Foederatio Internationalis Una Voce

Report on the First Anniversary of the

Motu Proprio

Summorum Pontificum.

14th September 2007 – 14th September 2008.

14th September 2008.

www.ifuv.org.

To His Holiness Pope Benedict XVI.

Most Holy Father,

On this first anniversary of the implementation of the Motu Proprio *Summorum Pontificum* the members of the Foederatio Internationalis Una Voce wish to express to Your Holiness our profound gratitude and prayers for restoring to the altar the Missal of Blessed Pope John XXIII. We are aware and grateful for the courageous care with which Your Holiness has always attended to the "legitimate aspirations" of all Catholics, particularly of those who are called 'traditional'. Each day we ask God to give you His comfort and the support of good men as Your Holiness feeds the flock of the Lord, "in season and out of season" with the light of your Magisterium.

It is with those same filial sentiments of steadfast loyalty that we beg to make known to Your Holiness in this report the feelings not only of those Catholic laity, but also clerics and religious, who are called traditional and who welcomed with great joy the Motu Proprio.

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.

14 September 2008.

Contents.

Part 1 - Opening Comment.

Part 2 - Summorum Pontificum: First Year - Analysis and Summary.

Part 3 – The Current Situation -
Reports from Some Members of the Una Voce Federation.

Australia: Una Voce Australia.
Canada: Vancouver Traditional Mass Society (Canada).
Chile: Magnificat Chile.
England and Wales: The Latin Mass Society.
France: Una Voce France.
Germany: Pro Missa Tridentina/ Una Voce Germany.
Ireland: St Conleth Catholic Heritage Group.
Italy: Una Voce Italia; Una Voce Venetia; Inter Multiplices Una Vox;
New Zealand: Ecclesia Dei Society.
Nigeria: Ecclesia Dei Traditional Latin Mass Society of Nigeria.
Norway: Una Voce Norway.
Poland: Una Voce Poland.
Russia: Una Voce Russia.
Scotland: Una Voce Scotland.
Spain: Combined report from all Spanish traditional groups.
U.S.A: Una Voce America.

Reports of interest and enquiries from other countries:

Developments in Eastern Europe: Belarus, Ukraine, Moldova, Central Asia, Caucasus, Kazakhstan, Lithuania, Latvia, Estonia, Czech Republic,

Developments in Central and South America: Brazil, Guatamala, Honduras, Mexico, Paraguay, Peru,

Developments World-wide: Croatia, India, Luxembourg, Malta, Morocco, Portugal, South Africa,

Juventutem (World Youth Day - Australia).

Leo Darroch – Executive President.

Part 1.

Opening Comment.

Crisis in the Church.

It is an undeniable fact that there has been a growing crisis of Faith in the Church especially since the 1960s. Even allowing for the good intentions of many of those who were instrumental in bringing forth the revised liturgy and other changes, the tangible result has seen great harm self-inflicted upon the Church. In many parts of the world our churches and seminaries are empty and closing; monasteries and convents have also been devastated, and the faith of the laity has suffered cruelly through the introduction of new catechetical courses that no longer teach the Catholic Faith in its fullness. Many millions of adults have abandoned the practice of their faith because, in part, what they were taught in their younger days has been undermined and ridiculed by a new wave of theologians and catechists who appear to enjoy the full protection, and encouragement, of diocesan authorities. Many millions of children stop practising their faith even before they leave school because the Catholic 'faith' they are taught no longer is based on doctrine, faith and morals, but is simply treated as one faith among many where Jesus Christ is listed in religious education books on the same level as Ghandi, Mohammed, and Buddha. One English 'Catholic' School displayed a picture of the Hindu god Vishnu next to a picture of Our Lady. Pagan feasts are faithfully observed and so our Catholic children inevitably come to believe that all religions are equal and one can pick and choose which one, if any, to follow.

Unspeakable disorder and confusion.

