

Foederatio Internationalis Una Voce



Report on the Third Anniversary of the

Motu Proprio

Summorum Pontificum.

14th September 2007 – 14th September 2010.

14th September 2010.

www.fiuv.org.

To His Holiness Pope Benedict XVI.

Most Holy Father,

On this third anniversary of the implementation of the *motu proprio Summorum Pontificum*, the members of the Foederatio Internationalis Una Voce wish to impart once again their profound gratitude and unceasing prayers for restoring to the altar the Missal of Blessed Pope John XXIII. Your Holiness is burdened with many great trials as the enemies of the Faith maintain unceasing attacks against the Church and Christ's Vicar on earth. And yet the love and devotion of Your Holiness towards your flock, and your courageous and unflinching care for souls in the face of these personal attacks, is exemplary. The restoration of the ancient and venerable form of Holy Mass to the altar, the form of Mass that sustained the Church through century upon century, can only bring blessings on Holy Mother Church and uncountable graces in her time of great need.

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 the Catholic laity, but also of many clerics and religious 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 2010.
Exaltation of the Holy Cross.

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Part 1.

Opening Comments.

The 7th July 2007 was a day of great rejoicing among the members of the International Federation Una Voce. It was a day that the members of the Federation had worked and prayed for since 1970, and even before. Pope Benedict XVI, acting with all the authority of his office as Supreme Legislator, loosened the bonds that had unjustly restricted the celebration of the Mass which had been instrumental in taking the Catholic faith to every part of the globe. In Article 1 of the *motu proprio Summorum Pontificum* His Holiness, in stating that the Missal of Blessed Pope John XXIII be given “due honour for its venerable and ancient usage”, also declared that this Missal was “never abrogated.” Despite the widespread and continuous propaganda that the traditional Mass had been abolished and replaced by the Novus Ordo, it has always been clear to the founders and leaders of the International Federation Una Voce that this was not so.

Una Voce Federation Faithful to the Second Vatican Council.

During the Second Vatican Council, the Council Fathers promulgated the Constitution on the Sacred Liturgy *Sacrosanctum Concilium* [4 December 1963]. A constitution is the most solemn form of legislation a Council can enact and there is no question in this document of the Missal in use at that time (that of Blessed Pope John XXIII – 1962) being abrogated. Indeed, the Council Fathers decreed that, “*In faithful obedience to tradition, the sacred Council declares that Holy Mother Church holds all lawfully recognised rites to be of equal right and dignity; that she wishes to preserve them in future and to foster them in every way.*” [Art.4]. The constitution also declared that, “*The use of the Latin language...is to be preserved in the Latin rites*” [At. 36.1], and that “*The Church recognises Gregorian chant as being specially suited to the Roman liturgy. Therefore, all things being equal, it should be given pride of place in liturgical services*” [Art. 116]. Since its very beginnings in 1965 the members of the International Federation Una Voce have been faithfully obedient to the expressed wishes of the Council Fathers in that our movement has worked within the Church for the equal right and dignity of the traditional Roman rite (*usus antiquior*) by preserving and fostering the liturgical books in use in 1962, by safeguarding and promoting the use of Latin, Gregorian chant and sacred polyphony, and serving the Church by helping the members of the movement better to understand, and more fruitfully to participate in, the Catholic liturgy as a sacred action.

Many liturgical changes were introduced in the years immediately following the Second Vatican Council which caused great dismay among the faithful. But the ‘Spirit of the Council’ was the rallying cry that was used to stifle dissent, or even rational discussion, and anyone who wished to challenge the authenticity of the changes was labelled divisive and disobedient to the Council. This intolerant attitude of mind, which was the dynamic of the 1960s and 1970s, is still dominant today among many in our hierarchies and their liturgical advisors. Bishops and priests were warning their congregations to avoid such people as being a danger to their faith. In complete contrast to earlier times this modern day persecution of some of the faithful was being inflicted from within the Church. The present Holy Father, Pope Benedict XVI, commented on this persecution some years before he became pontiff. He said:

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

One of the great fruits of *Summorum Pontificum* is that it has generated a long-overdue debate on the liturgy, and a critical examination of what indeed had been mandated by the Fathers of Vatican II. For more than 40 years it has been taboo to discuss any aspect of liturgical reform as though it were to be seen as a sign of disloyalty to Popes John XXIII and Paul VI; as an act of disobedience to *the* Council, and a desire to turn back the clock on the great progress supposedly being made under the revised liturgy. Debate has been stifled and the glorious liturgy of the Church has deteriorated as the nebulous 'Spirit' of Vatican II has infected every aspect of liturgical life. Pope Benedict XVI, by his courageous action in promulgating this *motu proprio* has generated a debate at all levels in the Church; a debate that should have started more than 30 years ago. It can be said, with some justification, that the desire for a critical examination of the liturgical and catechetical reforms has been led, in great part, by the laity. Millions of the faithful have given their opinion of the reforms, mostly in a negative way, by abandoning the practice of their faith. This fact is beyond dispute. But others, such as the members of the Una Voce Federation, have remained steadfast in their faith while continuing to plead for the restoration of the Missal of 1962. Our Holy Father has done a great service to the Church in search of the truth; a truth which has been jeopardised in the past 40 years in the headlong pursuit of ecumenism at any cost. Now, the search for truth has been re-launched and it can only benefit Holy Mother Church.

The Wisdom of Blessed Pope John XXIII.

The liturgy is no longer the sole province of liturgists and their fellow travellers who have a vested interest in maintaining the status quo. Now that the veil has been lifted and the traditional Mass declared always valid, people of all nations and of all tongues are returning to, or discovering, the great and historic liturgy that spread the faith around the globe. Blessed Pope John XXIII was correct when he stated:

“Of its very nature Latin is most suitable for promoting every form of culture among peoples. It gives rise to no jealousies. It does not favour any one nation, but presents itself with equal impartiality to all, and is equally acceptable to all.” [*Veterum Sapientia Art.4*].

“Furthermore, the Church’s language must be not only universal but also *immutable*. Modern languages are liable to change, and no single one of them is superior to the others in authority. Thus, if the truths of the Catholic Church were entrusted to an unspecified number of them, the meaning of these truths, varied as they are, would not be manifested to everyone with sufficient clarity and precision.” [*V.S. Art. 8*].

The Wisdom of Pope Benedict XVI.

In *Summorum Pontificum* Pope Benedict speaks about two forms of the same Roman rite. In a speech in New York in 1970, Dr Eric de Saventem, the first president of the International Federation Una Voce, said:

“The Church has always known a plurality of recognized rites and of liturgical language. But that "Pluralism" - to use the modern word - grew out of respect for tradition: The much-decried unification and indeed uniformization of the rites of the Mass which was achieved by the Missal of Pius V was undertaken by that holy Pope at the express request of the bishops assembled in Council who asked Rome to prescribe a uniform rite for the entire Latin Church because they had found that on the diocesan, or even synodal level, it was impossible to stop, or even curtail, the proliferation of unauthorized texts for the celebration of the Sacraments. We are just witnessing a repetition -- both of the proliferation of unauthorized texts and of episcopal inability to cope with it. Perhaps we may also see a repetition of that act of wisdom which, just over 400 years ago, made the Bishops ask the Pope to draw up and to enact "in perpetuity" the uniform ritual of the Mass which was promulgated in 1570 and which has brought such immense blessing to the Church.

The major problem in the Church since the Second Vatican Council is that many of the bishops have failed to exercise their authority in correcting the myriad of liturgical abuses in the new form

of Mass, and yet have been determined to do everything in their power to deny the legitimate access of their priests and faithful to the Missal of 1962. This schizophrenic approach has had a disastrous double affect. The failure to eliminate abuses has alienated many of their flock who have abandoned attendance at Mass; and the ruthless subjugation of those who wished to attend the traditional Mass has led to even more abandoning their faith because their bishops have publicly disowned them.

The promulgation of *Summorum Pontificum* and the restoration of a uniform and unifying rite is precisely the great act of wisdom that Dr de Saventem hoped for. But it has also taken an act of great courage because, unlike the situation of 1570, the present pontiff is acting in defiance of a great many of the bishops who, seemingly, are in favour of a proliferation of unauthorised texts and against the restoration of uniformity. Dr de Saventem had no doubts that in time the balance would be restored. In his speech in 1970 he prophesied:

“A renaissance will come: asceticism and adoration as the mainspring of direct total dedication to Christ will return. Confraternities of priests, vowed to celibacy and to an intense life of prayer and meditation will be formed. Religious will regroup themselves into houses of "strict observance." A new form of "Liturgical Movement" will come into being, led by young priests and attracting mainly young people, in protest against the flat, prosaic, philistine or delirious liturgies which will soon overgrow and finally smother even the recently revised rites.

It is vitally important that these new priests and religious, these new young people with ardent hearts, should find -- if only in a corner of the rambling mansion of the Church -- the treasure of a truly sacred liturgy still glowing softly in the night. And it is our task -- since we have been given the grace to appreciate the value of this heritage -- to preserve it from spoliation, from becoming buried out of sight, despised and therefore lost forever. It is our duty to keep it alive: by our own loving attachment, by our support for the priests who make it shine in our churches, by our apostolate at all levels of persuasion.”

Everything that Dr de Saventem prophesied has come to pass. The revised rite of 1970 has indeed been overgrown and smothered by flat and delirious liturgies. The enquiries being received by the International Federation *Una Voce* are coming mainly from young people who are not attracted or inspired by these flat and uninspiring liturgies and are welcoming and embracing the venerable *usus antiquior* of their forefathers. Young men and women with vocations are seeking out the traditional seminaries, monasteries and convents which are now flourishing. It is quite clear that some things in life are just too beautiful to be forgotten.

A Co-ordinated Strategy of Disobedience.

