



# REGORIUS MAGNUS



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

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**Position Paper 32:**  
**The Extraordinary**  
**Form and Islam**

**UV General**  
**Assembly in Rome,**  
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**Book Review:**  
**History of the**  
**FIUV**

**Irish Abortion**  
**Referendum**

**Una Voce in**  
**England, Canada,**  
**Ireland, Australia,**  
**New Zealand and**  
**Nigeria**

St Gregory the Great by  
the Meister von Messkirch



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

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All underlined text has active hyperlinks.

**Gregorius Magnus** is published by the *Foederatio Internationalis Una Voce*. The FIUV is a lay movement within the Catholic Church, founded in Rome in 1965 and erected formally in Zürich in January 1967.

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

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## From the President

Sicut obstipuerunt super te multi sic inglorius erit inter viros aspectus eius et forma eius inter filios hominum. Is 52:14

(‘As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men.’)



How many of us have felt anguish when looking at the situation of the Church? When from many different angles false definitions, contradictions, infighting, injustices, disregard for the Sacred, ambiguity, and real scandals can be seen.

The venerable Roman Rite in its Extraordinary Form, in a mysterious Providence, has remained secure against the temptations and attacks of modernity, although these have left the practice of the Ordinary Form frequently unrecognizable in countless parishes and churches. It is in the old Missal where we have found the safe, coherent and sacred staff, that comforts and guides our journey. This is the undeserved privilege we have received, and that we must bequeath to future generations.

For more than 50 years, groups of faithful around the world have fought to preserve and disseminate the Church’s liturgical Tradition, and now more than ever, the attachment to the Extraordinary Form is not the result of nostalgia: rather, more and more faithful recognize it as a true font of living water, in a moment when confusion and doubt seem to test what until recently were the Church’s non-negotiable principles before the modern world.

The fact that the Mass in its old form keeps gathering every day more and more faithful—adults, families, and youth people alike—is not

because Christians are more and more insecure, rigid or fearful. It is not due to a defect in the Catholic’s spiritual life: quite the contrary, it derives from the greatness of the Sacred Liturgy. Despite being attacked by those who were supposed to defend it as a part of the church’s heritage, it will remain as a venerable sign of the action of the Holy Spirit in its patient and organic development thought the centuries. The true Liturgy is not created in scholars’ ivory towers, but is received from God who its source and goal.

I hope from my heart that all those who today enjoy the privilege of attending or knowing the Extraordinary Form of the Roman Rite, will find in this new edition of the official organ of communication of the Fœderatio Internationalis Una Voce, encouragement to share their experiences and their blessings with the rest of the Church. Today many of our brothers who do not know the old Mass need the support that Tradition can give them, for the battles that the Church needs to fight on so many different fronts. Let us go out to them: with joy and charity we can be witnesses in our dioceses, schools and Catholic communities, of a hope for those left desolate by the current confusion.

Today is a great day to continue the efforts. We are not alone! We are not few! And the battle is already won by God!

¡Viva Cristo Rey!



*Felipe Alanís Suárez*

## From the Secretary: Welcome to the new Gregorius Magnus

Following the General Assembly last November, I undertook as Secretary to revive the Gregorius Magnus magazine, begun by my predecessor Thomas Murphy in 2012.



As Thomas discovered, the difficulty of such projects is the time they consume. As is usual in the Church, the harvest is plentiful but the labourers are few. I am therefore very grateful to the many national associations whose leaders have sent in material for this edition, and above all to Justin Swanton who has done the hard work of formatting the material.

I hope the result inspires member associations to continue to send us material, and that all who see this magazine, members, long-standing well-wishers, or the curious, will see how much the Federation and its members are doing all over the world.

It is a commonplace to say that the work of the Federation tends to be hidden from view. National associations did not form the Federation in 1964 in order to duplicate their own work of organising devotional events or lobbying local bishops. Instead the Federation was to engage with international issues, particularly in Rome. The Federation, as I know from my own experience, is also an obvious place for new associations to go for advice. Few Catholic laity have had to correspond with their bishops, let alone with the Roman curia, but those involved in the FIUV have extensive experience of both.

Leo Darroch's new book, *Una Voce: The History of the Foederatio Internationalis Una Voce 1964-2003* sheds a fascinating light on this hidden work of the Federation, and demonstrates how important it has been. It is reviewed in this

edition of Gregorius Magnus and I recommend it to readers. It can be purchased from the online shop of the Latin Mass Society ([www.lms.org](http://www.lms.org)) and elsewhere.

We hope Gregorius Magnus will serve as an ongoing reminder of the Federation's work, and an inspiration for members and supporters. Even in the darkest days for the Church's ancient liturgy the Traditional movement continued its struggle, and if our predecessors had given up then—in the 1970s or 1980s, for example—the recovery we have seen since would not have happened. Today, we face different problems, but the imperative to keep the Faith remains. We do not know how Providence will resolve the crisis of the moment in the Church, but we do know that He will. Let us ensure that the Traditional movement plays its full part in this resolution, whatever form it takes, by preserving those means of grace, in the liturgy, which have fed countless generations of Catholics, formed the saints, and sustained the martyrs. One of the things necessary for this is that we in this movement, from all over the world, maintain our bonds of fellowship and cooperation. It is to this task to which I humbly dedicate this revived magazine.



*Joseph Shaw, Lent 2018*

# POSITION PAPER No. 32 - The Extraordinary Form and islam

December 2017, from the General Introduction

1. The question of this paper is the question of Catholics' engagement with Islam: intellectual, cultural, and personal. Such engagement is today, for many Catholics in the West, as well as in Africa and the Islamic world, an unavoidable practical reality. It can be positive, insofar as it fosters mutual understanding, and, going beyond this, an exchange of ideas up to and including evangelisation: the proclamation of the Gospel which is the mission of the Church.<sup>1</sup> Above all, as noted by the Second Vatican Council Declaration *Nostra aetate*, this process must be founded on a proper 'esteem' (*aestimatio*) for Muslims, and an acknowledgement of those elements of truth found in Islam.<sup>2</sup>

2. The paper will put forward certain ways in which the Church's traditional liturgy, with its associated spirituality and discipline, can assist Catholics in undertaking this engagement.

3. Islam, which in a number of ways is experiencing a period of revival and expansion, is also subject to interrogation and critique from two notable sources: from liberal secularism, and from evangelical Protestantism. The latter is in energetic competition for the same demographic groups in some parts of the world, notably young black men in the United States and in Europe; evangelical Protestants have also launched missionary activity in majority-Muslim countries.<sup>3</sup> Catholics' engagement with Islam must take account of these existing conflicts.



Photo by Antonio Melina/Agência Brasil

## Islam and Secular Liberalism

4. The most persistent and aggressive challenges to Islam in the West and in the Islamic world alike have in recent decades come dressed in the garb of secular liberal ideology. The debates about Muslim schools and Muslim dress, which have recently been prominent in Europe, take place in the context of a campaign against traditional gender roles, against legal and cultural restrictions on sexuality, and against religion having a role in public life, which is waged in the name of liberal secularism across the globe, including through the medium of the United Nations.

5. The common cause which has frequently been made by the Holy See with Muslim countries in United Nations debates illustrates the common ground which exists between Islam and the Church in these areas. The exact nature of this

1. Code of Canon Law (1983), Canon 211: 'All the Christian faithful have the duty and right to work so that the divine message of salvation more and more reaches all people in every age and in every land' ('Omnes christifideles officium habent et ius allaborandi ut divinum salutis nuntium ad universos homines omnium temporum ac totius orbis magis magisque perveniat.') Cf. Canon 225 §1: 'Since, like all the Christian faithful, lay persons are designated by God for the apostolate through baptism and confirmation, they are bound by the general obligation and possess the right as individuals, or joined in associations, to work so that the divine message of salvation is made known and accepted by all persons everywhere in the world. This obligation is even more compelling in those circumstances in which only through them can people hear the gospel and know Christ.' ('Laici, quippe qui uti omnes christifideles ad apostolatam a Deo per baptismum et confirmationem

deputentur, generali obligatione tenentur et iure gaudent, sive singuli sive in consociationibus coniuncti, allaborandi ut divinum salutis nuntium ab universis hominibus ubique terrarum cognoscatur et accipiatur; quae obligatio eo vel magis urget iis in adiunctis, in quibus nonnisi per ipsos Evangelium audire et Christum cognoscere homines possunt.')

