

Foederatio Internationalis Una Voce



Report on the Second Anniversary of the

Motu Proprio

Summorum Pontificum.

14th September 2008 – 14th September 2009.

14th September 2009.

www.fiuv.org.

To His Holiness Pope Benedict XVI.

Most Holy Father,

On this second anniversary of the implementation of the motu proprio *Summorum Pontificum*, the members of the Foederatio Internationalis Una Voce wish to impart to Your Holiness once again their profound gratitude and unceasing prayers for restoring to the altar the Missal of Blessed Pope John XXIII. We are particularly aware and grateful for the courageous care with which Your Holiness continues to show towards all the members of your flock, but especially those who express their love and devotion for the traditional liturgy of Holy Mother Church. Each day we ask God to give you His comfort and the support of all within His Church as Your Holiness strives to guide the faithful, 'in season and out of season' with the wisdom of your Magisterium.

It is with those same filial sentiments of steadfast loyalty that we beg to make known to Your Holiness in this report the feelings not only of those Catholic laity, but also many clerics and religious who are called traditional, who welcomed with great joy the motu proprio and who are striving faithfully to minister to their flocks under the guidance and example of their Holy Father.

Prostrate at the feet of Your Holiness, our universal Father and Pastor, we express our profoundest sentiments of filial piety, loyalty and thanksgiving and, in assuring you of our prayers, we beg the blessing of our most Holy Father for ourselves and all the members of our International Federation.

Leo Darroch, Executive President.

Foederatio Internationalis Una Voce.

14th September 2009.
Exaltation of the Holy Cross.

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Part 1.

Tradition Restored.

The great strength of the Catholic faith, properly taught, is the capacity for hope and the ability to see everything in perspective and in a positive light. It is not a religion of negativity. What is more positive than to hear the promise of the Resurrection and to see its fulfilment? What can engender more hope than to see Our Lord rise from the tomb? During His teaching ministry the absolute concern of our Saviour was for the redemption and the salvation of souls – *all* souls. And for this purpose he left a legacy of epistles and gospels and a teaching authority under Peter and his successors. In this respect our Holy Father Pope Benedict XVI is exercising the teaching authority bequeathed to him by Jesus Christ in ministering to *all* the souls entrusted to his care.

Perhaps the greatest reason for the current crisis in the Church is that too many people in the Church, particularly in senior positions, no longer accept the authority of the Pope. Where there is dissent, and where personality and self-interest are uppermost, there is decay and lapsation. Where Christ and obedience are to the fore the traditional life of the Church is allowed to flourish unhindered and the spiritual life of the Church flourishes, parish life flourishes, priestly and religious vocations flourish, and the vitality of the faith flourishes. The evidence for this is becoming more clear as each year passes. Those who refuse to recognise this are allowing their own human rationale and agenda to blind them to the undeniable growth that is taking place before their very eyes. They wilfully refuse to see what is becoming incontrovertible.

Since the promulgation of *Summorum Pontificum* the signs, increasingly, are encouraging; tradition is no longer fighting a losing battle, it has been restored to its rightful place in the Church and is now making quite clear progress. It may not be evident in some places but the positive and confident public statements by an increasing number of senior prelates on the Missal of 1962, on a return to the celebration of Mass *ad orientem*, and on reception of Holy Communion on the tongue and kneeling are becoming more widespread.

Tradition is the lifeblood of the Church.

