before him and put the fitting weapon for it into his hand. If we had used this weapon en masse, as had been possible and necessary, then we would not have fallen into the situation lamented by Paul VI, which since then has markedly worsened and made it more urgent than ever to reach back in a comprehensive way for this weapon.²¹

Long Prayer to St Michael by Pope Leo XIII (1810-1903)²²

O glorious Prince of the heavenly Host, Saint Michael the Archangel, defend us in battle and in the fearful warfare that we are waging against the principalities and powers, against the rulers of this world of darkness, against the evil spirits in the heights. Come thou to the assistance of men, whom Almighty God created immortal, making them in His own image and likeness and redeeming them at a great price from the tyranny of the devil.

Fight this day the battle of the Lord with the army of blessed Angels, even as of old thou didst fight against Lucifer, the leader of the proud spirits and his apostate angels, who were powerless to stand against thee, neither was their place found any more in heaven. Instead the great dragon, the ancient serpent, who is called the devil and Satan, who leads the whole world astray, was

cast down headlong upon the earth together with his angels.

But behold, that first enemy of mankind, and a murderer from the beginning, has lifted himself up. Changing himself into an angel of light, he goes about disguised with the whole multitude of the wicked spirits to invade the earth and blot out the name of God and of His Christ, to plunder, to slay and to consign to eternal damnation the souls that have been destined for a crown of everlasting life. This wicked serpent pours into men of depraved minds and corrupt hearts the poison of his malice, like an unclean torrent, the spirit of lying, impiety and blasphemy, and the deadly breath of impurity and every form of vice and iniquity.


Wily armies have filled the Church, the Bride of the spotless Lamb, with bitterness, have intoxicated her with wormwood, have laid impious hands on all that was precious in her. Where the See of Blessed Peter and the Cathedra of truth was erected as a light for the nations, they have set up the throne of their godless abomination, so that once the shepherd is struck down, they can also scatter the flock.

Arise, then, undefeated Prince, stand by the people of God against the outburst of the evil spirits and grant us the victory.

The holy Church honors thee as her guardian and protector. She glorifies thee as her defender against the wicked powers of the earth and the underworld. To thee the Lord has entrusted the souls of men, to lead them into heavenly blessedness.

Make petition to the God of peace, that He may crush Satan under His feet, no longer to hold men captive and harm the Church!

Bring thou our petitions before the face of the Most High, that the mercy of the Lord may swiftly look upon us, while thou layest hold of the dragon, the ancient serpent who is the Devil and Satan, and cast him shackled into the abyss, that he may no more deceive the nations.

Amen. 

²¹ Clabaine, *Combat exorciste*, 93, 100.

²² Note: an unofficial translation.

After Notre-Dame de Paris

The Saint-Pierre-et-Saint-Paul cathedral in Nantes once again devastated by fire

By Jaques Dhaussy

From Una Voce, the magazine of Una Voce France.

Flames always evoke hell. How, when thinking of the fires in the cathedrals of Paris and Nantes, can we not think of the remark read by a political writer: 'When God does not reign through his presence, he reigns through his absence and it is hellish!' Acts of vandalism of Catholic places of worship in France never stop multiplying.

When it is not the attack on a priest, like Fr Jacques Hamel, massacred at the altar on July 26th 2016 in Saint Étienne-du-Rouvray, distasteful and revolting graffiti is painted on the walls of churches. These acts seem most of the time to be greeted with widespread indifference, although this year the Prime Minister and the new Minister of Interior and Worship, Gérald Darmanin, did go to Normandy to pay their respects at the annual tribute to the holy priest.

It is not for us here to pass judgment on the terrible disaster in Nantes. It is up to the ministry of Justice to do so. It is not for us to analyze those responsible and their states of mind. We don't have to search 'hearts and minds'. We can, however, observe in passing how prudence is sometimes overcome by a naïve and indulgent charity.

It would be impossible to be unmoved by the response of Michel Onfray, a philosopher with whom we do not often share common ground. We cannot but acknowledge his good sense and honesty. He calls himself an atheist, but his commentary on the events in Nantes on Saturday July 19th on the LCI channel does not lack nobility. 'The fire in the cathedral Saint-Pierre-et-Saint-Paul de Nantes has moved many faithful of the Catholic Church as well as those attached to our cultural heritage.' The Church has also poured out its 'immense sadness', but Michel Onfray notes: 'Today in France there is quiet



destruction of Christian roots. Atheist that I am, I am not going to deny the obvious.' He added: 'There are about one or two anti-Christian acts a day in France, and it takes a burning cathedral for us to start talking about it.' 'I defend our civilization and our civilization is Judeo-Christian. We know very well that France is a Catholic land.'

In 2019, there were 1,052 anti-Christian acts in our country. In Nantes,

the effects are visible: a cathedral unusable by its parishioners and its faithful, for several years at least, a large historic organ destroyed, as well as the stained glass windows of Anne of Brittany, the oldest of the building, and a large painting by Hippolyte Flandrin, completed in 1836, depicting the first Bishop of Nantes, St Clair, healing a blind man. Flandrin was a disciple of Ingres.

Worship and prayer will disappear for long months in the main church of Nantes, already ravaged by flames in 1972 and still recovering from this disaster. The restoration of the wonderful organ after that disaster appeared to us to be particularly beautiful and original.

Three fires thus have damaged this cathedral, and the most recent signed the death warrant of the great organ, housed in a superb 17th century case, on a platform built in 1620 and accessed by a staircase of 66 steps.

An exceptional organ

This most elegant of instruments, with its eight turrets, represents in itself four centuries of history. It was first completed by the builder Girardet in 1621, and was then comprised of 27 stops. The organ subsequently underwent several restorations and enlargements. Thus it was that in 1784 Francois Clicquot, the 'great organ builder to the King,' turned it into an organ of five keyboards – four manuals and a pedalboard – and 49 stops. From 1970 until last summer, it boasted 74 stops and 5,500 pipes. Joseph Beuchet-Debierre, from the famous company of organ builders based in Nantes, had added considerably to the majesty of the instrument, and his company had plans to take it up to 89 stops and turn it into a sort of 'twin' of the instrument in the church of Saint-Etienne-du-Mont in Paris.

This organ held a very special place in the French organistic heritage. It was a survivor of the Revolution, the bombings of the last war and the fire of 1972. It has been played by 34 Cathedral organists. Among the last holders of this position was a canon who was also a composer: a native of Nantes, Marcel Courtonne (1883-1954) who had been a student of Vincent d'Indy, Louis Vierne and Abel Decaux at the Schola Cantorum, professors who had undoubtedly imparted to him the influence of César Franck and Gabriel Fauré. Canon Courtonne, titular organist since 1922 had a brother who was also canon, a distinguished Greek scholar and professor at the Catholic Institute of Paris.

On the death of Canon Marcel Courtonne, he was replaced by his deputy, Félix Moreau, son and



Fr Matthew Goddard FSSP, as Deacon, proclaims the Gospel at a High Mass of Requiem for Colin Mawby, a Patron of the Latin Mass Society, who died 24th November 2019. This Mass took place in February 2020 in St Mary Moorfields in the City of London. The celebrant was Mgr Gordon Read, National Chaplain of the LMS.

grandson of organists. He was born in 1922 in Aigrefeuillesur-Maine. He was a pupil of Canon Courtonne who obtained permission to send him to Paris to continue his musical studies. He had the best teachers and worked with André Fleury, Marcel Dupré and Maurice Duruflé, of whom he was a true disciple. Not only did he devote himself to liturgical music, but he was ordained a priest in 1948, and left a considerable body of work as a composer.

We can imagine the pain and dismay of the organists of the great organ of the cathedral when they learn of the destruction of their instrument, one of the jewels of our country's heritage. There are three of them. Marie-Thérèse Jéhan, who was a student of Félix Moreau before entering the class by Rolande Falcinelli at the Conservatoire National Supérieur de Paris, and the founding president of the Hymnal association, Michel Bourcier, whom readers of *Una Voce* may remember, for he was the first performer of works by Jean-Louis Florentz and the creator of works by Jacques Lénou and Valéry Aubertin, and Mickaël Durand, a graduate of the CNSMD in Paris.

A remedy: the choir organ

Of course, the destroyed organ's replacement is already being considered, but even more important is

the return of the cathedral to worship. The cathedral has another organ, considered to be the largest choir organ in France. It is housed in a superb solid oak,

neo-Gothic case. It has unusual proportions for such an instrument: 31 stops, on three keyboards with electric transmission. Had not the tribune organ already held the title 'great organ', it could have been recognised as one, as it had all the conditions required to deserve that title. Both instruments are born from the same family. The choir organ, which needs repair or replacement at the level of the keyboards, is, like the victim of the July fire, from the Beuchet-Debierre house. It was enlarged in 1945 by Joseph, the grandson of Louis who gave the great organ all its power and influence.

There was a spiritual communion, it was said, between the two instruments when they dialogued. A voice has been silenced and we all mourn it.

Classified as a historical monument in 1987, this large choir organ was the subject of a major restoration by Jean Renaud. Its console has become mobile and can be moved for concerts. It was inaugurated on November 28, 1993 by Olivier Latry, organist of the great instrument of Notre-Dame de Paris, after the restoration of the choir. ⑥

From *Mass of Ages*, the magazine of the Latin Mass Society of England and Wales

A Shrine of the Virgin Mother of God

Dr Caroline Farey looks at a remarkable oak carving made around 1300 and now in the Metropolitan Museum of Art, New York

This little statue of carved wood, standing just under 14 inches high, is both typical and exceptional. It is typical in its outward appearance, which is delicate and reverential. Statues and paintings of the Blessed Virgin Mother, crowned as Queen of Heaven and breast-feeding, 'giving milk' (Lactans) to her child, were not uncommon. This is a natural gesture, very discreetly portrayed here, which also carries a strong theological message. On earth, Mary nurtures the Christchild and, as Queen of Heaven, she continues to nurture the members of the body of Christ, the Church through her intercession.¹

St Ephraem, a deacon of the Church at Edessa in the fourth century, had already written hymns on a similar theme, that as Mary nourishes Jesus for his earthly life so Jesus nourishes the world with his divine life.

The High One became as a little child, ... Most High, yet He sucked the milk of Mary, and of His goodness all creatures suck! ... When He sucked the milk of Mary, He was suckling all with Life'.²

On close observation we can see several other elements to support this mystical exchange. Notice that both the Blessed Mother and her son are dressed identically, in gold, with a rich decoration at the neckline and hem: they belong to each other. Mary as queen, which always links to the kingship of Christ, is seated on a throne with trefoil decoration (three petalled foliage), symbol of the Trinity.

Notice too, that Jesus is carrying a bird in his left hand. Art historians give three different meanings to this. A bird can be a symbol of the Resurrection (like a soul flying upwards into the heavens) or the Passion. A legend

speaks of a bird, such as a goldfinch or robin, getting the red colouring on its breast from plucking out a thorn from Christ's crown and being stained by Christ's blood ever after. A third reason is as a symbol of protection from plagues.

An Altarpiece

Exceptionally, this statue could be opened and placed on an altar before which a priest would celebrate Holy Mass. For this, a priest must have a crucifix or crucifixion scene in front



of him, and such a scene is seen here prominently in the centre. Today, the figures of Christ and the Holy Spirit have been removed and lost. Only the pin holes remain where the separate figures would have been fixed.

Here, as well as the crucifix, the priest would find himself facing a rich array of other images spread out before him to strengthen him in his eucharistic faith.



It may seem strange to set such a scene inside a statue of Mary, but again let us hear St Ephraem:

'Blessed be He Who dwelt in the womb, and wrought therein a perfect Temple, that He might dwell in it, a Throne that He might be in it, a Garment that He might be arrayed in it, and a Weapon that He might conquer in it.' Hymn¹.

Mary's womb is already 'a perfect Temple', which is a place of pure sacrifice; it is already a 'throne', as the cross is, and Jesus' human nature of body and soul, is formed in Mary's womb as the 'garment' and the 'weapon' for conquering Satan and destroying the sins of mankind.

The Mercy Seat

The crucifixion scene portrayed here is called the 'Mercy Seat' Trinity, that is, God the Father holds the wood of the cross on which his Son's blood was shed, as on the Mercy Seat of the Arc of the Covenant (Ex25:21-22), where God made his mercy available for the forgiveness of sins when sprinkled with the blood of the sacrifice. Just as the Arc of the Covenant was made of wood covered in gold, so too, this whole statue of Mary on the outside, and the Blessed Trinity on the inside, are of wood covered in the same gold and identically decorated.



Christ 'bowed his head and gave up his Spirit'(Jn 19:30), the Spirit who would have been seen on the Father's chest just above the precious head of Jesus, which would have lain against the circle with a cross on it, which sits at the centre of the arms of the crossbeam, looking like the sacred host.

