

## The Franciscans and the Church

*“Go ye into the whole world, and preach the Gospel.” (Mk. 16:15)*

After the death of St. Francis, his followers journeyed to all parts of the known world, adhering faithfully to the spirit with which he had inspired them, and continuing their mission with unremitting zeal. This new soldiery which God had given to the Church was destined to revive the spirit of Jesus Christ among the nations, while it bore to distant lands the Cross of Christ and the banner of civilization.

The Order of St. Francis has carried on at all times the work of preaching in Catholic lands, and the work of missions among the heathen. Volumes might be written of the labors, the sufferings, and the triumphs of the Franciscan missionaries; no Order in the Church has surpassed them in zeal for the propagation of the Gospel. St. Francis himself visited the Holy Land; later he sent five Friars to Morocco, where all were martyred. Franciscans preached in Tartary about the middle of the thirteenth century, and in China and Armenia before the end of it. So great was their influence in Armenia that King Haytion II renounced his throne and became a member of the Order, in which as Brother John, he died in 1300.

Pope Gregory IX about 1230 officially committed to the Franciscans the care of the Holy Places of Palestine. This charge was confirmed by Clement VI in 1342, and again by Benedict XV in 1919. This duty they still discharge, regarding the Holy Land as “The Pearl of the Franciscan Missions.”

A Franciscan missionary, John of Monte Corvino, Archbishop of Peking, about 1305 translated the New Testament and the Psalms into the Chinese language, in addition to which work, he built numerous churches in that country.

Franciscans were established in Bosnia in 1340, in Bulgaria about 1366, and in Caucasia in 1370. We find them taking a large share in the conversion of the natives of the Canary Islands in and after 1423. In the fourteenth century the Franciscans were already evangelizing Morocco, Tunis, Libya, Egypt, and Abyssinia, in Africa; it was a Franciscan Archbishop, John of Albuquerque, who welcomed the great St. Francis Xavier to India. About 1490 they established a mission in the Congo, which bore great fruit, and before 1600 the Sons of St. Francis were spreading the Gospel in the Kingdom of Japan, where many gave their lives as martyrs.

Imitating St. Francis, the Friars unselfishly served the lepers, of which work one historian remarks that it was “perhaps the only activity where envy did not pursue them.” During the Black Death in the Middle Ages some 20,000 Franciscans, or one-third of the order at that time, fell victims to their care of the plague-stricken.

During the century following the protestant Reformation in 1520, more than 500 Franciscans were martyred for the Catholic Faith in Germany, England, Holland, and other European countries.

There is not savage nation which the Franciscan missionaries have not sought to evangelize; no land so distant or shore so unknown that they have not watered it with the sweat of their brows, and often with their blood. In our day their apostolic zeal has not abated, and their missions are spread to all parts

---

of the globe. The disciples of St. Francis are found in Asia, under the burning sun of Africa, in antipodal Australia, in the vast regions of North and South America, and among the savage tribes of the islands of the South Seas.

Truly can it be said that the spirit of St. Francis has pervaded the whole Church, for, besides the three great branches of the Franciscan order: the Friars Minor, the Minor Conventuals, and the Minor Capuchins, and the numerous Sisterhoods of the Third Order, many Tertiaries of St. Francis, inspired by his ideals, have founded other Religious orders. Notable among them are:

St. Ignatius, founder of the Jesuits, and his two great followers, St. Francis Xavier, Apostle of India, and St. Francis Borgia;

St. Cajetan, founder of the Theatines;

St. Charles Borromeo, founder of the Oblates;

St. Vincent de Paul, founder of the Lazarists and of the Sisters of Charity;

St. Philip Neri, founder of the Oratorians;

St. Camillus of Lellis, founder of the Servants of the Sick;

St. Francis de Sales and St. Jane Frances de Chantal, founders of the Sisters of the Visitation;

St. Paul of the Cross, founder of the Passionists;

St. Alphonsus Ligouri, founder of the Redemptorists;

St. Angela, founder of the Ursulines;

St. John Baptist de la Salle, founder of the Christian Brothers;

St. John Bosco, founder of the Salesians;

Father Olier, founder of the Sulpicians.