2. Second Vatican Council Declaration on the Relation of the Church with Non-Christian Religions *Nostra aetate* 3; cf. Second Vatican Council Dogmatic Constitution on the Church *Lumen gentium* 16; Second Vatican Council Decree on the Missionary Activity of the Church *Ad gentes* 9

3. For a survey, see David Garrison *A Wind in the House of Islam: How God is drawing Muslims around the world to faith in Jesus Christ* (Monument CO: Wigtake, 2014)

common ground is complex: the Islamic view of the roles of the sexes, for example, or of religion in public life, is clearly distinct from a Catholic view. Nevertheless, the importance in Catholic thinking of the complementarity of the sexes,<sup>4</sup> of the Church's mission 'to penetrate and perfect the temporal order with the spirit of the Gospel',<sup>5</sup> and of the Church's defence of that Natural moral law which is the common heritage of mankind, give Catholics a basis for discussion with Muslims which does not exist for secular liberals. It is naturally only through discussion that any necessary reform or correction can take place.

6. As Pope Benedict XVI noted, with reference to Islam:

A reason which is deaf to the divine and which relegates religion into the realm of subcultures is incapable of entering into the dialogue of cultures.<sup>6</sup>

In a similar way, a Christianity too much identified with secular liberal attitudes is not helpful in this dialogue. As the scholar Samir Khalil Samir SJ has noted:

Muslims know that modernity is coming from the West; this is a fact. Now they see the West as having lost its ethics, especially on sexual questions. They're very shocked by what they see or hear.

...Then the Muslims say, "Okay, the West is Christian, Christianity allows this, and so Christianity is not the true religion; it's a false religion. And we want to be true, to stick to the Qur'an and to the tradition."<sup>7</sup>

7. Those aspects of Catholic teaching which contrast with secular liberalism are in certain

ways to be found more prominently manifested in the Church's ancient liturgy. This is most evident with respect to the complementarity of the sexes, which is connected fundamentally both with questions of sexual morality and with the transformation of the public sphere by religious values. The doctrine of complementarity is very beautifully illustrated by the focus of the Nuptial Blessing, in the Extraordinary Form, on the bride, as the heart or body of the family, of which the bridegroom is the head,<sup>8</sup> and, in a different way, by the exclusive use of men and boys in the service of the Altar.<sup>9</sup> Again, the wearing of head coverings in church by women, which is widespread in the context of the Extraordinary Form, has a very obvious echo in the adoption by many Muslim women of head coverings as a sign of reserve, which has been defended in terms of the sacredness of what is veiled.<sup>10</sup>

8. In a somewhat different way, themes of sin and judgement, references to penance and the false principles of the 'world', and explicit treatments of moral issues, tend to be more prominent in the orations and the Lectionary of the Extraordinary Form.<sup>11</sup> Equally, the value set on family life as traditionally conceived, and openness to life displayed in large families, is particularly evident among the Faithful attached to the Extraordinary Form.

9. In this respect it is useful to note the comments of the British Muslim Nadiya Hussain, who sprang to fame as the winner of a television cooking competition, noted in interviews the 'stigma' attached to the role of housewife in secular British society, a role she saw herself as representing in the competition.<sup>12</sup>

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4. *Catechism of the Catholic Church* 2357; cf. 2333

5. Second Vatican Council Decree on the Apostolate of the Laity *Apostolicam actuositatem* 5

6. Pope Benedict XVI, Meeting with the Representatives of Science, Regensburg, 12 September 2006

7. Interview with Edward Pentin 19th November 2015, *National Catholic Register*: <http://www.ncregister.com/daily-news/middle-east-scholar-islam-needs-a-renewal-of-reason>

8. Annibale Bugnini notes that the reformed Nuptial Blessing 'has been suitably revised and adapted so as to apply to both spouses', although he does not explain why. See his *The Reform of the Liturgy 1948-1975* (Collegeville, MN: The Liturgical Press, 1990) p704

9. See Positio 1: *The Service of the Altar by Men and Boys* 4ff

10. Fatma El Guindi *Veil: Modesty, Privacy and Resistance* (Oxford: Berg, 1999) p95; see Positio 22: *Headcoverings in Church in the Extraordinary Form* 9

11. See Positio 15 *The Lectionary of the Extraordinary Form*, Appendix A. The lections given for the Nuptial Mass in the Extraordinary Form exemplify the spirit of the ancient lectionary: it is difficult to imagine an Epistle teaching the submission of wives to their husbands (Ephesians 5:22-33), and a Gospel passage teaching that that remarriage after divorce constitutes adultery (Matthew 19:3-6), being used at a wedding celebrated in the Ordinary Form.

12. *Daily Mail* 27 July 2016: <http://www.dailymail.co.uk/femail/food/article-3709047/Bake-champion-Nadiya-Hussain-reveals-misses-stay-home-mum.html>

## Islam and Evangelical Protestantism

10. Islam has certain obvious affinities with 'Low Church' Protestantism. It is not an incarnational or sacramental religion; it rejects the use of images; and it stresses the importance of its Holy Book. Black communities in the United States and elsewhere, most often historically linked to Protestantism, have proved a fruitful source of conversions to Islam, which seems, particularly to the young men of these communities, a militant and masculine religion. In response, Protestant apologists have drawn attention to those aspects of Islam which do not accord with classical Low Church principles. These include the practice of pilgrimage (the Hajj, to Mecca),<sup>13</sup> and the kissing of the 'black stone'; the practice of fasting; the importance of ritual;<sup>14</sup> the practice of stylised chanting of sacred texts; formal prayer; and the use of a sacred language.<sup>15</sup>

11. In this context, there is clearly value in being able to stress a more positive, Catholic, attitude to these things, which are, indeed, very prominent in the ancient Christian churches of majority-Muslim countries. Unfortunately, social and legal restrictions on converting from Islam to Christianity in many Muslim countries are such that it is generally not possible for these ancient churches to accept Muslim converts.<sup>16</sup>

12. In the West, the Extraordinary Form, and the traditional spirituality and discipline associated with it, serves to expand the common ground which is necessary for fruitful dialogue to take place, because, like the Oriental churches, it affirms the use of a sacred language in worship, the use of ritual and chant, the importance of

fasting and of pilgrimage, and, as already noted, the complementarity of the sexes, and the wearing of head coverings by women.<sup>17</sup>

13. The spirituality of the Extraordinary Form emphasises a popular form of mysticism, the longing for which finds expression in the Sufi tradition in Islam.<sup>18</sup>

14. The appeal to men specifically is also an area in which the Extraordinary Form and the Oriental churches have something in common with Islam. As noted in another Position Paper,<sup>19</sup> this is connected with the stress on the transcendent, and reverence, dignity, and ritual in worship, as opposed to a stress on spontaneity and the emotions, and related factors.

## Conclusion

15. It would clearly be unfortunate for Catholics to represent the Church to Muslims as lacking both the affinities which Protestantism has with Islam, and the affinities which the Oriental Churches have with it: the net result would be that we have very little common ground with Muslims in terms of religious culture and practice.

16. Christianity's attractiveness to Muslims is, in fact, very real. The positive references to Jesus ('Isa al-Masih') and the Gospel ('Injil') in the Qu'ran,<sup>20</sup> though mysterious and in part erroneous, serve to excite the curiosity of Muslims who today, to a greater extent than in the past, are able to read translations of their own important texts and of the Gospels, and can follow literally the Muhammad's advice concerning a disputed question: 'Ask the followers of the Reminder [the Scriptures] if ye know not?'<sup>21</sup>

13. Shia Muslims, and those influenced by Sufi practice, recognise many pilgrimage shrines, the tombs of holy men; for 'orthodox' Sunnis the Hajj is unique as a pilgrimage destination.