The Annunciation and Visitation

A pair of simple scenes, each of two people and each fitting perfectly in the highest of the three registers on either side, remind us of the Eucharistic Jesus. At the Annunciation, the Angel Gabriel visits Mary. At the Visitation, Mary visits Elizabeth. The 'Word was made flesh' (Jn 1:14) at the moment of Mary's fiat at the Annunciation and the Word is made flesh at the moment of the consecration by the priest. Then Mary took the 'Word made flesh' in her womb to visit Elizabeth, and the Holy Mass brings the 'Word made flesh' to those who are present.

The Nativity and Presentation in the Temple

In these two scenes the white cloths mirror each other and remind us that the temple was originally a tent, a sanctuary, for God to dwell in the midst of his people, the first tabernacle. In the left-hand scene, Mary is that tabernacle and the manger, where the newborn Christ is laid, is the new sanctuary where God dwells.

On the right-hand side, notice that the altar of the temple, the Jewish sanctuary where God dwells, is depicted like an altar in a church. Here Mary shows Jesus to the priest holy man, Simeon, who then declares 'mine eyes have seen your salvation' - which we too see on every altar at the consecration.

The visits of the kings and shepherds

The pair of scenes in the lowest register, are the kings and shepherds.

Just as these two groups of people, rich and poor, Jews and Gentiles, visited the Christ child, they are now placed either side of the crucifixion. They came to adore the baby 'a Saviour, who is Christ the Lord'(Lk 2:11) and now they are placed to adore the same Saviour, who is 'both Lord and Christ'(Acts 2:36), on the cross and as the Sacred host, not on his mother's lap nor lying in a manger, but lying on the corporal on the altar. Such scenes lead the priest and the small congregation to adore, to worship and to receive. ⑥

Date: ca. 1300, Made in the Rhine valley, Germany, Oak, linen covering, polychromy, gilding, gesso.

Dimensions: open: 14 1/2 x 13 5/8 x 5 1/8 in. (36.8 x 34.6 x 13 cm)

Gift of J. Pierpont Morgan, 1917, to the Metropolitan Museum of Art, New York.

1. Cf. Bugliani Knox, Francesca, and David Lonsdale, *Poetry and the Religious Imagination*, Routledge 2016, p250.

2. <https://www.newadvent.org/fathers/3703.htm>

An evening companion

Sebastian Morello on the pleasures of Coteaux Bourguignons

On many evenings, with the children settled, and my wife returning the home to order after our progeny bestowing a day's chaos upon it, I sneak off to my study where I pour myself some wine and open a book. Recently I have been dividing this sacral wine-time between studying *Integralism* by Fr Thomas Crean OP and Alan Fimister, *The Realm* by Fr Aidan Nichols OP (both books are superb, though very different), and meditating on the Psalms. Wine is like a companion for my evening mental pilgrimages, like Tobias's dog, or, if it is a really good wine, like St Raphael.

This week the wine of choice has been a Coteaux Bourguignons (a new appellation) from Paul Fontaine, a non-vintage Burgundy found at an affordable price at M&S. If you are looking for something really special, this is not it. If, however, you are looking for a quaffing wine which possesses the power – when encouraged with a few pistachios – to transcend that base purpose to join you in noble thoughts, like those prescribed by St Paul to the Philippians (4:8), this can do the trick. They have lightly oaked this wine, probably with chips, which gives it a silky finish. Think apple and blackberry crumble in a bottle.

'Burgundy' can of course be said of wine in two senses. There is the *Burgundy* which refers to any red made from Pinot Noir grapes, wherever it is from in the world; thus, one can speak of a 'New Zealand *Burgundy*'. There is also the Burgundy which refers to the region, in which different grapes are grown; for example, the Coteaux Bourguignons I have been enjoying is made from 100 percent Gamay, a grape associated with Beaujolais. 'Burgundy' and Pinot Noir came to be used synonymously because, up until quite recently, Pinot Noir was the only grape grown in Burgundy. The great Cîteaux Abbey of the Cistercians, where St Bernard was a monk, is located in Burgundy, and it is not inaccurate to say that Burgundy as a wine region is a product of the Cistercian Order. Those monks cultivated this place into a land of fine wines, and they were utterly devoted to the fickle and delicate



Pinot Noir vines with which they enjoyed a monogamous relationship. Indeed, the viticultural principle of *terroir* comes to us from the Burgundian Cistercians' Dionysian science. The same grape type, with the same ancestry, can be planted one hundred yards apart and bring forth utterly different wines solely due to the soil in which they were nurtured. Traditionally, when you were drinking Burgundy, more than with any other wine you were encountering a very specific plot on the Earth, this spot made pleasing to God by the dedication and innumerable prayers of countless holy men consecrated under the Rule of their holy father Benedict.

For these reasons, when drinking this new wine of the new Coteaux Bourguignons appellation, I was somewhat perturbed to discover that I was not drinking a true Burgundy, not in the sense of the term which has so developed as to ever honour those holy monks. Indeed, this Gamay wine was too full-bodied to pass as a true Burgundy. This, however, almost gave it the character of what the Italians call a *vino da meditazione* – good for my purposes.

Nevertheless, sipping a Burgundy (in the literal, unpoetic, and therefore impoverished sense of the term) got me thinking about the importance of *terroir*. Perhaps the source of our many contemporary maladies comes from being insufficiently rooted in the soil, so to speak.

We have largely forgotten concrete things, like earth, vines, wines and pistachios, and have become hysterically obsessive over mere abstractions, abstractions that would be tolerable if they corresponded to something in the world, but this does not seem to be so with the abstractions tormenting us today. Indeed, we have recently seen entire cities thrown into pandemonium over something as abstract as race. This indignation began over a murderous Minneapolis policeman, but by the time people were vandalising Stirling's statue of Robert the Bruce it had clearly ceased to be about the initial outrage. It is widely believed that an array of moral conclusions can be inferred from one's allocation to the abstract categories of 'white' and 'black', as if it were that black and white. I have in fact never met a white person or a black person; all the people I have met have been of different skin-pigment intensity, and I have found their skin-pigment to be their least interesting attribute. We undoubtedly need fewer fanatics and more *terroiristes*.

Our ideas, the possession of which indicates the nobility of our nature, have become our tormentors. This is one of the reasons why liturgy must be profoundly incarnational, with chant, incense, beautiful vestments, candles, statues, mysterious gestures and postures, all filling and elevating the senses. We must be rooted in concrete things, rather than fetishizing useless abstractions. This is one reason why it is so dangerous to get rid of so-called liturgical 'trappings', and opt for a whitewashed *versus populum* liturgy centred on transmitting ideas through the vernacular – this is the last thing the modern mind needs.

Wine is to the hearth what liturgy is to the sanctuary. It has a ritual of its own: cutting the foil, twisting the corkscrew, drawing out the cork, pouring, swilling, smelling, sipping, contemplating; indeed, the imposition of the screw-top is like replacing the Canon with new prayers written on a napkin. Wine roots you in a place, fills the senses, accompanies you up to the sphere of ideas while keeping your feet on the ground, recalling you back each time you pick up the glass. ⑥

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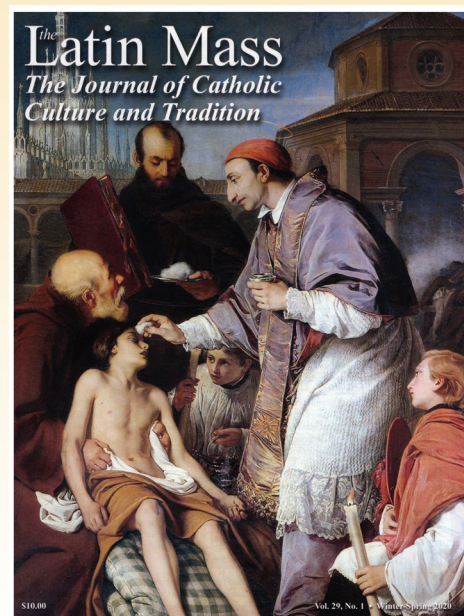
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Among its many distinguished writers over the years are many closely associated with the FIUV, including such luminaries of the past, Michael T. Davies, Count Neri Capponi, and Alfons, Cardinal Stickler. A regular writer for it today is Dr Peter Kwasniewski, whose article on Repetition in the liturgy we reproduce below.

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Repetition is for Poets, Lovers, Children, Madmen—and Worshipers

Dr Peter A. Kwasniewski

Repetition in the liturgy is a profound topic. In this article I would like to suggest some ways of thinking about repetition that will help us to appreciate its positive value. First, I will look at a symptomatic text in the Second Vatican Council; second, I will explore the psychological value of repetition; third, I will examine formal repetition in a sacred context, using the Confiteor as my case study; fourth, I will consider whether there is room for improvement in the old rite of Mass; finally, I will discuss certain temptations that arise with repetition.

A weak link in *Sacrosanctum Concilium's* chain

Among the worst casualties of the liturgical reform were prayers and gestures in the Mass that were judged to be instances of 'useless repetition,' such as the doubled Confiteor, the ninefold *Kyrie*,

the threefold *Domine, non sum dignus*, and the genuflections and signs of the cross in the Roman Canon. The purging of these repetitions was said to have been done in fulfillment of the criteria given in paragraph 50 of the Constitution on the Sacred Liturgy *Sacrosanctum Concilium*:

The rite of the Mass is to be revised in such a way that the intrinsic nature and purpose of its several parts, as also the connection between them, may be more clearly manifested, and that devout and active participation by the faithful may be more easily achieved. For this purpose the rites are to be simplified [*simpliciores fiant*], due care being taken to preserve their substance [*substantia*]; elements which, with the passage of time, came to be duplicated, or were added with but little advantage, are now to be discarded; other elements which have suffered injury through accidents of

history are now to be restored to the vigour which they had in the days of the holy Fathers, as may seem useful or necessary.¹

The dictates in this paragraph rest on more universal principles enunciated in paragraph 34:

The rites should be distinguished by a noble simplicity; they should be short, clear, and unencumbered by useless repetitions; they should be within the people's powers of comprehension, and normally should not require much explanation.

We might note, first, that this is a rather poor translation of the Latin—affording us yet another example of why a fresh and more accurate English edition of the conciliar documents is desperately overdue:

¹ Translation from the Vatican website.

Ritus nobili simplicitate fulgeant, sint brevitatem perspicui et repetitiones inutiles evitent, sint fidelium captui accommodati, neque generatim multis indigeant explanationibus.

The rites should shine forth with a noble simplicity; they should be clear in brevity, avoid unprofitable repetitions, and be accommodated to the faithful's capacity; nor should they generally require many explanations.

While this rendering makes the text not quite so heavy-handed, it is still one of the weaker statements in the Constitution, as can be seen from five angles.

First, what exactly is meant by 'simplicity'? The simplicity of God is actually infinite and pre-inclusive of all things; the simplicity of prime matter is potentially infinite and totally indefinite; the simplicity of a saint is bound to look strange to the world; the simplicity of a child is easily taken advantage of. Adding the qualifier 'noble' helps only a little.

Second, that rites be *brevitate perspicui*, 'clear in [their] brevity,' raises a host of questions left unanswered: why should we think that a ritual enactment of an unfathomable mystery could ever be transparent to the eyes of body or of soul? Why should we think that conciseness would help, rather than hinder, our assimilation of this mystery? Aidan Nichols writes: "To the sociologist, it is by no means self-evident that brief, clear rites have greater transformative potential than complex, abundant, lavish, rich, long rites, furnished with elaborate ceremonial."² The Eastern tradition works on the opposite assumption, namely, that leisurely length, waves of repetition, and a certain obscurity are essential to the liturgy—a fact to which Pope John Paul II bore witness when he wrote, concerning the Byzantine liturgy: "The lengthy duration of the celebrations, the repeated invocations, everything expresses gradual identification with the mystery celebrated with one's whole person"³—and the same may be said of the Western tradition at its best. Art historians love to speak of the *chiaroscuro* of Baroque painters, but the painters are not the inventors of this approach to light and darkness. The liturgy is the *chiaroscuro* of the divine mysteries, which shine forth with a light far too bright for our intellects to comprehend.

Third, that rites should 'avoid unprofitable repetition' leaves one scratching one's head. If we are speaking about senseless babbling, like a broken record or a scratched compact disc, who

could disagree, and why would it need to be said at all? On the other hand, verbal repetition is one of the most common literary devices found in Scripture ('Amen, amen, I say to you'⁴), in the world's great poetry ('Quoth the Raven "Nevermore"⁵), in popular devotions (the Rosary, litanies, novenas), and in all liturgies (e.g., dozens of 'Lord have mercy's' in the Divine Liturgy of St. John Chrysostom), so the criterion can also come across sounding uneducated or, worse, ideological.

A meaningless repetition of elements is rightly avoided as irrational. How different is the chanting of the Litany of the Saints or the Litany of Loreto, the Paters and Aves counted on the beads of a well-loved rosary, or the cascading Kyries of a Byzantine Divine Liturgy! Of such insistent pleading, it is Our Lord himself who offered the definitive example in the Garden of Gethsemane: 'He left them again, and went away and prayed a third time, saying the same thing once more' (Mt 26:44; cf. Mk 14:39).⁶

The conciliar text, in its far-from-clear brevity, does not specify when repetition is useful and when it is not, nor what the criteria of utility might be. There is no hint of awareness that emphasizing the concept of usefulness might betray a utilitarianism at odds with deeper considerations of spirituality, aesthetics, and tradition.