Five Franciscans have occupied the See of St. Peter as Visible Head of Christ's Church, namely: Pope Nicholas IV (1288-1292); Alexander V (1409-1410); Sixtus IV (Conventual Friar, 1471-1484); Sixtus V (Conventual, 1585-1590); and Clement XIV (Conventual, 1769-1774).

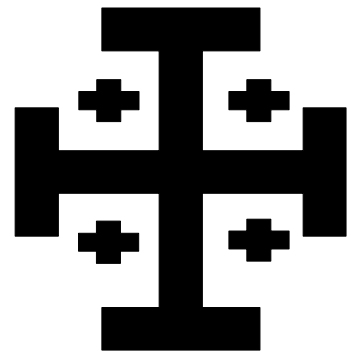
Pius IX, Leo XIII, St. Pius X, Benedict XV and Pius XI, and numerous other Popes, as members of the Third Order, have been proud to call themselves sons of St. Francis. Many Cardinals have been members of the Third Order, as well as a multitude of Archbishops and Bishops throughout the world.

Not only has the Franciscan Order throughout the centuries of its existence given God and His Church great Saints in the past, but today, among those recently elevated to the honors of the Altar, are numbered the spiritual children of St. Francis. Many of them have given their lives in testimony of their faith, both in the Old World and in the New, where in recent years and on our own continent, our confrères have shed their blood for Christ in neighboring Mexico.

From "Guide to the Franciscan Monastery, Washington D.C. ©1934, Commissariat of the Holy Land, Washington, D.C. XXX

### ***From the President...***

On the evening of August 15, the Assumption, the board met with Msgr. Reidy, Vicar General of our diocese to ask him to intercede for us with the bishop. The purpose was to arrange for Father Frank Poncelet of the diocese of St. Cloud, Minnesota, who has 12 years experience in establishing the Indult Mass not only in his diocese with permission of the bishop, but in the nearby La Crosse, Wisconsin diocese, to be invited by the bishop to speak to him about how to successfully establish the Traditional Mass here. Msgr. Reidy was kind to us, and in charity he agreed to speak to the bishop, although he



himself struggled to understand why we love the Traditional Mass. The answer came back negative. The bishop wants to maintain a “united front” across the diocese and he has to think not only of Springfield but of the east side as well, according to Msgr. Reidy. This is the first time any chancery official has spoken with us about our concerns and aspirations. Even though we did not get anywhere, we were treated with kindness.

We will continue to meet, gather information, and prepare to make a formal request to the bishop, which should come very soon after we get some questions answered by the *Ecclesia Dei* Commission in Rome. Meanwhile, let us ask God to bless Msgr. Reidy and bestow the gifts of the Holy Spirit upon him in abundance for showing us kindness and listening to us.

September is the month of the Holy Cross. During this month we celebrate the Birthday of Our Lady (9/8), the Most Holy Name of Mary (9/12), the Exaltation of the Holy Cross (9/14), the Seven Sorrow of the Blessed Mother (9/15) and Our Lady of Ransom (9/24). The three Archangels’ feast is 9/29. October is the month of the Holy Rosary and the Holy Angels. During this month we celebrate the Holy Guardian Angels (10/2), Our Lady of the Holy Rosary (10/7), and the Motherhood of the Blessed Virgin Mary (10/11). Let us all perform special works of charity, penances, and sacrifices oriented toward these special devotions so that we may obtain permission for the Traditional Mass, always remembering that we will obtain this Mass in our diocese when Our Lord decides it is time.

**New location** -- We have moved our meeting place to the **Quality Inn, just north of I-44 on Glenstone**. Since the Holiday Inn offers pornographic movies in their guest rooms and the Quality Inn does not, your board thought we should take our business where company policy and marketing is not insulting Our Lord and His Mother. We will have the same room from now on, which can seat up to 120 people for less money than it cost us at the Holiday Inn. The location is just as convenient, too.

