



# VIDERE PETRUM

Special Number

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## SUMMORUM PONTIFICUM

The title is itself a program: *Roma lecuta est, causa finita est*. Our pope has indeed spoken; clearly and with full authority. It is notable that he has insisted that even the translations of this document into the various vernacular languages continue to use the papal “we” instead of the more personal “I”, which he however does use for his accompanying letter to the world’s bishops. It is a little known fact that Benedict uses the “we” quite often, but up till now the Vatican has generally changed it to “I” when producing its translations.

Here the “we” is retained, and for reasons which are clear: this document has the force of law and is meant to change the liturgical life of the Church fundamentally. We live no longer in the age of the Indult, when the old rite was tolerated but unloved, and when bishops were entirely within their legal rights in refusing any and all celebrations of the “abolished” rite of Mass promulgated by the Blessed Pope John XXIII in 1962.

Pope Benedict has changed all that, utterly and for good. He decrees, not only that this rite was never abolished, but that it is now to be seen as an extraordinary form of the Roman rite. He frees it from its bonds and encourages priests to celebrate it and the faithful to assist at it (articles 2, 4, & 5). He comes close to begging the bishops not to ignore his lead (article 7), and seems to warn them that his newly strengthened “*Ecclesia Dei*” Commission will not allow the prescriptions of the *motu proprio* to be ignored (articles 11 & 12).

But let us refrain from pessimism. It is already clear from the reactions of episcopal conferences and individual bishops from around the world (with the troubling exception of South America, where silence reigns) that this *motu proprio* has lanced a boil which has infected the body of Christ’s Church for too long. One senses a collective sigh of relief; more, a sudden realization that the whole bitter battle need never have been fought. Benedict writes this himself, in so many words, in his beautifully nuanced letter to his bishops: “One has the impression that omissions on the part of the Church have had their share of blame for the fact that these divisions were able to harden”.

Imagine this, a year or two from now: a priest, whose Mass is being celebrated *ad orientem* and in the old rite, announces during his homily that the following Saturday will see both baptisms and a marriage according to the 1962 rites. Confirmations in the old rite are scheduled for later in the month (the bishop is well prepared; he has been doing it for some time now), and the funerals (in the old rite) of three parishioners are scheduled for different days during the week. He reminds them too that Vespers (in the old rite) is sung every Sunday at 5:00 p.m., and that Friday Mass is always celebrated in the nearby Carmelite monastery where the nuns too desire the celebration of the 1962 Mass. Their numbers have risen significantly since they made the change.

Are we both dreaming? No. Such a scene, such a parochial

reality, is now possible and entirely within the framework of *Summorum Pontificum*. Indeed, everything but the confirmations would be possible without explicit episcopal approval. Not that such approval is either undesirable or, now, unlikely; we are merely pointing out the liberality of Pope Benedict’s provisions. He is determined to assure that the old rite is indeed part of the everyday life of the Church.

This special issue of *Videre Petrum* (promised for well over a year now) has but one simple aim: to present its readers with both the *motu proprio* itself and Pope Benedict’s accompanying letter. We have chosen to comment here and there (in bold type) where we think some explanation necessary or merely useful. Anything more than that would be premature. Let us all read, ponder, plan. Let us remember those who fought this fight over the last forty years, knowing that they would not live to see its successful conclusion: Miss Mary Neilson, Michael Davies, Fr Brian Houghton, Fr Quintin Montgomery Wright, Dr and Mrs de Saventhem, and so many others. Last, in position only, the suddenly so superbly vindicated figure of Archbishop Marcel Lefebvre. He belongs to the whole Church now, and not merely to the Society he founded. May the great Pope who has subtly but surely honoured their founder now be understood by them to be entirely worthy of their trust, their devotion, and their obedience.