Fourth, the statement that rites ought to be 'accommodated to the faithful's capacity' is totally unhelpful. Are 'the faithful' an undifferentiated homogeneous mass? Some are well-catechised, others are ignorant; some are new to the Faith, others lifelong devotees; some are inclined to contemplative prayer, others are extroverts who find it hard to quiet down and concentrate; some are avid readers of Guéranger's *Liturgical Year*, others have barely taken notice of the Liturgical Movement's existence. There is no way to succeed in creating a liturgical rite aimed at an ill-defined or indefinable 'capacity of the faithful.'⁷ It is the *faithful* whose diverse capacities must be accommodated to the liturgy's immense reality, not the liturgy that must be retooled and refashioned to suit an imaginary congregation. As we know, the default assumption later on was that liturgy should be accommodated to the lowest denominator, that is, the Catholic who knows almost nothing, makes no effort to cultivate his interior life, and, consequently, needs to be constantly animated from without.

Fifth, the requirement that liturgical rites should not 'generally require many explanations' is baffling in light of paragraph 34's call for simplification. A rite is communicative to the extent that it is permeated with signs or symbols, and thus one might believe that the more densely symbolic it is, and the more numerous and pronounced its gestures, and the richer its prayers, the more powerfully it will be able to communicate to a receptive soul—and precisely without the need for many explanations. But if a rite is too obvious, too brief, too straightforward, and too stripped down, it will take a huge amount of explanation to persuade people that something important, numinous, transformative, or miraculous is happening. If one wishes to avoid a lot of verbal explanations before, during, and after the liturgy, one has to protect the liturgy's own inherent language of vestments, manipulatives, places, postures, gestures, chants, orations, and silences.

Sometimes one wonders how *Sacrosanctum Concilium* might have been written, if its authors had been altar card-carrying members of Roman Catholicism who had harnessed the insights of anthropology, psychology, and theology. Let's imagine how paragraph 34 in particular *could* have read:

The rites should shine forth with the beauty of a unified complexity that mirrors the infinite simplicity of God and the ordered multiplicity of His creation. They should combine clarity and obscurity, length and brevity; they should cultivate meaningful repetition, accentuate symbolic objects and actions, and eschew verbal explanations. To the faithful who seek holiness, the rites should offer a lifelong apprenticeship in the Church's prayer of adoration, contrition, supplication, and thanksgiving.

² Aidan Nichols, OP, *Looking at the Liturgy: A Critical View of Its Contemporary Form* (San Francisco: Ignatius Press, 1996), 59.

³ Encyclical Letter *Oriente Lumen* (2 May 1995), n. 11.

⁴ Examples of repeated Amens in the Bible include, in the OT, Num 5:22 and Neh 8:6, and in the Gospel of John, 1:51, 3:3, 3:5, 3:11, 5:19, 5:24, 5:25, 6:26, 6:32, 6:47, 6:54, 8:34, 8:51, 8:58, 10:1, 10:7, 12:24, 13:16, 13:20, 13:21, 13:38, 14:12, 16:20, 16:23, 21:18. Some translations have "Truly, truly."

⁵ From Edgar Allan Poe's "The Raven".

⁶ *Resurgent in the Midst of Crisis: Sacred Liturgy, the Traditional Latin Mass, and Renewal in the Church* (Kettering, OH: Angelico Press, 2014), 65.

⁷ Pope Pius XII in his Encyclical Letter *Mediator Dei* (20 November 1947), n. 108, expands on this point.

In other words, the rites should be the traditional Western rites that the Church already had, most notably the Roman Rite. There was no need to 'improve' them; rather, the deformations that had occurred under Pope Pius XII, above all the massacre of Holy Week, should have been undone.

In any case, paragraph 34 is what it is, and must stand or fall on its own merits.

One must ask: Why was it even thought necessary to ask for a removal of repetitions? Where did the negative attitude come from? Consider the following passage from Romano Guardini's influential book *The Spirit of the Liturgy* (1918):

The justification of methods of prayer such as, e.g., the Rosary, must not be gainsaid. They have a necessary and peculiar effect in the spiritual life. They clearly express the difference which exists between liturgical and popular prayer. The liturgy has for its fundamental principle, *Ne bis idem* [never the same thing twice]. It aims at a continuous progress of ideas, mood, and intention. Popular devotion, on the contrary, has a strongly contemplative character, and loves to linger around a few simple images, ideas, and moods without any swift changes of thought. For the people the forms of devotion are often merely a means of being with God. On this account they love repetition. The ever-renewed requests of the Our Father, Hail Mary, etc., are for them at the same time receptacles into which they can pour their hearts.⁸

This is an odd thing for a man of Guardini's stature to say, for surely he knew that *all* liturgical prayer in East and West includes repetition, no less than he knew that popular devotions involve progression, as in the mysteries of the Rosary, the versicles of the Angelus, or the Stations of the Cross. Moreover, the characteristic he attributes to popular devotion, namely, that it has a contemplative character, can just as readily be attributed to the liturgy, especially in the Western sphere. Perhaps it was this kind of dichotomous thinking that stood behind the campaign against *repetitiones inutiles*.

Members of the Liturgical Movement often praised the 'objectivity' of liturgy and slighted the 'subjectivism' of devotion. While there is some truth to this contrast, there is also a tendency to oversimplification if we forget the way in which the sphere of liturgy is so grand in its objectivity that it makes room for an

almost endless subjective involvement of the faithful, and at the same time, that Catholic devotions at their best possess a rock-solid dogmatic core and lend themselves to, or inspire the creation of, quasi-liturgical literary and artistic forms. One might think of the many musical compositions, some of them truly great, that have been inspired by the Stations of the Cross, and served as food for meditation in the popular paraliturgies of Good Friday.

The psychological value of repetition

We need to ask ourselves deeper questions than the authors of *Sacrosanctum Concilium* evidently did. What is repetition all about? When and why it is used in human life and in worship? We should seek an answer at both the natural level, that is, as regards universal human psychology, and at the supernatural level, in connection with the rituals of the Christian religion.

We repeat things for several distinct reasons, as can be seen by looking, with St. Thomas Aquinas, at the different faculties of the soul.

In regard to the faculty of the intellect and our capacity for understanding, we repeat for the sake of further penetration. Since men do not have angelic intellects capable of immediately grasping a truth in its totality, we benefit from repeated encounters with a statement or an object, for each time it is possible we might catch a new glimpse of it, like (to use a well-worn metaphor) an observer walking around a statue, seeing it from different angles. Take a sentence and read it over and over, each time emphasizing a different word: we understand the sentence differently when we say 'My soul magnifies the Lord,' 'My soul magnifies the Lord,' 'My soul magnifies the Lord.' Moreover, liturgical repetition is usually bound up with numerological symbolism, which makes an appeal to the intellect, establishing a connection between whatever it is we are saying and a larger, more encompassing mystery to which it alludes. Thus, the ninefold *Kyrie* at the start of Mass is a doubly underlined Trinitarian prayer: three petitions addressed to the Father, three to the Son, and three to the Holy Ghost.

Closely related to this intellectual aspect is the value of repetition for filling the imagination and shaping the memory. That which is repeated is more continually present to our inner sensorium, thereby making a deeper impression on our faculty of memory. It is obvious that we must repeat something if we are to

memorize it, or, in that wonderful idiom, 'learn it *by heart*.' If we want prayer to move from our intellect to our heart, it must become familiar, internalized, habitual, and connatural, so that we are not expending our energy on the more superficial activity of navigating new phrases, new sentiments, new patterns. It doesn't do me any good to be surrounded by thousands of books if I have none of their content in my soul. This is why, if a lectionary has as one of its purposes the familiarization of the faithful with the Word of God, the old one-year lectionary, with its limited readings, will be far superior to a multi-year lectionary when it comes to implanting the Word of God in our souls. It is when the Church's words given to me from without become my words rooted within that the liturgy becomes, in fact, the font and apex of my Christian life. Any amount of repetition will help in this regard, even if it is as minimal as it often is with the new Liturgy of the Hours, where some psalms are said only once a month. Far more helpful in acquiring that connaturality with prayer is daily and weekly repetition, and so, in a different way, is the straightforward verbal repetition of saying the same thing multiple times in a row, provided that one does so conscientiously and not with a wandering mind.

I would add here that the very forming of words on the lips, whether we utter the words out loud or mouth them *sotto voce*, is a crucial part of this process of informing the memory. In *The Love of Learning and the Desire for God*, Jean Leclercq reminds us that medieval monks rarely read silently; they saw reading as an act of ruminating or chewing on the words, savouring their distinctive sounds, as if words were already incipient music. Reading, in short, involved 'muscle memory.' Just as it is well known from experience and scientific studies that singing facilitates textual memorization far better than mere reciting does, and that rhymed and metered poems are easier to memorize than prose, it is also well known that making words with one's lips inscribes them more firmly on the tablet of the soul than silently passing our eyes over them. What I have said about the lips may be said about any part of the body that is subject to the control of our will, such as our head, fingers, arms, and legs. Consciously repeated bodily action produces over time a facility for

⁸ Note 10 of chapter 1. See *The Spirit of the Liturgy*, trans. Ada Lane (New York: Crossroad, n.d.), 30–31.

doing it and a pleasure or delight in doing it. The use of the entire body in prayer, with a regimen of kneeling, genuflecting, bowing, standing, uniting of the hands, and so forth, inscribes the meaning of the words into our flesh and adds the sensible weight of our bodies to the intentions of the soul. In this way we extend the power of memory into the whole person, while uniting what is lower and more animal to what is higher and more divine. Liturgical bodily repetition thus becomes a practical way of reintegrating our fragmentary self and reorienting it to God.

Needless to say, in keeping with the adage *repetitio est mater studiorum*, the education of children used to involve a huge amount of repetition, for there is no better way to learn the elements of language, arithmetic, geography, history, and religious doctrine. That we have so largely left behind this approach in the name of dubious pedagogical theories is one more sign of the loss of common sense for which our age is destined to be remembered—or perhaps forgotten.

In regard to the faculty of the will and our capacity for loving, repetition both proceeds from and enkindles fervour—and this will be no less true at the level of the sensitive appetite, in our passions or emotions. On Psalm 6:9–10, “The Lord has heard the voice of my weeping; the Lord has heard my petition; the Lord has taken up my prayer,” St. Augustine admirably comments on why the psalmist repeats himself: “The frequent repetition of the same idea does not denote the need the speaker feels to ram home his point, but the warmth of one who rejoices. Those who rejoice usually speak in such a way that it is not enough for them to give voice to their joy only once.”⁹ Lovers are infamous for the repetitious nature of their chatter, which is delightful to them, though it can be embarrassing to any who might happen to overhear. With her usual charm, Jane Austen observes in *Sense and Sensibility*:

Though a very few hours spent in the hard labour of incessant talking will despatch more subjects than can really be in common between any two rational creatures, yet with lovers it is different. Between *them* no subject is finished, no communication is even made, till it has been made at least twenty times over.¹⁰

Here, Jane Austen exhibits more sense and sensibility than either the drafters of *Sacrosanctum Concilium* or the liturgical reformers who took their battle axe to the liturgy and chopped away lovers’ repetitions, poetic cumbrances, and

verbal complexities. The reformers’ rationalism, born of utilitarian thinking, could not see with a lover’s eyes or hear with a lover’s ears; the uselessness of leisure, of play, of contemplation, was hidden from their pedantic pride.

The Byzantine Catholic writer Adam DeVille has some fairly spicy words on this topic:

All Eastern liturgical traditions understand this wisdom of loving repetition. We repeat because we love. Byzantine liturgy is replete with its repetitions, usually in groups of three, both because love demands repetition (the child flung into the air by Daddy screams what? ‘Do it again!’), and because threefold repetition is of course a mnemonic device bearing a Trinitarian imprint. The West must therefore stop its psychologically destructive and perverse disdain for so-called useless repetitions. Repetition is the essence of liturgy and ritual. In this light, stop assuming a three-year lectionary is better than a one-year. It isn’t. One-year cycles mean more frequent repetition, which means a greater likelihood of people remembering the readings and calling them to mind later. Hatred of repetition is invariably justified by self-congratulatory talk about ‘noble simplicity.’ It is neither. ‘Noble simplicity’ is just a sanctimonious display of bourgeois iconoclasm, with its fetishes for ‘cool, clean lines’ and ‘decorative sparseness.’¹¹

Whether consciously or not, DeVille’s words call to mind a famous passage in G.K. Chesterton’s *Orthodoxy*:

Because children have abounding vitality, because they are in spirit fierce and free, therefore they want things repeated and unchanged. They always say, ‘Do it again!’; and the grown-up person does it again until he is nearly dead. For grown-up people are not strong enough to exult in monotony. But perhaps God is strong enough to exult in monotony. It is possible that God says every morning, ‘Do it again’ to the sun; and every evening, ‘Do it again’ to the moon. It may not be automatic necessity that makes all daisies alike; it may be that God makes every daisy separately, but has never got tired of making them. It may be that He has the eternal appetite of infancy; for we have sinned and grown old, and our Father is younger than we.