**August topic** -- At our last meeting we learned about the dogma of Papal Infallibility and Papal Authority. Please see the article “Papal Infallibility and Authority” elsewhere in this issue.

**September program:** Gregorian chant, it’s origin and place in the liturgy. Why the Church said at Vatican II that Gregorian chant should be given “pride of place”. How chant enhances the liturgy and liturgy enhances chant. We will also conduct our annual election of officers. Please be there and pray for the guidance of the Holy Spirit. **XXX**

*Barbara A. Schoeneberger*

## ***The Gospel – A Continuation of our Study of the Holy Mass***

*The following explanation is taken from “The Treasures of the Mass” published by the Benedictine Convent of Perpetual Adoration at Clyde, MO, from approved sources, no copyright. – Ed.*

Having prayed that his lips be purified, the priest stands erect and with hands joined goes to the Gospel side and says: [with the faithful responding – Ed.] --

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. *Sequentia* (sive *Initium*) sancti  
Evangelii secundum N.

R. Gloria tibi, Domine.

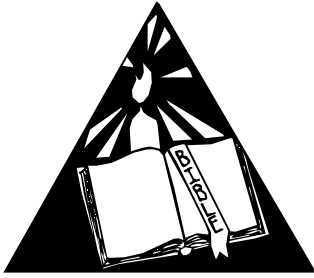
V. The Lord be with you.

R. And with thy spirit.

V. The continuation (or beginning)  
of the holy Gospel according to N.

R. Glory be to Thee, O Lord.

The priest makes the Sign of the Cross on the book at the beginning of the Gospel, then on his forehead, lips, and breast. This is a prayer that the holy Gospel may be, first, **in our mind**, that we may



know our Lord's teachings; secondly, **on our lips**, that we may fearlessly proclaim the truths of our holy Faith; thirdly, **in our heart**, that we may faithfully live according to the precepts of the holy Gospel. The faithful also rise, to express their readiness to follow the teachings contained in our Savior's words.

In the Gospel, Christ speaks directly to each one of us. The parables and examples He shows us contain lessons for our daily life. They tell us of His love, mercy, gentleness, patience, long-suffering and charity. Every action, every word, has its special meaning.

At the end of the Gospel, the faithful answer, "**Laus tibi Christi** – Praise be to Thee, O Christ!" as an expression of their gratitude for the teachings of Our Lord contained in the Gospel, and as an act of thanksgiving to Jesus Christ, who Himself brought us the glad tidings of Redemption and God's kingdom. When the Gospel is finished, the priest raises the Missal with both hands, inclines a little, and kisses it where he signed it at the beginning, to show his love and veneration for the Divine word. While kissing the Gospel, the priest says, in a low voice: "**Per evangelica dicta deleantur nostra delicta** – By the words of the Gospel may our sins be blotted out." The words of the Gospel, attentively and devoutly received, impart grace, which leads to contrition and confession for the cleansing of our sins.

The moment when our Savior is to be in our midst draws ever nearer. The Church wishes, before she gives our Redeemer to us, to show us, through the holy Gospel, who Jesus is, what He has done for us, and what He expects of us. This is usually explained to the faithful by Christ's minister, who on Sundays and Holy Days delivers a sermon after the Gospel. **XXX**

## Papal Infallibility and Authority

Next to the Holy Eucharist, Satan despises the papacy, attacking it from all sides. If the Lord of Darkness and Chaos can destroy allegiance to the Holy Father in the hearts of all believers, he leaves us rudderless in a world infested by his powers of darkness who play upon the fruits of original sin: a darkened intellect and a weakened will.

The Pope, Vicar of Christ, is His personal representative on earth, revealing to us the will of Christ for the Church both universally, at the diocesan level, and even down to the particular person on occasion as we have seen in history. Whether this occurs as a result of Church Councils and the vehicle of collegiality, or by his own authority, the Pope reveals the will of God for us in our time and place in matters of faith, morals, and discipline. It is precisely because of this that Satan wishes to destroy the papacy.