14. For example, the ritual washing required of Muslims before prayer, and ritual in prayer itself.

15. For examples of polemics on these and related topics, see David Wood's 'Acts 17 Apologetics', <http://www.answeringmuslims.com>

16. Joseph Fabelle, when living in Bagdad under the government of Saddam Hussain, who as a Muslim sought baptism with the established churches in the city, was repeatedly rejected. The contact with Christians he eventually established put both him and them in mortal danger. (He was eventually baptised in Jordan, before finding refuge in France.) See his *The Price to Pay: A Muslim Risks All to Follow Christ* (San Francisco: Ignatius Press, 2015) pp49-52, p97. Cf. Garrison op. cit. p220. The ancient churches' evangelising potential is suggested by the

work of Abouna Zakaria Botros, a Coptic priest who, having been exiled from Egypt in 1999 for preaching to Muslims, now broadcasts to Egypt from abroad: see Garrison pp212-3; cf. note 25, below.

17. Cf. Position Paper 21 *The Extraordinary Form and the Eastern Churches*

18. Sufi tradition records that the ascetic path to mysticism was revealed to the early Sufi, Ibrahim ben Adnam, by a Christian hermit, Father Simeon, in Syria. See A.J. Arberry, *Sufism: An Account of the Mystics of Islam* (London: Allen and Unwin, 1950) p37.

19. See Positio 26: *The Extraordinary Form and Men*

20. For example, Qur'an, sura 5:46. Curiously, 'Isa' is not used by Arab Christians, who call Jesus 'Yasu'.

21. Qur'an sura 21:7 (Pickthall translation) cf. Giorgio Paolucci and Camille Eid: *111 Questions on Islam: Samir Khalil Samir SJ on Islam and the West* (San Francisco: Ignatius Press, 2008) p192; Garrison op. cit. pp247-8

17. Not only have a notable number of Muslims sought reception into the Church in Africa,<sup>22</sup> in Germany,<sup>23</sup> and elsewhere, in recent years, but Protestant efforts to evangelise in Muslim counties have not been without their successes, creating a phenomenon of hidden Christians, who do not openly profess their Faith.<sup>24</sup> The actions of Islamic extremists can also prompt Muslims to reassess their commitments, especially for those whose attachment is to a merely formal, or a 'folk', Islam.<sup>25</sup> The 'Great Turning' in Indonesia, following the anti-Communist purge of 1965, provides a vivid precedent for this.<sup>26</sup>

18. The conversion stories of Muslims often include great sacrifice and suffering on their part, and the active role of Providence. After torture, imprisonment, and exile, the Iraqi

Muslim convert Joseph Faddelle wrote of his first experience of Latin Chant:

I was gripped by the sonorities, which were much subtler and more musical than Arabic. Although I did not understand it, I immediately felt an attraction for that language.

As I listened to that slow, profound music, I also found again the prayerful atmosphere that I had experienced in churches in the Near East. This chant touched me deeply; it immersed me in a peace that I could not have imagined a few days before.<sup>27</sup>



Benedictine monks singing Vespers on Holy Saturday in Morristown, New Jersey, U.S. by John Stephen Dwyer

22. See <http://www.ncregister.com/blog/armstrong/muslims-are-converting-to-christianity-in-record-numbers>

23. *The Independent* 9th December 2015 <http://www.independent.co.uk/news/world/europe/muslim-refugees-converting-to-christianity-in-germany-crisis-asylum-seekers-migrants-iran-a7466611.html>

24. David Garrison *op. cit.* p36 and *passim*.

25. 'Folk' Islam being one mixed with local pre-Islamic beliefs and practices, as was widespread in Indonesia at the time of the 'Great Turning', see note 26 below.

26. The killing of Communist sympathisers (together with others caught

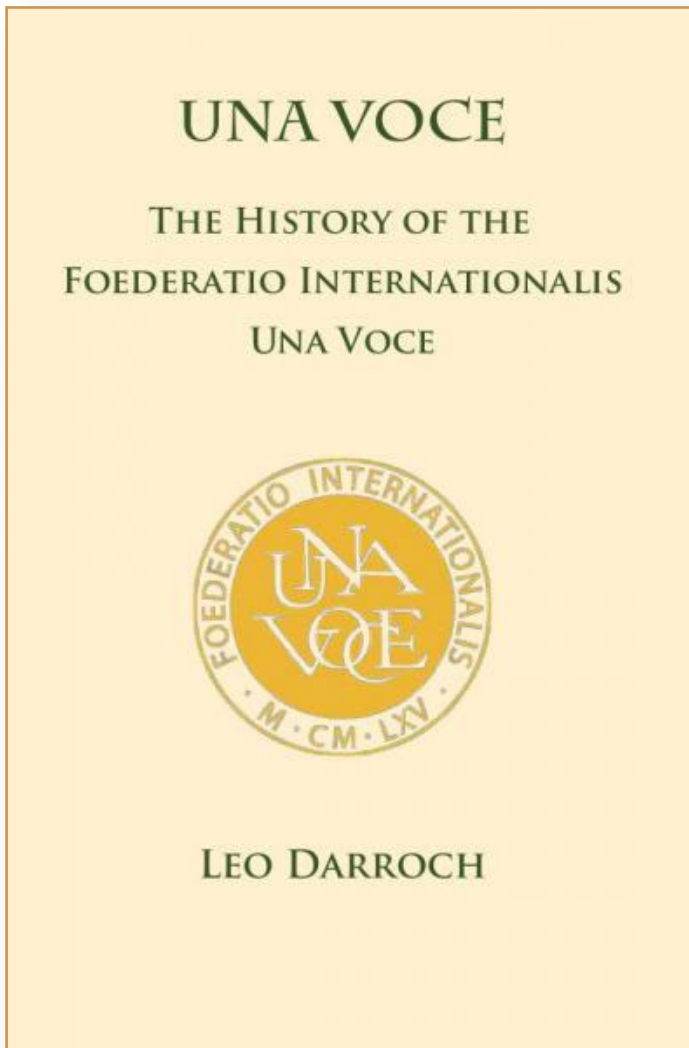
up in the process, notably ethnic Chinese citizens), and the insistence by the Indonesian state that every citizen register as having one of the officially recognised religions, led to the reception of 1.9m Indonesians into Protestant churches, and over 900,000 into the Catholic Church, between 1965 and 1971. By no means were all former Muslims, but a proportion were. See Garrison *op. cit.* pp56-7.

27. Faddelle *op. cit.* p219. His first experience of Mass was at its celebration in Aramaic (p63): 'Despite that, I felt in that assembly an indescribable spiritual atmosphere that warmed my heart and consoled me in my misery.'



# BOOK REVIEW: HISTORY OF THE FIUV

by Joseph Shaw



## Una Voce: the History of the Foederatio Internationalis Una Voce 1964-2003

**Author:** Leo Darroch

**Publisher:** Gracewing

**Reviewed by:** Joseph Shaw

Leo Darroch has produced a substantial and fascinating volume on the FIUV, commonly known as Una Voce International, from its beginnings up to the end of the presidency of the late Michael Davies. Davies' predecessor, Eric de Savanthem, was President for 30 years, from the early days of the organisation, so the book revolves around these two remarkable men.

Because of the nature of the material, the book is episodic in character. Some of these episodes are very revealing about the state of the Church at the time they took place, so I will devote this review to three of them.

The first is the interview and associated correspondence which took place between de Saventham and Archbishop (later, Cardinal) Giovanni Benelli, then Prefect of the Congregation for Divine Worship, in 1976 (pp127ff). De Saventham summarised Benelli's position in a letter to him following the meeting:

Your Excellency has urged us to espouse as a matter of conscience the new forms of the Church's public cult... Although the character of irreformability only attaches to definitions, promulgated ex cathedra in matters of faith and morals, [you asserted that] the assent due to the acts of the Sovereign Pontiff ought equally to express itself in humble obedience to those of his acts which merely concern the discipline or other nondoctrinal aspects of the government of the Church. For there also, you said, it is the same one and indivisible charisma which guarantees that all these acts cannot but be ordered towards the true and certain good of the Church. Consequently, you could only consider as reckless and irreconcilable with a proper ecclesiology all demands or initiatives which implied that the utility of such and such an act of government duly promulgated by the reigning Pontiff or under his authority could be a subject of discussion or even contestation.