APOSTOLIC LETTER  
SUMMORUM PONTIFICUM  
OF THE SUPREME PONTIFF  
BENEDICT XVI  
*GIVEN MOTU PROPRIO*

**Up to our own times**, it has been the constant concern of supreme pontiffs to ensure that the Church of Christ offers a worthy ritual to the Divine Majesty, ‘to the praise and glory of His name,’ and ‘to the benefit of all His Holy Church.’

Since time immemorial it has been necessary - as it is also for the future - to maintain the principle according to which “each particular Church must concur with the universal Church, not only as regards the doctrine of the faith and the sacramental signs, but also as regards the usages universally accepted by uninterrupted apostolic tradition, which must be observed not only to avoid errors but also to transmit the integrity of the faith, because the Church's law of prayer corresponds to her law of faith.” (1)

Among the pontiffs who showed that requisite concern, particularly outstanding is the name of St. Gregory the Great, who made every effort to ensure that the new peoples of Europe received both the Catholic faith and the treasures of worship and culture that had been accumulated by the Romans in preceding centuries. He commanded that the form of the sacred liturgy as celebrated in Rome (concerning both the Sacrifice of Mass and the Divine Office) be conserved. He took great concern to ensure the dissemination of monks and nuns who, following the Rule of St. Benedict, together with the announcement of the Gospel illustrated with their lives the wise provision of their Rule that ‘nothing should be placed before the work of God.’ In this way the sacred liturgy, celebrated according to the Roman use, enriched not only the faith and piety but also the culture of many peoples. It is known, in fact, that the Latin liturgy of the Church in its various forms, in each century of the Christian era, has been a spur to the spiritual life of many saints, has reinforced many peoples in the virtue of religion and fecundated their piety.

Many other Roman pontiffs, in the course of the centuries, showed particular solicitude in ensuring that the sacred liturgy accomplished this task more effectively. Outstanding among them is St. Pius V who, sustained by great pastoral zeal and following the exhortations of the Council of Trent,

renewed the entire liturgy of the Church, oversaw the publication of liturgical books amended and ‘renewed in accordance with the norms of the Fathers,’ and provided them for the use of the Latin Church.

One of the liturgical books of the Roman rite is the Roman Missal, which developed in the city of Rome and, with the passing of the centuries, little by little took forms very similar to that it has had in recent times.

“It was towards this same goal that succeeding Roman Pontiffs directed their energies during the subsequent centuries in order to ensure that the rites and liturgical books were brought up to date and when necessary clarified. From the beginning of this century they undertook a more general reform.” (2) Thus our predecessors Clement VIII, Urban VIII, St. Pius X (3), Benedict XV, Pius XII and Blessed John XXIII all played a part.

In more recent times, Vatican Council II expressed a desire that the respectful reverence due to divine worship should be renewed and adapted to the needs of our time. Moved by this desire our predecessor, the Supreme Pontiff Paul VI, approved, in 1970, reformed and partly renewed liturgical books for the Latin Church. These, translated into the various languages of the world, were willingly accepted by bishops, priests and faithful. John Paul II amended the third typical edition of the Roman Missal. Thus Roman pontiffs have operated to ensure that “this kind of liturgical edifice ... should again appear resplendent for its dignity and harmony.” (4)

But in some regions, no small numbers of faithful adhered and continue to adhere with great love and affection to the earlier liturgical forms. These had so deeply marked their culture and their spirit that in 1984 the Supreme Pontiff John Paul II, moved by a concern for the pastoral care of these faithful, with the special indult ‘*Quattuor abhinc anno*,’ issued by the Congregation for Divine Worship, granted permission to use the Roman Missal published by Blessed John XXIII in the year 1962. Later, in the year 1988, John Paul II with the Apostolic Letter given as *Motu Proprio*, ‘*Ecclesia Dei*,’ exhorted bishops to make generous use of this power in favour of all the faithful who so desired.