The iron grip of Modernism is finally being loosened. It is a movement that has no past and no future. It is of the present, selfish and self-centred, with a blinkered vision that does not extend beyond the minds of its adherents. On the other hand, tradition has a secure foundation, a history, a present, and a future; a continuity. It is common nowadays to see people protesting about some cause or other and they link arms to form a human chain. They do this out of solidarity and to bond together in a public show of strength and conviction. We who love the traditions of the Church are like this; but we are linking arms not only with our Holy Father and our friends around the world in the *Una Voce* movement, but with our forebears down through the centuries to the time of Christ on earth. We refuse to loosen our grip and abandon the faith and traditions so dear to our parents and grandparents, our great saints and humble sinners. We are adamant that we will not consign their lives, their faith, their liturgy, their fortitude and sacrifice in times of adversity to the fading memory of history. Tradition is a living thing and cannot be cast aside; it is impossible. Tradition is the lifeblood that flows through the veins of the Church and without it the Church will die. Our faith lives in the vibrancy of tradition as it has lived for 2,000 years and we will not dishonour the memory and steadfastness of our forebears by casting it aside in favour of an experimental modern creation; no matter how many times we are told that the new model is better for us. We would not abandon our family in life and we will not abandon them in death. This is our mentality, our driving force, and we cannot, and will not, change it.

Leadership, patience, and wisdom.

It has been a mark of the pontificate of Pope Benedict XVI that he is leading, by patience and wisdom, in the example of the Good Shepherd in gathering together a scattered and disenchanted flock. All his actions are guided by one principle; restoration of true Catholic liturgy for the

unambiguous worship of Almighty God through the sacrifice on the altar of his Blessed Son. For it is the restoration of true liturgy that will revive the flagging spirits of clergy and faithful and be instrumental in the salvation of souls. By his courageous action in promulgating *Summorum Pontificum*, our Holy Father has now generated a debate at all levels in the Church about what was actually authorised by the Fathers of the Second Vatican Council. For forty years it has been taboo to discuss any aspect of the liturgical reform as though it were to be seen as a sign of disloyalty to Blessed Pope John XXIII and Pope Paul VI; as an act of disobedience to the Council, and a desire to turn back the great progress we are told, *ad nauseam*, supposedly has been made under the revised liturgy. Debate has been ruthlessly stifled and the liturgy has deteriorated as the nebulous 'spirit' of Vatican II has permeated every aspect of liturgical life.

It can be said, with some justification, that a desire for a critical examination of the liturgical reform has been driven, in great part, by the laity. Countless millions of the faithful have given their opinion of the liturgical reforms by abandoning the practice of their faith. This fact is incontrovertible. Others, who have refused to abandon their faith, have fought unceasingly for a restoration of the traditions of the Church and an authentic application of the wishes of the Fathers of the Second Vatican Council. Since the end of the Second Vatican Council the essential truths of the Catholic faith have been jeopardised in the headlong pursuit of ecumenism; a pursuit, for some, that desired unity at almost any cost. It is the leaders in pursuit of this all-consuming objective that resist any countenance of a restoration of such clearly identifiable 'Catholic' Latin liturgy as enshrined in the traditional Mass. Quite clearly, the Latin language, for example, is not ecumenical in the currently accepted understanding of the word but it is truly ecumenical, and universal, in the fact that:

"It gives rise to no jealousies. It does not favour any one nation, but presents itself with equal impartiality to all..." [Bl. Pope John XXIII, *Veterum Sapientia*, 1962].

In promulgating the motu proprio *Summorum Pontificum* the Holy Father has done a great service to the Church in the search for truth. In this respect the new publication, *Vatican Council II: An Open Discussion*, by Monsignor Brunero Gherardini, is a timely contribution to the debate. Monsignor Gherardini concludes his book by asking that the Supreme Pontiff,

"clarify definitively every aspect and contents of the last Council. Such *omnia reparare* [reparation of everything] could be accomplished through a great papal document, which would go down in history as a sign and witness of the vigilant and responsible exercise of His ministry as the Successor of Peter."

Videre Petrum.

In recent Episcopal ordinations Pope Benedict XVI said to each candidate:

"The Gospel must penetrate him, the living Word of God must, so to speak, pervade him.... The first characteristic that the Lord requires of the servant is fidelity....He is entrusted with a great good that does not belong to him. The Church is not 'our Church', but His Church, God's Church. The servant must give an account of the way that he has taken care of the goods that have been entrusted to him.We know that things in civil society, and often in the Church too, go badly because those upon whom responsibility has been conferred work for themselves and not the community, for the common good."