Cardinal Benelli did not dispute the accuracy of this summary. What it amounts to—as Dr de Savanthem goes on to explain at some length, though not in these terms—is an extreme Ultramontanism, the view that imbues the reigning Pope's prudential decisions with something close to infallibility, and his wishes with a force approaching that of Divine Law.

The prevalence of such attitudes in a Rome is part of the explanation of why things were so difficult for Una Voce in the 1970s and later. It was a more balanced, one might say a more grown-up, view of the charism of the Papacy which led to the concessions which were made, by Pope Paul VI in the 'English Indult' (permission for the Old Mass) of 1971, Pope St John Paul II in the 1984 and 1988 indults, Pope Benedict XVI in the motu proprio of 2007, and indeed with Pope Francis' concessions to the SSPX more recently. These Popes realised that

even the best-intended initiatives don't always work out well, for everyone, and that even Popes can make mistakes.

The 1984 indult specified that the Mass to be celebrated under its terms was to be in accordance with the liturgical books of 1962, with no mixing of the old and new books. The 1988 indult said that the earlier indult should be applied 'generously'; at the same time the Priestly Fraternity of St Peter (FSSP) was established with the ancient Mass as its special charism; other 'traditional' communities and institutes followed.

One of the strangest things in the book, however, is the attitude of the Pontifical Commission Ecclesia Dei (PCED) in the 1990s, specifically after the retirement of its first President, the Benedictine, Paul, Cardinal Mayer, in 1991. Officials there developed a convoluted argument to the effect that the clause of the 1984 indult which forbade the mixing of old and new books no longer applied, and further claimed that reference to '1962' included all the changes effective in 1965 and 1967, since these were promulgated as Instructions rather than a new 'typical edition' of the Missal. This turned out to be part of a programme to bring Catholics attached to the *Vetus Ordo* into the mainstream, by bringing their Masses into closer and closer conformity with the Reform. Antonio, Cardinal Innocenti, the second President of the PCED, went so far as to tell visiting bishops not to bother implementing the indult since it was a merely transitional arrangement. To his embarrassment, one such bishop (Dermot O'Sullivan of Kerry, Ireland) artlessly repeated this opinion, in writing, to one of the Faithful who had requested permission for a Latin Mass, on Innocenti's authority, and this was passed back to the FIUV (pp289ff).

When Darío, Cardinal Castrillón Hoyos, was appointed as fourth President in 2000, preparations were well under way within the PCED for an Instruction which would have made the 1965 version of the books compulsory for use under the Indult. That would mean, for example, the removal of the Preparatory Prayers at the start of Mass, and the Last Gospel, with options for the use of the vernacular for most of Mass, and for celebration 'facing the people'. It was only the vociferous protests of the FIUV, under Michael Davies, which put a stop to this extraordinary project (pp362ff).

A final, and rather sad, story from the book is that of the petition to ask Pope St John Paul II to celebrate the ancient Mass himself in St Peter's, or else to ask a cardinal to do so (pp335ff). This was begun by the Latin Mass Society under the late Christopher Inman. The petition pointed out that since the 1988 Indult the old Mass had not so much as been mentioned in any papal speech or document, except for one occasion on which Pope St John Paul II had addressed a traditional monastic community. Despite the important legal recognition of the 1962 Missal, the whole issue seemed to have been buried.

With the help of the FIUV, the petition became a worldwide one, to be signed by 71 leaders of lay groups and 14 leaders of priestly and religious associations. The LMS went to great trouble to ensure that it be presented in an attractive way, having a beautiful hand-painted, framed panel memorialising the petition prepared, and binding the main document to the highest standards. It was hand-delivered to the Prefect of the Papal Household on 26th October 1998, and the Traditional Catholic world waited for a response.

Despite numerous reminders and requests, only its receipt was ever officially acknowledged: never that it had been passed on to the Pope himself, and never with any kind of reply. This attempt to break through official hostility and indifference was, alas, a complete failure: except, perhaps, *sub specie aeternitatis*. Its request was finally granted, in a rather discreet way, when Darío, Cardinal Castrillón Hoyos, celebrated the Mass of Ages in the curtained-off Blessed Sacrament Chapel of St Peter's, on the occasion of the FIUV's General Assembly, 5th November 2011.

Leo Darroch's important book contains valuable insights into every major development in the treatment of the Traditional Mass over the long period of time it covers, and makes clear the important role of the FIUV. It will be an indispensable work of reference for scholars and historians, as well as being of interest to anyone who wants to become well informed about the treatment of our liturgical patrimony during its long time in the wilderness.



# GENERAL ASSEMBLY OF THE FIUV

September 2017

The General Assembly took place in Rome, at the Hotel Casa Tra Noi, from Friday 15th September and Saturday 16th September. The dates were chosen to coincide with the 10th Anniversary of the coming into force of the Apostolic Letter given 'motu proprio', *Summorum Pontificum*, of Pope Benedict XVI. This was celebrated by the pilgrimage organised by the Coetus *Summorum Pontificum*, with which the Federation was a partner. Delegates attended many of the events of the pilgrimage.

**Friday** saw the Federation's 'Closed Session', when the Council and President are voted in, and the internal affairs of the Federation are considered by delegates of national associations.

Felipe Alanís Suárez (Una Voce México) was elected to a second term of office as President, and the following were elected to the Council (or co-opted to it by the Council itself):

- Patrick Banken (Una Voce France)
- Joseph Shaw (Latin Mass Society, England and Wales)
- Monika Rheinschmitt (Pro Missa Tridentina, Germany)
- Oleg-Michael Martynov (Una Voce Russia)
- Jarosław Syrkiewicz (Una Voce Polonia)
- Derik Castillo (Una Voce México)
- Andris Amolins (Una Voce Latvija)
- Eduardo Colón (Una Voce Puerto Rico)
- Fabio Marino (Una Voce Italia)
- Egons Morales Piña (Una Voce Casablanca, Chile)

At the Council's first meeting, which took place immediately after the Closed Session, Professor



Count Neri Capponi; Jacques Dhaussy (Una Voce France) were confirmed as Presidents d'Honneur. Monika Rheinschmitt was confirmed as Treasurer, and Joseph Shaw chosen as Secretary.

In addition to the groups represented by the above mentioned individuals, it was heartening to see delegates from Una Voce Australia, Una Voce Scotland, the Latin Mass Society of Ireland, and Una Voce Japan present in the General Assembly, among others: a truly world-wide gathering.

Following the Council meeting, the President and other delegates greeted His Excellency Archbishop Guido Pozzo, Secretary of the Pontifical Commission *Ecclesia Dei*, and dined with him in the hotel.



On **Saturday**, delegates joined the impressive annual procession through the streets of Rome which is one of the highlights of the Summorum Pontificum Pilgrimage. The procession was led by Archbishop Pozzo.

The procession ends at St Peter's Basilica. This year the Pilgrimage was honoured by the support of His Eminence Carlo, Cardinal Caffara, Archbishop Emeritus of Bologna, who celebrated Pontifical Mass in the Chapel of the Throne.

After Mass, FIUV delegates joined a buffet lunch in the Palazzo Cesi, at which His Eminence Raymond, Cardinal Burke was the guest of honour.

At 6pm, the General Assembly resumed with the 'Open Forum'. This comprised a presentation by Paix Liturgique regarding the International Surveys about Traditional Latin Mass made in recent years, and a presentation by Mr Leo Darroch on his newly published book on the History of the FIUV.

Following these presentations, Cardinal Burke arrived, giving a very gracious speech to the assembled group, and his blessing.