Following the disastrous events that have engulfed the Church in recent years, the opportunity presented by Pope Benedict XVI to heal wounds is being squandered by a deliberate and coordinated strategy of disobedience. Many bishops are wedded to an ideology from the 1960s which, by any logical analysis, has clearly failed. Why are so many so opposed to something that was never abrogated and is perfectly valid? Why is the traditional Mass acceptable in one diocese but not in another? Why should the implementation of the *motu proprio* be a matter of geography in a universal Church? Why are priests being removed from their parishes because they wish to celebrate the Mass of centuries, the Mass that missionaries took around the world, the Mass that many of the priests' forebears died for in martyrdom? Why? Why? Why? Cardinals are in disagreement with cardinals. Bishops are acting against the Pope. Bishops are acting against bishops. Bishops are acting against their priests. Bishops are acting against their flocks. Why? Why? Why? The episcopal house is divided and this is provoking dismay, frustration, and simmering resentment among their priests and the faithful. It would appear that in many places the bishops no longer love and respect their flocks. The flocks see this and the disaffection becomes widespread. Our Holy Father, a true father for his family and a loving shepherd, is attempting to

gather the scattered flock back into one fold, and the faithful are responding with love. In her final appearance on 13th October 1973, Our Lady of Akita said to Sister Agnes Sasagawa:

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

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

There is an endemic (ingrained) failure in the corridors of power to publicly acknowledge the root cause of this desperate malaise – the virtual abolition of the solidly Catholic traditional Latin Mass, instantly recognisable as Catholic liturgy as understood by all, both inside and outside the Church, for the past 1500 years and more. Monsignor Klaus Gamber, in his book *The Reform of the Roman Liturgy: Its Problems and Background*, says:

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

Monsignor Gamber was absolutely correct; people no longer feel at home with their liturgy and the loss of faith has been catastrophic. Perhaps the most positive aspect for the members of the International Una Voce movement in their desire for the restoration of the traditional Latin Mass, is their very strong sense of unity in the faith and a sense of being at home in a universal Church. Pope Benedict, in promulgating the *motu proprio*, is trying to restore this sense of belonging, and restore also the unity in the faith which is embraced completely in the traditional liturgy.

A Great Source of Sanctification is Being Denied.

During his recent visit to Great Britain, Pope Benedict reminded the Scottish bishops that one of their first pastoral duties is to their priests (*cf. Presbyterorum Ordinis*, 7) and to their sanctification. As they are *alter Christus* to the Catholic community, so are the bishops to them. The Holy Father exhorted the bishops to live to the full the charity that flows from Christ, in their brotherly ministry towards their priests, collaborating with them all, and in particular with those who have little contact with their fellow priests. These words apply equally to all the bishops of the Church who are responsible for the sanctification of their priests. And yet a great source of sanctification – the traditional Latin Mass – is being denied to those priests who wish to obtain the graces which flow from this form of Mass. Many bishops are not only refusing to allow their priests to celebrate this Mass but some are actually punishing their priests for daring even to think about saying it. The individual reports from our members in Part 3 of this report include a number of examples where this has happened. If the bishops are an *alter Christus* to their priests then they should follow the example of our Blessed Lord in his relationship with His apostles and disciples.

The members of the International Federation Una Voce offer these reports to the Holy See to be considered in conjunction with the accounts submitted by the bishops of the world on the third anniversary of *Summorum Pontificum*. We hope and pray that the Holy See intervenes where necessary to allow the unhindered celebration of the *usus antiquior* wherever any priest or members of the faithful require it.

Leo Darroch.

Part 2.

Analysis and Summary.

Introduction.

In his Letter to Bishops that accompanied the *motu proprio Summorum Pontificum* [July 2007], Pope Benedict XVI wrote, “With great trust and hope” to his “dear Brother Bishops”. In his letter the Holy Father also said “It is a matter of coming to an interior reconciliation in the heart of the Church”, and that “not enough was done by the Church’s leaders to maintain or regain reconciliation and unity.” In a Church that places great emphasis on justice and peace, and in pursuit of these admirable causes supports all manner of diverse projects around the world, it is remarkable how so many of the bishops do not place the same emphasis on justice and peace among their own flocks whenever mention is made of the traditional Latin Mass; or Extraordinary Form, as Pope Benedict refers to it.

Pope Benedict also asked his brother bishops to send to the Holy See an account of their experiences three years after the *motu proprio* had taken effect. Those three years have now passed and it is timely, and appropriate, that the International Federation Una Voce also presents an account of the experiences of its members over this period. In his letter, Pope Benedict expresses his pastoral concern not only for an older generation that had grown up with the Missal of 1962, but also to young persons who have discovered this liturgical form. It is clear, therefore, that the Holy Father is demonstrating his concern for *all* the faithful, old and young, in his plea for reconciliation and unity. To our knowledge, no lay people have been consulted by their bishops about the implementation of the *motu proprio*. This seems strange when the *motu proprio* is largely for the spiritual benefit of the laity. The reasons for this lack of consultation may be contained in the information from our members in Part 3 of this report.

While there are many instances of bishops being obedient to Pope Benedict XVI and faithful to the *motu proprio*, there is also overwhelming evidence that a great many bishops seem determined that it shall be stifled at birth because it does not suit *them*. Although the Holy Father gave permission to each priest of the Latin rite to use the Missal of Blessed Pope John XXIII, there are many bishops who are denying the authority of the Supreme Legislator and are placing their own negative and restrictive interpretations on the *motu proprio*. It gives us no satisfaction to state this because the laity are required to give obedience to their diocesan bishops as successors of the apostles. But we expect that our bishops give obedience to *their* legitimate authority, the Vicar of Rome. If our bishops are seen to be disobedient to Peter then they cannot be surprised if their flocks lose respect for *their* authority. Holy Mother Church is now in a state of chaos and anarchy because the management of the Church is rent with individual bishops, and bishops’ conferences, thinking, and acting, as if they are the Pope with ultimate authority. The flocks have lost faith in their shepherds and are scattered; many never to return to the practice of their faith. Millions have been lost to the faith and yet our bishops deny the right of the faithful, including the lapsed, the opportunity to engage in the worship of Almighty God in the form of Mass that spread the faith to every corner of the globe.

The members of the International Federation Una Voce are unaware of the contents of the accounts submitted by their bishops to Rome. It would be most useful if a summary of these accounts be published in due course. All we can do is to submit our accounts and let Rome evaluate the contents of both. **The individual reports from our members worldwide are included in Part 3 of this dossier and will remain confidential to Rome; they will not be published in the public domain.** We hope and pray that Rome will take notice of our reports and act accordingly. Where the salvation of souls is paramount we expect no less.

The following pages of Part 2 contain an analysis and summary of the individual responses from the member associations of the Federation. The members were asked to provide information on the situation in their countries since the promulgation of *Summorum Pontificum* on 14th September 2007, but especially for the period September 2009 to September 2010.

The questions posed were:

1. Has the situation improved since 14 September 2009?
2. Are you having many more Masses - and in different places?
3. Which bishops have reacted positively to Pope Benedict's *motu proprio*?
4. Do you have information about the lack of co-operation and negative responses?
5. Can you provide information, both positive and negative, from bishops and priests about *Summorum Pontificum*?
6. Can you provide information where requests have been welcomed by clergy and who have been particularly helpful in celebrating the EF for your members and parishioners?
7. Have you had more enquiries from lay people for information about the *motu proprio* and your associations?
8. What responses have been received from people who have attended a Mass in the Extraordinary Form?
9. Have you had any requests from priests who would like information or assistance in celebrating the Extraordinary Form of Mass?
10. Have you arranged training courses for priests/servers/choirs to learn the Extraordinary Form of Mass?

Analysis and Summary.

1. Has the situation improved since 14 September 2009?

There has been some improvement in a few countries but this, in the main, is due entirely to dedicated and active laity, who are prepared to overcome the antipathy and even hostility of many of the bishops. In a number of countries it is clear that many bishops are opposed to the resurgence of the extraordinary form and seem determined to thwart the will of the Holy Father and the desires of their flocks by direct refusal of requests, by simply ignoring requests and petitions, and by making their disapproval known to their clergy who reluctantly have to obey.

In Australia, the traditional Mass is spreading from the larger cities to the regions. In Chile there is slow but steady growth and new groups are being formed in different areas. In France, opposition from parishioners is waning and the bishops are becoming more aware of the youth of the faithful who desire this liturgy, and of the younger priests who are celebrating. In Mexico there has been a definite improvement and the *motu proprio* has changed the possibilities for the future. Several groups of young people and priests are forming groups in different cities, many of whom are already active in apostolates in their dioceses. There has also been some slight improvement in England and Wales, Norway, Peru, Poland, Russia, and the USA, but this is due to the efforts of the faithful.. Those countries where there has been stagnation or no real improvement include Canada, Germany, India, The Netherlands, New Zealand, Nigeria, Scotland, South Africa, and Spain.

In his Letter to the Bishops [7 July 2007], Pope Benedict XVI said: “Let us generously open our hearts and make room for everything that the faith itself allows.” It is not too strong a comment to say that many bishops have turned their faces against the Vicar of Christ and have refused to open their hearts to their faithful. They continue to deny their flocks the form of Mass that spread the Catholic faith to every country of the world; the form of Mass that was the spiritual nourishment of countless saints and martyrs, the consolation of untold millions of the faithful down through the centuries, and a form of Mass that, in reality, is revitalising seminaries and communities where it has been reintroduced.

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

In some places there has been a recognisable growth. In Australia many more traditional Masses have been celebrated in various new places. In Chile, progress is being made and more Masses are being arranged by the new groups that are springing up in various parts of the country. There has been some small growth in England and Wales, in France, in Ireland, Malta, Poland, and Spain, due, in most part, to energetic lay people who will not be deterred. In Mexico, there were no traditional Masses before September 2007 and now they are in most of the major cities. In the USA, the number of traditional Masses has increased by 25%.

Unfortunately, our members report that there has been little change or improvement in Canada, Colombia, Germany, India (where there are none), Netherlands, New Zealand, Nigeria, Norway, Russia, Scotland, and South Africa.

The great tragedy for the faithful, and for the faith itself, is that there could be countless more traditional Latin Masses being celebrated for the spiritual nourishment of souls. It is entirely due to the intransigence of many in the episcopate who, on a daily basis, are denying their priests and their faithful the graces they would undoubtedly receive from the Mass of antiquity. In his Letter to Bishops [7 July 2007] Pope Benedict XVI stated: “What earlier generations held as sacred, remains sacred and great for us too, and it cannot be all of a sudden entirely forbidden or even considered harmful.” By their actions and correspondence, many of our bishops do not subscribe to this opinion and are determined, in their misplaced ideology, that their flocks will be denied what earlier generations held sacred. By their actions in refusing requests they must consider the traditional Mass harmful to the faith and for Holy Mother Church. This is not only a personal tragedy for these bishops but a tragedy and a spiritual deprivation they are visiting upon their unfortunate flocks.

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

The members of the Una Voce Federation have suggested the following as being helpful. In Australia, Cardinal George Pell, Archbishops Denis James Hart, Mark Benedict Coleridge, Barry James Hickey, and Philip Wilson, and Bishops Peter John Elliot and Christopher Prowse.

In Canada, Cardinal Jean-Claude Turcotte of Montreal; Archbishops Michael Miller, CSB, of Vancouver; Richard Smith of Edmonton, Thomas Collins of Toronto; Gerard Pettipas, C.Ss.R, of Grouard-McLennan, and Martin William Currie of St. John's, Newfoundland. Bishops Donald Bolen in Saskatoon, Anthony F. Tonnos of Hamilton, Wayne Kirkpatrick of St Catherine's, Gerald Cyprien Lacroix of Quebec, and Andre Gaumond of Sherbrooke.