To have fidelity to the Lord also requires fidelity to Peter, and things are going badly in the Church because too many bishops refuse fidelity to Christ's Vicar on earth in favour of temporary self-interest. But to "see Peter" is not a mere tourist, let alone administrative, endeavour. It is all too easy to go to the Pope in audience and be unaware of the tremendous graces attached to physical proximity with the Successor of Peter. That is why the Apostle Paul took great pains to write to the Galatians to assure them that, after three years of contemplative prayers in Arabia, he went to Jerusalem to "see Peter." Since Paul was the only apostle who did not witness the Resurrection, nor

even met Our Lord, it was important for him to prove that he was no less of an apostle. Therefore, he had to establish the moral authority upon which his Pauline doctrine would be based. Since that time Catholics, have always yearned to *Videre Petrum*.

However, Paul went to “see Peter” for an even more important reason, upon which the first reason rests. The Apostle Paul wished to ensure that his doctrine was *in perfect accord* with the doctrine taught by Peter, Prince of the Apostles. This presents us with another, related, factor. When confronting the Gnostics, St. Irenaeus, bishop of Lyon, appeals to antiquity as one of the basic criteria of moral and doctrinal truth. That “founder” of theological discourse and Father of the Church tells the heretics that the bishop is endowed with what Irenaeus calls the *charisma veritatis*. That charism has little, if anything, to do with the personal moral state of a bishop, or whether one likes him and what he says. Like all charisms, the *charisma veritatis* is a *gratia gratis data*; a supernatural gift given freely by God. In this case, it is given to bishops for the good of those placed under their care. The *charisma veritatis* is not a gift of inspiration enabling the bishops to discover fresh truths but rather as such guidance as enables them to preserve the *original* truth. This charism is not magical. St. Irenaeus explains its presence in the bishop is due to what he calls the *continua successio Spiritus Sancti*, i.e. of an abiding special gift of the Holy Ghost attached to the episcopate of apostolic succession (iv. 26, 2). Irenaeus, however, goes a step further when he appeals to the argument of antiquity.

“If controversies arise about matters of faith, let recourse be had to the most ancient Churches in which the Apostles themselves once resided and a decisive answer will then be found” (Against Heresies iii. 4, 1 and 2).

The apostolic Churches are endowed by a particular prestige, because each of them is a see founded by a specific apostle. However, among all of the apostolic Churches, the Apostolic See of Rome enjoys a greater prestige. More than all other apostolic Churches, the See of Rome, gives the surest warrant for the true and incorrupt tradition. In a word, the faith of the Roman Church is the purest of all the apostolic Churches, because she has always taught and transmitted that faith with exact, unsurpassed fidelity. For the glorious Princes of the Apostles, Peter and Paul, not only preached in Rome, but they crowned their ministry with martyrdom, thus forever adorning the See of Rome with the seal of their blood, which makes that See pre-eminently holy.

St. Irenaeus notes, “For with this (Roman) Church everyone must be in accord, on account of her more excellent origin” (*propter potiore principalem*). The *potentior principalitas* denotes not only the superior antiquity of the Roman Church as the greatest, oldest and most widely known, but also her nobler origin as founded by those “two most glorious apostles Peter and Paul.”

Thus, the faithful bishop, or, indeed, any Catholic, will always have the desire to *videre Petrum*, to “see Peter”, to refine his faith and discern his role in the Church in the light of the faith. We cannot “see Peter”, beneath what is human in his successors, unless we look, listen and speak with the spirit of faith. On an even more concrete level, bishops must approach the audience of the Holy Father in a spirit of love, which will open the soul, attuning it to the wisdom of what one will hear. That is required both before and after the audience, to better ruminate what one has heard. Those many bishops who fail to act *in perfect accord* with Peter should think very carefully about their leadership under Peter and the adverse affect it is having on their priests and their flocks. Perhaps, at the second anniversary of *Summorum Pontificum*, and entering the third year at the end of which they have to provide “an account of the way that [they have] taken care of the goods that have been entrusted to [them],” it is an ideal moment to consider their fidelity to Peter and ensure that their teaching is *in perfect accord* with that of the Vicar of Christ. Therein lies the “interior reconciliation” and “peace and serenity” so desired by our Holy Father Pope Benedict XVI in his Letter to Bishops that accompanied his *motu proprio Summorum Pontificum*.