Following the insistent prayers of these faithful, long deliberated upon by our predecessor John Paul II, and after having listened to the views of the Cardinal Fathers of the Consistory of 22 March 2006, having reflected deeply upon all aspects of the question, invoked the Holy Spirit and trusting in the help of God, with these Apostolic Letters we establish the following:

Art 1. The Roman Missal promulgated by Paul VI is the ordinary expression of the ‘*Lex orandi*’ (Law of prayer) of the Catholic Church of the Latin rite.

Nonetheless, the Roman Missal promulgated by St. Pius V and reissued by Bl. John XXIII is to be considered as an extraordinary expression of that same '*Lex orandi*,' and must be given due honour for its venerable and ancient usage. These two expressions of the Church's '*Lex orandi*' will in no any way lead to a division in the Church's '*Lex credendi*' (Law of belief).**(This is an extraordinarily important statement. No one may now argue either that the new rite expresses a new Faith, or that the old rite expresses an outmoded Faith. The Faith which the old rite so eloquently and precisely proclaims remains absolutely normative)**. They are, in fact two usages of the one Roman rite.

It is, therefore, permissible to celebrate the Sacrifice of the Mass following the typical edition of the Roman Missal promulgated by Bl. John XXIII in 1962 and never abrogated, as an extraordinary form of the Liturgy of the Church. The conditions for the use of this Missal as laid down by earlier documents '*Quattuor abhinc annis*' and '*Ecclesia Dei*,' are substituted as follows: **(These conditions replace those of the previous documents; we must not make the error of seeing what is here laid down as a mere gloss on the earlier documents: we are in an entirely new situation now, and mentalities must change along with the new realities)**.

Art. 2. In Masses celebrated without the people, each Catholic priest of the Latin rite, whether secular or regular, may use the Roman Missal published by Bl. Pope John XXIII in 1962, or the Roman Missal promulgated by Pope Paul VI in 1970, and may do so on any day with the exception of the Easter Triduum. For such celebrations, with either one Missal or the other, the priest has no need for permission from the Apostolic See or from his Ordinary. **(“Without the people” means simply those Masses which are not part of a parish’s regular schedule. As article 4 below makes clear, the faithful may attend such Masses. That such “Masses without the people” are forbidden during the Easter Triduum is normal: they were never allowed, either in the old rite or the new. Further, Canon 906 forbids the celebration of Mass without at least some faithful present, so it seems that a priest should actually encourage people to attend a “private” celebration in the old rite)**.

Art. 3. Communities of Institutes of consecrated life and of Societies of apostolic life, of either pontifical or diocesan right, wishing to celebrate Mass in accordance with the edition of the Roman Missal promulgated in 1962, for conventual or “community” celebration in their oratories, may do so. If an individual community or an entire Institute or Society wishes to undertake such celebrations often, habitually or permanently, the decision

must be taken by the Superiors Major, in accordance with the law and following their own specific decrees and statues. **(Unlikely as it may seem, this means that even the Jesuits could return *en masse* to the old rite. They won't, but the law now says that they could - it is up to them, and to them alone. A question remains: how to interpret "often"? Once a week might be so considered, but monthly surely could not be. Thus a convent of nuns or priests could have Mass in the old rite every month without referring to any exterior authority).**

Art. 4. Celebrations of Mass as mentioned above in art. 2 may - observing all the norms of law - also be attended by faithful who, of their own free will, ask to be admitted. **(Thus a pastor could announce that he will say Mass in the old rite every morning, in addition to the scheduled new rite Mass: any of his parishioners are free to attend, with neither a minimum nor a maximum number specified).**