The *non serviam* (I will not serve: **I** want what **I** want when **I** want it the way **I** want it) of Lucifer must never become ours. As Catholics we must understand, assent, and live according to the teachings of the Church including the teachings about the papacy or face the very real possibility of eternal ruin.

The doctrine of infallibility and papal authority derives from Matthew 16: 18-19. We see it explained in the CCC, #891, 2034, & 2035 (infallibility) and CCC # 882, 883, & 937 (authority). We find the CCC basis in the canons of Vatican Council I and the decrees of many previous Church councils.

Borrowing from Fr. John Hardon, S. J. In his "The Catholic Catechism", "**Infallibility is the protection of the Roman Pontiff by the Holy Spirit from error, excluding not only its existence but even its possibility when pronouncing doctrines concerning faith or morals.**" This includes among other things the canonization of saints, and the confirmation of ecumenical councils, including Vatican II.

Father Hardon tells us, “Within the scope of papal infallibility are not only truths immediately revealed by God, like Christ’s divinity or the Real presence, but also those that are somehow connected with the revelation in Scripture and sacred Tradition. They are needed either to safeguard the deposit of revealed truth, or rightly to explain it, or efficaciously to carry it into practice.

Papal infallibility may involve a doctrine that is simply to be accepted by the mind as true, or a doctrine that is also to be acted upon by the will as good. It may be something revealed by God, like the mystery of the Immaculate Conception; or something knowable by reason, like the sinfulness of abortion or contraception.”

**Infallibility does not depend on the holiness or the learning of the Pope.** It does not guarantee that every writing he approves or produces is a masterpiece, or that the *Novus Ordo*, for instance, is perfectly constructed or worded. It has nothing to do with Church disciplinary matters such as the permission for altar girls.

Accompanying the teachings on infallibility are the teachings on papal authority, just as one follows from the other in Matthew. We see from Chapter 3 of the First Dogmatic Constitution on the Church of Christ (Vatican I, 7/18/1870) the formal promulgation of the doctrine held from the beginning of the time of Peter:

“Wherefore we teach and declare that,

-by divine ordinance, the Roman Church possesses a pre-eminence of ordinary power over every other church, and

-that this jurisdictional power of the Roman pontiff is both episcopal and immediate.

-Both **clergy and faithful**, of whatever rite and dignity, both singly and collectively, *are bound to submit to this power by the duty of hierarchical subordination and true obedience*, and this not only in matters concerning faith and morals, *but also in those which regard the discipline and government of the church throughout the world*

-So that the Church of Christ may be one flock under one supreme pastor, through the preservation of unity, both of communion and of profession of the same faith, with the Roman pontiff. This is the teaching of the Catholic truth, from which *no one can deviate without loss of faith and salvation...*

-Wherefore we condemn and reprobate the opinions of those who hold that the communication between the Supreme Head and the pastors and their flocks can lawfully be impeded...

-We further teach and declare that he is the supreme judge of the faithful, and that in all causes the decision of which belongs to the Church, recourse may be had to his tribunal, but that none may re-open the judgment of the Apostolic See [the Pope], than whose authority there is no greater, nor can any lawfully review its judgment...

(Canon) *If then any shall say that the Roman pontiff has the office merely of inspection or direction, and not full and supreme power of jurisdiction over the universal Church, not only in things which belong to faith and morals, but also in those things which relate to the discipline and government of the Church spread throughout the world; or assert that he possesses merely the principal part, and not all the fullness of this supreme power; or that this power which he enjoys is not ordinary and immediate, both over each and all the Churches and over each and all the pastors of the faithful; let him be anathema.*” (Ed. emphasis)

This means that the Pope has absolute authority over everyone in the Church regarding matters of doctrine and discipline and **admits of no exceptions**. It means canon law is subject to the Pope, not the Pope to canon law. It means that when the Pope says, as he did in the 1994 Apostolic Letter *Ordinatio Sacerdotalis* “I declare that the Church has no authority whatsoever to confer priestly ordination on

women and that this judgment is to be definitively held by all the Church's faithful" he spoke not only infallibly but with total authority and silenced further debate on the subject. It means that when our diocesan newspaper, *The Mirror*, directly or indirectly for women priests, the authors of the articles. It means that in favor of women priests are acting in means that pastors are disobedient to events in their parishes promoting someone is excommunicated, he/she canon lawyers may say otherwise.