In Chile, Cardinal Francisco Javier Errazuriz, Bishop Juan Ignacio Gonzalez Errazuriz.

In England and Wales some have been reasonably accommodating: Archbishop McDonald of Southwark, Archbishop Longley of Birmingham, Bishop Roche of Leeds, Bishop Burns of Menevia, Bishop Doyle of Northampton, Bishop McMahon of Nottingham, Bishop Noble of Shrewsbury, and Bishop Campbell of Lancaster.

In France, the visit of the President of the French Episcopal Conference during the Chartres pilgrimage was highly praised. An increasing number of bishops are now agreeing to administer the sacraments of Holy Orders and Confirmation in the traditional form.

In Germany, Bishop Franz-Josef Overbeck of Essen, assisted at the throne and helped distribute Holy Communion in his cathedral for the annual High Mass of Pro Missa Tridentina.

In Mexico, Cardinal Norberto Rivera Carrera has shown a very generous attitude towards the Una Voce faithful. Cardinal Juan Sandoval Iniguez has allowed the FSSP into his diocese. Cardinal Francisco Robles Ortega will host a workshop for priests wishing to learn the traditional Mass. Archbishop José Ulises Macias Salcedo has allowed the teaching of the extraordinary form in his seminary. Bishop Antonio Gonzalez Sanchez has permitted the celebration of the trad Mass in his seminary.

In the Philippines, Cardinal Ricardo Vidal, Archbishop Pedro Dean, Archbishop Angel Lagdameo, Bishop Camilo Gregorio, Bishop Antonio Tobias, Bishop Angel Hobayan, Bishop Leo Drona, SDB, and Bishop Raul Martinez,

In Scotland, only Cardinal Keith O'Brien has been publicly supportive.

In South Africa, Archbishop Buti Tlhagale of Johannesburg has been very supportive, and Bishop Michael Gower Coleman of Port Elizabeth.

In Spain the following have had no objections to the *motu proprio*, D. Juan José Asenjo, Archbishop of Seville, D. Demetrio Fernández, Bishop of Cordoba, D. Francisco Cerro, Bishop of Coria-Cáceres, and D. Antonio Ceballos, Bishop of Cádiz and Ceuta

In the USA the following members of the hierarchy have been very helpful. Francis Cardinal George, Archbishop John Myers, Archbishop Raymond Burke, Archbishop Timothy Dolan, Archbishop Alexander Brunett, Bishop Kevin Rhoades, Bishop James Timlin, Bishop David Foley, Bishop John D'Arcy, Bishop David Zubik, Bishop David Ricken, Bishop Jerome Listecky, Bishop Bernard Harrington, Bishop Thomas Doran, Bishop Robert Finn, Bishop Fabian Bruskwitz, Bishop Edward Slattery, Bishop John Wester, Bishop Gerald Kicanas, Bishop Allen Vigneron, Bishop Salvatore Cordileone, Bishop Clarence Silva, Bishop David Fellhauer, Bishop Nicholas DiMarzio, Bishop James Johnston. Aux. Bishop John Dougherty, Aux. Bishop Joseph Perry, Aux. Bishop Robert Hermann,

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

From the experiences of the members of the International Federation it can be said that a great many of the bishops did not welcome the *motu proprio* of Pope Benedict XVI in September 2007 in which His Holiness expressed his desire to come to “an interior reconciliation in the heart of the Church”. His Holiness appealed to his dear brother bishops to generously open their hearts but the reality is that many have refused to do so and have used many means to obstruct the reasonable and legitimate requests from their flocks for the traditional Mass. There has been a collective abuse of power to maintain the status quo and deny any possibility of the restoration of the traditional liturgy.

Evidence has been provided in the individual reports in Part 3 of this document of episcopal refusal of a great many legitimate requests, of ignoring legitimate requests, of creating impossible conditions for willing celebrants to comply with. Instructions have been issued that make their displeasure of the traditional Mass perfectly clear to their priests, thus creating an atmosphere of fear that parish priests are unwilling to act against. In many dioceses there is no visible evidence of a bishop's antipathy to the *motu proprio* but the diocesan priests have been made aware of the possibility of action being taken against them should they celebrate the Mass of Blessed Pope John

XXIII. The bishops refuse obedience to their legitimate authority, the Holy Father, but ruthlessly demand obedience from their priests and their flocks. What would 'Good Pope John' make of bishops who so intensely dislike the Missal he published in 1962?

One particular bishop imposed an "examination" of those priests who wanted to say the traditional Mass in Latin in order for them to be "approved", but there was no similar examination for foreign priests entering his diocese to celebrate the new Mass in the vernacular. No such "approval" is required for them.

In one European country the bishop stopped a priest celebrating the traditional Mass until the diocesan board had discussed the case. After many months the bishop declared that any Mass with the public attending was not a 'private' Mass (i.e without faithful) and threatened to punish the priest if he continued to be 'disobedient'. In some countries priests who have celebrated the traditional Mass have been 'relocated' from their parishes to remote areas and others have been removed entirely and deprived of all pastoral offices - and income. Many bishops are adopting a strategy of refusing to acknowledge or reply to requests for the traditional Mass and are saying that in their diocese the 'problem' of *Summorum Pontificum* does not exist.

Ubi caritas et amor, Deus ibi est,
Simul ergo cum in unum congregamur,
Ne nos mente dividamur caveamus,
Cessent jurgia maligna, cessent lites,
Et in medio nostri sit Christus Deus

Where is loving kindness, God is fain to dwell.
Therefore, when we met, the flock of Christ, so loving,
Take we heed lest bitterness be there engendered;
All our spiteful thoughts and quarrels be surrendered,
Seeing Christ is there, divine among us moving.

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

Ad clerums and letters from bishops in response to requests have been included in Part 3 of this report which will not be made public. News and Extraordinary Form Mass listings are rarely carried in diocesan publications or on diocesan websites. There have been instances of diocesan publications refusing to cover Extraordinary Form affairs, e.g. the reference to '*Summorum Pontificum*' in the entry supplied by one member for the 2009 edition of the diocesan directory was deleted by the directory's editor, and the diocesan newspaper declined to print an article which explained the provisions of '*Summorum Pontificum*'.

One positive moment was when an auxiliary bishop and vicar general told an informal gathering that one cannot prohibit the Latin Mass and one would be obliged to adhere to the stipulations of *Summorum Pontificum*. This was an honest appraisal of the situation and one that should be followed by *all* bishops and priests.

6. *Can you provide information where requests have been welcomed by clergy and who have been particularly helpful in celebrating the EF for your members and parishioners?*

There are many instances of priests all around the world responding generously to requests from their parishioners. Many often do so despite hostility from their fellow priests and also, it must be

said, from ill-informed lay people who think these priests are acting against the Second Vatican Council. Although it is mainly younger priests who are responding to the *motu proprio*, there are many instances of retired priests who are very happy to return to the Mass of their younger days and help the faithful.

In Australia, one priest, a Conventual Franciscan, is travelling hundreds of miles across six dioceses to offer the traditional Mass because the local bishops and clergy are not responding to requests from their faithful. It is, in the main, younger priests who are willing to celebrate the traditional liturgy and some are acting courageously in the face of opposition from their older confreres. In England and Wales and the USA in particular, many younger priests are enrolling for training courses provided by the Latin Mass Society and Una Voce America. They wish to learn the traditional liturgy so that they can respond to requests from their parishioners. To date, more than 200 priests have been trained.

In Mexico many priests are coming forward to learn about the traditions of the Church so they can serve their flocks more fully. In Poland there are many instances where clergy have started celebrations on their own initiative without requests from the faithful.

There are several priests in one particular archdiocese in Scotland who are very keen to celebrate the Mass but who have been intimidated by their archbishop's *ad clerum*.

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

Most Extraordinary Form apostolates are showing strong signs of steady growth. In Australia, new enquiries are occurring frequently from the faithful wishing to be catechised and find out more about this form of worship. Even non-Catholics have registered an interest in finding out more about Catholicism after their chance encounters with the Extraordinary Form of the Roman Rite. Because of restrictions from bishops and clergy about advertising and Mass times, rapid growth is being hindered. In Canada, there is a steady growth in communities, and new Una Voce chapters are being formed. In Chile, new groups are now forming in many towns and are planning to merge with the established group in Santiago which has been a long-standing member of the International Una Voce Federation. In Colombia, when a chapel was refused at the last minute after preparations had been made, the Holy Mass was celebrated at a communal lounge in the attendance of the authorities and with a congregation of more than 500 people. In other dioceses there have been requests on the part of the community asking for the celebration of the traditional Mass.

Many of our members continue to deal with significant numbers of enquiries about the traditional Mass to find out more about it and/or attend it. However, there is widespread ignorance as to the actual contents of the Holy Father's *motu proprio* and accompanying letter, and even of the existence of these documents. Many requests have been made (in France, 350 groups have been clearly identified) and many reasons for refusal have been received in return. Bishops have said that a particular group is not large enough, or not sufficiently motivated for a wholly Latin liturgy, or that the suggested priest does not know Latin sufficiently well, or that other *motu proprio* places exist in the diocese.

In Mexico, and in many parts of Latin America, there have been many enquiries and the interest of young people is noticeable. In June 2009 three young men of 26, 19 and 14 years of age organized the first traditional Mass in their parish and the church was overloaded. The faithful who attended were very happy. The same situation can be found in almost all the places where Una Voce has a presence. The average age range of the members in Mexico is from 20 to 35 years old.

In the Philippines the focus of the existing traditional Latin Mass communities is consolidation, the education of the lay faithful who attend the Masses, and the betterment of ceremonies and music. Most of the members are reporting growth in terms of enquiries and church attendance. There is considerable unsatisfied demand for the traditional liturgy in some places. In Spain, many faithful

from various parts of the country keep asking for information about how to request the Mass in their dioceses.

What is beyond dispute is the phenomenal growth of internet websites and weblogs since the promulgation of *Summorum Pontificum*, despite the negative and stifling approach of many bishops around the world. The growth is exponential. And these sites are being started and maintained by educated young people who are knowledgeable about their faith. It can be said that Pope Benedict XVI has launched a worldwide revival of the Catholic faith which has become stagnant and in decline in recent decades. Young people are not enslaved by the memory of Vatican II, grossly distorted as it has been by many older bishops and priests, they are interested in their faith and in the worship of Almighty God and this has been awakened, or found, in the traditional Latin Mass of centuries.