Art. 5 par. 1. In parishes, where there is a stable group of faithful who adhere to the earlier liturgical tradition, the pastor should willingly accept their requests to celebrate the Mass according to the rite of the Roman Missal published in 1962, and ensure that the welfare of these faithful harmonises with the ordinary pastoral care of the parish, under the guidance of the bishop in accordance with canon 392, avoiding discord and favouring the unity of the whole Church. **(The bishop is exhorted to further unity, and certainly not to thwart it by refusing what the pastor is told to allow: the celebration of the old rite publicly in parishes which request it. Nevertheless it would seem reasonable to consolidate such groups into a "personal" parish where local circumstances favour such a solution).**

par. 2. Celebration in accordance with the Missal of Bl. John XXIII may take place on working days; while on Sundays and feast days one such celebration may also be held. **(A precision of capital importance: these Masses in the old rite may take place every day of the week).**

par. 3. For faithful and priests who request it, the pastor should also allow celebrations in this extraordinary form for special circumstances such as marriages, funerals or occasional celebrations, e.g. pilgrimages. **(A parish's whole liturgical life, then, may be deeply impregnated with the spirit and the reality of the old rites; we are no longer living in an "indult" world).**

par. 4. Priests who use the Missal of Bl. John XXIII must be qualified to do so and not juridically impeded. **(This is perfectly sensible: a priest with no Latin will be told to become grounded in it before being**

**allowed to celebrate Mass in the old rite).**

par. 5. In churches that are not parish or conventual churches, it is the duty of the Rector of the church to grant the above permission.

Art. 6. In Masses celebrated in the presence of the people in accordance with the Missal of Bl. John XXIII, the readings may be given in the vernacular, using editions recognised by the Apostolic See. **(This clearly refers to vernacular versions of the readings of the old Missal; there is no provision here for using the new lectionary. Such a permission may in fact come, but it is not to be found in this article. To insist upon the new lectionary, moreover, would follow neither the letter nor the spirit of this decree).**

Art. 7. If a group of lay faithful, as mentioned in art. 5 par. 1, has not obtained satisfaction to their requests from the pastor, they should inform the diocesan bishop. The bishop is strongly requested to satisfy their wishes. If he cannot arrange for such celebration to take place, the matter should be referred to the Pontifical Commission "*Ecclesia Dei*". **(This article will soon be tested. It is likely that some pastors will refuse the papal will, and sadly so will some bishops. The papal commission should then be informed by the faithful; by this present law, it will then be required to act).**

Art. 8. A bishop who, desirous of satisfying such requests, but who for various reasons is unable to do so, may refer the problem to the Commission "*Ecclesia Dei*" to obtain counsel and assistance.

Art. 9 par. 1. The pastor, having attentively examined all aspects, may also grant permission to use the earlier ritual for the administration of the Sacraments of Baptism, Marriage, Penance, and the Anointing of the Sick, if the good of souls would seem to require it. **(Note that the pastor is here given this authority and not, as was heretofore the case, the bishop alone).**

par. 2. Ordinaries are given the right to celebrate the Sacrament of Confirmation using the earlier Roman Pontifical, if the good of souls would seem to require it.

par. 3. Clerics ordained "*in sacris constitutis*" may use the Roman Breviary promulgated by Bl. John XXIII in 1962. **(This means that clerics who are bound by canon law to recite the divine office may now fulfill their obligation by using the older form).**

Art. 10. The ordinary of a particular place, if he feels it appropriate, may erect a personal parish in accordance with can. 518 for celebrations

following the ancient form of the Roman rite, or appoint a chaplain, while observing all the norms of law. **(This means that a bishop could erect a parish for a particular geographical area which would cater to those faithful within that area desiring the old rite exclusively. Or he could appoint a particular priest who would be responsible for the celebration of the old rites within that diocese).**

Art. 11. The Pontifical Commission "*Ecclesia Dei*", erected by John Paul II in 1988 (5), continues to exercise its function. Said Commission will have the form, duties and norms that the Roman Pontiff wishes to assign it. **(It is clear from this article that the powers of "Ecclesia Dei" are soon to be expanded).**

Art. 12. This Commission, apart from the powers it enjoys, will exercise the authority of the Holy See, supervising the observance and application of these dispositions.

We order that everything We have established with these Apostolic Letters issued as *Motu Proprio* be considered as "established and decreed", and to be observed from 14 September of this year, Feast of the Exaltation of the Cross, whatever there may be to the contrary.