Leo Darroch.

Part 2.

Summorum Pontificum: Second Year - Analysis and Summary.

Introduction.

The members of the International Federation Una Voce all over the world have provided, once again, their observations on how the motu proprio *Summorum Pontificum* is being implemented in their own countries during the second year following promulgation. The information, as in the first year, has been provided under the same ten headings to ensure some degree of consistent analysis. The reports from individual members are contained in Part 3 of this report but an analysis and summary of the replies is presented in this part.

What is clear from these new reports is that there has been a mixed reception of *Summorum Pontificum* which includes a serious level of episcopal disapproval in many countries. The good will displayed by many bishops has been offset by concerted and continual attempts by many other bishops to thwart the will of the Holy Father. The individual reports from the members of the International Federation Una Voce indicate quite clearly that the motu proprio, a legal document issued with all the authority of the Supreme Legislator, the Successor of Peter, in his attempts to heal divisions and "come to an interior reconciliation in the heart of the Church", is being ignored, and, even worse, is being publicly disobeyed on a scale that can only be described as scandalous.

The general picture, despite many areas of concern, does reveal many positive aspects. It must be said quite clearly that the malaise concerning the reluctant implementation of *Summorum Pontificum* exists primarily within the ranks of the episcopate. Many bishops seem to have a fear that their authority will be diminished and are over-reacting in a defensive manner to exercise absolute and rigid control. But this authoritarian stance (in clear contradiction of canon law: can. 16.1.) is creating deep and simmering resentment among their priests and flocks. The shepherd is meant to nurture and protect his flock with his care for souls being of primary importance; not to inflict pain and suffering in matters of the soul. In contrast to this sterile and negative approach, there are many within the Church, both clergy and lay, who have welcomed the motu proprio and are working energetically towards its success, despite the sanctions being taken against them. Particularly heroic are those priests who are suffering the opprobrium of their confreres in their determination to provide the Mass in its Extraordinary form in obedience to the Holy Father, and in their untiring quest for the salvation of souls. And this number is growing as more and more people, both clergy and lay, are being exposed to the beauty, reverence, and spirituality of the Extraordinary form of Holy Mass. The celebration of the Sacred Mysteries, the Sacrifice on the Cross, should not be a cause for dispute and bitterness but, sadly, this is the reality and inevitability of the harsh line being adopted by many senior prelates.

Despite this widespread disapproval there is no doubt that there has been an increasing awareness among the laity and some priests. The lack of information from bishops' conferences is an understandable frustration but is of no real consequence because it is the internet that is the route by which many Catholics are becoming aware of the motu proprio. This is becoming the predominant means of informing the laity about the initiative of Pope Benedict XVI in making the traditional Mass available once again to priests and lay faithful. The faithful who remember the older form of Mass, and younger people who are discovering the beauty and spirituality of the ancient liturgy, are coming together to form groups and to petition their priests and bishops for Masses in the Extraordinary form. In most places, generally speaking, it is the younger laity and priests who are showing the most interest. And also, generally speaking, it is the older clergy who are most opposed to the restoration of the ancient liturgy. The demand for the traditional liturgy is

a movement that is growing and which cannot be stopped, despite the best efforts of bishops and clergy to do so. The form of Mass described by His Holiness Pope Benedict XVI as Extraordinary has a pedigree of more than 1,500 years and an imprimatur not only of the present Pope but also, it can be said with complete justification, by the Holy Spirit. With such a measure of support the resistance of some bishops will inevitably fail.

Ubi caritas et amor, Deus ibi est.