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

Among the many people who attend the Extraordinary Form, both those newcomers and older people familiar with this rite from before the Second Vatican Council, few of them have a negative impression. Many comment on the wonder and awe of the Extraordinary Form. Its reverence and beauty are often commented on, and this alone reinforces the truths of Catholic doctrine surrounding the dignity of God, the unambiguous belief in transubstantiation, and the absolute respect due to Almighty God and all things holy. Some people who are new say that they can get lost in the liturgy and cannot follow it easily, but this is often a case of a lack of catechesis. Where the new attenders are provided with guides and leaflets explaining the Extraordinary Form and its structure, content, and the theology behind it, they find the whole experience thoroughly uplifting. Many people drive for hours to attend a *usus antiquior* Mass which is a testament to the devotion it engenders. Many new attenders express surprise that it is not more extensively promoted by the authorities.

In Colombia, mayors from several municipalities attended a Mass in Choachi parish and were so impressed they declared their intentions of having the traditional Mass celebrated for future events at the municipalities of their jurisdictions. In England and Wales, those who have attended traditional Masses for the first time have indicated that they wish to attend more Masses and express astonishment that such a beautiful and spiritually uplifting Form was ever ‘marginalised’. It is noticeable that many younger people are discovering the Extraordinary Form and are enthusiastic about it. A constant request is for regular Sunday Masses to be arranged in centrally-located parishes with good transport links, and for all the other sacraments to be provided. This is necessary to accommodate the needs of the growing number of young families with children who wish to attend Extraordinary Form Masses and experience a full parish life.

In France, generally speaking, the faithful are happy with the initiative where both forms co-exist as it favours a communion within the parish. Many have been happy to rediscover the meaning of holiness, the beauty and magnificence of the rite, and silence and contemplation. Some have returned to religious practice.

In Malta the outlook is very positive. It is particularly encouraging that many lay persons are very young and therefore the future of the Extraordinary Form of the Mass in Malta looks bright, notwithstanding the lack of cooperation by the local church hierarchy. In Mexico also, there is a majority of young people. Those who attend the Mass for the first time are impressed by the sense of sacredness, silence and tradition. Many of them want to learn more about what the Pope is teaching and what is happening in the Church in these days. They feel that many things fall into place and they understand better the foundations of their Catholic faith.

In Poland, the same responses are received as elsewhere. What is maybe special for Poland is that for many people the traditional Mass is the return to the *sacrum* known from the Masses of their childhood. Not pre-Vatican II childhood, but the childhood of the 1970s and 1980s. Reform of the

liturgy did not completely destroy the *sacrum* in Poland after the Council, but nowadays there is a fashion in copying western practices such as Communion in the hand, lay distributors of Communion, girls as altar servers, a tendency of not following the rubrics in the Missal, less and less kneeling of the faithful, and more attempts at ‘creativity’ to make the Mass either very short, or more attractive.

In Spain, in general, those people who have attended a Mass in the Extraordinary Form, especially young people, are amazed by the great treasure that is this liturgical form, and they are willing to attend often (the problems are usually the hours and the distances to the churches in which it is celebrated).

In South Africa the responses have been mixed. A good number have been deeply moved and respond well when the Mass can be offered with full solemnity. Others find the Low Mass alienating because it is too quiet and some are put off by the ‘lack of active participation’. These comments are heard elsewhere but the overwhelming response is very favourable.

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

Federation members report that many priests have requested books, videos, and any resources to learn how to celebrate the traditional Mass. And many ask for anonymity for fear of reprisals from their respective bishops. This is a common theme because the Federation knows of many priests and religious who would like to learn or celebrate the traditional liturgy but have found difficulty with their bishops or superiors who have prevented them. This climate of rejection and persecution of the Extraordinary form, is preventing many priests, and their congregations, from benefitting from the spiritual graces that flow from the Mass in the Extraordinary Form.

The Latin Mass Society in England and Wales continues to deal with a steady level of enquiries from priests wishing to learn more about the Extraordinary Form. Specialised training resources (books, DVDs, and videos) are available and arrangements are made for experienced priests to give individual tuition to fellow priests. It is worth mentioning that the society has 3,000 members and 300 of these are priests, religious, and seminarians; although not all the priests and religious are celebrating the traditional Mass for one reason or another. Una Voce America also offers structured training courses in conjunction with the Priestly Fraternity of St Peter. In other countries, experienced priests are teaching other priests who wish to learn.

The situation in Mexico is particularly encouraging. Almost ten or twelve priests and seminarians each year are asking for help in obtaining videos, missals and the documentation required to learn the traditional Mass. Unfortunately, many prefer to celebrate only in private, especially those who are young because they want to avoid problems with their parish priest and do not wish to publicize the fact that they can say the traditional Mass. This atmosphere is reported by many of our members and is quite common.

In the Netherlands, in 2007 when *Summorum Pontificum* was published, only 2 or 3 diocesan priests were able to celebrate the traditional Latin liturgy but now, after three years of the *motu proprio*, about 30 priests can celebrate that liturgy, or are learning it, despite the strong resistance of a number of faithful, parish boards, and even their priestly brethren, and without any support from their bishops. This number is about 5% of the active priests in the Dutch parishes

It is known that many seminarians are expressing interest in learning this form of Mass. Sadly, tuition in liturgy, and specifically the Extraordinary Form of liturgy and rubrics, is one thing severely lacking from almost all our seminaries. In France, today, one out of four seminarians is being trained in a way which will lead to them being able to celebrate the traditional Mass.

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

Most of our members do not have the resources to train priests but all have ongoing training for servers; many form small choirs to sing chant and traditional hymns. Some members are able to form larger choirs to sing at Solemn High Masses and Requiems.

The Latin Mass Society has run six national residential training courses for priests wishing to learn the Extraordinary Form of the Roman Rite. The first was at Merton College, Oxford, in July 2007 (40 priests attended), the second was also at Merton College in August 2008 (57 priests attended), the third was at Ushaw Seminary, Durham, in April 2009 (20 priests attended), the fourth was at All Saints Pastoral Centre (the conference centre of the Archdiocese of Westminster) in August 2009 (25 priests attended), the fifth was at Ushaw Seminary, Durham, in April 2010 (18 priests attended), and the sixth was at Downside Abbey, Somerset, in August 2010 (20 priests attended). One of the priest trainees at the April 2010 conference at Ushaw Seminary wrote subsequently: "This week at Ushaw was rich in spiritual benefits... It was the unanimous view of all participants that further such training conferences should be arranged and that as many priests as possible should be encouraged to attend so that the faithful should have ready access to the full riches of our Catholic patrimony."

Una Voce America works in conjunction with the Priestly Fraternity of St Peter and training is given to diocesan priests at the FSSP seminary at Denton, Nebraska. This is a prime example of the bishops, clergy and laity working together in the spirit of *Summorum Pontificum* to train priests for the benefit of the laity and is a model that should be adopted by episcopal conferences everywhere.

In France, training courses take place mainly in monasteries and are attended by young priests. Una Voce France has CDs, DVDs, and training booklets are also available. A diocesan seminary (Toulon-Fréjus) also trains seminarians in the Extraordinary Form. This training will soon be available at the Sainte Blandine seminary in Lyon.

In most of the countries priests have been trained mainly by other priests on an individual basis and this is the way that most of the clergy will learn in the near future.

Una Voce Mexico is planning three training courses in 2011 with the help of the FSSP. The Archbishop from Monterrey has granted his support to organize the first of them in his diocese. The FSSP must be praised for the assistance it gives to many of our members in training priests in their own countries. Not only in England and Wales and the USA, but also in Mexico, Nigeria, and Poland (*Ars Serviendi* summer camp) among others. The Institute of Christ the King Sovereign Priest has also been training priests, especially in Spain, where a number of courses have been arranged. Other traditional priestly societies and religious orders are also assisting with training.

In Russia, an international workshop for training priests was held in July 2010 in Vitebsk, Belarus. It was a joint effort of Una Voce Russia, Una Voce Albaruthenia (Belarus), and the St. Barbara Parish (the Vitebsk Cathedral). Priests from Russia, Ukraine and Belarus took part in the workshop.

Part 3.

The Current Situation.

Reports from Members of the Una Voce Federation.

PART 3 NOT FOR PUBLIC RELEASE

Part 4.

DEVELOPMENTS WORLDWIDE:

Since the promulgation of *Summorum Pontificum* the International Federation Una Voce has received many enquiries from around the world from lay people, and clergy, and religious. Although many bishops seem to have a policy of silence about the *motu proprio*, the news is spreading world-wide, particularly via the internet, and the most noticeable phenomenon is that the great majority of enquiries are coming from young people. Many enquirers have received no response or encouragement from their own clergy and bishops and are turning to the Una Voce Federation for advice on how to obtain the traditional Mass in their area, and also for guidance on how to start Una Voce groups. The information provided below is not from affiliated members of the Federation but has been included to provide a picture of the desire of many people, particularly young people, to worship Almighty God in what they see as a more spiritual and venerable form of liturgy.

Belarus (pop. 10 million, about 10 to 15% Catholics mostly in the west of the country, 4 dioceses).

Traditional Latin Mass Workshop in Vitebsk

By Katerina Laurinenko

An abbreviated translation from Belarussian by Oleg-Michael Martynov

A workshop for priests who want to learn how to celebrate the Holy Mass according to the Roman Missal published by the Blessed Pope John XXIII in 1962, was held in Vitebsk, Belarus on July 13 to 17, 2010.

The Belarussian participants were priests of the dioceses of Pinsk (Fr. Witalis Myszona of the Sacred Heart of Jesus and Our Lady of Fatima parish in Lelczyce and Fr. Wikenty Siawruk of the Exaltation of the Holy Cross parish in Narowla) and of the diocese of Vitebsk (Fr. Dmitry Ivanov of the Most Holy Trinity parish in Sienzo). Also a Russian Dominican priest from St. Petersburg attended. Among the lay participants there were the representatives of Una Voce Russia as well as young men from Lithuania who serve as altar boys at the traditional Masses.

The Cathedral of St. Barbara in Vitebsk and the nearby Dominican house were selected as the place for the workshop thanks to Fr. Michal Jermaszkievicz OP, the parish priest there, who started celebrating the Traditional Mass for the faithful in 2007.



The instructor was Fr. Ivo Õunpuu, the rector of the Holy Ghost parish in Valga, Estonia. Ever since his ordination, he has been celebrating the traditional Mass regularly. This is not his first experience as a teacher, for he has already taught three priests in Estonia how to say this Mass. Also lecturing was Mgr. Athanasius Schneider, ORC, the Auxiliary Bishop of Karaganda, Kazakhstan. Bishop Wladislaw Blin of Vitebsk sent him a personal invitation. Mgr. Schneider is a professor in the Seminary of Karaganda, teaching liturgics among other subjects.