continues to publish articles agitating either the editor is disobedient to the Pope, as are radical feminist nuns collecting signatures direct disobedience to the Holy Father. It the Holy Father by allowing Futurechurch women priests. It means that if the Pope says is excommunicated no matter how many

Today we have many cardinals, bishops, priests and laity who repudiate the authority of the Pope by their actions if not in their words. Some of these people have enthroned pictures of the Holy Father and even pray for him, while acting in opposition to his decrees and expressed wishes. Some openly declare him a heretic who has approved heresy in Church documents, or who teaches heresy in his writings, an impossibility without repudiating the dogma of infallibility. Some have openly formally suspended obedience to him. Still others claim that because they have decided that he is a heretic we have no Pope at all. This is schismatic thinking and schismatic acting.

Some deny their disobedience. Others justify it by some means or another, including quoting St. Thomas out of context. Either way, the unity of the Church is broken through a refusal to accept the authority of the Holy Father. It doesn't matter whether a person refuses to accept Vatican II and the Novus Ordo, or whether one refuses to accept the liceity of the Traditional Mass, or ignores the *motu proprio Ecclesia Dei*, or rejects everything of Church tradition prior to Vatican II. The result is the same – a rejection of the dogma of infallibility and papal authority as formally given to the Church at Vatican I and traditionally believed from the beginning of the Church. It scandalizes the faithful. Absolutely none of us, singly or collectively, has the right to place ourselves above the Pope in any ruling whatsoever.

We have only one Pope and we are not him. Whether or not we agree with or understand what the Holy Father is doing, once he has issued an order or proclamation relating to faith, morals or Church discipline, *we are obligated under pain of sin to obey*. If we do not understand, we must pray to the Holy Spirit for enlightenment.

We cannot call ourselves Catholic unless we accept without reservation every teaching of the Church given us by our Popes, whether we understand that teaching fully or not. We cannot call ourselves Catholic if we do not submit to the discipline of the Holy Father. To do otherwise is to head down a road from which, due to human pride, the return is very, very difficult if not impossible. **XXX**

## LITURGICAL PEACE

by Fr. John W. Mole, O.M.I.

*Pro Fide* Forum, London, England May 4, 2000

Continuation from last month's newsletter.

### I: DEFENCE OF ROMAN RITE

The movement to save the Roman Rite was not only born in England (in 1964) but also became a canonical entity in the Church. That was in 1971 when Cardinal Heenan obtained an indult on its behalf. The Holy See was thereby induced to permit, to a limited degree, the survival of the rite, which has identified the Roman Catholic Church since the 4th century. A group similar to that in England sprang up in France also in 1964 under the name of *Una Voce* which invoked the articles of *Sacrosanctum*

**From the Autobiography of St. Anthony Mary Claret (1807-1870) - Excerpts - Chapter 18 (TAN Books)**

The year: 1859. The time: 7:30 A.M., September 23.

“Jesus gave me to understand great things from those words of the Apocalypse (8:13): “And I beheld, and heard the voice of one eagle flying through the midst of Heaven saying with a loud voice: ‘Woe, woe, woe to the inhabitants of the earth because of the three great judgments of God which are going to descend upon the world.’” These are:

- 1) Protestantism -- or rather the decrease of Catholic spirit, Communism.
- 2) The four archdemons who will incite all in a truly frightful manner to the love of pleasures, of money, to independence of reason, and independence of will.
- 3) The great wars with their horrible consequences.

The year: 1861. The time: during Benediction after Mass. The date: August 27

...In order to counteract these evils, Our Savior made me understand that three devotions had to be intensified, namely, the Trisagion Ss. Trinitatis, devotion to the Blessed Sacrament, and devotion to the Holy Rosary.