From Rome, at St. Peter's, 7 July 2007, third year of Our Pontificate.

BENEDICT XVI

(1) General Instruction of the Roman Missal, 3rd ed., 2002, no. 397.

(2) John Paul II, Apostolic Letter "*Vicesimus quintus annus*," 4 December 1988, 3: AAS 81 (1989), 899.

(3) Ibid. (4) St. Pius X, Apostolic Letter *Motu proprio data*, "*Abhinc duos annos*," 23 October 1913: AAS 5 (1913), 449-450.

(4) Cf John Paul II, Apostolic Letter "*Vicesimus quintus annus*," no. 3: AAS 81 (1989), 899.

(5) Cf John Paul II, Apostolic Letter *Motu proprio data* "*Ecclesia Dei*," 2 July 1988, 6: AAS 80 (1988), 1498.

**LETTER OF HIS HOLINESS**  
**BENEDICT XVI**  
**TO THE BISHOPS ON THE OCCASION OF THE PUBLICATION**  
**OF THE APOSTOLIC LETTER “MOTU PROPRIO DATA”**  
**SUMMORUM PONTIFICUM**  
**ON THE USE OF THE ROMAN LITURGY**  
**PRIOR TO THE REFORM OF 1970**

My dear Brother Bishops,

**With great trust and hope**, I am consigning to you as Pastors the text of a new Apostolic Letter “*Motu Proprio data*” on the use of the Roman liturgy prior to the reform of 1970. The document is the fruit of much reflection, numerous consultations and prayer.

News reports and judgments made without sufficient information have created no little confusion. There have been very divergent reactions ranging from joyful acceptance to harsh opposition, about a plan whose contents were in reality unknown.

This document was most directly opposed on account of two fears, which I would like to address somewhat more closely in this letter.

In the first place, there is the fear that the document detracts from the authority of the Second Vatican Council, one of whose essential decisions – the liturgical reform – is being called into question.

This fear is unfounded. In this regard, it must first be said that the Missal published by Paul VI and then republished in two subsequent editions by John Paul II, obviously is and continues to be the normal Form – the *Forma ordinaria* – of the Eucharistic Liturgy. The last version of the *Missale Romanum* prior to the Council, which was published with the authority of Pope John XXIII in 1962 and used during the Council, will now be able to be used as a *Forma extraordinaria* of the liturgical celebration. It is not appropriate to speak of these two versions of the Roman Missal as if they were “two Rites”. Rather, it is a matter of a twofold use of one and the same rite.

As for the use of the 1962 Missal as a *Forma extraordinaria* of the liturgy of the Mass, I would like to draw attention to the fact that this Missal was never juridically abrogated and, consequently, in principle, was always permitted. At the time of the introduction of the new Missal, it did not seem necessary to issue specific norms for the possible use of the earlier Missal. Probably it was thought that it would be a matter of a few individual cases which would be resolved, case by case, on the local level. Afterwards, however, it soon became apparent that a good number of people remained strongly attached to this usage of the Roman Rite, which had been familiar to them from childhood. This was especially the case in countries where the liturgical movement had provided many people with a notable liturgical formation and a deep, personal familiarity with the earlier Form of the liturgical celebration. We all know that, in the movement led by Archbishop Lefebvre, fidelity to the old Missal became an external mark of identity; the reasons for the break which arose over this, however, were at a deeper level. Many people who clearly accepted the binding character of the Second Vatican Council, and were faithful to the Pope and the Bishops, nonetheless also desired to recover the form of the sacred liturgy that was dear to them. This occurred above all because in many places celebrations were not faithful to the prescriptions of the new Missal, but the latter actually was understood as authorizing or even requiring creativity, which frequently led to deformations of the liturgy which were hard to bear. I am speaking from experience, since I too lived through that period with all its hopes and its confusion. And I have seen how arbitrary deformations of the liturgy caused deep pain to individuals totally rooted in the faith of the Church.