Every day, Fr. Ivo celebrated a Traditional Mass in the cathedral, going "from the simple to the complex": on the first day it was a Missa Lecta (Recited Mass) with one server, on the second, a Missa Lecta with two servers, on the third day, a Missa Cantata (Sung Mass) with the use of a thurible. There also was hands-on training for the priests each morning.



After lunch, there were conferences by Bishop Athanasius Schneider. The first of them was about the inner unity with Jesus during a liturgical celebration, which prohibits discrepancy between the outer form and the inner participation and the inner sanctity. The priest's sanctity is the first task, and the liturgical form is to help in

achieving this sanctity. Bishop Schneider said also that everything is to be done with love and in the spirit of the Church. In the other part of his conference he made a historical review of the liturgical reforms before and after Vatican II. The topic of the other conference was: "Holy Mass as a Sacrifice". After the conference, the participants were able to converse with the Bishop and to ask him questions.

On Friday, July 16, the commemoration of Our Lady of Mount Carmel, Bishop Athanasius Schneider celebrated a Missa Praelaticia (a Prelate's Mass). Many faithful coming from all the parishes of Vitebsk attended, as well as a choir that arrived from the country's capital, Minsk. Bishop Schneider gave the sermon during the Mass.



The participants of the workshop had positive

comments about its results. Says Fr. Witalis Myszona: "It was worth to come to this workshop if only just to see how His Excellency, Bishop Schneider, makes the sign of the cross and kneels".

The workshop was organized by Una Voce Russia, Una Voce Albaruthenia (Belarus), and the parish of St. Barbara in Vitebsk. Much support was rendered by the curia of the Diocese of Vitebsk that issued official invitations for the foreign participants required for them to get Belarussian entry permits.

Photos by Katerina Lavrinenko.

Oleg-Michael Martynov – Una Voce Russia..

Brazil:

The Una Voce Federation has received a number of enquiries from people in Brazil who would like more information about the traditional Mass or would like to organise an Una Voce group in their area. Extracts from emails are reproduced below.

6 April 2010 - Dear Una Voce,

A contributor to the Rorate Caeli blog gave me your electronic mail address so that I could contact you regarding the establishment of a Una Voce chapter in our city. We have had a Sunday celebration of the Traditional Mass in this Archdiocese of over 1 million Catholics since October 2007, due to the faithfulness of one single priest, and would like to have a stable group of faithful assembled in a Una Voce chapter. What would we need to do in order to establish one?

6 May 2010 - Dear Una Voce,

I am almost done with our version of the statutes in Portuguese, and according to the Brazilian Constitution and Civil Code. Our group is small; it is of mixed age, but only one family with children (unfortunately), but several single young men and women. Our bishop is mostly indifferent to us - he told our priest that the *motu proprio* is a "step back".

There was no traditional Mass in the whole of Northeastern Brazil prior to *Summorum Pontificum*. There are now Masses here, in the Archdioceses of Olinda and Recife, and Fortaleza, and in smaller cities; the Bishop of Garanhuns will promote a meeting of clerics in Northeastern Brazil who wish to learn the Extraordinary Form with the attendance of Dom Fernando Rifan in June. As soon as our Association is legally established and running, I will contact you once again regarding our possible international affiliation.

12 September 2010 - Dear Una Voce,

This is a report of a meeting of priests in north east Brazil. It is very encouraging.

The first national meeting of priests on the application of the *Motu Proprio Summorum Pontificum* took place on June 17-19, 2010, in the city of Garanhuns, in the state of Pernambuco (Northeastern Brazil). Despite the very short notice, over 20 priests took part in the meeting, along with three Bishops: the local ordinary, the Apostolic Administrator of the Apostolic Administration of Saint John Mary Vianney, and an Auxiliary Bishop Emeritus from Fortaleza.

The meeting included two days of lectures on the history of the Extraordinary Form of the Roman Rite, on theological matters, and a special presentation on the rubrics of the Mass (*Missa Recitata* and *Missa Cantata*) by the Rector of the Principal Church of the Apostolic Administration, Fr. Claudiomar Silva.

The President of the Pontifical Commission Ecclesia Dei, Cardinal Levada, sent a special letter to the participants, with blessings for all those in attendance, and expressing the hope that the meeting would be a sign of the "intention of the Holy Father" for a "mutual and legitimate enrichment of both forms of the Roman Rite".

A Pontifical Mass was celebrated by Bishop Fernando Rifan on the second day of the meeting which was open to all the faithful - the first Pontifical Mass in Garanhuns in decades. A second national meeting was scheduled for 2011, and is to be held in the Archdiocese of Rio de Janeiro, with the express approval of Archbishop Orani Tempesta.

Name supplied.

Cuba:

Following the promulgation of *Summorum Pontificum* a group of young people in Cuba approached the International Federation Una Voce in 2009 for advice and guidance about forming an Una Voce group in their country.

The young leader of this group has maintained a regular contact with the Una Voce Federation which has helped this group in a number of ways. These young people are working under some difficulty in their own country and are not yet members of the international Federation but they are striving to establish a regular Mass in the traditional form. It is hoped that their difficulties can be overcome and that they will be able formally to join the Federation.

Name supplied.

Indonesia:

DENPASAR, Indonesia (UCAN) – The bishops' liturgical commission has asked priests not to refuse requests for Mass to be celebrated in Latin as presented in the Roman Missal Pope John XXIII promulgated 45 years ago. Divine Word Father Bernardus Boli Ujan, the commission's executive secretary, told the recent National Meeting of Liturgy, "Priests have no right to reject a request to celebrate the Eucharist according to the 1962 Roman Missal."

Besides the commission's plenary board members, the 97 participants included heads of diocesan commissions, experts and lecturers on liturgy. Father Ujan informed them that, though the old Latin Mass is a cornerstone of the Society of St. Pius X (SSPX), the society has no branches in Indonesia. Even so, he said, "for the sake of faith development and unity within the church, you may not prevent people who want to celebrate the Latin Mass from doing so," and a local bishop may need wisdom to fulfill the request.

Traditional Latin Mass in the Diocese of Bandung.

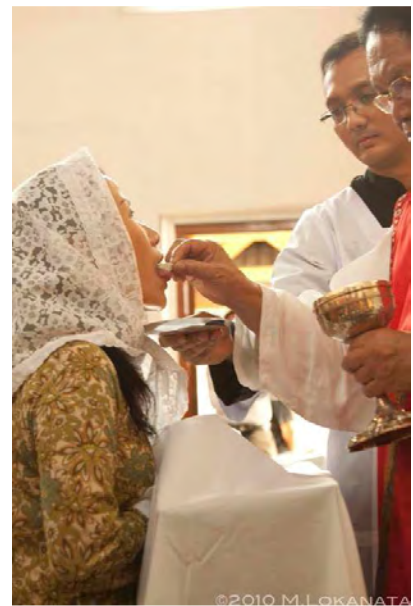
The Mass of Pentecost in Extraordinary Form was celebrated in the Ursuline Chapel, Merdeka Road, in the Diocese of Bandung – Indonesia, on 30th May 2010. It was the first Extraordinary Form Mass held in this chapel in Indonesia. Before the Mass the congregation prayed the Rosary in Latin. The text for the Rosary and the Mass was provided in the Missal (with additional pages inserted explaining about the *motu proprio Summorum Pontificum* and a "Why I attend the Tridentine Mass"). The chapel was full, with approximately 200 men and women attending.



The priest entered the chapel in a procession. Then he began sprinkling the Holy Water while the schola sang the *Vidi Aquam*, and then he vested for the Mass which was a Missa Lecta. The Mass was about 2 hours long; the Communion was received kneeling and on the tongue. The local traditional Latin Mass community provided the kneeler (altar rail) with linen fabric on it. Masses have been celebrated on 13 June, and 29th August, at the same chapel, and with the same priest.

In the Archdiocese of Jakarta, the Extraordinary Form Mass is celebrated in two places. First, at a private residence, and second, at INTI College. Both places mentioned have Masses celebrated on an irregular basis, and on weekdays only.

Name supplied.



Kenya:

This email was received by the President of the Una Voce Federation on 26 June 2010. The names of priests have been withheld.

Dear Una Voce,

There are informal groups of devout Catholics in Kenya whose instinct tells them that there is something just not right in the Novus Ordo. These individuals are very easy to identify: They start kneeling at the "Holy, Holy, Holy"; do not welcome the 'sign of peace', will always kneel for Holy Communion, love to say the Rosary, etc. Because of the groups' informality and a vast amount of ignorance on the part of the individuals within, they have been easy target to all sorts of criticisms. This ostracised group at one point flocked to the SSPX priory for a Missa Cantata regularly until the local bishops highlighted the "excommunications". The disintegration that followed still exists and painfully little is known of the lifting of the "excommunications" or the *motu proprio Summorum Pontificum*. The extent of ignorance is VAST! But the quest for the PROPER Mass is still unquenched.

A priest has indicated that he is happy to say the TLM given the training. A copy of the red missalette by Angelus Press was presented to the local priests at The weighty

significance of their comments is lost in the translation but one young priest said: “Then what kind of Mass are we celebrating?”

After enquiries, one parish priest now has Latin Masses on Tuesdays and Sundays – Novus Ordo. The conversations with priests give the impression of fear of offending the bishop. I met an auxiliary bishop at a seminar but the facilitator was not keen on my enquiries for the traditional latin Mass. Protocol. Thus the need for Una Voce Kenya.

An informal brochure campaign was initiated as a test in under the name of- Una Voce Kenya to voice the questions in many hearts: The new spring promised by Vatican II, catechesis, etc. The response was very positive. Catholics want to know more of their faith. There is work to be done – and a great deal of it.

Name supplied but withheld.

Portugal:

This information has been collated by a group of people in Portugal who are in the process of forming an Una Voce group in that country.

The situation in Portugal remains as negative as it was before, without any change for the better, since the 14th of September 2007. Under the ambit of *Summorum Pontificum* there are only two traditional Masses on Sundays in Fatima; one by a diocesan priest, and one by the Franciscans of the Immaculate Heart. On weekdays there is only one traditional Latin Mass in Fatima, which is said by the Franciscans.

Unfortunately, knowledge of the traditional Latin Mass hardly exists in Portugal and the the movement in support of the traditional liturgy is only starting to emerge.

At the present moment there are no training courses for priests/servers/choirs to learn the Extraordinary Form of Mass but we expect the answers to all these questions to change with time as, and when, an Una Voce group is established here.

In general, the situation in Portugal is dire. Secularism and lapsation from the Faith are widespread. The Church’s authority has collapsed. Priests hardly ever dress in clerical attire but in business suits, and Masses, whilst not wildly abusive, are all very liberal in nature. There is evidence that priests have been told not to have holy water in the churches. Some priests refuse to allow altar servers to wear anything but civilian dress on the sanctuary. This is the general picture that prevails.