After the Open Forum, Cardinal Burke joined delegates for dinner in the hotel.

The General Assembly proper was followed, on **Sunday**, by a splendid High Mass offered by Fr Dominique-Marie de Saint-Laumer, Prior-General of the Fraternity of St Vincent Ferrer, at the Roman church of the Fraternity of St Peter, Santissima Trinità dei Pellegrini.



# IRISH ABORTION REFERENDUM

## An international Pro-Life collaboration in England and Ireland

Many readers will have heard of the attack on the unborn currently being planned in Ireland. The background is that in 1983, in the context of fears that Ireland's historic legal protection of the unborn would be undermined by the courts, the Irish voted to amend their constitution—the Eighth Amendment—as follows:

The State acknowledges the right to life of the unborn and, with due regard to the equal right to life of the mother, guarantees in its laws to respect, and, as far as practicable, by its laws to defend and vindicate that right.

A referendum is now being planned to abolish this amendment. This will take place in late May or early June.

Ireland's protection of the unborn is of special significance because it is unique in Europe, and among 'developed' countries in general. It is therefore a test case for the argument, so often made, that abortion is necessary for the safety of mothers. In fact Ireland has one of the best records for maternal mortality in the world, a fact deeply embarrassing to the abortion industry. Abortion is not necessary for the protection of women's health, but indeed is a direct attack on it.

In response to this threat, the four affiliates of the Federation in the British Isles have come together to appeal for Masses to be said for this intention. Ireland has two associations: the older Latin Mass Society of Ireland, and the more recently founded Una Voce Ireland. (Like the Irish Bishops' Conference, these cover not only the Republic of Ireland, but Northern Ireland, which is part of the United Kingdom.) They are joined by Una Voce Scotland, and the Latin Mass Society of England and Wales.

In their press release, John Briody, President of the Latin Mass Society Ireland, declared:

The act of abortion, the direct killing of an innocent person, is never permissible. Many pro-life groups are engaged in valiant

campaigns to educate people on the reality of abortion and its effects. The role of God's grace is recognised too in the prayer campaigns which have commenced. What better way to implore God's grace than to offer the ultimate prayer, the Mass, in its most worthy form – to implore Almighty God to enlighten Irish citizens so that we better understand and fight this evil, which not only kills the bodies of our unborn brethren, but deprives their souls of baptism, the gateway to spiritual life (*vitae spiritualis ianua*)? (Catechism of the Catholic Church 1213, quoting the Council of Florence).

Joseph Shaw, Chairman of the Latin Mass Society of England and Wales, commented:

The significance of this referendum is world-wide. Over many decades, Ireland has demonstrated that a developed nation can protect the unborn and mothers at the same time, with one of the best records for maternal mortality in the world, giving the lie to the claim that access to abortion is necessary for the protection of women.

This is an issue which is close to hearts of our members and supporters, who are well represented in the Pro-Life movement.

It behoves us as Catholics to pray and offer Masses to protect our brothers and sisters in Ireland.

Masses to be offered for this intention include the Latin Mass Society of England and Wales' annual Pilgrimage to Our Lady of Caversham, in Reading, on Saturday 24th February, and its annual Pilgrimage to Preston on Saturday 5th May.

We hope readers will feel inspired to add their own Masses, prayers, and sacrifices for this important intention.



# LATIN MASS SOCIETY ENGLAND

by Joseph Shaw, Chairman of the [Latin Mass Society, England](#)

## Good News from England

The Institute of Christ the King have made a succession of very exciting announcements about their apostolate in the north west of England, historically the most Catholic part of the country.

In addition to the landmark church, the 'Dome of Home', the Church of SS Peter & Paul and St Philomena, in the Wirral, in the Diocese of Shrewsbury, which they have run since 2012 thanks to Bishop Mark Davis, they were given the magnificent Church of St Walburge's, Preston, in the Diocese of Lancaster, which boasts the tallest spire of any parish church in England, in 2014, by Bishop Michael Campbell.

In July, Bishop Campbell gave them another historic church, close to St Walburge's: the Church of St Thomas of Canterbury and the English Martyrs.

In the meantime, in June they have announced their intention of establishing a school in Preston, in buildings which are being made available by Bishop Campbell.

Also over the Summer, the Institute of Christ the King announced the establishment of a residential 'House of Discernment', a pre-seminary establishment to encourage those who wish to consider a vocation to the Institute in a formal way, opened for business in November 2017.

Canon Amaury Montjean explained: 'This House is open to candidates to the ICKSP, both future seminarians and oblates : they apply for one of these lifestyle within the Institute. In other words, this formation to the life of the ICKSP is a common programme for both vocations, formation to Latin Gregorian chant, spirituality, Liturgy, spirit of the ICKSP community life essentially.



Mass at St Walburge's, Preston

‘Those who formally apply to the House will spend 9 months (Nov 2017 to July 2018) for an initial formation. After which they will be accepted (or not) at the Seminary in Florence (as seminarians) for the year before their Tonsure, or join a house of the ICKSP (as oblates).’

Finally, it has just been announced that as part of the plans for the school, a house of the Institute’s affiliated contemplative sisters, the Sisters Adorers of the Royal Heart of Jesus Christ Sovereign Priest, will be established next door: see below for more details.

This truly astonishing progress by the Institute of Christ the King Sovereign Priest in a short space of time shows the growing confidence of English Bishops in the Traditional Mass and of the priests who celebrate it, and the increasingly established place of both in the life of the Church in England and Wales.

On behalf of the Latin Mass Society, I would like to congratulate Mgr Gilles Wach, who has been closely involved in all the necessary discussions, and the indefatigable priests and seminarians of the Institute in England under Canon Amaury Montjean, and indeed to thank them both for their hard work in bringing these projects so far.

Much remains to be done, and those who wish to support this work financially please contact [newbrighton@icrsp.org](mailto:newbrighton@icrsp.org)

Here is an extract from the press release on the Sister Adorers:

The spiritual life of the Sisters will be an invigorating support to the life of the Church in Preston, and indeed the whole Diocese of Lancaster. The Sisters’ days will be centred around prayer - Holy Mass and the Divine Office in the extraordinary form, personal prayer and Eucharistic adoration in the evening, the Rosary, etc. Punctuating this rich life of prayer are periods of manual labour and intellectual training, including instruction in Gregorian Chant, Latin, Spirituality, Philosophy, and Theology, as well as the learning of crafts such as sewing, lace-making, and the care of liturgical vestments and altar linens.



# UNA VOCE CANADA

by David Reid, President of [Una Voce Canada](http://unavocecanada.org)

## AGM

The Vancouver Traditional Mass Society was formed as a registered charitable organization in British Columbia, Canada in 1989. In 1995, at the request of Michael Davies, we joined FIUV as a member organization representing Canada.

In the years following we have formed *Una Voce* chapter organizations across Canada under the umbrella of Una Voce Canada (<http://unavocecanada.org>), which is now our official name.

Our organization successfully helped in obtaining the personal quasi-parish of Divine Mercy in 2000, moving and becoming a personal parish, Holy Family (<http://holyfamilyvancouver.ca>), in 2008. This parish, in the Archdiocese of Vancouver, is dedicated to the Extraordinary Form of the Roman Rite and is in the care of three priests from the Priestly Fraternity of St. Peter.

Una Voce Canada (UVC) held its 2017 Annual General Meeting (AGM) at Holy Family Parish on Saturday, November 11.

An AGM is required of UVC as it is a provincially registered charitable organization, and a guest speaker is always invited to draw members and visitors from far and wide. In the past we have had such notable speakers as Bishop Athanasius Schneider, Michael Davies, Michael Matt, editor of the Remnant newspaper, and Dr. Peter Kwasniewski, PH.D., professor and well known Catholic author. This year we had the privilege of hosting historian and prolific Catholic writer Dr. John Rao, Ph.D., professor of history at St. John's University in New York City and director of the Roman Forum, a Catholic cultural organization founded by the late Professor Dietrich von Hildebrand.