The Trisagion is to be said daily. [This is the “thrice-holy hymn” found in the Divine Office and the Good Friday liturgy: “Holy God, holy Mighty One, holy Immortal One, have mercy on us.”] As for the devotions to the Blessed Sacrament, Mass must be heard and Holy Communion received frequently, whether sacramentally or only spiritually. The three parts of the Rosary should be said every day, or at least one part, while meditating on the mysteries for each decade, and applying the prayers to the needs of the times.”



*Concilium* which stipulated that Latin continue to be the language of the liturgy and that its sacred music continue to be its sublime lyrical expression in Gregorian chant and polyphony. The twin initiatives, English and French, spread to other countries and by 1968 the Congregations of the Holy See concerned with the liturgy were being visited regularly by delegations of *Una Voce International*. Its representations were based from the beginning on article 4 of *Sacrosanctum Concilium* which calls for equal respect and honour to be given to different rites. Hence the Roman Rite must not be consigned to oblivion, which would inevitably happen if only practices alien to it were given the right to exist. I understand for example that the latest edition of the Roman Missal of 1970 permits girls to function as acolytes. This surely suffices to indicate that the said edition is not a Missal of the Roman Rite. [*Rome has altered*

*terminology regarding the use of the word “form” and the word “rite” since 1990, but many people are not aware of this. Cardinal Estevez of the Congregation of Divine Worship and the Sacraments would say that the Novus Ordo is a form of the Roman Rite. – Ed.]*

Canonical recognition of the existence of the traditional Mass movement in England and Wales can be said to have been gained not only thanks to the intervention of Heenan, Primate of England and Wales, but also to that of the English and Welsh martyrs who died to save the Roman Rite in the sixteenth century. Forty of them were canonized in 1970, the year in which the *Novus Ordo* became obligatory.

This indication of divine intervention is an added reason to make me happy to be invited to speak on this subject in my native land. However the last time I came to England, three years ago, I found myself requested NOT to speak in public about the traditional Latin Mass. Not that it mattered then because the sole reason for my coming was to celebrate the Golden Jubilee of my priesthood in the diocese of Hexham and Newcastle in which I was baptized. This being the region blessed by the life and work of the Venerable Bede, truly great Latin Father of the Church, I simply wished to celebrate Mass, on this great occasion, in much the same manner as he did. I was graciously received by the Bishop, a Benedictine monk like Bede, at his residence in Newcastle-on-Tyne. He himself arranged for me to celebrate the traditional Latin Mass daily during my stay at a church in Gateshead across the river Tyne from Newcastle and to sing my Jubilee Mass in the splendid church of St. Dominic in Newcastle itself. But, somewhat to my surprise, he asked me to refrain from speaking in public about the traditional Latin Mass. I gathered that he feared that this might be detrimental to liturgical peace. Nonetheless, he is well disposed towards those of us who wish to worship in the manner of our forefathers. And let me interpolate here that a most moving memory of my early boyhood was the fervour with which I heard the people sang, as their favourite hymn at the close of Mass in a Gateshead Church, “Faith of our Fathers living still.”

In any event, at the time of my Jubilee, celebration, not disputation, being what I had in mind, I made no demur about the bishop’s request. But on receiving a few months ago this invitation to speak on the forbidden subject under the auspices of this Pro Fide Forum, I accepted with alacrity. By all means I am glad to be able to urge on English soil that **what is inimical to liturgical peace is the suppression, not the promotion, of the Mass to which our forefathers were faithful and which they handed down to us.**

The remains of the monastery of the Venerable Bede stand to this day at the mouth of the River Wear while his body lies some distance up the valley or Weardale, as we call it, in Durham Cathedral which rises in its majestic Norman and Romanesque architecture on a great bluff around which the river bends.