Names withheld.

Puerto Rico:

In regard to the present apostolate in Puerto Rico, the first traditional Mass after the promulgation of *Summorum Pontificum* was celebrated in April of 2008. However, Masses were offered privately since the early months of 2007, before the *motu proprio* was promulgated. These early indult Masses were offered by a priest from the Oblates of Wisdom (a diocesan institute based in St. Louis, MO, USA), who lived in Puerto Rico for many years and was a professor at the Pontifical Catholic University of Puerto Rico. Before this priest was recalled to his institute we managed to meet and train several local priests who were interested in the traditional Mass.

There are currently seven priests who support the traditional Mass apostolate in different capacities. Five of them have the knowledge to celebrate the traditional Mass, although only two are regular celebrants, since the others are unable because of their many parish or diocesan duties.

At this time, Mass is offered on the first Sunday of each month and the third Sunday at parish, both within the jurisdiction of the Archdiocese of San Juan. Mass attendance averages 40-50 faithful but on the occasions of the solemnities, such as the Nativity or Easter, we have had nearly 80-100 faithful. The general impression is that attendance is still low because the apostolate is still young and also because no assistance or promotion is received from the diocesan authorities. The faithful know about the Mass through word of mouth, either from the laypeople actively involved, or through the supporting chaplains. Visits are made to the homes of the faithful in order to teach them how to pray the Rosary in Latin, as well as to review the ordinary of the Mass or other subjects related to the traditional liturgy. Several altar servers have been trained which has allowed us to have several Missa Cantata. Two of these young servers, who for a long time cultivated priestly vocations, have been admitted in the diocesan seminary. A third server is already an experienced seminarian.

The immediate priorities are to find more interested priests to help out the two who are celebrating on a regular basis, or to find one full-time chaplain who could take the lead while the others contribute according to their schedule restrictions. This second option is preferred, but there is not one single priest from a traditional society or institute residing in Puerto Rico.

In Christo et Maria,
Name supplied.

Slovakia:

Laudetur Jesus Christus!

I am a layman who would like to attend traditional Latin Mass every Sunday. In Bratislava there are some people who would also like to attend this form of Mass, but we do not have the chance for attending the traditional Mass because there is no place in this city where this form of Mass is offered. We are attending a traditional Mass in a nearby village but it is offered on Saturday evening and this is great obstacle for most of the faithful. Therefore, I would like to ask if there can be any support of Una Voce for us. What must we do if we want to attend the traditional Mass in our location. Are there any people from Slovakia who contacted you and who could help us form a larger group? The biggest obstacle is that we have no support of priests for this form of Mass in our location.

Name withheld.

Part 5: Appendices.

Paix Liturgique Public Opinion Polls.

The French organisation *Paix Liturgique* commissioned public opinion polls in a number of countries in Europe to ask the Catholic population about the *motu proprio Summorum Pontificum* and Mass attendance. Polls were conducted in France, Italy, Germany, Portugal, and Great Britain in the weeks before Pope Benedict XVI visited these countries. These polls were conducted by respected international polling organisations CSA (Conseils-Sondages-Analyses), The Doxa institute, and Harris Interactive. As the results of these polls are of direct interest to the evaluation of *Summorum Pontificum* after three years, *Paix Liturgique* has graciously agreed that the results can be included in this report. They provide valuable information about the opinions of Catholics, both practising and non-practising, with regard to the provision of both forms of the Roman rite in their parishes. They are particularly significant because they give the grass-roots Catholics the opportunity to express their opinions about the liturgy; something that the episcopal conferences have consistently failed to do.

- Appendix 1: France.
- Appendix 2: Italy.
- Appendix 3: Germany.
- Appendix 4: Portugal.
- Appendix 5: Great Britain.

Appendix 1: Paix Liturgique: France.

7 juillet 2007: le Pape Benoît XVI autorise tous les prêtres à dire la Messe dans la forme extraordinaire du rite romain

9 Novembre 2006.

65% des catholiques français pour la paix liturgique!

L'association *Paix liturgique*, association nationale indépendante mais amie du *collectif pour la paix liturgique à Reims* a demandé à l'institut CSA un sondage sur ce que pensent les catholiques français sur le débat liturgique actuel.

Les résultats donnent une réponse définitive à la question de savoir si les catholiques de France sont ou non favorables à la libéralisation de la Messe selon le rite de saint Pie V.

Voici donc les résultats de ce sondage:

sondage réalisé le 8 novembre 2006 auprès d'un échantillon de 1,007 personnes par l'institut CSA dont 55 % se sont considérés comme catholiques. Les résultats suivants ne tiennent compte que des opinions de ceux qui se considèrent catholiques.

1) *Pensez-vous qu'il soit souhaitable que les catholiques puissent avoir le choix d'assister selon leur sensibilité à la messe traditionnelle en latin avec des chants grégoriens ou à la messe moderne en français ?*

Oui : 65 %

Non : 13 %

Cela m'est indifférent : 22 %

2) *Si l'occasion se présentait pour vous d'assister ponctuellement à une messe en latin et en grégorien diriez-vous :*

J'y assisterais : 60 %

Je n'y assisterais pas : 39 %

Ne se prononcent pas : 1 %

3) *Selon vous, le fait que plusieurs types de célébrations de la messe, l'une traditionnelle en latin et en grégorien, l'autre moderne en Français, puissent être reconnus par l'Eglise, serait-il ?*

Une bonne chose car cela permet une diversité dans l'Eglise : 65 %

Une mauvaise chose car cela risque d'entraîner des divisions dans l'Eglise : 31 %

Ne se prononcent pas : 4%

4) *Si, près de chez vous était célébrée régulièrement, et avec l'accord du Pape, une messe dans sa forme traditionnelle, en latin, diriez-vous...*

J'y assisterais régulièrement	6 %
J'y assisterais de temps à autre	31 %
Je ne sais pas si j'y assisterais ou non	12 %
J'y assisterais rarement	29 %
Je n'y assisterais jamais	22 %

Appendix 2: Paix Liturgique : Italy.

Exclusive: The Extraordinary Form of the Roman Rite is highly attractive to Italians!

23 November 2009

In the Sovereign Pontiff's country, 63% of practising Catholics would attend the "traditional Mass" regularly (at least monthly) if they could do so. Such is the surprising and instructive verdict of the poll conducted in Italy by the Doxa institute for Paix Liturgique and the "Messa in latino" website.

The Doxa institute, a member of the Gallup network and a leader in the Italian polling market, conducted this poll last September 24-27 on a sample made up of 1001 people aged 15 and over.

1 : THE POLL'S RESULTS

1st question: Are Italian Catholics aware of the Motu Proprio "Summorum Pontificum" by which Benedict XVI approves the celebration of both forms of the Roman Mass?

Yes, answered 64% of practicing Catholics, meaning those who go to Mass at least once a month, versus 36% who knew nothing of it.

Lumping together all Catholics, whether they practice or not,
58% were aware of it
42% were ignorant of it.

In France, according to the poll that the CSA institute conducted on September 24 and 25 2008 at the request of Paix Liturgique (poll CSA 08 01 153 B), the results were: 82% of practicing Catholics were aware of it (versus 58% of all Catholics indiscriminately).

Remark:

In Italy, in the Pope's own country, therefore, a third of practicing Catholics have not yet had an opportunity to hear of the Motu Proprio *Summorum Pontificum*, which outlines the use of the Extraordinary Form of the Roman Rite. This figure is a sad illustration of the embargo that many bishops and pastors have imposed against Benedict XVI's policy of liturgical peace and restoration.

This result also points up the need, and the legitimacy, of the work that lay organizations are doing to spread the information. Indeed in France, where Paix Liturgique and others compensate for the dearth of information intentionally organized by the episcopate, the faithful are better informed (82% as opposed to 64%) about the Holy Father's proposals.

2nd question: Do you find natural that both forms of the rite be celebrated in your parishes?

71% of all Catholics (with the same proportion among practicing and non-practicing Catholics) are favorable to the existence of both forms, side by side, in their churches.

Remark:

Over two out of three Italian Catholics share the Pope's concern for peace and unity in the Church, and see as "natural" the cohabitation of both forms of the one Roman Rite in parishes. Yet it is well known that the celebration of the Mass in Italy is still characterized by great reverence and that

liturgical abuses there are far less numerous than in France or in Germanic countries. Contrary to what is often claimed, the attachment of the faithful to the traditional rite is not merely a reaction to liturgical decadence. The "worthy" celebration of the ordinary form of the Mass, which is the majority case in Italy, not only does not make the demand for the extraordinary form obsolete, but even seems to reinforce it.

3rd question: If Mass were celebrated in the Extraordinary Form in your parish, would you attend it?

63% of practicing Italians declare that they would attend it at least once a month (33% of all Catholics together).

This number's spread is: 40% weekly, and 23% at least once a month.

As a reminder, in France (again according to the CSA poll of September 2008), 34% of practicing Catholics declared their wish to attend it at least once a month.

Remark:

The number of Italian Catholics attached to the Extraordinary Form of the Roman Rite despite its practical near-absence in the parishes is significant: one third. But the proportion among practicing Catholics is quite simply extraordinary: 63%! Nearly twice as many as in France! For Italy, where territorial parish membership has remained in force and where religious ceremonies are still well attended, this figure gives a good account of the discomfort that the majority of the faithful feel anyway.

The people of Italy are accustomed to trusting their pastors and to following their lead; for this reason the Italians were docile in going along with the postconciliar changes. Furthermore, these changes were carried out less hastily and more tactfully than in France and in English-speaking countries. Nevertheless, today they do realize the discrepancy between the Holy Father's present liturgical reform and the reality at the diocesan level . . . and they wish to enjoy the benefits of the Extraordinary Form.

2. COMMENTS OF PAIX LITURGIQUE

1. This poll is the first scientific study on this subject in Italy. It amounts to further proof that the question of the traditional liturgy is not a problem confined to any specific country.

This poll also forcefully repeats that the faithful attached to the Extraordinary Form of the Roman Rite are extremely numerous and cannot be reduced to the faithful of the Society of Saint Pius X, which is at any rate not very present in Italy, where it has only 3 priories. It is important to point this out because bishops regularly attempt to limit the liturgical discussions to the SSPX, which in reality represents only a minority - to be sure a visible and dynamic one - of the faithful who remain attached to the Extraordinary Form of the Roman Rite. Here again we have an illustration of the Holy Father's clearness of vision: he has understood that a great number of everyday faithful, whether they stay in their parish for whatever reason or have chosen to stop practicing their faith, remain attached to their fathers' expression of the faith and ask only to be able to manifest it again. Yet the reality that the French and Italian polls bring to light continues to be ignored by the very many bishops who go on blocking the progress of the Extraordinary Form of the Roman Rite.