The crisis in the Church is a crisis of identity which has been caused by a general abandonment of a faith of two millennia in favour of a false ecumenism that has its roots in modernism. As early as 1970, as Father Joseph Ratzinger, our present Holy Father Pope Benedict XVI realized that all was not well within the Church. In an address to priests of the Cologne diocese on the crisis in the Church, he began by asking them to consider a description of the state of the Church around the year 375 AD. Its author was St. Basil the Great, Bishop of Caesarea in Cappadocia, and one of the great theologians of his age. At the end of his short book on the Holy Spirit, St. Basil describes, for the benefit of his friend Amphilochius of Iconium, the state of affairs prevailing in the Church of their day.

St. Basil says:

> "With what is the Church's situation today to be compared?"

He then goes to describe a naval battle where the opposing sides encounter each other and engage in fighting. There is great confusion, and a dense gloom continuously obscures visibility, so that it is no longer possible to tell friend from foe. He asks Amphilochius to imagine, too, the chaotic, indistinguishable din that fills the air; noises of every kind accompany the progress of events, and hence the voice of neither captain nor steersman can be heard. What prevails instead is an unspeakable disorder and confusion and, added to this terrible scene, is the indomitable disease of ambition; it goes so far as to prompt the crew, even when the ship is sinking into the depths, to keep up their dispute as to who among them has precedence.

St. Basil concluded that the unrest within the Church at that time was even fiercer than the raging of the sea. Every boundary drawn for her benefit by the Fathers was shifting; every foundation-stone, every doctrinal certainty, had been shaken. Everything was in a state of disintegration, and whatever stood upon an insecure foundation was tottering. He said that a dark and tragic night had fallen upon the Church now that those lights, kindled within this world by God to illumine the spiritual vision of the nations, had been snuffed out. The excessive aggressiveness being displayed towards each other was destroying every possibility of reflection, and hanging over everyone was the threat of general disintegration.

> "The harsh shouts of adversaries committed to opposing views echo throughout practically the entire Church; so, too, does the incomprehensible talk and the undecipherable din generated by the non-stop gabble. This gabble has perverted - by way of exaggeration and omission - the exact doctrines of faith. For the forging of a common outlook, unity in falsehood can be more relied upon than any association binding by oath. Though every man is his own theologian, a common spirit, stained with a thousand blots, nevertheless binds them all together. Hence those itching for novelties enjoy a golden opportunity for creating havoc. Another consequence is that people who pushed themselves into positions of authority, and the power-hungry, spurning the Holy Spirit's guidance, distribute ecclesiastical offices among themselves. There prevails an unspeakable reaching out for the 'high places' now that Gospel principles have gone by the board as a result of the general unrest.

It was clear, said St. Basil, that as a result of this lust for power:

> "A terrible state of ungovernability has broken out among the ordinary people. Admonitions issued by those in charge remain completely ineffective and produce no results at all. This is because everyone is now convinced, in the haze of his ignorance, that he is no longer obliged to take orders from someone else but, rather, that he should wield authority over others.... Love has on all sides grown cold and unity among brethren has evaporated. Not even the *concept* of concord is around any longer."

Father Ratzinger then commented that this fourth-century text has a surprisingly modern ring; that it seems to be an apt description of the situation in which the Church has found itself in the wake of the Second Vatican Council. Later, as Cardinal Ratzinger, Pope Benedict stated that he was convinced that the crisis in the Church we are experiencing today derives largely from the disintegration of the liturgy [*Milestones: Memoirs 1927-1977]* and indicated that the Church needed a *new* liturgical movement which will call to life the real heritage of the Council.

The rejection of legitimate authority.