1. Has the situation improved since 14 September 2008?

Whereas in some places the situation has shown a gradual improvement, it cannot be denied that in many places there has been no progress and there has even been deterioration. In some countries, notably Poland, South Africa, and the USA, there has been a noticeable improvement with more Masses being celebrated and in different locations. In some places, such as Nigeria, the situation has deteriorated; and in most others the situation is relatively unchanged. There is clear evidence that many in the episcopacy were caught off-guard with the promulgation of *Summorum Pontificum* and were taken by surprise by the interest in the Extraordinary form, particularly from their priests and by the number of Masses being celebrated. Regretfully, this surprise has now been replaced by a determination to exercise a control that is not within their power to do. It is not too strong to say that many priests are being threatened by their ordinaries and fellow clergy not to celebrate the Extraordinary form of Mass. In those places where bishops have welcomed the *motu proprio* and both forms co-exist there is harmony and growth in their dioceses. This was the clear intention of the Holy Father and the results have been a resurgence of faith and a regeneration of parish life.

2. Are you having more Masses - and in different places?

In the USA, traditional Masses are now being celebrated in 151 dioceses out of 178 and there has been an increase in locations and the number of Masses. In Poland there has been a considerable increase in celebrations. In Italy, Germany, Austria, Switzerland, France, and England and Wales there has been some increase in Masses and locations but this is often due to the persistence of lay people and the courage of individual priests rather than the pastoral concern of their bishops.

3. Which bishops have responded positively to Pope Benedict's *motu proprio*?

There are many bishops around the world who have responded positively and, perhaps, too many to name. However, in Australia Archbishops Hart and Hickey, and Bishop Jarrett have embraced the *motu proprio*. In Canada there are Archbishops Miller, Collins, and Currie, and Bishops Legatt and Daniels. In France there are Bishops Rey and Centene. In New Zealand, Bishop Jones. In South Africa, Archbishop Thlagale of Johannesburg has given full effect to the *motu proprio*. In the USA several bishops have shown their support, with Cardinal George and Bishops Bruskewitz and Finn the most prominent supporters.

4. Do you have information about the lack of co-operation and negative responses?

FIUV members have provided a great deal of factual information about a lack of cooperation and this information will be provided to the Pontifical Commission *Ecclesia Dei*.

5. Can you provide information, both positive and negative, from bishops and priests about *Summorum Pontificum*?

There is much positive news from clergy to report but this is best documented in item 10 with testimonials from priest training courses. In South Africa, the national Catholic weekly 'The

Southern Cross' carried a positive article and editorial.

On the other hand, there is much factual evidence now available about the negative and unhelpful attitudes of many bishops towards their priests and their flocks. Many bishops and priests simply dismiss requests from their flocks or simply ignore them and do not reply. Bishops have removed priests from their parishes for celebrating, or indicating their desire to celebrate the Extraordinary form, but it is usually enough for the ordinary to indicate his hostility to the traditional Mass to deter priests. There is also evidence about the hostile attitudes of priests, in particular older clergy, towards their fellow priests that is dissuading younger priests from celebrating or learning the Extraordinary form. For this reason many priests are now learning and celebrating the traditional Mass in secret.

6. Can you provide the names of priests who have been particularly helpful in celebrating the EF Mass for FIUV members and parishioners?

There are many priests who have responded charitably to requests from their laity, or have embraced the opportunity provided by Pope Benedict XVI to celebrate the traditional Mass, but many of these have asked that their names be not made public. It is truly a sad state of affairs in the Catholic Church when a priest is afraid to be named for celebrating the Mass of antiquity; the form of Mass that sustained the Church through centuries and formed countless saints. It is reminiscent of penal times.