2. We labor under no illusion and know that this Italian poll, although conducted by a professional and reputable institute, will leave cold those who are opposed to the Pope and to his policy of peace and unity. Similar polls conducted in France since 2001 have attracted no comment from the bishops there, not even a brief mention in the religious press.

As is well known, as far the enemies of reconciliation in the Church are concerned, "the faithful attached to the traditional liturgy do not exist" and "there is no liturgical problem." Yet the results of these polls (in Italy as in France) perfectly fit the trend revealed by one of the most sensitive and most important indicators for the life, for the survival even, of the Church: the draw of the

Extraordinary Form of the Roman Rite among young men called to the priestly vocation. Thus in France, as the French edition of our letter has just revealed, a fourth of new priestly vocations in the Fall of 2008 is for the Extraordinary Form.

3. Lastly, this poll's results, which are so close to those in France (CSA poll, [Lettre PL 145](#)) and to the study conducted in the USA (CARA study for Georgetown University, [Lettre PL 196](#)), once again declare that interest in the Extraordinary Form is not a marginal question for Catholics, or even a "national" question or a question of "political" tendencies; to the contrary, it is a universal demand.

Those contemporary theologians who set the greatest stock in the *sensus fidei* of the faithful ought to give it some thought. It is precisely because this demand is universal that we have decided to offer this English-language edition of our newsletter.

Appendix 3: Paix Liturgique : Germany.

In Germany, 44% of practising Catholics would regularly attend the traditional Mass if the Motu Proprio were applied!

19 April 2010.

Germany, Pope Benedict XVI's homeland, is a country where, as in France, there is a strong attraction among the faithful to the extraordinary form of the Roman rite. The Fraternity of Saint Peter has a seminary there (and so has the Society of Saint Pius X); many lay associations (notably Pro Missa Tridentina and Una Voce) have long been active there; the Institute of Christ the King has an apostolate there; more and more articles on the liturgical question are appearing in the secular press; diocesan priests are learning to celebrate in that liturgical form; new parishes are, slowly but surely, more and more open to the application of the Motu Proprio; lastly certain religious communities, such as the Mariawald Trappists (see the French Letter of Paix Liturgique # 162), are reviving the Church's age-old liturgy. Yet, here again as in France, the German Church hierarchy is in large part reluctant to the Pope's action of liturgical reconciliation. In Germany too, therefore, everything seems to be set up to minimize the extent of the demand for the application of the Motu Proprio.

Encouraged by many German friends, Paix Liturgique commissioned a survey on the application of the Motu Proprio in the land of Saint Albert the Great and of Saint Hildegard. In order to do so, we entrusted Harris Interactive with putting together for us a survey along the lines of those already carried out in France and in Italy. This was done on line, February 18-25, 2010, with the participation of 2611 persons over the age of 18 residing in Germany.

Here are the poll's results. The questions concern only the sample of 640 Germans who consider themselves Catholic. We are glad to offer them to the Holy Father to symbolically mark the fifth anniversary of his election to the Holy See.

Question 1: Do you attend Mass?

Weekly: 5.9%
Monthly: 4.1%
On Holy Days: 18.9%
Occasionally (e.g. for weddings): 42.3%
Never: 28.8%

Question 2: In July 2007, Pope Benedict XVI restated that the Mass could be celebrated both in its modern, "ordinary," or "Paul VI" form--i.e. in German, with the priest facing the faithful, communion received standing--and in its traditional, "extraordinary," or "John XXIII" form--i.e. in Latin and Gregorian chant, with the priest turned towards the altar, communion received kneeling. Were you aware of this?

Yes: 43.1%
No: 56.9%

Question 3: Would you consider it normal or abnormal for both liturgical forms to be regularly celebrated in YOUR parish?

Normal: 50.6 %
Abnormal: 24.5 %

No opinion: 24.9 %

Question 4: If Mass were celebrated with Latin and Gregorian chant in its extraordinary form in YOUR parish, without taking the place of the ordinary one in German, would you attend it?

Answers from those who practice regularly (weekly and monthly)

- 25% would attend weekly
- 19% once a month
- 9% for Holy Days
- 40% occasionally
- 7% never

PAIX LITURGIQUE'S COMMENTARIES

1 : This survey only brings to light something that is obvious to everyone (including to the clergy): there is in Germany a significant attachment to the extraordinary form of the Roman rite and the demand is very much unsatisfied: 25% of practicing Catholics, i.e. one in four, would attend the traditional Mass EVERY SUNDAY if it were celebrated in their parish. 19% would do so once a month.

This amounts to 44%, which is more than in Paris where our survey of last month, also entrusted to Harris Interactive and resting on an identical questionnaire, yielded a result of . . . 33%!

This is a particularly weighty pastoral index, and overall it confirms that of the surveys mentioned here below.

2 : Let's talk numbers. Germany has a population of about 82,000,000, among whom 20,090,000 claim to be Catholic; 1,185,310 go to Mass every Sunday and 823,690 once a month. Bottom line, this survey tells us that about 300,000 of the faithful would attend the traditional Mass every Sunday if it were celebrated in THEIR parish

3 : This of course is but a survey, which as all surveys only indicates broad trends without claiming to be precise down to the decimal point. Nevertheless, given the broad tendencies that it reveals, this survey seems to us to require at least some reflection on the part of all Catholics of good will.

It is worth noting that this survey does no more than confirm all the polls that Paix Liturgique has commissioned since 2001 (Paris survey by Harris Interactive in January-February 2010, Versailles survey by the Institut JLM Etudes in December 2009, Italy survey by DOXA in September 2009, France survey by the Institut CSA in November 2006, France survey by IPSOS in April 2001), besides the Sofres survey that Le Pèlerin commissioned in December 2006.

4 : Only 24.5% of German Catholics do not find it normal for both forms of the Roman rite to cohabit peacefully at the parish level (there were 34% in France according to the Le Pèlerin survey conducted before the Motu Proprio was published and 30% in the Paix Liturgique-CSA survey).

Opposition to the application of the Motu Proprio in Germany may be due to certain ecclesiastics, but there is no denying that it is very much in the minority among the faithful and that it might become totally marginal if all the faithful were aware of the Motu Proprio's existence and of the possibility for all pastors to celebrate the extraordinary form of the Roman rite freely.

Appendix 4: Paix Liturgique : Portugal.

Three out of Four Portuguese Catholics Have Never Heard of Motu Proprio Summorum Pontificum!

26 May 2010.

The Holy Father went on an apostolic visit to Portugal May 11-14 for the tenth anniversary of the beatification of the Fatima shepherds (Francisco and Jacinta Marto). On the occasion of the trip, which drew great crowds, Paix Liturgique commissioned an opinion poll from the Louis Harris Institute on the reception of the *Motu Proprio Summorum Pontificum* among Portuguese Catholics.

Portugal, a country with a great Catholic tradition, seems indeed to have completely missed this text. It's quite simple: there is only one traditional Sunday Mass that is regularly celebrated in the whole country (at Fatima). And even that is not in a parish. Along with the SSPX's Mass in Lisbon, these are the only two celebrations according to the 1962 missal in the entire country. The results of this new study, which the Harris Interactive Institute conducted on line among 950 Portuguese Catholics from April 29 to May 6 2010, are instructive at more than one level. In brief: the Catholics of Portugal are finding out that the traditional Mass has been liberated and they wish to make use of it.

Question 1: Do you attend Mass?

Weekly: 11.7%

Monthly: 7.6%

On Holy Days: 12%

Occasionally (e.g. for weddings): 68.7%

Question 2: In July Pope Benedict XVI restated that the Mass could be celebrated both in its modern, "ordinary," or "Paul VI" form--i.e. in Portuguese, with the priest facing the faithful, communion received standing--and in its traditional, "extraordinary," or "John XXIII" form--i.e. in Latin and Gregorian chant, with the priest turned towards the altar, communion received kneeling. Were you aware of this?

Yes: 26%

No: 74%

Question 3 : Would you consider it normal or abnormal for both liturgical forms to be celebrated regularly in YOUR parish?

Normal: 44.7%

Abnormal: 40%

No opinion: 15.3%

Question 4: If Mass were celebrated with Latin and Gregorian chant in its extraordinary form in YOUR parish, without taking the place of the ordinary one in Portuguese, would you attend it? Answers from the regularly practicing (weekly and monthly) alone:

- 29.5% would attend weekly

- 24% once a month

- 14.2% for Holy Days

- 23.5% occasionally

- 8.8% never

PAIX LITURGIQUE'S COMMENTS:

1: After the surveys conducted in France, Italy, and Germany, this last survey confirms the Catholic people's excellent disposition towards the extraordinary form of the Roman rite. Here again, as everywhere else, over one in three practicing Catholics would attend the traditional Mass weekly if it were celebrated in his parish. Let us repeat: this indication, which recurs always and everywhere, is a massive pastoral fact, one that simply cannot be ignored. Only the blind can fail to see it.

2: This fervor is all the more interesting that for the first time in this series of surveys commissioned by Paix Liturgique, the great majority of the Catholics polled had never heard of the *Motu Proprio Summorum Pontificum*: 74%. In other words, upon learning that attendance at the traditional Mass in their parishes might be possible, Catholics who have been deprived of it for 40 years say, as everywhere else in the world, that they would like to attend it regularly. This ignorance on the part of Portuguese Catholics is due, on the one hand, to the Portuguese media's lack of interest for liturgical issues. On the other hand, however, it is due also to the indifference of the episcopate and of good part of the Portuguese clergy towards the reform of the reform that Benedict XVI has undertaken in general, and towards the liberation of the traditional Mass in particular.

3: Furthermore, despite this lack of awareness about the new liturgical situation that the Holy Father's gesture of reconciliation in 2007 has made possible, close to half of the faithful instinctively deem normal the coexistence of the Roman rite's two forms in parishes. To be sure, one must also point out that over 40% of Catholics judge such a liturgical cohabitation to be abnormal; this is far more than in France, Italy, or Germany, where those saying no represented, at worst, only a fourth of Catholics (see our polls: CSA 2008; Doxa 2009; Harris 2010). Yet it would be difficult to conclude that the new liturgy has achieved greater consensus in Portugal than elsewhere.

Indeed, the rate of practice among Portuguese Catholics is nearly as low as that among the French: barely 20% of them go to Mass at least once a month. Besides, on the question of the attitude of practicing Catholics towards the extraordinary form of the Roman rite, less than 9% only categorically refuse to attend it. In other words, the more the Portuguese polled practice their faith, the more they are favorable to the extraordinary form Mass. It is therefore clear that ignorance rather than ideology causes 40% to deem abnormal the coexistence of the two forms of the rite. One might almost say that they are merely making a factual observation: that the traditional liturgy is nearly nonexistent in their country. As a result, its existence is, as a matter of fact, "abnormal" in this country.