Since the late 1960s there has indeed been widespread disorder, confusion, disintegration, a profusion of novelties, and non-stop gabble which has undermined the doctrines of the faith and created a terrible state of insubordination. For the past 40 years many documents have been issued from Rome in an attempt to curb the excesses that have afflicted the celebration of the Holy Sacrifice of the Mass and the sacraments. There are many examples such as M*emoriale Domini* of 1969 on the reception of Holy Communion; *Inaestimabile Donum* of 1980 on Norms Concerning Worship of the Eucharistic Mystery; the 1997 Instruction Concerning the Collaboration of the Lay Faithful in the Ministry of Priests; *Liturgiam Authenticam* of 2001; and *Redemptionis Sacramentum* of 2004 on Certain Matters to be Observed or Avoided Regarding the Most Holy Eucharist. *All,* without exception it seems, have been disregarded by many bishops who seem powerless, or unwilling, to stem the abuses and excesses which abound. In 2008 AD, as in 375 AD, a terrible state of insubordination has broken out and admonitions issued by those in authority remain completely ineffective because those to whom they are addressed refuse to acknowledge any authority except their own.

Such documents as *Ecclesia Dei adflicta* [Pope John Paul II, 1988], and *Summorum Pontificum* [Pope Benedict XVI, 2007] which have addressed the "rightful aspirations" of those who are attached to a Latin liturgical tradition have been publicly rebuffed by a great many bishops of the Church and, both clergy and lay who wish to benefit from these documents, have been treated as pariahs and their spiritual welfare scorned. The words of St. Basil the Great ring as true in 2008 AD as they did in 375 AD. It is an inescapable fact that many of our bishops today, especially since the rise of the omnipotence of national bishops conferences, no longer respect the supremacy and legitimate

authority of the Pope (nor of many of the local bishops themselves) and must bear the brunt of the spirit of insubordination that permeates every corner of the Church. It is clearly visible to the laity, and to their priests, that many of our bishops publicly refuse obedience to the Successor of Peter, and the Holy See in general, but demand obedience and conformity from their own clergy and flock~~s~~.

This spirit of ungovernability, of insubordination, growing as it did with the clergy in the 1960s, has inevitably spread among many of the laity, especially those who have risen to positions of influence in parishes and dioceses. It is now so entrenched that it may take a miracle to eradicate it and restore the natural hierarchical structure and obedience to the Pope and the Magisterium of the Church.

The Supreme Pontiff - the visible Head of the Church on earth.

The Catechism of the Catholic Church, in examining the ninth article of the Creed, teaches that the Head of the Catholic Church is Jesus Christ our Lord, and the visible Head of the Church on earth is the Bishop of Rome, who is the Vicar of Christ. The Bishop of Rome, the Pope, is the Head of the Church because he is the successor of St. Peter, whom Christ appointed to be the Head of the Church. During his reign as Pope, the Bishop of Rome is the Spiritual Father, The Shepherd, and Teacher of all Christians. When Jesus Christ entrusted the entire flock to St. Peter, the Shepherd, He said to him, "Feed my lambs, feed my sheep."

In his 'Letter to Bishops' that accompanied his motu proprio *Summorum Pontificum*, Pope Benedict put great emphasis on healing wounds and reconciliation. In doing so, as Shepherd and Teacher of his flock, he is fulfilling perfectly his role as head of Christ's earthly family. The over-riding concern of His Holiness is to encourage an "interior reconciliation in the heart of the Church." His concerns do not travel a mere 40 years or so back in time in examination of the problems that have engulfed the Church since the Second Vatican Council. No, His Holiness has cast his eyes back through the centuries and knows full well that history has shown that if wounds are not healed quickly they will probably never be healed. He is a true shepherd of his flock. Those bishops who oppose Pope Benedict's attempts at reconciliation are also shepherds and teachers of their flocks in their dioceses - of *all* in their flocks - every single soul. They have been charged with the duty of saving souls and they have accepted that awesome responsibility under the leadership of the Pope to whom they owe due deference. What kind of shepherd is more concerned with his failed ideology than the spiritual welfare of his flock; that he derides and dismisses the spiritual needs of simple souls under his care? Where are the good shepherds among our bishops?