Dr. Rao, an exceptionally engaging speaker, kept his listeners completely rapt with his dynamic presentation on the topic, "My End Is My Beginning: An Historical Guide to Catholic Hope in an Age of Unprecedented Collapse", which was followed by a question and answer period.

It was not only very interesting, but indeed did give the listener hope in these difficult times by giving an historical perspective of difficulties in the Church throughout the ages. Trying to give a written synopsis of Dr. Rao's talk could never do it justice, and an attempt will not be made to do so here! Instead, find a link below to a recording of his talk. Don't allow the length of the recording to dissuade you from listening, the body of his talk is well worth the time.

You can find his talk [here](#).



## Sacred Music in the Archdiocese of Vancouver

The Parish of Sts. Joachim & Ann, in the Archdiocese of Vancouver, under the care of pastor Fr. William Ashley, has recently gained local renown for its rich liturgical life and beautiful sacred music program. All the parish liturgies are celebrated *ad orientem* and employ



both the chanted ordinary and propers of the Mass. The Traditional Latin Mass is celebrated on Sundays and Feast Days, with chant and polyphony directed by the parish's chant master Mr. Alex McCune, and Vespers is sung every Sunday afternoon before Benediction.

“Chant is a simple music that anyone can learn,” says Mr. McCune, “Not only that, its music with a uniquely Catholic character. The sounds of chant grew out of our Catholic liturgy, and nothing is better suited for our worship. As Catholics, this is truly *our* music.”

This deep devotion to their liturgical patrimony has led several members of the parish's *schola cantorum* to organize a conference, dubbed the BC Sacred Music Symposium, as a way to share and promote what they have cultivated at Sts. Joachim & Ann. The inaugural symposium will be held from July 20-22, 2018 at Sts. Joachim & Ann, with the support of Una Voce Canada.

“We truly believe in the power of beauty to turn the minds and hearts of men towards God,” says President of the Symposium planning committee, Mr. Ryan Bjorgaard, “This is especially true when beauty is encountered within the context of the Sacred Liturgy, which as St. John Paul II teaches is the privileged place of encounter with God.

Music, for us, holds a privileged place among the liturgical arts. Like any good art, music is essentially a representation. It represents to us, at times the glory, and the transcendence of God; and at other times the fervent petition

of the sinner faced with the reality that it is, indeed, ‘*a fearful thing to fall into the hands of the living God*’. Music is such a powerful medium because it not only represents these dispositions to our senses, but it also *forms them in us* - which makes it potentially a very effective means of evangelization.

The problem is that there has been a disconnect in the last 50-60 years in what we've been taught to expect, and what we've been taught is appropriate. Standard practice in the realm of liturgical music hasn't lived up to that lofty purpose assigned to it by the II Vatican Council and by all the popes since St. Pius X.”

The aim of the BC Sacred Music Symposium is to invite people with a general interest in sacred music, especially those involved in parish music ministry, to come and learn; to experience the riches of the Church's music tradition and to be inspired. “You don't need to have any particular expertise in sacred music to benefit,” continues Mr. Bjorgaard, “We will have workshops for people will all levels of experience, from those who have never seen a square note in their lives, to those who would have little trouble sight reading one of the great motets by Palestrina. The only real requirement is good will.”

For more information or to register please visit the parish website - [www.stsjoachimandann.org/symposium](http://www.stsjoachimandann.org/symposium)



# LATIN MASS SOCIETY IN IRELAND

by John Briody, President of the Latin Mass Society, Ireland

## Rosary on the Coast

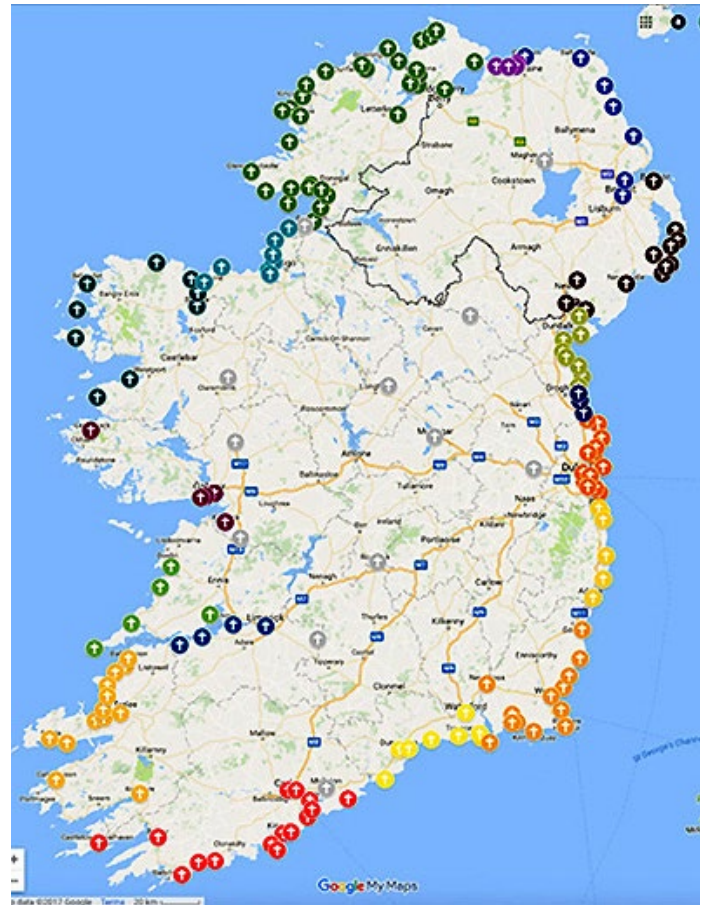
Following the successful Polish initiative The Rosary to the Borders for the defense of Poland and Europe, Ireland hosted her own Rosary on the Coast Initiative.

Catholics were invited by the Rosary of the Coast Group to go to the coasts of Ireland and pray the Rosary for the Preservation of the Faith and the Protection of Life in Ireland. The Latin Mass Society of Ireland pledged her support for this important event.

The gathering took place on Sunday, 26th November 2017 and was, according to Celtic Connection's producer Paul MacAree "a major, major initiative."

"I can't remember such a major faith initiative," said MacAree, since Pope Saint John Paul II visited Ireland in 1979."

A total of 30 000 people took part in the event.



### Christ the King Pilgrimage

Almost 400 pilgrims embarked on a 120 kilometre pilgrimage from Ballarat to Bendigo as part of this year's Christus Rex Pilgrimage.

Now in its 27th year, The Christus Rex Pilgrimage honours Christ the King and commemorates His feast on the day originally instituted in 1925 by Pope Pius XI in his encyclical Quas Primas. This great solemnity continues to be observed in the Extraordinary Form of the Roman Rite under the General Roman Calendar of 1960.

The Christus Rex Pilgrimage is a 90 kilometre walk which is completed over three days. It commences on the Friday immediately preceding the Feast of Christ the King with morning Mass and a blessing at St Patrick's Cathedral, Ballarat. Throughout Friday, the Pilgrims walk 30 km to the town of Smeaton.

On Saturday, the Pilgrims continue 15 km to the village of Campbelltown, where the Votive Mass of Our Lady Help of Christians is celebrated at midday in a picturesque outdoor setting. The Pilgrims then walk a further 20 km to the town of Newstead.

On Sunday, the Pilgrims are transported to Lockwood, from where they walk the remaining 20 km to Sacred Heart Cathedral Bendigo. The Christus Rex Pilgrimage concludes with Mass celebrated at Sacred Heart Cathedral on Sunday afternoon and draws pilgrims from all across Australia and New Zealand, and internationally.

The final Mass of the pilgrimage, held in the Sandhurst Diocese beautiful Sacred Heart Cathedral was celebrated by Melbourne Auxiliary Bishop, Peter Elliot with Sandhurst Bishop Les Tomlinson assisting in Choir, attracted a congregation of close to one thousand with one young man, Edward Corboy making his 1st communion.