Repetition is not, of course, limited to the sphere of words, but extends also

to gestures. Dom Mark Kirby gives the example of the kissing of the altar:

We express this rich significance of the altar and impress it upon ourselves by means of certain prescribed gestures. . . . The priest and deacon kiss the altar upon arriving in the sanctuary and before leaving it. In the traditional rite of Holy Mass the priest kisses the altar frequently; these repeated kisses signify the desire of the priest—representing both Christ the Bridegroom and the whole bridal Body of His Church—for the fruitful consummation of their sacramental union. The suppression of the repeated kissing of the altar in the *Novus Ordo* is a cold rationalistic innovation foreign to the language of love in which one or even two kisses are not enough.¹²

Repetition, then, is for poets, for lovers, for children, and for madmen—for those who are striving to express the ineffable, those who are longing for the beloved, those who are learning from a master, those who have lost their ‘wits,’ which, in the spiritual realm, are the ‘holy fools,’ such as the Russian pilgrim who ceaselessly repeats the Jesus Prayer. So, if we have reached a point where we don’t need repetition any more, it must be that we are neither children of God nor lovers of Him; we have nothing in common with holy fools; we have no poetic bone in our bodies. Without a doubt, this would be a condition to be ashamed of, not one to aspire to.

This, then, might be called the natural foundations of the value of repetition. But what about its supernatural dimension? Is there a special reason for pre-set, formulaic reiteration in Christian worship?

Formal repetition in a sacred context

Ritual, by definition, is our entry into a world that is not properly ours, but God’s. We are standing on holy ground; we must think, desire, act, and speak differently than we do in the everyday world to which we are proportioned by our created nature. We are in the presence of the

⁹ *Exposition of the Psalms*, Psalm 6, n. 11.

¹⁰ Chapter 49. My attention was drawn to this splendid passage by Fr. Edmund Waldstein, O.Cist.

¹¹ From “*When it comes to liturgy, we’re all mutually-enriching mongrels*,” published at The Catholic World Report, February 10, 2017.

¹² From a talk given on 5 July 2014 at the Evangelium Ireland Conference at St Patrick’s College, Maynooth: “The Mass—You Can’t Live Without It.” The text may be found online at *Vultus Christi*.

holy, and it makes us stammer, whisper, sing, and fall silent, and then do all this over again, as if climbing a mountain by switchbacks that take us back and forth and slowly up. Ritual cannot be calculated, efficient, businesslike, logical, linear. It is, one could say, a kind of role playing, where we dare to act a part that belongs properly to someone else, and as a result, we act ceremoniously, we wear special garments and speak special words, we are formal, dignified, scripted; we hand ourselves over to the rulership of our superiors. Indeed, even the seraphim with their powerful intellects are portrayed in Scripture as crying out *Kadosh, kadosh, kadosh*, in response to the vision of God's unutterable and inexhaustible glory (Is 6:3); so too must we cry out Sanctus, sanctus, sanctus in our earthly sanctuary, the image of the heavenly.

Verbal and ceremonial repetition, like many other traditional liturgical elements, perfectly and manifestly suits the sphere of the sacred, defining it and setting it apart from the ordinary and the profane. I am reminded here of an incisive remark by C.S. Lewis:

The modern habit of doing ceremonial things unceremoniously is no proof of humility; rather it proves the offender's inability to forget himself in the rite, and his readiness to spoil for everyone else the proper pleasure of ritual.¹³

Lewis sees that a rite, precisely because of what it is (or rather *whom* it belongs to), demands that those who take it up or enter into it forget themselves and allow themselves to be drawn into the realm of the other. By yielding in this fundamentally passive way to another's activity and by taking part in that activity as best we can, we allow His fullness to spill over into our poverty—not once, but again and again and again, even as the all-sufficient Sacrifice of the Cross is renewed daily upon our altars.

Speaking broadly about the wealth of detail in traditional liturgical rites (including their repetitions), Martin Mosebach argues that we will never be able to understand the unity and coherence of these rites until we look at them with the sensitivity and sympathy we bring to great works of art:

The Council of Trent, in its teaching concerning the liturgy's sacred rites, said that these rites 'contain nothing unnecessary or superfluous.' This dictum, properly understood, again challenges us to regard the liturgy as a work of art. ... Who would dare to pretend to find 'unnecessary or

superfluous' things in a great fresco or a great poem? A masterpiece may contain gaps, less felicitous parts, repetitions, things that are unintelligible or contradictory—but never things that are unnecessary and superfluous. At all times there have been people who made themselves ridiculous by trying to eliminate the 'mistakes' in masterpieces, applying their half-baked scholarship to Michelangelo's frescos and Shakespeare's tragedies. Great works have a soul: we can feel it, alive and radiant, even where its body has been damaged. The liturgy must be regarded with at least as much respect as a profane masterpiece of this kind. Respect opens our eyes. Often enough, even in the case of a profane work of art, if we study conscientiously and ponder the detail, especially the apparently superfluous detail, we find that the offending element comes unexpectedly to life; in the end it sometimes happens that we come to see it as a special quality of the work. This is always the case with the rites of the sacred liturgy. There is nothing in them that, given intensive contemplation, does not show itself to be absolutely saturated with spiritual power.¹⁴

An example of unprofitable repetition in the minds of liturgical reformers was the way the Confiteor was employed in the rite of Mass. First, it was 'doubled' in the prayers at the foot of the altar (the same can be seen in the opening of the old office of Compline). Second, it was repeated by the servers or ministers after the priest's communion and prior to the communion of everyone else. They saw both of these things as superfluous, so they conflated the Confiteors at the beginning into a single severely redacted text, and, already prior to 1962, suppressed the Confiteor before communion—although this custom has shown a remarkable tenacity of survival to the present.

Let's take a closer look at each of these practices.

Why shouldn't we say the Confiteor at the beginning of Mass just once, all together? The double Confiteor here strongly brings out the dialogical nature of liturgical worship, where the celebrant acts as a mediator for the people, and where each member of the body is praying for the other. The doubling formalizes the mediation as well as the mutual assistance. It reinforces the humility needed in the celebrant, who confesses his sins alone *coram omnibus*, and also

exhibits the dignity of the servant who says to the master: 'May almighty God have mercy on *thee*, and having forgiven thy sins, lead thee to eternal life.'

Bishop Athanasius Schneider once told the following story. He was offering a dialogue Low Mass in Africa with a large community of schoolgirls. When he had confessed his sins, he heard all these little girls say to him 'Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam aeternam.' He was overcome with a crushing sense of humility, littleness, and joy. This experience of the priest confessing his own sins in front of the people is something we could use a great deal more of in the Church today—and, of course, the corresponding confession of the people, with the invocation of the saints by name.

With the Confiteor before communion, it was not only the repetition of something that had already been done earlier in the Mass that was objected to; it was rather the impression that the communion rite for the faithful is 'tacked on to' the Mass as a sort of extrinsic piece rather than something intrinsic to it. Yet the old practice makes theological sense, at least from the vantage of the dogmatic teaching of the Council of Trent. The communion of the offering priest is essential to the completion of the sacrifice in a way that the communion of no one else is. In fact, the obscuring of this point by having a single communion rite in which the priest announces 'Ecce Agnus Dei' prior to receiving Christ and distributing Him to the faithful is among the many factors that have contributed to the obscuring of the difference *in kind* between the ministerial priesthood and the priesthood of the faithful.

Moreover, one should not evaluate this practice from a low Mass standpoint, but from the Solemn High Mass, the normative Mass of the Roman Rite. Seeing the priest flanked by his close companions, the deacon and the subdeacon, with the deacon chanting the Confiteor, throws into sharp relief how the sacrifice is essentially *complete* with the communion of the priest, who stands in for Christ the High Priest, and that the further communions are an extension of this sacrifice to the ministers and the faithful, a sacramental 'rippling

¹³ C. S. Lewis, *A Preface to Paradise Lost* (Oxford: Oxford University Press, 1942), 17.

¹⁴ Martin Mosebach, *The Heresy of Formlessness*, new ed. (Brooklyn: Angelico Press, 2018), 74–75.

out' comparable to the rippling out of the Pax, the gesture of peace, passed down from on high—much as the higher angels communicate illuminations to lower angels. In other words, it is the liturgy's way of representing the dogmatic truth spoken of by Pope Pius XII in *Mystici Corporis Christi* when he distinguishes between the 'objective redemption' that Christ accomplished in full on the Cross and the 'subjective redemption' of Christians, which occurs through the application of the merits of His Passion to our souls in the sacraments of the Church.¹⁵ This aspect of the *usus antiquior* points unambiguously to the essence of the Mass as the re-presentation of the Sacrifice of the Cross at the hands of the ordained minister, and forcefully sets aside the Protestant conflation of the Mass and the Last Supper, that is, the simple identification of the Eucharist with communion.

Again, at a high Mass, the faithful are usually not able to *hear* the Confiteor of the priest and the servers at the beginning, as these preparatory prayers in the sanctuary are muffled under the soaring sound of the Introit. Thus, when the deacon sings or the servers say the Confiteor right before communion, everyone is able to hear it and make it their own, since there is nothing else 'covering over' this action. Holy Mother Church offers all the faithful one final opportunity to bow low before the altar, express contrition for sins, call upon saints and angels as intercessors, and receive a minor absolution prior to receiving the *Sanctissimum*, the most Holy One, before whom even the cherubim and seraphim veil their faces. Thus we see that this Confiteor is both theologically appropriate and spiritually profitable.

It is worth mentioning, in passing, that the three most obvious places where the glimmering scalpels of the Consilium excised the fatty tissue of repetition—the Confiteor, the Kyrie, and the 'Domine, non sum dignus'—all have to do with acknowledging our sins and our unworthiness to receive the Lord or even to place ourselves before Him. Is this a coincidence? No more, I would say, than the systematic removal of prayers that ask for the grace to 'despise earthly things,' or the disappearance of 'difficult' Bible verses, or communion in the hand to those who are standing, rather than on the tongue to those who are kneeling. In the late '60s, Christians had finally 'come of age'; we had matured past a medieval preoccupation with the fear of the Lord, sin, penance, detachment, asceticism;

indeed, we had matured, it seems, past the need for self-denial, reverence, and adoration. Would it be too harsh to say that this set of attitudes betrays an infernal origin?

Improvements to the old rite

Now, I have a confession to make: I used to think about certain things the way modern liturgists do. I have found notes in my drawer from decades ago in which I argued that the Confiteors and other aspects of the Latin Mass should be simplified. (Fortunately, these notes were never published.) What I lacked was *long and patient experience*. As time went on, I came to appreciate, even to relish, every detail of the old Roman Rite; things that had once struck me as beside the point came to acquire a meaning in my eyes—perhaps an idiosyncratic meaning, but so what? The liturgy is like a vast epic poem, an *Iliad* or an *Odyssey*, in which every age, every generation, finds the characters, scenes, and turns of phrase that mean the most to it. Every element in the liturgy is like spiritual scaffolding or ladders or handholds by which we can lift ourselves up to God—or rather, be drawn up by Him. Why would we remove any such occasion of grace? We don't need to add things randomly to the liturgy, in fact we should hesitate seriously before introducing anything; but for a like reason we should not remove what is already there, even if it came about 'by accident.' There's a marvellous passage in Ratzinger's memoirs, *Milestones*, where he describes his gradual apprenticeship to the Roman Rite:

It was a riveting adventure to move by degrees into the mysterious world of the liturgy, which was enacted before us and for us on the altar. It was becoming more and more clear to me that here I was encountering a reality that no one had simply thought up, a reality that no official authority or great individual had created. . . . Not everything was logical. Things sometimes got complicated, and it was not always easy to find one's way. But precisely this is what made the whole edifice wonderful, like one's own home.¹⁶

Now, do these comments indicate that I think the old Roman liturgy is 'perfect' in every way, and could never benefit from any further change? To be honest, I reject the validity of the question, for three reasons.

First, no human liturgy could ever be 'perfect' in comparison to the worship of the heavenly Jerusalem; but each of

the authentic rites of Christendom—be it Roman, Ambrosian, Mozarabic, Greek, Slavic, Georgian, Coptic, Syrian, Syro-Malabar, and so forth—has its own identity, integrity, and coherence, its *relative* perfection within the tradition in which it developed, and should be treasured as such. It is not our business to construct a liturgy according to our own bright ideas; it is our privilege to receive a rite of apostolic heritage, to venerate it as a given, to embrace it, and to bear fruit by it. Not even the pope is the maker or manager of liturgy; he is only its servant. We have had quite enough of tinkering.