The recent public comments by Cardinal Andre Vingt-Trois, president of the Conference of Bishops of France, who stressed that the relationship between the Pope and the bishops, "is not a servile relationship of subordination" has caused outrage among the faithful [it also scandalised many Orthodox bishops who were surprised that a cardinal should speak of a Pope in such terms]. He went on to say "We have welcomed him and listened to him as a brother who has come to reinforce the faith of those with whom he works and with whom he is in communion." This was nothing less than a scandalous public display of disloyalty albeit, perhaps, unintentional, to the Vicar of Christ and is a prime example of the words of St. Basil the Great when he said that everyone is now convinced, in the haze of his ignorance, that he is no longer obliged to take orders from someone else.

The document *Christus Dominus* [Vatican II, 28 October 1965] is perfectly clear on the pastoral office of bishops in the Church and states:

> "In this Church of Christ the Roman Pontiff, as the successor of Peter, to whom Christ entrusted the care of his sheep and his lambs, ***has been granted by God supreme, full, immediate and universal power*** in the care of souls. [Art.2].

> "….The bishops also have been designated by the Holy Spirit to take the place of the apostles as pastors of souls and, together with the Supreme Pontiff ***and subject to his authority,*** they are commissioned to perpetuate the work of Christ, the eternal Pastor. [Art.2].
>
> "……the bishops, sharing in the solicitude of all the churches, exercise this their function, which they have received by virtue of their Episcopal consecration ***in communion with the Supreme Pontiff and subject to his authority***…[Art.3].
>
> "..Individual bishops to whom the care of a particular diocese is committed care for their flocks ***under the authority of the Supreme Pontiff,*** … [Art. 11].

As a spiritual exercise it would prove instructive for Cardinal Vingt-Trois to read *Christus Dominus* and reassess his true position in the hierarchy of the Church. This document, approved by his predecessors, quite clearly states that bishops *are* subordinate to the Pope. The Pope is Peter, the rock, the foundation. Not only has the cardinal exhibited gross public disloyalty that has scandalised the faithful, but he has shown himself to be in error by claiming that he (and, presumably, all other French bishops) are not subordinate to the Vicar of Christ. The bishops are not the 'brothers' of the Pope, nor is the Pope in communion with them, as he has claimed. It is the bishops who are subject to the authority of the Pope, and it is they who must be in communion with the Pope. The cancer of deep-rooted Episcopal disobedience is the greatest cause of damage and disunity today in Holy Mother Church, and peace and harmony will not be restored until the bishops themselves humbly accept the authority of the Vicar of Rome.

The International Federation Una Voce.

The member associations of the International Federation Una Voce were founded, in most part, in faithful obedience to the Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, and in response to the rampant disobedience and numerous liturgical inventions that began in many countries even before the Council had ended.

> "Finally, in faithful obedience to tradition, the sacred Council declares that Holy Mother Church holds all lawfully recognized rites to be of equal right and dignity; that she wishes to preserve them in the future and to foster them in every way. [S.C. Art 4].

The Council Fathers had voted almost unanimously in favour of this constitution. It has to be said that since the International Federation was founded in 1967 there has, over the past 40 years, been a determined and sustained effort by its members to preserve the traditional liturgy as a counterbalance against the extremes of creativity that has afflicted the Missal of Pope Paul VI. This creativity has been so extensive that much of what passes for Catholic liturgy in our parish churches today is not worthy of the name. The Sacrifice of the Cross has been replaced by an entertainment in which everyone must play their part.

St. Basil speaks in 375 AD of:

> "The harsh shouts of adversaries committed to opposing views echoing throughout practically the entire Church."