I was born down the river from Durham at Chester-le- Street, which originated as the main Roman military base for the defence of the Roman Wall across the north of Britain. The Street, which terminated at this Roman castra was none other than the Great North Road, now better known as the A-1. The first Roman Emperor to be baptized, Constantine, may also have been born at Chester-le-Street because his father commanded the legions manning the Roman Wall over which the Picts and Scots were constantly inclined to swarm. So as Constantine’s father must have had to spend much time in the main base camp of Chester-le- Street his famous son might have been born there if not at York, the closest Roman city behind the battle line.

Now it was the Peace of Constantine in A.D. 313, which led to the establishment of the Roman Rite whereon the liturgical peace of the Roman Catholic Church has depended ever since. But when the pseudo-spirit of Vatican II was strongly blowing, it was loudly claimed by its trumpeters that this Council was a revolutionary event whereby the Constantinian era was brought to an end. This puzzled me at the time but now I realize that what the revolutionaries really meant by this boast was the end of

the Roman Rite, insofar as it is the sole, tangible and remaining fruit of the Peace of Constantine. Indeed a prominent Jesuit member of the Consilium, **Jacques Gelineau, appointed by Paul VI to revise the Roman Rite actually declared triumphantly that it was dead.** The chief Consilium expert in the matter was one Vaggagini, O.S.B., who persuaded his fellow members that **the Roman Rite was irremediably deficient and therefore would have to be replaced, not revised.** So the Pauline reform, instead of emulating the wise man in our Lord's parable able to bring forth from his treasures both old and new, itself, brought forth the *Novus Ordo* in a manner as to abolish the old.

So just as the Roman Wall across the top of England needed to be vigorously defended against barbarian hordes in Constantine's time, so now the Roman Rite needs to be defended against destroyers of the ultimate rampart of Roman Catholicism which is the Roman Rite.

Although prevented from enjoying complete success, they have succeeded in reducing the Rite (r-i-t-e), which has been the right (r-i-g-h-t) of Roman Catholics since the fourth century, to the level of a privilege dependent on the goodwill of each bishop individually. It also depends on his courage. For a bishop to show himself disposed to grant the indult to the faithful who petition him for it, he must brave the ire of the liturgical establishment set up by the Pauline reform in the 1960's and which still remains a major and ubiquitous force.

It was particularly courageous for Cardinal Heenan to aid the lay branch of the traditional Mass movement and for Archbishop Marcel Lefebvre to launch its priestly branch. While the latter unfortunately became a casualty of the polemical war waged against the traditionalists, his initiative to save the Roman Rite by means of seminaries has been adopted by the Holy See, thanks to the magnanimity of John Paul II's *motu proprio Ecclesia Dei adflicta*.

The lay branch that set forth in England along the low road of humble petition and eventually grew into the international organization *Una Voce* has ever since been the main source of strength for the traditional Mass movement as a whole. For besides working peacefully and patiently to persuade bishops to grant the indult whereby the ancient Roman Rite may continue in existence, it is they who supply the priestly branch with vocations to the priesthood and finances for the seminaries. And this movement fulfills all criteria as one of the new ecclesial movements on which the future of the Church depends. Some bishops accede to its petitions fearlessly and others fearfully. Even if the bishop of my birthplace is amongst the latter, we are thankful to him that the Roman Rite is celebrated close to the remains of the Roman Wall built as the northernmost defence of the *Pax Romana*, the Roman Peace which enabled the Gospel to travel far and wide along Roman roads.

It was that Providence which prompted Saint Paul to say, *Civis romanus sum* -- I am a Roman citizen. Thanks to the Roman peace, the Roman Rite became the centre and summit of the Roman Catholic Church, whose mission is to bring to mankind a peace infinitely greater than that of the *Pax Romana*, a peace which this world cannot give.

But the Church can only fulfil her mission of peace to the world insofar as peace reigns in her liturgy. On the night of the Nativity, the forthcoming Christian liturgy was announced by the angelic choir in terms of: "Glory to God in the highest and peace on earth to men of goodwill." It is therefore utterly incongruous that the domain of the liturgy be other than a domain of peace par excellence. (*Editor's emphasis.*) **XXX**

*The next installment of Father Mole's address will appear in next month's newsletter.*