Second, the question of improvements usually betrays a progressivist mentality, as if change can take place in only one direction, namely, that of modernization. When people ask me what I think the 'future development' of the 1962 Missal will look like, and whether it will continue to be 'frozen in time' like a fly in amber, my answer is simple: we have already gone beyond the 1962 Missal, but in the direction of reclaiming things that were unwisely abolished in the period between 1948 and 1962, such as abundant octaves, multiple orations, doubled readings, folded chasubles, proper last Gospels, the old Holy Week, and the three-hour Eucharistic fast. There will be development in the sense of unshackling the old rite from the archeologising and modernizing redactors who were already busily cutting it down and reconfiguring its countenance in preparation for the extreme makeover they dreamt of and eventually performed. I agree with Catherine Pickstock that any good liturgical reform would have to be anti-modern, not *ne plus ultra* modern. She writes: the reform 'failed to challenge those structures of the modern secular world which are wholly inimical to liturgical purpose'; indeed, it surrendered to them.¹⁷ In this sense, we have far more to learn from the Middle Ages and the Baroque than we have to learn from the 20th century. We are still wading in the shallows compared with the spiritual depths of our distant predecessors. Rather than flexing our engineering muscles, we ought to cultivate the virtue

¹⁵ Cf. St Thomas Aquinas *Summa theologiae* III, q. 80, a. 12, ad 2

¹⁶ Joseph Cardinal Ratzinger, *Milestones: Memoirs 1927-1977* (San Francisco: Ignatius Press, 1998), 19–20.

¹⁷ See Catherine Pickstock, *After Writing: On the Liturgical Consummation of Philosophy* (Oxford: Blackwell Publishers, 1998), 169–273.

of attentive receptivity to the great gift that has come down to us. Reading medieval commentators on liturgy is one of the best ways we can push forward liturgical renewal in our times.

Third, the question is highly ambiguous. There are changes, and then there are changes. The Church Father St. Vincent of Lérins distinguished between *profectus* and *permutatio*. *Profectus* means growth according to kind, as when a child puts on height and weight to become a man, but remains the same person; *permutatio* means a change away from a thing's original identity, as when an animal dies and thereby ceases to be an animal, or when a heresy takes a certain partial truth, rips it from its larger context, and erects a new version of Christianity upon it. So, yes, the liturgy should welcome and has always welcomed *profectus*, growth by augmentation, even if the pace of change slows down over time, and the additions are minor ones like new feasts. But a *permutatio* of the liturgy would be its demise, as experience has all too clearly demonstrated.

Temptation associated with repetition

I would be remiss not to mention a problem that confronts us fallen human beings, namely, that repetition is known from experience to present the danger of zoning out and losing focus. Everyone, I assume, knows the temptation of speeding up in order to get through a long liturgical text, particularly when it involves repetitious phrases. The lightning speed at which some priests say 'Domine, non sum dignus ut intres sub tectum meum, sed tantum dic verbo et sanabitur anima mea' before receiving the Most Holy Sacrament of the Altar prompts some laity to wonder just how unworthy they feel and whether they see themselves as directly addressing the Lord of heaven and earth, really present a few inches away, or how sincerely they are asking Him to heal their souls. What St. Thomas says about why custom has the force of law is something that we would want to be true of ourselves whenever we are repeating liturgical words or actions: 'By repeated external actions, the inward movement of the will and concepts of reason are most effectually declared; for when a thing is done again and again, it seems to proceed from a deliberate judgment of reason.'¹⁸

It should go without saying that the worst thing that can happen with repetitions is to rush through them



Bishop John Sherrington, an auxiliary bishop of the Archdiocese of Westminster, strikes a candidate for the Sacrament of Confirmation lightly on the cheek. Forty three candidates were confirmed at this service in November 2019. It is organised annually by the Latin Mass Society, in St James' Spanish Place.

so speedily that they lose the density of their meaning, the benefit of their insistence, and the merit of their humble pleading. 'Domine, non sum dignus' is worth saying three times because it is worth saying *well once*, and therefore three times as weighty when repeated. Dom Mark Kirby writes: 'The threefold *Domine, non sum dignus* is no vain repetition; it is a trirhythmic grace of compunction that batters the door of even the most hardened heart.'¹⁹ And yet, if this exclamation is to bring the grace of compunction, it must be done deliberately and attentively. If we are to rejoice in repetition, we must always strive to attend to the meaning of words and gestures as well as we can, and therefore, avoid becoming susceptible to Our Lord's warning against 'vain repetition.' Was it not St. Francis de Sales who said that haste is the great enemy of devotion?

.....

We know that much damage has been done to the sacred liturgy of the Catholic Church in the past century by presumably well-intentioned reformers who, operating from dubious theories and astonishing *naïveté*, sought to make the liturgy—the Mass, the Divine Office,

and other rites—'relevant,' up-to-date, interesting, attractive, evangelical. They succeeded only in creating the Synod of Pistoia's dream-of-Enlightenment liturgy, which hit the world just when rationalism was entering its last agony. The new liturgy attracted few and repelled many; it held interest for its textbook votaries but seldom excited enthusiasm. Like many buildings from the same period, it has aged badly and desperately needs repairs. It was evangelical only in the sense that it emulated certain strains of Protestantism and left behind much of what was distinctively Catholic, which has ensured for it a fate comparable to that of mainline Protestant denominations.

We also know that, unexpectedly, the traditional Roman liturgy has acquired a new relevance in the life of the Church, that it stirs up keen interest by its alluring beauty, and is prompting conversions by its palpable sacredness. At least part of the secret of its enduring vitality is the pedagogically sound, spiritually edifying, and ritually appropriate use it makes of repetition. ⑥

¹⁸ *Summa Theologiae* I-II, q. 97, a. 3.

¹⁹ "The Ordinary Form after *Summorum Pontificum*," published online at *Vultus Christi*, October 25, 2012.

Communion on the Tongue and Epidemic

Joseph Shaw

The Coronavirus epidemic has been the occasion for a small number of bishops around the world to attempt suppress the ancient practice of receiving Holy Communion on the Tongue, the practice which accords with the norms, not only of the Traditional Mass, but of the Universal Church.

In the Ordinary Form permission was only given for the reception of Holy Communion in the Hand at the request of Bishops' Conferences after a vote of two thirds in favour of the request. Despite the disfavour of the Church, Reception in the Hand is often treated as the norm. In 2004 the Congregation for Divine Worship had to insist that wishing to receive on the Tongue is not grounds for refusing Catholics Holy Communion. They reiterated this during the 2009 'Swine Flu' epidemic.

Despite this some bishops suggested that, during the Coronavirus crisis, public health concerns allowed them to prohibit Reception on the Tongue.

The Federation took the opportunity of the world-wide survey to ask our contacts what has been happening with the reception of the Eucharist. The results, which we intended for internal use only, are reassuring.

Some bishops have explicitly said that Communion on the Tongue remains permissible; many more have ignored the issue. In the small number of places where rules have been put in place allowing Reception in the Hand but not on the Tongue, priests celebrating the Traditional Mass, supported by the Faithful, have almost always announced that Holy Communion cannot be distributed at that Form of the Mass.

It is worth remembering that Mass celebrated without the Communion of the Faithful was the norm for many centuries up until the 1930s, when the Communion Rite was reintegrated into all Masses celebrated with a congregation. The former practice was accompanied by the Rite of Communion Outside Mass, found in the *Rituale Romanum*, and, as

has sometimes started happening once more, Holy Communion was given after or between Masses.

The opponents of Reception on the Tongue have consistently attempted to make the argument that it is more likely to spread infection than distribution in the hand. However, the only relevant expert advice of which the Federation is aware says that the two methods are equally safe (see below).

Press Release from the Foederatio Internationalis Una Voce: On the Reception of Holy Communion on the Tongue in time of Epidemic

In light of the recent statements by Archbishop Thomas J. Rodi of Mobile, Alabama, in the United States of America, on social distancing during the reception of Holy Communion, and related issues surrounding the reception of Holy Communion around the world in the context of the Coronavirus epidemic, the Foederatio Internationalis Una Voce (FIUV) would like to make the following observations.

1. In the Ordinary Form, the universal law of the Church gives every Catholic the right to receive on the tongue. This was reaffirmed by the Congregation of Divine Worship in the context of earlier public health concerns, the so-called 'Swine flu' epidemic of 2009. (See for example *Redemptionis Sacramentum* (2004) 92; Letter of the Congregation of Divine Worship 24th July 2009, Prot. N. 655/09/L.)
2. In the Extraordinary Form, the universal law of the Church allows for the reception of Holy Communion only on the tongue. (See *Universae Ecclesiae* (2011) 28; *Memoriale Domini* (1969).)
3. In neither case can the law of the Church be set aside by the Ordinary.
4. The problem of maintaining physical distance between Minister and Communicant during the Reception of Holy Communion applies equally to Reception in the Hand as to Reception

on the Tongue. In both cases Minister and Communicant are obliged to come close to each other, if only for a short time, and without touching. It is difficult to see how even the use of an instrument such as a pair of tongs (for which there are historical precedents) would enable Minister and Communicant to maintain a distance of six feet or two meters.

5. Canon law is rightly very restrictive in the penalties which bishops can impose on their priests for the breach of regulations of their own devising. Bishop Rodi's attempt to prohibit priests who do not obey his regulations to celebrate public Masses—something which amounts to a partial suspension of a priest—goes beyond what Canon law would appear to justify. (See Canons 1316-1319).
6. It has become increasingly evident that there is no clear scientific basis for the claim that Reception on the Tongue is more likely to transmit the Coronavirus than Reception in the Hand. This has been the expert advice given to Archbishop Sample of Portland, Oregon, USA, and to Archbishop José Antonio Eguren, of Piura, Peru, and it is also the view of the experts involved in the guidelines of the Thomistic Institute of Washington, DC, in the USA. If any bishops around the world are in possession of studies or expert opinions in conflict with this growing consensus, it behoves them to make these public as a matter of urgency.
7. ... As [restrictions] are gradually lifted around the world, we urge bishops to continue to act in accordance with expert advice, not arbitrarily picking out certain priests and faithful for greater restrictions than those imposed on others, and with respect for the rights of the Faithful.

The President and Officers of the Foederatio Internationalis Una Voce, 8th June 2020. 

Estonia: Evangelisation through beauty

Maria Madise

What is truly beautiful, ought also to be true. Beauty is a way to the truth. This is the lesson I learned growing up in Estonia in the 1980s and '90s. Beauty led me and many others to the Catholic Church.

It is quite difficult to convey adequately what five hundred years of Protestantism, topped with fifty years of Communism, does to a country. But some of the fruits of this long period of rejection of the Catholic faith in this country of ca 1.3 million speak for themselves. There are about 4,000 Catholics in Estonia today; approximately 75%-80% of the population declare themselves to have no religion at all; roughly half of all marriages end in divorce; the majority of children are born out of wedlock; and since 1956, when abortion was legalised in Soviet Estonia, c. 1.5 million people have been aborted, a total which exceeds our current population. A society that has lost the sense of God quickly loses the sense of man also—that is, the sense of the sacredness of human life created in His image and likeness—and turns against all of God's order.

Virtually all Estonian Catholics today are converts. Only the children of our generation of converts are growing up as baptised Catholics. We are discovering the faith anew and perhaps having 'entered the scene' a couple of decades after Vatican II has enabled us to see the effects of the Council in a clearer light, and helped us to turn to tradition quite quickly.

However, we were also very fortunate as converts, because much of our medieval Catholic heritage is well preserved in the architecture of Tallinn, in craft workshops, in music, and in Estonian culture in general. Medieval Tallinn had significant Catholic landmarks, some of which are still here today. The Dominican friary established in 1246, not very long after St. Dominic died, was one of the largest monastic buildings of its time. The entire Catholic Cathedral in Tallinn today only occupies the refectory of the medieval complex! The Bridgettine convent in Tallinn, founded in 1436, also used to be the biggest nunnery in the region. There is a whole tapestry of visual and cultural reminders of medieval Catholicism that only need to have their meaning recovered.

Partly because of this environment, a large proportion of Estonian Catholics have come to the Church by the way of beauty. Also, during the Soviet era, the arts attracted people who did not agree with the regime. While there was no freedom of speech or thought in the public sphere, music and art, where figurative speech and images have a justified place, became a platform for the truth, or at least a respite from lies.

Consequently, the proportion of Catholics among Estonian musicians, artists and actors is unusually high. In fact, the very first Estonian converts who approached the only remaining, but virtually abandoned, Catholic Church in Tallinn in the mid-'70s, were a handful of young musicians. By some miracle, they had discovered Gregorian chant in the archives of their conservatoire. They were fascinated by it, and were keen to discover where it belonged. However, as the Soviet occupation relaxed and religious practice became easier, they soon realised that the liturgy had abandoned this music. So they continued their search, because it seemed evident that what the newly discovered Catholic Church looked like, at the end of the '70s and beginning of the '80s, was not the full story. This realisation led to the discovery of tradition, the true home of Gregorian chant, and the prayers it transmitted.