It must be said without ambiguity that the harsh shouts of the past 40 years have come, in the main, from only one side. It is from the side of those who have rejected the traditions of the Church and imposed a cruelty upon those who wish to retain the liturgy of their forebears in absolute obedience to the Council Fathers and the Holy See. It is the so-called 'traditionalists', both priests and lay, who have endured the harsh shouts of their adversaries and been cast out as pariahs in

their parishes and dioceses. Even now, when Pope Benedict appeals "with great trust and hope" to his bishops and asks them to "generously open [their] hearts and make room for everything the faith allows," the harsh shouts of his adversaries are directed against him. Such is the terrible state of ungovernability, of insubordination, that infects the Church today that even the Vicar of Christ, the Head of the Church on earth, is no longer immune to petulant and public displays of arrogant dismissal.

It has been in this hostile environment of disorder, confusion, and insubordination that the members of the International Federation Una Voce have laboured for the past 40 years. While many of those in the Church who have been publicly disobedient have been promoted and fêted, the members of the Federation, while being constantly rejected at parish, diocesan and national level, have remained true to Holy Mother Church and faithful to Rome. We have no need, or wish, to invent our own creative liturgies in order to be seen to be partaking fully in the life of the Church, or in taking part in local parish communities celebrating themselves.

The Missal of Blessed John XXIII.

For the International Federation Una Voce, the Missal of 1962, of Blessed Pope John XXIII, is our secure foundation, our doctrinal certainty, our beacon of light and faith in the dark night of Holy Mother Church. While recognising and respecting the full and true authority of the Vicar of Christ, the members of the Federation all over the world wish to attend Mass according to this venerable and ancient usage; untouched, and without modification or adaptation. Our concern is for the Catholic faith, for the supremacy of Peter, and to ensure that the faith of our forebears is handed down in its fullness to our children and grandchildren. The pearl of great price is one that we wish to hand on to our successors in the way that it has been handed down to us.

Part 2.

Summorum Pontificum: First Year - Analysis and Summary.

Introduction.

The members of the International Federation Una Voce all over the world were asked to supply their observations on how the motu proprio *Summorum Pontificum* has been received in their own countries. The information was gathered under ten headings. The reports from individual members are contained in Part 3 of this report but an analysis and summary of the replies is shown below. What is clear from the reports is the serious level in many countries of Episcopal disapproval of *Summorum Pontificum* and of concerted attempts by many bishops to thwart the will of the Holy Father, the Supreme Legislator, in his attempts to heal divisions and "come to an interior reconciliation in the heart of the Church."

Pope Benedict XVI begins his 'Letter to the Bishops' with the words: "With great trust and hope." It is quite clear from the negative, and indeed hostile, response from many bishops in the Church that they do not wish to respond with charity and pastoral concern to the plea of the Holy Father in his quest for peace and reconciliation. The purpose of this report is to present the facts, both positive and negative, to Rome about the response worldwide to the motu proprio after one year. A similar report will be produced at the end of the second and third years. In this way an informed counterbalance from the laity will be provided to Rome against the reports from Episcopal conferences which, from past experience, have never presented a true reflection of the desire among their flocks for the traditional liturgy.

1. Has the situation improved since 14 September 2007?

In some countries and dioceses there has been a marked improvement with some bishops welcoming the motu proprio, and some others implementing it out of obedience to the Supreme Pontiff. Where there has been a charitable and paternal response from hierarchies, such as Australia and in certain dioceses in the USA, there exists harmony between bishops, priests and laity, and parish life has been enriched.
The situation is reported to have improved in some parts of Canada, England and Wales, France, Germany, Italy, New Zealand, Norway, Poland, Spain and the USA, but this is due in great part to the energy of lay people, and the courage of individual priests and bishops rather than the support of Episcopal conferences.

Unhappily, in many others, perhaps the majority, there has been a refusal to acknowledge the document through apparent episcopal conspiracies of silence or, even worse, strategies to ignore legitimate requests from the laity and the imposition of harsh restrictions on their priests. Consequently, in some countries such as Scotland, the situation has not improved.