4: Finally, it is noteworthy that 53.5% of "regular" practicing Catholics (i.e. those who go to Mass at least once a month), who of necessity practice in the ordinary form, declare themselves ready to attend the extraordinary form regularly if it should be celebrated in their parish, with varying degrees of frequency (weekly, monthly, occasionally). In this perspective, Portugal, though ignorant of the *Motu Proprio*, is nevertheless in the upper bracket of our polling series. It isn't quite as high as Italy (63%, Doxa 2009 survey), but it is higher than Germany (44%, Harris interactive survey 2010) and far higher than France (34%, CSA 2008 survey). Though isolated from the liturgical debate and aware only of the modern liturgy for over 35 years now (the Tridentine missal had well-nigh disappeared by the middle of the 1970s), the Portuguese nevertheless desire to pray within the framework of the traditional liturgy and harbor no ideological prejudice against it. All they need is courageous pastors to lead them to its discovery.

Once again, in Portugal as everywhere else, the allegedly unanimous and favorable reception of Bugnini's liturgical reform turns out to be a monumental ideological deception. It is the clergy--particularly the bishops--that maintains this smokescreen against the will of the People of God. Contrary to the refrain of the great majority of postconciliar theologians, the Church has never been as "pyramid-like" as it is today, and the faithful have never been left so unheard.

Appendix 5: Paix Liturgique: Great Britain

Is the UK the Future of Catholic Liturgy?

5 September 2010

The Holy Father will be paying an apostolic visit to Scotland and England from the 16 to the 19 September. He will be coming for the beatification of Cardinal Newman, the Anglican theologian priest who converted to Catholicism. Our movement has seized the occasion of this much-awaited trip across the channel: we have commissioned a new survey on the *Motu Proprio*'s reception among British Catholics along the lines of the survey conducted during the Holy Father's recent trip to Portugal.

I – A PECULIAR CONTEXT

Ever since the sixteenth-century Anglican schism, Catholicism has had a peculiar position in Great Britain. The Church was institutionally oppressed down to the nineteenth century; indeed both the authorities and the people considered Catholicism to be antinational.

The Catholic Relief Act of 1829 allowed Catholicism to organise freely, particularly once the 1850 Pontifical Brief re-established the Catholic hierarchy in the country. Since that time, in which Cardinal Newman lived, British Catholicism has had a remarkable influence in the island's intellectual and cultural circles. Such singular figures as Chesterton and Tolkien emerged from this influence; it did not, however, bring about a massive return of Anglicans to Rome.

The first important act in defence of the traditional liturgy came from England in 1971: a petition signed by dozens of personalities, among whom Agatha Christie (though not herself a Catholic). This action was rewarded by the immediate grant of an indult, commonly called the "Agatha Christie indult," whose unabridged text we are publishing in appendix. **This indult, which was formulated in the classic form of an answer of the Congregation for Divine Liturgy to the Cardinal President of the Bishops' Conference of England and Wales, provided for the possibility of "certain groups of the faithful on specific occasions be allowed to participate in the Mass celebrated according to the rites and texts of the former Roman Missal."**

Despite this text's importance for the history of the defence of the Church's traditional liturgy (it established a precedent, which is very important in the Roman curia's *modus operandi*, and it would be constantly cited in the context of the 1988 *Motu Proprio*), the dearth of eagerness in its application on the part of the British Episcopal hierarchy (already in 1971 . . .) deprived it of any fruit. Consequently the situation of English, Welsh, and Scottish Catholics attached to the traditional liturgy has ended up being closer and closer to that known on the continent: disdain and marginalization.

The 2007 *Motu Proprio* has not yet reversed the situation, despite some overtures on the part of certain British prelates and the activity of lay movements, among whom the Latin Mass Society holds the first rank. It has organised many formation seminars for priests to learn how to celebrate the extraordinary form.

Yet some effervescence has been observed at the approach of the pontifical visit. It has been fed in part by the Apostolic Constitution *Anglicanorum Coetibus* setting up personal Ordinariates for Anglicans who enter into full communion with the Church. Indeed this text, a new fruit of Benedict XVI's generosity, offers some hope to those Anglican faithful who no longer recognise themselves in the recent evolution of the Anglican Communion as it keeps caving in to pressure on the matter of women's ordination and the admission of active homosexuals to "holy orders." Until then it had seemed to be the Protestant community that was the closest to Rome. Furthermore, **the Sovereign**

Pontiff is constantly under attack from many pressure groups that have access to the English media and do not shrink from utterly shameless provocations; there is even talk of sending the Pope to gaol! It is within this context that Paix Liturgique wished to measure what Catholics in Great Britain know about the *Motu Proprio Summorum Pontificum* and how they react to it.

II – THE RESULTS

Here are this survey's results. It was conducted on line, 21-28 June 2010, by Harris Interactive. There were 800 British Catholic participants, from a sampling of 6153 persons over the age of 18.

Question 1: Do you attend Mass?

Weekly: 24.3%
Monthly: 7.8%
On Holy Days: 10.1%
Occasionally (e.g. for weddings): 45.6%
Never: 12.3%

Question 2: In July Pope Benedict XVI restated that the Mass could be celebrated both in its modern, "ordinary," or "Paul VI" form--i.e. in English, with the priest facing the faithful, communion received standing--and in its traditional, "extraordinary," or "John XXIII" form--i.e. in Latin and Gregorian chant, with the priest turned towards the altar, communion received kneeling. Were you aware of this?

Yes: 39.4%
No: 60.6%

Question 3 : Would you consider it normal or abnormal for both liturgical forms to be celebrated regularly in YOUR parish?

Normal: 44.9%
Abnormal : 21%
No opinion: 34.1%

Question 4: If Mass were celebrated with Latin and Gregorian chant in its extraordinary form in YOUR parish, without taking the place of the ordinary one in English, would you attend it? The following answers are from all Catholics polled:

- 15.6% would attend every week
- 10.8% once a month
- 11.1% for Holy Days
- 46.1% occasionally
- 16.4% never

Answers from those regularly practicing (weekly and monthly) alone:

- 43% would attend every week
- 23.4% once a month
- 7.8% for Holy Days
- 17.6% occasionally
- 8.2% never

III - PAIX LITURGIQUE'S COMMENTS

1/ The first lesson to draw from this survey, and good news for the entire Church too, is that 32% of British Catholics claim to attend Mass at least once a month. This reported rate of practice is far superior to that in old Catholic countries such as France or Portugal (both at 19% according to the December 2009 IFOP survey for La Croix and the May 2010 Harris Interactive poll for PL, respectively).

2/ The second lesson is that this survey, which was conducted by a professional and independent institution, confirms all earlier polls conducted in different places and at different times on the question of the Church's traditional liturgy. Let those that have eyes see; and those that have ears, hear.

In Great Britain as everywhere else, a strong proportion of Catholics would gladly attend the extraordinary form of the Roman rite if it took place right in THEIR OWN parish. The only difference is that the proportion is higher than the average obtained during the preceding surveys, where about one third of regularly practicing Catholics would gladly attend the traditional Mass if it were celebrated in their parish. **In Great Britain, 43% of those who go to Mass every week would attend the traditional Mass if it were celebrated in their parish (Great Britain outstrips Italy, which until now held the record of 40% of weekly Mass goers answering that they would go to the traditional Mass every week if it were offered).** The result even reaches 66.4% (i.e. 2 out of 3) if one lumps together all those who attend Mass at least once a month, which is even more than in Italy (63% according to the 2009 Doxa survey).

When one notes (see question 2) that 60% of Catholics are not aware of the *Motu Proprio's* existence, one can easily imagine that the aforementioned 66.4% of Mass goers would increase if awareness of the *Motu Proprio* were spread more broadly.

3/ This study's third lesson is the confirmation that in Great Britain too the overwhelming majority of the faithful find it absolutely normal for both forms of the Roman rite to cohabit in peace in the parish setting.

This is not entirely surprising: British Catholics, long persecuted as "Papists," are indeed particularly attached to the successor of Peter. In Great Britain as elsewhere, the wish of the faithful to see the *Motu Proprio* being applied seems in direct proportion to the opposition that the Pope's texts elicits among most bishops. The hierarchy's lack of awareness of the reality before it, brought out by this study, is noteworthy.

Only 21% of the Faithful find the peaceful coexistence of both forms of the Roman rite abnormal. This figure might be lower if more of the Faithful (i.e. more than the current 39.4%) knew the provisions in Benedict XVI's *Motu Proprio*. One can legitimately think that, among these 21%, there are some who believe what has been repeated to them for so long, namely that this liturgy had been "abrogated," if not "forbidden".

In Great Britain as elsewhere, the argument resting on the lack of interest among the Faithful for the application of the *Motu Proprio* is unfair. When their point of view is solicited in an opinion poll, the results are quite different to those obtained when one merely speaks in their name . . . all the while taking care not to consult them, unless it's through parish councils, which as a matter of principle (whether because of ideology, fear, or simple post-conciliar conservatism) are not inclined to favour the reform of the reform undertaken by Benedict XVI.

4/ Regarding the Agatha Christie Indult: from 1971 on it allowed the celebration of the 1965 Missal with the modifications of 1967 (as opposed to that of the 1962 Missal allowed in *Summorum Pontificum* and, before that, in *Ecclesia Dei*). One might have thought that this watered-down and modernised form of the John XXIII missal would have been more acceptable to the bishops of Britain and that it would therefore have helped spread a more traditional liturgy in the post-conciliar context. But such was not the case as the British bishops perceived no

substantial difference between the 1965 liturgy and that of 1962. It is of course needless to press this point with too much insistence upon those who naively reckon that the celebration of the 1965 form would be more acceptable at the diocesan level than the 1962 form. There is likewise no need to mention the naïveté, which is in this case abysmal, of the few militants who are dead set on the celebration of the Paul VI liturgy in Latin .

5/ Above all this new survey underscores the (in this case British) bishops' astounding deficiency—to put the best face on it—when it comes to communication. Indeed, a full three years after the publication of the *Motu Proprio* on 7 July 2007, only 40% have been informed of it. In fact one must call a spade a spade, particularly in so serious a matter as liturgical and sacramental life: in Britain as elsewhere, the issue is pastoral blindness to the expectations of the Faithful. This blindness on the part of bishops has once again been scientifically measured and put into figures. It is tempting to wonder whether the bishops might not need a new pastoral Council entirely dedicated to listening skills for the benefit of the “Silent ones of the Church,” and to meeting their expectations.