7. Have you had more enquiries from lay people for information about the motu proprio and your association?

The problem with *Summorum Pontificum*, like many documents emanating from Rome in recent years, is that it has not been brought to the attention of the great mass of the faithful. Whereas it has promoted much debate among the clergy and those within the traditional movement, it is a fact that at parish level around the world most of the faithful are unaware of the motu proprio. In many countries there has been a deliberate policy of silence and containment which has proved an effective strategy. It is the traditional priestly societies and the International Federation Una Voce that are responding with obedience to the wishes of the Holy Father. In addition to providing pastoral care for those who yearn for the traditional liturgy, the motu proprio is also providing the means for drawing people back into the Church. In the larger countries such as the USA and Canada there is a steady growth in interest and new local and regional una voce chapters are being formed within their national frameworks. In England and Wales the Latin Mass Society is able to maintain public advertising and continues to receive a significant number of enquiries. In some countries new national associations are being formed and are asking for admittance to the International Federation.

8. What responses have been received from people who have attended a Mass in the Extraordinary Form?

For many years it was the older generations that yearned for the liberation of the traditional Mass of their youth. It was not nostalgia; it was doctrinal and spiritual. Those who remember the Mass of their youth are often emotional when they attend once again. While the older generations express an inner contentment after attending the traditional Mass it is the reaction of younger people that is quite dramatic. They are astonished that such a beautiful liturgy was ever replaced and marginalised. It is young people who are forming new associations, it is young people who are joining the traditional priestly societies, it is young people who are joining traditional monasteries and convents.

This form of liturgy also gains a favourable opinion from people who are not Catholic but experience it at weddings and funerals. They do not understand the language, or the ceremony, but they experience something that moves them; something 'extraordinary'.

9. Have you had any requests from priests who would like information or assistance in celebrating the Extraordinary Form of Mass?

Most of our member associations have received requests; the largest numbers have been in the USA, England and Wales, Germany, and Canada where priests are not as fearful in asking for help and training. The picture elsewhere in the world is more complex. Many priests who have expressed an interest in the traditional liturgy to the members of the FIUV have asked for absolute confidentiality. Most are courageous young priests but who are afraid of retribution from their bishops, fellow clergy, and even their parishioners if their interest becomes public. Some are celebrating the Extraordinary form in private until they are able to do so publicly. Training videos/DVDs are distributed but under strict terms of confidentiality. Other priests are approaching the traditional priestly orders for help and training. Despite the obstacles being placed in their way it is an undeniable fact that the numbers of priests (and seminarians) who are expressing an interest in the traditional liturgy is growing inexorably.

10. Have you arranged training courses for priests/servers/choirs to learn the Extraordinary Form of Mass?

Training courses on a large scale have been conducted by Una Voce America (in conjunction with the FSSP), by the Latin Mass Society in England and Wales, and by Pro Missa Tridentina in Germany.

The Priestly Fraternity of St. Peter, in collaboration with Una Voce America and the William C. Meier Foundation, established a priest training programme in June 2007. Since then it has provided personal training for over 130 priests in 72 different dioceses in North America. Over 80% of participants in this programme are now saying the Extraordinary Form on a regular basis. In 2009 the Latin Mass Society organised two major training courses for over 40 priests. These courses have been conducted in Ushaw College, a seminary in northern England, and All Saints Pastoral Centre (the pastoral centre for the Archdiocese of Westminster). The Latin Mass Society pays for these courses out of its own funds. If other FIUV member associations do not have the resources to arrange training they refer enquiries to sympathetic priests who are able to provide help.

Responding to requests from the laity in various countries.

In addition to the information provided by the members of the Federation, this report also includes material collated from various individuals and groups in different parts of the world. It has been included to present a wider picture of the desire of many of the faithful in different countries to experience a more traditional, a more spiritual and more reverent liturgy, than is being celebrated in many parish churches. What is evident is that many of these requests for help come from younger people who have no experience of the traditional Mass before it was put aside in 1970. Some have attended a Mass in the traditional form, or have seen it on television or on video, and cannot understand why the Church replaced such a beautiful liturgy with the modern rite in the vernacular. Because many of these Catholic faithful receive no assistance or encouragement from their priests or bishops they turn to the International Federation Una Voce for help.