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

Some improvements have been reported in Australia, Canada, Chile, England and Wales, France, Germany, Italy, New Zealand, Poland, Russia, Spain, and the USA. Most of this improvement is due to individual courageous priests who have hailed the promulgation of the motu proprio, and through the dedication of determined lay people. In the USA, particularly at the insistence of young people, Masses have been started at St. Thomas Aquinas College in California, Notre Dame University in Indiana, Georgetown University and the National Shrine of the Immaculate Conception in Washington.

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

It is gratifying to see the charitable response from bishops who recognise their duty in the care of souls. While there are many who have responded favourably, our members have suggested that some have shown particular charity. Among these are Cardinal Pell, Archbishop Hart, Archbishop Hickey, and Bishop Elliott in Australia; Archbishops Roussin, Miller and Collins, and Bishop LeGatt in Canada; Cardinal Errázuriz Ossa and Bishop Errazuriz in Chile; Bishop Malcolm McMahon in England; Bishops Rey, Centéne, Fort, Herbreteau, Pansard, Cattenoz, Maillard, boulanger, and Brouwet in France; Bishop Haas from Liechtenstein; Cardinal Antonelli of Florence, Archbishop Caffarra, and Bishops Oliveri and Zenti in Italy; Emeritus Bishop Meeking in New Zealand; Bishops Ochiagha and Ukwuoma in Nigeria; Archbishop Pezzi in Russia; Cardinal O'Brien in Scotland; and Cardinal Cañizares in Spain.

Ubi caritas et amor, Deus ibi est.

4. Which bishops have refused to respond charitably and have stopped their priests from celebrating the Extraordinary Form?

Sadly, from the information supplied by the Una Voce Federation members around the world, there are too many to list and it would not be appropriate to name only a few. In some countries the bishops' conferences or individual bishops have refused to accept the right of their priests, granted to them by the Supreme Legislator, to freely celebrate the Extraordinary Form of Mass; while they do not openly forbid their priests from celebrating the Mass they have issued strict guidelines which, for practical purposes, denies their priests the freedom to do so.

5. Can you provide *literae ad clerum*, or letters from bishops to their flocks, about Summorum Pontificum?

A common response from the members of the Federation was that they could not supply copies of *literae ad clerum* because many bishops have not mentioned the motu proprio; nor had many (if not most) of the faithful been made aware of the document so there is great ignorance among the faithful. Once again, it is the members of the International Federation Una Voce who are combatting this episcopal conspiracy of silence and are at the forefront in advising people about important documents from Rome. We have found that when the faithful are informed about their right to attend the traditional Mass, many are angry against their bishops for not informing them. Some information is provided from Canada. Some member associations, such as in Italy and Scotland, have sent documentation direct to the Pontifical Commission Ecclesia Dei.

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

When the motu proprio *Summorum Pontificum* was promulgated there was great joy among many priests from all over the world, especially those older priests who had waited decades for the opportunity to celebrate once again the Mass of their youth. There were also many younger priests who had become awakened to this form of Mass, who had found it deeply spiritual, and wished to celebrate it to be in communion with their priest brothers down through the ages. It has become clear from the reports that are regularly sent to the FIUV leadership, and on many internet blogs, that a great many priests, from parishes and religious communities, are being subjected to pressure and subtle threats and, in many instances have been isolated in their dioceses and communities. **Such is the aggressive intolerance that pervades many dioceses these days that for this reason it has been decided not to include any names in this report for the protection of those priests and religious**. Should the Pontifical Commission wish to know the names then the Federation will supply them in confidence. There is a grim and ruthless determination in many dioceses to eradicate, if possible, any vestige of tradition among the priests and faithful.