It was a period of much eclecticism, as such discoveries came through fragmentary contacts with the outside world rather than systematic study and formation. As children in the late '80s, mostly unbaptised, we would learn to read music by learning neumes. We learned to chant the *Pater Noster* and *Ave Maria*, without putting much meaning into it. Years later, those of us who converted to Catholicism, therefore, had much in their memory that fell into place, even more so as we found the traditional Mass.

Perhaps because of our cultural inheritance or our Nordic character, or perhaps because of our nation's historic experiences, there seems to be an innate longing for tradition in Estonia. Yet, we still have a long way to go to restore the Mass of our fathers, with the fullness of its Catholic spirit, between our ancient walls.


Currently, the traditional Mass is offered in Tallinn Cathedral twice a month, most



Estonian pilgrims, summer 2020

of the year. More than ten years since *Summorum Pontificum*, it has still not been possible to have a weekly Mass. We pray that now, as many more children are growing up as Catholics—and not surprisingly, many who love tradition have large families!—our voice will be heard more clearly. After all, this is the voice of love for the tradition that nourished St Birgitta, St Dominic, and so many other saints whose spiritual heritage sustains us to this day.

Estonia was dedicated to Our Lady in the aftermath of the Livonian Crusade by Pope Innocent III and is still commonly referred to as the Land of Mary (*Terra Mariana*). So we must, above all, have recourse to Our Lady to restore the Catholic faith and make it flourish again in this land that belongs to her.

As a step in that direction in this past summer, a pilgrimage took place in her honour. While the great international pilgrimages were cancelled due to the Covid restrictions, we had to rediscover our own traditional routes. We walked to Vastseliina, which was one of the most popular pilgrimage destinations in Northern Europe in the Middle Ages. A White Cross had miraculously detached itself from a wall of the chapel of the fortress and placed itself on the altar where it remained standing, unsupported, accompanied by a supernatural light and angelic music. Pope Innocent VI granted an indulgence to those visiting the site, and this became a much-used privilege. Our pilgrimage this summer was the first in centuries. Please God, it will be the first of many more to come, and help to win our country back to the Truth of Christ through the beauty of His Blessed Mother. 

Rest and Joy for Wise Souls

Introducing a website of reviews of wholesome books, films, and games: Eutrapelia.net

Robert Lazu Kmita

Authentic Catholic culture is characterised not by the embrace of decadent and dehumanising pleasures, or by a puritanical rejection of innocent pastimes, but by a careful discernment and development of activities which relax, divert, and 'recreate' the mind and the body: hunting, dancing, music, drama, stories, games, and sports. Many of these, like the 'Fives' played between the buttresses of Medieval cathedrals, or the exploits of G.K. Chesterton's fictional detective Fr Brown, bear outward marks of a Catholic origin, but Catholic culture embraces all that is wholesome. Today the task of discernment is more critical than ever, and the volume and hype of deeply problematic commercial entertainment can seem overwhelming. In this situation the Eutrapelia website comes to our assistance, to inspire and guide our choice of entertainment, in film, fiction, cartoons, and games.

The content of the Eutrapelia website (www.eutrapelia.net) can be described by using eight words: Good books. Good movies. Good cartoons. Good games. We have created it because one of the most worrying phenomena we all face in these times: *it is increasingly difficult to find joy without any trace of vulgarity and indecency.*

Threatened daily by all sorts of spiritual 'viruses'—much more dangerous than those that attack the mortal bodies—our souls become weary. Nowadays, this negative experience is usually expressed by using the word 'stress'. That is why we need rest and joy for our souls. That kind of rest which Frodo Baggins found in Rivendell after he was almost killed by the dark nazgûls.

This type of rest is given through those activities—such as reading, watching a movie or playing a game—designated by Saint Thomas Aquinas by the umbrella Latin word 'eutrapelia'. A word that means rest for a weary, tired soul:

Just as man needs bodily rest for the body's refreshment, because he cannot always be at work, since his power is finite and equal to a certain fixed amount of labour, so too is it with his soul, whose power is also finite and equal to a fixed amount of work. Consequently when he goes beyond his measure in a certain work, he is oppressed and becomes weary, and all



Eutrapelia home page

the more since when the soul works, the body is at work likewise, in so far as the intellective soul employs forces that operate through bodily organs. (Summa Theologica, II, 2ae, 168.2)

At the same time, Saint Thomas Aquinas warns us about some dangers and risks that the pleasure and joy of playing game—to which we add reading books and watching movies/cartoons—may involve.

First, no pleasure should be sought 'in indecent or injurious deeds or words.' For us, those who live in the post-sexual revolution era that began in the '60s and '70s, this statement seems downright trivial. However, restoring the principle of purity of heart is crucial.

Second, we have to keep a good balance of mind. According to St Ambrose of Milan, it is important that by its relaxation the mind should not lose its preoccupation with those serious things and deeds necessary for the salvation of the soul.

And last but not the least 'we must be careful, as in all other human actions, to conform ourselves to persons, time, and place, and take due account of other circumstances'. In other words, we have to do the right thing at the right time, in the right context. Essential for professional or religious activities, the same principle can be applied to reading, watching, listening or playing in our free time. ⑥

Bishop John Basil Meeking, Requiescat in Pace

From the Latin Mass (Ecclesia Dei) Society of New Zealand.

In the last period of his life Bishop Basil Meeking was a huge support for the Traditional Movement in New Zealand as Bishop Emeritus of Christchurch, notably facilitating the reconciliation to the Holy See of the Sons of the Most Holy Redeemer, a community of Redemptorists formerly aligned with the SSPX, and the regularisation of their apostolate in Christchurch. Fittingly, he subsequently carried out Ordinations for them. Prior to that he had made himself available to a remarkable number of churches and communities, not only as Ordinary of Christchurch, a task he carried out for nine years, but after taking early retirement, in Australia and the United States. He is fondly remembered all over the world.

It is with sadness that the Latin Mass (Ecclesia Dei) Society of New Zealand records the passing of the Most Rev. Bishop Basil Meeking, Emeritus Bishop of Christchurch and Patron of our Society. Bishop Meeking died on the Feast of Corpus Christi, 11 June, 2020, aged 90, at Christchurch Hospital following a recent period of ill health.

Bishop Meeking was a staunch supporter for many years of the *usus antiquior*, which he celebrated frequently. He celebrated pontifical Holy Week ceremonies in Melbourne, Australia, for many years and he actively supported the Sons of the Most Holy Redeemer (Transalpine Redemptorists), the Priestly Fraternity of St Peter, and the Institute of Christ the King Sovereign Priest, among others. The traditional movement in New Zealand and Australia is greatly indebted to him. He was also well known and loved in the Diocese of Portland, Oregon, where he celebrated the traditional Mass, ordinations and confirmations. A great friend and supporter of the Cantores in Ecclesia choir, Portland, Bishop Meeking joined the William Byrd festival family in 1997 and was the principal celebrant for its Masses for 20 years.

John Basil Meeking was born in Ashburton on 19 November 1929 and attended St Joseph's School in Ashburton. His family moved to Kaikoura in 1938. He studied Latin and regularly served Mass. He was put forward for a scholarship and completed his secondary schooling as a boarder at St Bede's College, Christchurch. Influenced by the nuns and priests who taught him, he was drawn towards teaching as a career but felt a stronger call to become a priest.

Encouraged and interviewed by Bishop Lyons, he entered the seminary at

Holy Cross College, Mosgiel in 1947 and was ordained in 1953 for the Christchurch Diocese at St Paul's Church, Dallington. He offered his first Mass in the chapel at St Bede's. A deep-thinking man of slight build and scholarly mien, Fr Meeking nevertheless threw himself into the practical duties connected with building projects at parish and diocesan levels in a time of substantial growth in the Church. He was appointed to the parishes of Beckenham and St Martin's and in the mid-1950s was involved in the building of new churches in both parishes. He was then appointed to the Cathedral Parish, where he served as chaplain to Christchurch Hospital and to the Catholic Nurses' Guild from 1959 to 1963. He became secretary of the Hospital Chaplains Council.

In the early 1960s, Bishop Meeking undertook doctoral studies at the University of St Thomas Angelicum in Rome, graduating Doctor of Divinity in 1966. In 1969 he was appointed to the Pontifical Council for Promoting Christian Unity in Rome and in 1976 he was honoured with the designation of Chaplain to the Holy Father, Pope St John Paul II, and was made a Prelate of Honour in 1982.

He was appointed as Bishop of Christchurch by Pope St John Paul II and was ordained as the seventh Bishop of Christchurch in the Cathedral of the Blessed Sacrament, Christchurch, on 3 June 1987. He served as Bishop of Christchurch from 1987 until 1996. During this time Bishop Meeking also served as chaplain to Christchurch Hospital and represented the Catholic Church at the National Council of Churches. He established Good Shepherd House in Christchurch which provided pre-seminary courses to young men considering a vocation to the priesthood.



Retiring as Bishop of Christchurch in 1996, he explained in a letter to Catholics in the Christchurch Diocese that, 'the episcopal ministry in this diocese ... has taken its toll ... Therefore I am grateful that the Holy Father has agreed to let me give up the weight of responsibility that goes with the office.'

After retiring in 1996, Bishop Meeking took leave to study and meditate in a Benedictine monastery in France. Following that he served in chaplaincy positions in various institutions in the United States of America. He served in the Archdiocese of Portland for four years before leaving to assist Cardinal George in Chicago, where he took up residence until 2006. Returning to Christchurch he became chaplain to the Carmelite Sisters and, following the 'World Youth Day' gathering in Sydney in 2008, he became chaplain to the traditional youth

movement *Juventutem* and provided support to the diocese in many ways in his retirement. He wrote for various publications on a range of themes, showing in particular his interest in Church liturgy and tradition.

Bishop Meeking had a firm understanding on the nature of ordained ministry in the Catholic Church. He often took the opportunity to teach on this matter and considered that clarity concerning the priestly vocation would in turn illumine the great, and but often unappreciated, dignity of the lay vocation in the church.


When Bishop Jones died in February 2016, Bishop Meeking was called upon to assist the Christchurch Diocese until the appointment of Bishop Paul Martin SM in December 2017.

The Latin Mass (*Ecclesia Dei*) Society of New Zealand was privileged to have Bishop Meeking as our Society's Patron and he was at the forefront of the Traditional Latin Mass movement in New Zealand, Australia and in many other countries, ordaining priests and facilitating the Easter ceremonies under the traditional rite each year in the Melbourne Diocese in Australia. Bishop Meeking had very generously been the Spiritual Director of our annual Retreat in Wellington for the past five years.

Bishop Meeking's Requiem Masses were celebrated in the Pro-Cathedral, Christchurch, on 16 and 17 June. There was a Solemn High Requiem Mass in the Extraordinary Form on the evening before his funeral in the Cathedral. This Mass had five Absolutions at the catafalque, a privilege which is reserved for a Bishop of the Church. The Mass was celebrated and served by the congregation of the Sons of the Most Holy Redeemer and the choir sang magnificently.

The funeral Mass on the Wednesday was in the Ordinary Form and celebrated by the Bishop of Christchurch, Bishop Paul Martin. The Society and members were represented at the Requiem Masses by our National Secretary, Mrs Melda Townsley. The Society arranged for a Traditional Latin Mass to be offered for Bishop Meeking by Fr Antony Sumich, FSSP, and we ask for your prayers for the happy repose of Bishop Meeking's soul.

A Faithful Shepherd—May he rest in peace.

Requiem aeternam dona ei, Domine, et lux perpetua luceat ei. 

Episcopal Opposition to the *Ecclesia Dei* Commission, 1989

Extract from *Leo Darroch: Una Voce: The History of the Foederatio Internationalis Una Voce 1964–2003*

(Gracewing, 2017), pp247-250

*Every step forward for the Church's ancient liturgy has faced strong opposition within the Church, including from bishops. The comments included in this issue of Gregorius Magnus give examples of bishops who have created arbitrary obstacles and restrictions on the rights given to priests and the lay faithful by the Apostolic Letter *Summorum Pontificum*, thankfully no more than a faint echo of the efforts made by some bishops when the document was first promulgated in 2007.*

*This was itself a repeat of the strategy adopted by some bishops in 1988, following the promulgation of Pope John Paul II's Indult (permission for celebrations of the older form of Mass) *Ecclesia Dei Adflicta*. This attitude dogged the implementation of the Indult right up to 2007, and this problem provides the context for the determination of Pope Benedict XVI to take away from bishops the arbitrary veto over celebrations of the Extraordinary Form, which had been (at least in appearance) handed to them by the 1988 Indult, and its predecessor, *Quattuor Abhinc Annos* in 1984.*

*In this extract from *Una Voce: The History*, Leo Darroch describes the opposition faced by the Pontifical Commission *Ecclesia Dei* (PCED), from bishops, after it was set up in 1988, tasked with the implementation of *Ecclesia Dei Adflicta*.*

On 5 May 1989, the *Ecclesia Dei* Commission forwarded to His Holiness the final version of a *Notificatio* giving legal force to the (slightly reformulated) recommendations elaborated in December 1986 by the eight-member Commission of Cardinals charged by the Pope to review the results of the Indult. Although these recommendations were never made public, their content had long been known in interested circles. Since they were expressly mentioned in the Papal Mandate conferring extra-legal powers to the *Ecclesia Dei* Commission, Dr de Saventem included a summary in a long article for the October–December issue of *Una Voce Korrespondenz*. Member associations were urged to use this summary freely in their own publications or refer to it in correspondence with ecclesiastical authorities.