With a country the size of Australia the fraternal aspect of the pilgrimage is important and is on display with the now traditional end of pilgrimage gathering at the Queen's Arms hotel who have a local government exception to remain open into the wee hours on this day each year.

Readers are encouraged to visit the Christus Rex Society's Facebook page:

[facebook.com/ChristusRexSociety](https://facebook.com/ChristusRexSociety)



# ECCLESIA DEI NEW ZEALAND

by Neil Coup, President of Ecclesia Dei, New Zealand, and Melda Townsley

In New Zealand, we are acutely aware that the possibility of offering the Traditional Latin Mass is dependent on the availability of willing and qualified priest Celebrants. Of the six dioceses in New Zealand, two are well-served by the presence of full-time Traditional priests of religious institutes. In Christchurch, since *Summorum Pontificum*, first the Fraternity of St Peter (FSSP) and now the Sons of the Most Holy Redeemer (FSSR) provide a full sacramental ministry. More recently, a priest of the Fraternity of St Peter has come to Auckland to lead a large parish community built-up over many years by heroic local clergy. This state of affairs would appear to be the ideal. The dioceses of Palmerston North and Dunedin maintain a regular Sunday Latin Mass staffed by diocesan clergy. In Hamilton diocese the Latin Mass is offered in Whakatane on the first Sunday of the month. Other than that, there is a weekly Mass offered on Wednesdays in Hamilton and once a month on Saturday in Tauranga. Wellington currently still lacks celebration of a diocesan Latin Mass, because of the illness and age of its former Celebrant, and the lack of any other priest in the diocese to maintain this ministry. Even a renewed appeal by Cardinal John Dew to the Fraternity of St Peter has not rectified this unsatisfactory situation of a lack of a regular offering of the Traditional Mass in the Wellington Archdiocese – apart from the ministry of the Society of St Pius X there.

We earnestly appeal to anyone with knowledge of any priest anywhere in the world who might be available to rectify this sad situation. Indeed, we would be pleased to hear of any other strategies to obtain the services of a Traditional Latin Mass priest for Wellington.

In March this year, Diane Taylor, EDSNZ and former FIUV Council member, published her latest book on the Church in New Zealand. Appropriately, it was a biographical tribute about Fr Pierre Denzil Meuli celebrating his many years of heroic priesthood at Mt St Mary's, in Titirangi in Auckland. Diane's book shows us how grateful we must be to the all too few Celebrants (past and present) who offer the Traditional Latin Mass in New Zealand.

In this regard, 2017 has also seen the sad passing of Fr. Michael Anderson in July. For many

years he championed the cause of Tradition in Wellington Archdiocese and was the regular Celebrant of the Latin Mass at St Mary's Convent Chapel, as well as offering the Mass daily in his home at Lower Hutt. Although in more recent times his health precluded this, his peaceful death at the Home of Compassion at Silverstream certainly ends a remarkable era of Tradition in the Wellington Archdiocese. R.I.P.

We receive great spiritual support and guidance from Emeritus Bishop Basil Meeking of Christchurch who has given several memorable Retreats at the Home of Compassion in Wellington. Last year, he graciously accepted the role of being our EDSNZ Patron.

Besides our annual national Retreat with our official Members' Requiem, we publish our annual "Inscape" magazine as well as several newsletters throughout the year to keep our members updated. We also distribute the quarterly "Latin Mass" magazine and the monthly Fraternity of St Peter Newsletters. This is only possible because of the sterling work of our national Council members who monitor developments as well undertake these tasks to promote our goals.

Unfortunately both Traditional Catholics as a whole and EDSNZ in particular are not really growing in number and strength, so that ten years after *Summorum Pontificum*, the Traditional Latin Mass movement in New Zealand is still precarious and in some dioceses clearly worse off than in 2007.



# ECCLESIA DEI NIGERIA

by Edwin Mary Akaedu, President of Ecclesia Dei, Nigeria

It all started like a play when Rev. Fr. Evaristus Eshiwu joined the FSSP in the far away United States of America and eventually received the blessings of the home Bishop, most Rev. Dr. Gregory Ochiagha, who insisted that Fr. Evaristus must return home to his Diocese of Orlu to open the traditional Latin Mass Apostolate in Nigeria. The Diocesan Marian Shrine of Mother of Perpetual Help was assigned to Fr. Evaristus to propagate the extraordinary Form of the Latin Mass. This was located inside St. Mary's Parish Umuaka, offering the ordinary Form of the Latin rite to all Parishioners. Fr. Everistus had to reside outside the compound, about 10km away, and operate from there; the small group he started the Apostolate was scattered throughout the Diocese and beyond. Gradually he set up a small structure for himself and some dignitaries/visitors.

In the year 2003, the first official public Mass in the extraordinary Form was offered at the site. Attendance was good, from all over Nigeria and beyond, including the then superior General of FSSP, very Rev. Fr. Devillers, the late Michael Davies, then President of Una Voce International. Later, Seminarians of FSSP were regularly posted to Nigeria for a month or so of apostolic work. Then local seminarians were taken in for a year in-home probation. Mr. Charles Ike and Sylvester were among the early local intending seminarians.

The two FSSP Priests on the ground – Fr. Everistus and Anthony Sumich - were not able to agree on whom among the two to select. Eventually Sylvester was sent to the U.S.A. while Charles was asked to go home. Then the Sylvester experiment ended abruptly in failure. Mr. Charles was revisited and recalled. Securing a visa to the USA was not easy, so he went to Australia for preliminary studies, at the end of which he was able to secure a visa to the USA to start the seminary education proper.

Patiently he concluded his studies and was scheduled for his priestly ordination after receiving all the six minor orders in the USA.

## The Ordination Proper

The ordination date was 15th day of August 2017 at Nne Enyemaka Extraordinary Parish,

Umuaka, and the ordaining prelate was His Lordship Most Rev. Dr. Gregory Ochiagha, Bishop Emeritus of Orlu Diocese.

The construction of the traditional Catholic Church in the Parish was part of the preparations for the ordination. The foundation stone of the church was made by Fr. Everistus years back. Fr. Anthony Sumich laid the concrete floor and introduced some changes to the original drawings.

The current Parish priest, Rev. Fr. Angelo Van Der Puttin assisted by Fr. Timothy O' Brien saw to the speedy construction and completion of the church after effecting some changes in the design. For instance, the six or more side altars were reduced to two. The construction work had reached the roofing level at the time of the ordination.

The entire preparation was divided into three: church building works, which was head by Fr. Angelo; the Liturgical aspect, assigned to Fr. Timothy; while the committee for hospitality and logistics was headed by the Parish Council's Secretary, Mr. Edwin Mary Akaedu. There was a constant cooperation/consultation among the committees to ensure proper execution.



Adequate publicity was given to the ordination, using invitation card, radio, request card and radio spot announcement. The Local ordinary, most Rev. Dr. Augustine T. Ukwuoma was fully informed and his approval, support and blessings were given at every stage of the ordination. He authorized his predecessor in the office, Bishop Gregory Ochiagha, to ordain Charles and allowed some of the high ranking Priests in the Diocese to attend the ordination ceremony. He also released one of the Diocesan buses for use by the expatriate Seminarians throughout their stay in Umuaka during the ordination. Some of the Diocesan Priests were supportive by inviting them to visit and celebrate the Latin Mass in their Parishes.

One of the Parishioners, Hon. Ambrose Obioha was responsible for mobilizing high ranking personalities to the ceremony and assisted in driving the visiting seminarians to some places of interest within South Eastern Nigeria.

On the day of ordination, over two thousand people attended from all walks of life, including Priests, women religious, etc.

Bishop Gregory Ochiagha who did the ordination was a man of time; he arrived promptly to start a rare event that was last done in Nigeria over forty five years ago, that is since Vatican II. He was ably assisted by Fr. Kamoraski, the general burser of FSSP, who represented the superior general very Rev. Fr. John. Berg, Fr. Anthony Sumich, Fr. John Enyinaya of Okigwe Diocese, Fr. Everistus Eshiwu, Fr. Eburuaja of Orlu Diocese, Fr. Angelo, and a host of the visiting seminaries.