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

In Chile, there are meetings for young people who wish to know more about the traditional Mass.
In England and Wales there has been a significant increase in enquiries; new applications for membership have almost doubled in the months up to September 2008.
In France there are many enquiries about the various ways that U V France can help; especially with choirs.
In Germany there has been an immense increase in enquiries and extra people have been enrolled to assist with enquiries.
The situation is the same in New Zealand where the internet, contacts with university students, and a monthly access radio programme have proved effective.
Ireland, Nigeria, and Norway, Scotland and the USA have seen an increase in interest.
In Russia, Una Voce has found more support among Catholics of younger generations who are mostly educated people for whom Catholicism is a conscious choice of converts.
In Spain there has been a spectacular increase since the publication of the motu proprio. Since September 2007 new associations have been started in La Coruna, Reino de Castilla, Valencia, Pamplona and Zaragoza.

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

Many have been deeply impressed and some have expressed astonishment that the Church had abandoned such a beautiful and spiritually uplifting rite. There are now constant requests for Masses on Sundays in central locations and for all the sacraments. It is the solemnity, the sense of the sacred, and the inspiring and truly Catholic hymns that are attracting people - but particularly younger people. The younger people say it is centred on God rather than on man, and that there is a consistency between the faith and the liturgy.
In New Zealand there is now a growth of family attendance with grandparents and grandchildren attending and there is a more lively interest in their faith.
In Russia, people are travelling considerable distances to attend the monthly Mass in Moscow. .
Of course, there have been negative responses from people who 'don't know Latin' and complain (in ignorance) that it is against the Second Vatican Council. There is also a complaint (also in ignorance) that the priest has his back to the people. These misguided opinions must be corrected.

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

In England and Wales there has been a significant increase in enquiries from priests. Also in France, but in a more cautious way for fear that bishops and clergy discover their interest. There are similar situations in Germany and in parts of Ireland. In Nigeria several priests have expressed strong interest but are afraid of the reactions from their bishops. Several priests in Russia are known to be sympathetic but have not yet made the move to learn the EF Mass. In Scotland there are indications, through a senior priest, of a good number of priests in one particular diocese who would like to celebrate the traditional Mass but who have been intimidated by the directives and negative attitude of their archbishop. A similar situation exists in Spain where parish priests are afraid to speak openly about their desire to celebrate the Mass because of expected sanctions against them. Such is the harsh regime being imposed by many bishops against their priests that many who would like to respond favourably to the motu proprio are frightened to do so.

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

Major training courses have been arranged in colleges and seminaries in England, the United States of America, Italy, and Germany. Other courses have been held in Holland, France, Nigeria, Norway, Scotland, and Spain, but mostly on a confidential basis and often by priests training other priests on a personal basis. The two courses arranged in England by the Latin Mass Society have

trained nearly 100 priests. The Latin Mass Society and the laity have covered the costs of these two expensive courses themselves. None of the bishops have offered to help despite the fact that their dioceses subsequently benefit when the priests offer the Mass in the Extraordinary Form in their own dioceses.
In the USA more than 100 priests have been trained, and in Germany more than 40 priests and deacons. As in England, the training courses in the USA and Germany have been funded, in the main, by the laity which is a clear indication of the desire for the laity to have priests trained to serve their spiritual needs.

Responding to requests from the laity in various countries.

In addition to the information provided by the members of the Federation, this report also includes material collated from requests for information and assistance from various individuals and groups in different parts of the world. It has been included to present a wider picture of the desire of many of the faithful in different countries to experience a more traditional, a more spiritual and more reverent liturgy, than is being celebrated in the majority of parish churches. What is evident is that many of these requests for help come from younger people who were not alive when the traditional Mass was put aside in 1970. Some have attended a Mass in the traditional form, or have seen it on television or on video, and cannot understand why the Church replaced such a beautiful liturgy with the modern rite in the vernacular. One person of 38 years of age said about his friends that, "they wish for something more, something more uplifting, solemn and grand." Because most of these Catholic faithful receive no assistance or encouragement from their priests or bishops they turn to the International Federation Una Voce for help.