On 14 May 1989, the Holy See published an Apostolic Letter commemorating the twenty-fifth anniversary of the Conciliar Constitution on the Liturgy. The letter was dated 8 December 1988, i.e. it was signed by the Pope on that day. No explanation was or has since been given for the five months' delay before publication. Overall, the text was a hymn of praise for the post-conciliar work of reform which 'has been accomplished according to the conciliar

principle: faithfulness to tradition and openness for legitimate progress. Thus one can say that the liturgical reform is strictly traditional *ad normam Sanctorum Patrum*.

In line with such unrealistic white-washing the text contained not a single reference to the two Roman Instructions which in 1970 and in 1980 inveighed against the many grave abuses reported from different parts of the Church. Nor was there any allusion to the 1984 Indult or to the *motu proprio Ecclesia Dei Adflicta*. Whilst some abuses were again specifically mentioned and condemned, the only remark concerning those who remained attached to previous liturgical forms of the Latin tradition was couched in strictly negative terms: 'Others, unfortunately, cling in one-sided and exclusive manner to preceding liturgical forms, perceived by some as the sole guarantee of security in the faith!'

It was thought that work on this Apostolic Letter was in progress already when the *Ecclesia Dei* Commission prepared its first draft for a new papal ordinance on the old Missal. Monsignor Noè (then still all-powerful at the Congregation for Divine Worship) suggested to Cardinal Mayer to incorporate this new ordinance in the Apostolic Letter. At that time, the Commission was still hopeful of having its own text published as a *motu proprio*,

thus giving it the highest degree of authority. Cardinal Mayer, therefore, turned down Monsignor Noè's offer, which, incidentally, would have made the Commission lose control of the published wording of its proposed decree.

These behind-the-scenes manoeuvres could have accounted for the fact that publication of the Apostolic Letter was delayed for five months, and that the published text contained no reference to the Lefebvre-triggered *motu proprio Ecclesia Dei Adflicta*, since this was shortly to be supplemented by another *motu proprio* of lasting liturgical significance. In hindsight, it seemed that Cardinal Mayer may have overplayed his hand, underestimating both the strength of the opposition to worldwide liberalisation of the old Mass, and the Pope's proneness to yield to episcopal pressures.

At a hastily arranged secret meeting at the Vatican on 16 May 1989, the Pope and leading members of the Curia (including Cardinal Mayer) spent three hours with the Presidents of the Episcopal Conferences of England and Wales, France, Germany and Switzerland, who had come to Rome to oppose Cardinal Mayer's proposal and to call for curtailment of the *Ecclesia Dei* Commission's power to grant *celebrets*. Although Cardinals Casaroli and Ratzinger strongly supported the Commission's draft *Notificatio*, the Pope, his pen hovering over the paper, decided at the last moment not to sign. Moreover, instructions were subsequently given to the *Ecclesia Dei* Commission to refer requests for *celebrets* in the first place to the applicant's local superior, recommending that he should grant the asked-for faculty *iure proprio*. Only if that recommendation went unheeded for no legitimate reason should a *celebret* henceforth be issued by the Commission itself.

From 17 to 19 June 1989, the bishops of the United States met in South Orange, New Jersey. In closed executive session they discussed, *inter alia*, their collective stance on the papal *motu proprio*. Following recommendations submitted by an *ad hoc* committee chaired by San Francisco's archbishop, John R. Quinn, the bishops reportedly agreed on a set of national norms for the celebration of 'Mass in Latin' (sic). These norms openly intended to thwart the Pope's express injunction for a wide and generous application of the 1984 Indult.

In particular:

- they limited celebration of 'Mass in Latin' to only one location in any diocese;
- they mandated the use of the new Lectionary and observance of the 1969 Liturgical Calendar;
- they expressly forbade celebrations of weddings and funerals in Latin and ruled that all Sacraments other than the Mass were to be celebrated according to the approved English version of the Roman rite and in the proper parish of the recipient;
- they prescribed that at Latin Masses a series of instructions were to be given on the spirit and theology of the Second Vatican Council;
- they ordered that a collection be taken at each celebration of a Latin Mass to defray the expenses of using the parish church, though all were reminded of their financial obligation to support their parish of residence.

Presenting these norms to his flocks, Archbishop Strecker of Kansas City said that they had been approved by the bishops of the USA for their nation. He called them 'the best pastoral approach that could be made to our people' and added that 'all has been done in consultation with our Holy Father, Pope John Paul II and the Congregation in Rome' (sic).

Apart from Archbishop Strecker's public announcement, there had been no official news about these norms. Indeed, Archbishop John May, as President of the USA Bishops' Conference, assured the *Ecclesia Dei* Commission that no nation-wide directives had been issued or approved.

It appeared that what Archbishop Strecker had published as 'norms approved by the US bishops for our nation' was in reality no more than a set of draft directives prepared by Archbishop Quinn's *ad hoc* committee. Elaborated 'in consultation with the Congregation (for Divine Worship) in Rome', they provided insight into that dicastery's intentions, should the responsibility for formally revising the 1984 Indult be transferred back to it. To have these so-called nationwide norms published in one diocese may well have been a trial balloon, designed to test not only public reaction in the USA, but also Rome's firmness of purpose in pushing in the opposite direction, i.e.

towards general liberalisation of the Old Mass. It may also have been intended to provide a lead for other episcopal conferences. Whatever may be the true status of these so-called norms, or the motives behind Archbishop Strecker's publication thereof, their very existence proved the neo-liturgical establishment's determination to subvert the Pope's will as expressed in the *motu proprio*.

On 13 and 14 November 1989, all the Ordinaries of Western Germany's twenty-three dioceses were in Rome for continuous sessions with the Pope and heads of the major curial offices, this time including Cardinal Mayer. *Ecclesia Dei*—both the *motu proprio* and the Commission—were among the subjects aired. To justify their unchanged practice of refusing permission for regular Sunday celebration of the old Mass and for access to parish churches, the German bishops pointed to the *motu proprio's* lack of precision regarding the legal status of the old Missal. In what may have been an echo of the US norms, two German bishops asked for a clear-cut ruling from the Holy See. Despite this opening, no attempt seemed to have been made to muster episcopal support for the Commission's draft *Notificatio*—as Cardinal Mayer wrote to Dr de Saventhem on 27 October: 'It seems that for the moment the Sovereign Pontiff, in view of the results of a first consultation (i.e. the meeting of 16 May), has left this project in suspense'.

Visiting Rome shortly afterwards, the de Saventhems found the Commission itself in a state of suspended animation, waiting to be received *in corpore* by the Holy Father. There was, in fact, urgent need for clarification by the Pope himself of the Commission's future role and course of action. Cardinal Mayer could, of course, have obtained such clarification in a personal meeting with His Holiness. But an *in corpore* reception would give greater weight to the orientations then issued. At the same time, it would confirm the Commission's status as a fully fledged organism of the Roman Curia. Since these side-effects were unwelcome to the Commission's adversaries, the Secretariat of State was under pressure not to arrange the requested audience. By the end of November 1989 no date had been fixed. ⑥

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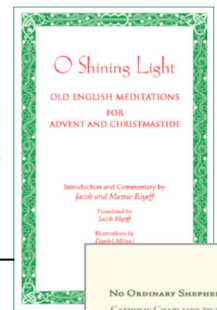
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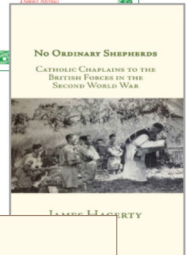
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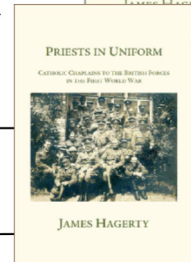
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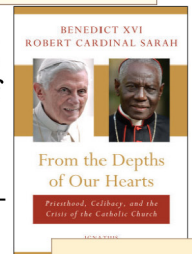
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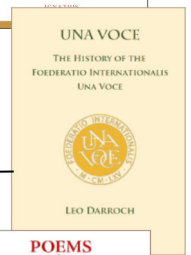
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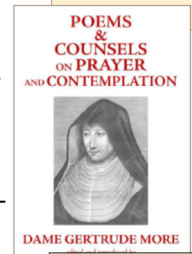
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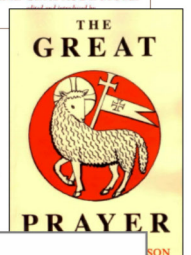
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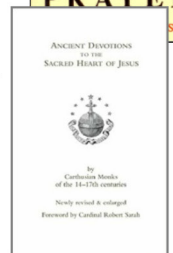
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Position Paper 13: Holy Days of Obligation

In this issue of Gregorius Magnus we reproduce the FIUV's Position Paper on Holy Days of Obligation, first published in November 2012. It addresses the problems created by the removal of Holy Days from their traditional days of celebration to the nearest Sunday. It seems timely to raise this issue again since during the Coronavirus epidemic the obligation to attend Mass on Sundays and Holy Days has in many places been entirely suspended, for months on end, with no devotional substitute suggested.

*Like all of the FIUV's 33 Position Papers, this is to be found in full on the FIUV website, and in *The Case for Liturgical Restoration* ed Joseph Shaw (Angelico Press, 2019).*

In the 1983 Code of canon law (can. 124 6), ten holy days of obligation are listed, in addition to Sundays:

§1. Sunday, on which by apostolic tradition the paschal mystery is celebrated, must be observed in the universal Church as the primordial holy day of obligation. The following days must also be observed: the Nativity of our Lord Jesus Christ, the Epiphany, the Ascension, the Body and Blood of Christ, Holy Mary the Mother of God, her Immaculate Conception, her Assumption, Saint Joseph, Saint Peter and Saint Paul the Apostles, and All Saints.

§2. With the prior approval of the Apostolic See, however, the conference of bishops can suppress some of the holy days of obligation or transfer them to a Sunday.

Furthermore, liturgical law, given in the *Normae universales de anno liturgico et de calendario* of the 2002 *Missale Romanum*, specifies as follows:

In those places where the solemnities of Epiphany, Ascension, and Corpus Christi are not observed as holydays of obligation, they are assigned to a Sunday, which is then considered their proper day in the calendar.

The typical result of these rules is as follows:

1. Some of these feasts are celebrated without an obligation to attend Mass.
2. Epiphany, Ascension, and Corpus Christi are celebrated on the nearest Sunday.
3. The remaining holy days of obligation are themselves moved to Sundays,¹ or the obligation to attend Mass is removed,² when they fall on a Saturday or a Monday.

The main exceptions are those cases in which the traditional dates of feasts are marked by public holidays: the Nativity of Our Lord, most obviously, and certain other feasts in Catholic countries or regions (many examples will be noted below). Notwithstanding this, the effect of each point (a) to (c) is to reduce the number of non-Sundays in a typical year that require attendance at Mass.

The dates of the ten holy days are in fact the same in the 1962 and 1969 calendars, notwithstanding that the octave of the Nativity of Our Lord (January 1) is renamed the feast of Holy Mary Mother of God in the 1969 calendar.³

As the Pontifical Commission *Ecclesia Dei* has ruled,⁴ in celebrations of the *usus antiquior* the 1962 calendar is used, governed by the rules of the 1962 *Missale Romanum*. This means that when bishops' conferences use their authority under the *Normae universales* to transfer a Holy Day to Sunday, the Sunday does not become the "proprium die" ("proper day in the calendar") of that feast in the *usus antiquior*. Instead, the obligation to attend Mass on the original day ceases, and the feast may (under the 1962 rules) be celebrated on the Sunday as an "external celebration." Nevertheless, the feast continues to be celebrated on the original day, which does not become a feria.

On this topic, not only does the practice of the Extraordinary Form differ from that of the Ordinary Form, but changes to canon law have altered the legal framework within which the Extraordinary Form exists, as they

have in relation to the Eucharistic fast considered in the last chapter. Accordingly, in this chapter we wish not merely to point out the value of the practice of the Extraordinary Form, but also to suggest respectfully that the practice of removing the obligation to attend Mass on so many of the canonical holy days be discontinued for the whole Latin rite.

The significance of the dates

The first consideration in favor of celebrating the feasts on their traditional dates, as is done in the *usus antiquior*, is that these dates have great significance, historically, culturally, and above all theologically.