The choir was conducted by Professor Nicholas a music Lecture at FSSP seminary in USA. Mr. Mathew Smith from USA, a high ranking journalist was on hand to capture the events.

The knights of the church and their ladies were fully in attendance, that is, knights of St. John International and knight of St. Mulumba. The Diocesan leader of Catholic Women also attended and



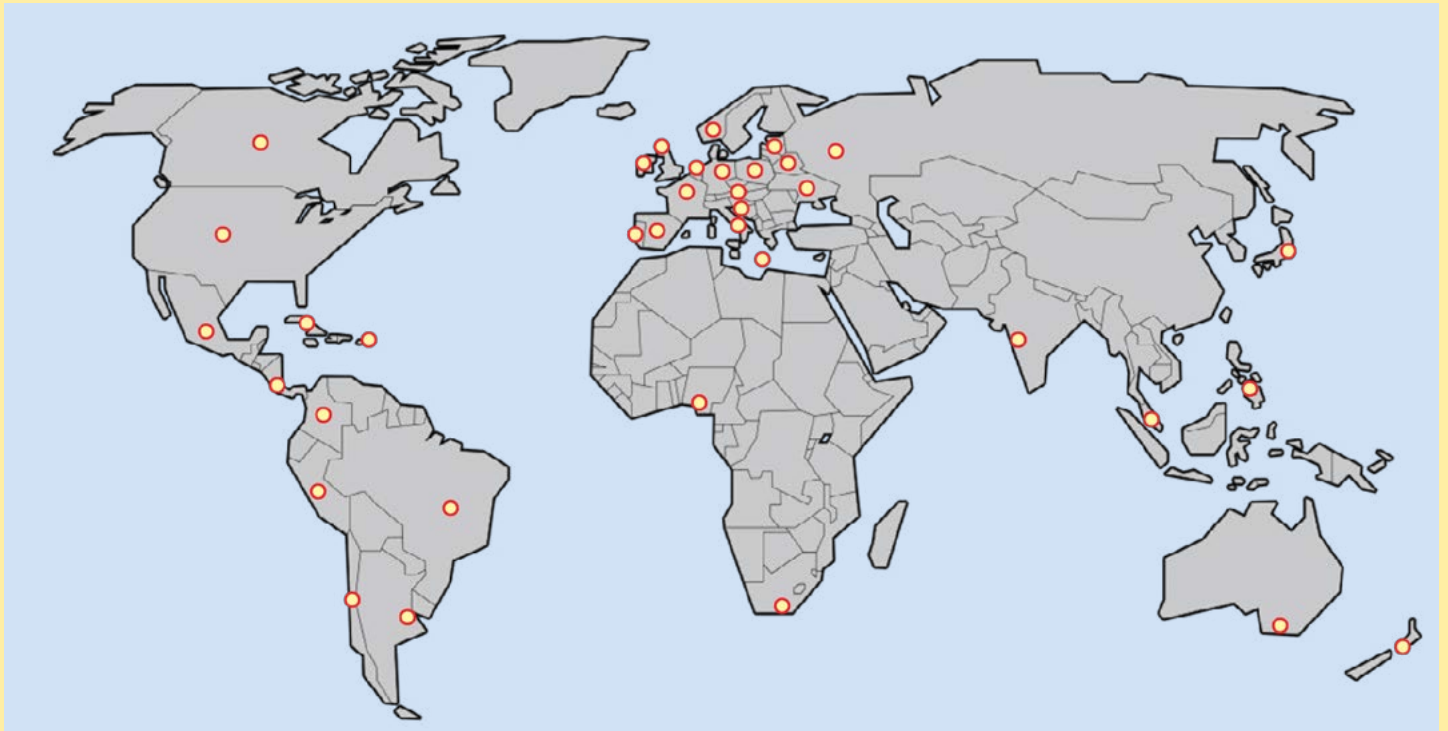
explained that this is the first time in her life that she had witnessed the extraordinary Form of the Mass and ordination. She is not alone on this. Many Catholics in Nigeria are completely ignorant of the Latin Mass, including Priests and Rev. Sisters.

To Bishop Ochiagha, this is the climax of his effort to restore traditional Catholicism in Nigeria, a struggle in which he is alone. Fr. Everistus Eshiwu sees this as a vindication of his position on the need to restore and promote the extraordinary form of the Latin Rite in Nigeria as given to us by late Bishop Shanahan.

The majority of the people were delighted to witness the ordination and attributed its success to the help of mother of Perpetual Help (Nne Enyemaka Ebebe)



# List of Member Associations of Una Voce



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

## **Argentina**

*Una Voce Argentina*

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

fedufourq@fibertel.com.ar

## **Australia**

*Una Voce Australia*

michael.foley@connexcmelbourne.com.au

## **Austria**

*Una Voce Austria*

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

## **Belarus**

*Una Voce Albaruthenia*

## **Brazil**

*Una Voce Natal*

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

unavocenatal@gmail.com

## **Canada**

*Una Voce Canada. Vancouver Traditional Mass Society (VTMS)*

<http://unavocecanada.org/>

*Latin Mass Society of Canada*

latinmass.canada@gmail.com

## **Chile**

*Magnificat Chile*

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

*Una Voce Casablanca*

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

## **Colombia**

*Una Voce Colombia*

hanscvw@gmail.com

## **Costa Rica**

*Una Voce Costa Rica*

presidente@unavocecr.com

## **Croatia**

*Društvo za promicanje tradicionalne Mise "Benedictus"*

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

## **Cuba**

*Una Voce Cuba*

asoc.unavocecuba@gmail.com

## **England and Wales**

*The Latin Mass Society*

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

## **France**

*Una Voce France*

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

## **Germany**

*Una Voce Deutschland*

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

*Pro Missa Tridentina*

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

## **India**

*All India Laity Congress*

johnmenezesin@yahoo.com

**Ireland**

*St. Conleth's Catholic Heritage Association*  
<http://catholicheritage.blogspot.co.za/>  
*Una Voce Ireland*  
*Latin Mass Society of Ireland*  
<http://www.latinmassireland.com/>

**Italy**

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

**Japan**

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

**Latvia**

*Una Voce Latvija*  
<https://unavoce.lv/>  
unavocelatvija@inbox.lv

**Malaysia**

*Traditional Latin Mass Society of Malaysia*  
unavoce.wmalaysia@yahoo.com

**Malta**

*Pro Tridentina (Malta)*  
<http://pro-tridentina-malta.blogspot.co.za/>  
pro.tridentina.malta@gmail.com

**Mexico**

*Una Voce Mexico*  
<http://geocities.ws/unavocemexico/>

**Netherlands**

*Ecclesia Dei Delft*  
<http://www.ecclesiadei.nl/>  
info@ecclesiadei.nl

**New Zealand**

*Ecclesia Dei Society of New Zealand*  
<http://ecclesiadei.org.nz/>

**Nigeria**

*Ecclesia Dei Society of Nigeria*  
tridentinemassnigeria@yahoo.com

**Norway**

*Una Voce Norge*  
admin@unavocenorgeia.com

**Peru**

*Una Voce Peru*  
sanpiovperu@hotmail.com

**Philippines**

*Ecclesia Dei Society of St. Joseph (Philippines)*  
<http://unavocephilippines.blogspot.co.za/>

**Poland**

*Una Voce Polonia*  
<http://www.unavocepolonia.pl/>  
uwp@unavocepolonia.pl

**Portugal**

*Una Voce Portugal*  
<http://unavoceportugal.blogspot.co.za>

**Puerto Rico**

*Una Voce Puerto Rico*  
<http://unavocepr.blogspot.com>

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<http://www.unavoce-scotland.uk/>

**South Africa**

*Una Voce South Africa*  
<https://unavoce.co.za/>

**Spain**

*Una Voce Hispania - Spanish Federation*  
<http://www.unavoce.es/>  
*Roma Aeterna (España)*  
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