Ascension. Most obviously, it is appropriate for the Ascension to be celebrated forty days after Easter, since Scripture tells us that Our Lord ascended forty days after His Resurrection.⁵ The liturgical calendar does not always follow exactly the sequence of events in Scripture, but in this case the forty days—symbolic of a period of waiting and preparation, and mirroring the forty days of Lent—have long been observed as a joyful period after Easter. Moreover, Ascension can be viewed as the beginning of a Novena of preparation for the coming of the Holy Spirit at Pentecost.⁶

¹ As, e.g., in England and Wales.

² As, e.g., in the United States of America.

³ See appendix B below.

⁴ Letter dated 20th October 2008, Protocol N. 107/97

⁵ Acts 1:1–3

⁶ Cf. *Normae universales* (2002), n. 26: "The weekdays after the Ascension until the Saturday before Pentecost inclusive are a preparation for the coming of the Holy Spirit."

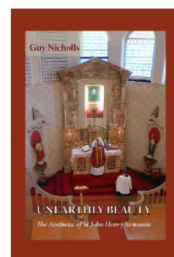
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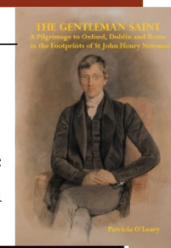
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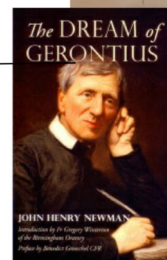


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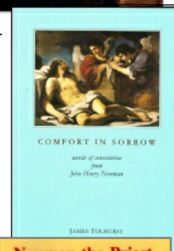
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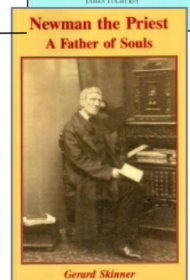


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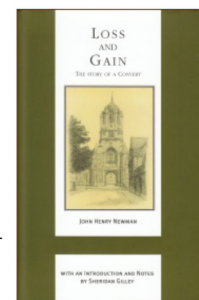
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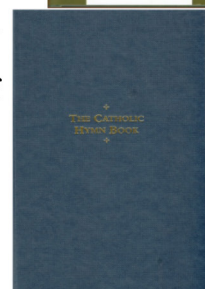
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The symbolic meaning of the period after, as well as before, the feast of the Ascension is lost if the feast is moved to a Sunday. It is a public holiday in France, being included in the Concordat of 1801.

Epiphany. The celebration of Epiphany after “Twelfth Night” following Christmas marks the most ancient day of the celebration of the Nativity of Our Lord, kept by the Eastern Churches and in Gaul long before it was adopted in Rome. As “the Birthday of the Savior,” it was attended by the Emperor Julian (“the Apostate”) at Vienne in the year 360.⁷ It was adopted in Rome, in addition to Christmas, by at least the reign of Pope Leo the Great (d. 461).

Christmas, which had been celebrated in Rome since at least 336, became the principal celebration of the Nativity of Our Lord throughout the West due to Roman example. The Twelve Days of Christmas are deeply embedded in European culture. Epiphany is a public holiday in Spain, Poland, and parts of Austria and Germany.

Corpus Christi. This feast was instituted following private revelations to St Juliana of Liège.⁸ The use of a Thursday recalls the events of Holy Thursday, to which the feast is closely related. The feast was established on the first Thursday after Trinity Sunday, first locally, and then universally by Pope Urban IV in 1264 and Pope Clement V at the Council of Vienne in 1311.⁹ The Propers and Office of the feast were composed by St Thomas Aquinas: doubts about the historicity of Aquinas’ involvement have been set aside by recent scholarship.¹⁰ This was in fact the first creation of a feast of the universal Church by a pope.¹¹

The celebration of public processions on the day itself is a feature of a number of countries where it is marked with a public holiday, notably in parts of Spain and Austria; elsewhere these take place on the following Sunday.

Similar considerations can be adduced for the other holy days, whose obligatory celebration is subject to removal when they fall on Monday or Saturday (see appendix B).

Looking at the calendar as a whole, the timing of great feasts, whether they are fixed to the Easter cycle or to

a particular date, can quickly become embedded in the consciousness of the faithful, and indeed in mass-produced diaries, as landmarks of the year. As noted with the feast of the Ascension, the distance of time between feasts, as well as their order, is important.

The ecumenical dimension should also be noted, since the traditional dates are shared in a great many cases by non-Catholic ecclesial communities, such as the Oriental Churches, the Anglican Communion, and Lutheran communities. Thus the celebration of the Ascension and Epiphany, on the traditional dates, is common to the Oriental Churches, Anglicans, and Lutherans (although some Lutherans, such as in Norway, have in recent times moved the celebration of Ascension to the following Sunday). The feast of Corpus Christi can at least optionally be celebrated on its traditional date in the modern Anglican Book of Common Worship (published in 2000).¹²

Calendrical disruption

If, under canon 1246, a feast is moved from one date to another, it creates a disruption to the rhythm of liturgical life on both dates. The original date either becomes a feria (as often in the Ordinary Form), which seems inappropriate, or the feast is celebrated without the obligation to attend Mass. In the latter case the feast loses the honor that is its due, and that the Church wishes to accord it, not only in terms of the obligation to attend Mass, but in terms of the special efforts that would otherwise be made to celebrate it with greater solemnity.

On the new date, the Sunday, the original liturgy of the day is displaced, and the sequence of Sundays is interrupted. It is worth noting the long-term policy of trimming the number of feasts and octaves that would displace the Mass of a Sunday, particularly by Pope Pius X and Pope Pius XII. The very ancient Sunday cycle of the classical Roman rite, which goes back substantially to the 6th century,¹³ relates in a systematic and progressive way to the liturgical seasons, and the greater appreciation of its richness was one of the Liturgical Movement’s most notable achievements. The attitude at work in this project, which

was still to an extent active in the reforms following the Second Vatican Council, may be seen in the perhaps exaggerated words of the liturgical scholar Pius Parsch:

Pope Benedict XV placed the feast of the Holy Family on the Sunday within the octave [of Epiphany], necessitating the transfer of the older and more meaningful Mass of the Sunday to a weekday. These various infringements on liturgical order and propriety may still be remedied as scholars and ecclesiastics become more familiar with and sympathetic to matters liturgical.¹⁴

Moving feasts onto Sundays is, from this point of view, a retrograde step.

The celebration of an important feast on the nearest Sunday can be beneficial in certain contexts, when the faithful may find it difficult to attend Mass—or a more solemn celebration of Mass, or other appropriate devotions such as Corpus Christi processions—on the traditional day, but this is already possible at the discretion of the pastor under the rules of the 1962 calendar. An important feast can be celebrated as an “external solemnity”

⁷ Ioannes Zonaras, *Epitome Historiarum* 13.11.6 (ed. Theodor Büttner-Wobst, III:54–55, in the series *Corpus Scriptorum Historiae Byzantinae*, Bonn, 1897). In the translation and commentary by Thomas M. Banchich and Eugene N. Lane, *The History of Zonaras* (London: Routledge, 2009), 170, the commentary gives the parallel in Ammianus Marcellinus, *Res Gestae* 21.2.5.

⁸ St Juliana was the subject of Benedict XVI’s General Audience of 17 November 2010.

⁹ Urban IV composed the Bull *Transiturus de hoc mundo* (1264), but died before the Bull could be distributed; it was reissued by Clement V, with a brief introduction of his own, in 1311.

¹⁰ See Fr Michael Uwe Lang, *Voice of the Church*, 149 and note 33.

¹¹ The surprisingly complicated history of the adoption of the feast is recounted by Lauren Pristas, “The Calendar and Corpus Christi,” in *The Genius of the Roman Rite: Historical, Theological, and Pastoral Perspectives on Catholic Liturgy*, ed. Uwe Michael Lang (Chicago: Hillenbrand Books, 2010), 159–78; see 170–72.

¹² The full version of this paper includes an Appendix on the other Holy Days listed in Canon 1246.

¹³ The Sunday gospels of the 1962 missal largely correspond to the subjects of St Gregory the Great’s forty homilies on the gospels, preached at Rome between 590 and 604. The collection indicates the dates of each sermon.

¹⁴ Fr Pius Parsch, *Church’s Year of Grace*, 1:199.

on a Sunday that is free, in the sense that no other more important feast falls on that day, and the Sunday itself is not a feast of greater rank. Corpus Christi processions have usually taken place on the Sunday following the feast, except when the feast is a public holiday.

These principles allow practice to follow local needs precisely—a sparsely populated rural parish may be in a different situation from a seminary, for example—and at the same time serves to emphasize that the traditional date has not been abandoned. Furthermore, where there is more than one Mass on a Sunday, all but one would be Masses of the Sunday.

The importance of the obligation

The duty to attend Mass on a holy day of obligation is not absolute, and those for whom attendance would involve grave inconvenience are excused.¹⁵ Nevertheless, a formal obligation has important advantages.

First, it gives parish priests and school chaplains the opportunity to celebrate Mass in even only nominally Catholic schools. Since in day schools, and even in many boarding schools, pupils spend Sundays with their families, these celebrations are a precious opportunity for the school to worship together. In the case of pupils coming from non-practicing families, it may be their only opportunity to experience the Church's liturgy celebrated with solemnity, or even at all.

Secondly, in many places it will give Catholic employees, students, and prisoners an important advantage in asking for special provision to be made to enable them to attend Mass, since arguments based on official religious obligations carry more weight than optional devotions.¹⁶

Thirdly, the number of holy days of obligation is today so low in some places that there is a danger that the very notion of an obligation to attend Mass on a weekday is being lost. For example, in 2009 the feast of SS Peter & Paul (June 29) fell on a Monday; the feast of the Assumption (August 15) fell on a Saturday, and the feast of All Saints (November 1) fell on a Sunday.

In those jurisdictions where Epiphany, Ascension, and Corpus Christi are moved to Sundays whenever they fall on Saturday or Monday, the result was that the faithful were obliged to attend Mass on only one day in 2009 other than on Sundays, namely the Nativity of Our Lord (December 25). Anecdotal evidence suggests that, in England and Wales, attendance at the remaining holy days of obligation fell following the transfer of Epiphany, the Ascension, and Corpus Christi to Sundays in 2006, and the remaining holy days of obligation ceased to be announced as such in parish newsletters. It is to be hoped that the restoration to their original days of the Epiphany and the Ascension by the bishops of England and Wales in 2017 will help to reverse this trend.

In this way the attempt to make the obligation less onerous can paradoxically make the remaining obligation seem arbitrary, harder to remember, and so harder to keep.¹⁷

Finally, the obligation to keep a feast does not undermine the devotion with which a Catholic assists at Mass, but adds to it a conscious act of obedience, emphasizing one's membership of and unity with the Church, engaging in an act of worship alongside Catholics all over the diocese, country, and indeed the world.

Since it is sometimes claimed that an act of devotion is more meritorious if not done in obedience to an obligation, it is worth noting in passing the contrary teaching of St Thomas Aquinas. A commanded good act, far from driving out the virtue of wishing to do the good act, enables the agent to perform two virtues simultaneously. Insofar as an obligation, such as a vow, fixes the will in the doing of a good deed, this is reminiscent of the state of the Blessed in heaven, whose wills are free, but fixed on the good.¹⁸

Conclusion

The reduction of the number of days of obligation is part of a widespread trend, over many decades, of responding to falling Mass attendance and other difficulties by trying to make the practice of the faith easier. While an understandable reaction, we believe this to be fundamentally misguided.

The Church does not command the respect, or stimulate the zeal, of her children by asking less and less of them.¹⁹ In the case of the holy days of obligation, the Church has imposed the obligation to attend Mass on certain days to emphasize the importance of some truth of the faith, of an event in the life of Our Lord, or of some of her saints. When the obligation is removed, the Church's exhortation to the faithful to embrace the spiritual significance of these things is inevitably proclaimed with less urgency.

The example of St Peter's in Rome is of no small significance here, in maintaining the celebration of holy days on their traditional dates. Whereas there is certainly room for variation among local calendars, it is fitting within the Latin rite that Catholics be able to celebrate these great feasts in union with the universal pastor, the Holy Father in St Peter's. 6



Holy Communion distributed outside Mass according to the Rituale Romanum, to maintain COVID precautions. SS Gregory & Augustine's, Oxford, England.

¹⁵ CIC (1983), can. 1248 §3.

¹⁶ The full version of this paper has an appendix giving a discussion of the legal implications of religious obligations under the United States Constitution and the European Convention on Human Rights.

¹⁷ A parallel case, with the Eucharistic fast, is discussed in Position Paper 10 (see also *The Case for Liturgical Restoration* ed. Joseph Shaw (Angelico Press, 2019)

¹⁸ See Thomas Aquinas, *Summa theologiae* IIa-IIae, q. 88, a. 6; q. 104, a. 2.

¹⁹ As noted in another Position Paper, it has been observed in sociological research that less demanding religions do not necessarily attract or retain more followers.

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