Pope John Paul II thus felt obliged to provide, in his *Motu Proprio Ecclesia Dei* (2 July 1988), guidelines for the use of the 1962 Missal; that document, however, did not contain detailed prescriptions but appealed in a general way to the generous response of Bishops towards the “legitimate aspirations” of those members of the faithful who requested this usage of the Roman Rite. At the time, the Pope primarily wanted to assist the Society of Saint Pius X to recover full unity with the Successor of Peter, and sought to heal a wound experienced ever more painfully. Unfortunately this reconciliation has not yet come about. Nonetheless, a number of communities have gratefully made use of the possibilities provided by the *Motu Proprio*. On the other hand, difficulties remain concerning the use of the 1962 Missal outside of these groups, because of the lack of precise juridical norms, particularly because Bishops, in such cases, frequently feared that the authority of the Council would be called into question. Immediately after the Second Vatican Council it was presumed that requests for the use of the 1962 Missal would be limited to the older generation which had grown up with it, but in the meantime it has clearly been demonstrated that young persons too have discovered this liturgical form, felt its attraction and found in it a form of encounter with the Mystery of the Most Holy Eucharist, particularly suited to them. Thus the need has arisen for a clearer juridical regulation which had not been foreseen at the time of the 1988 *Motu Proprio*. The present Norms are also meant to free Bishops from constantly having to evaluate anew how they are to respond to various situations.

In the second place, the fear was expressed in discussions about the awaited *Motu Proprio*, that the possibility of a wider use of the 1962 Missal would lead to disarray or even divisions within parish communities. This fear also strikes me as quite unfounded. The use of the old Missal presupposes a certain degree of liturgical formation and some knowledge of the Latin language; neither of these is found very often. Already from these concrete presuppositions, it is clearly seen that the new Missal will certainly remain the ordinary Form of the Roman Rite, not only on account of the juridical norms, but also because of the actual situation of the communities of the faithful.

It is true that there have been exaggerations and at times social aspects unduly linked to the attitude of the faithful attached to the ancient Latin liturgical tradition. Your charity and pastoral prudence will be an incentive and guide for improving these. For that matter, the two Forms of the usage of the Roman Rite can be mutually enriching: new Saints and some of the new Prefaces can and should be inserted in the old Missal. The “*Ecclesia Dei*” Commission, in contact with various bodies devoted to the *usus antiquior*, will study the practical possibilities in this regard. The celebration of the Mass according to the Missal of Paul VI will be able to demonstrate, more powerfully than has been the case hitherto, the sacrality which attracts many people to the former usage. The most sure guarantee that the Missal of Paul VI can unite parish communities and be loved by them consists in its being celebrated with great reverence in harmony with the liturgical directives. This will bring out the spiritual richness and the theological depth of this Missal.

I now come to the positive reason which motivated my decision to issue this *Motu Proprio* updating that of 1988. It is a matter of coming to an interior reconciliation in the heart of the Church. Looking back over the past, to the divisions which in the course of the centuries have rent the Body of Christ, one continually has the impression that, at critical moments when divisions were coming about, not enough was done by the Church’s leaders to maintain or regain reconciliation and unity. One has the impression that omissions on the part of the Church have had their share of blame for the fact that these divisions were able to harden. This glance at the past imposes an obligation on us today: to make every effort to enable for all those who truly desire unity to remain in that unity or to attain it anew. I think of a sentence in the Second Letter to the Corinthians, where Paul writes: “Our mouth is open to you, Corinthians; our heart is wide. You are not restricted by us, but you are restricted in your own affections. In return ... widen your hearts also!” (2 Cor 6:11-13). Paul was certainly speaking in another context, but his exhortation can and must touch us too, precisely on this subject. Let us generously open our hearts and make room for everything that the faith itself allows.

There is no contradiction between the two editions of the Roman Missal. In the history of the liturgy there is growth and progress, but no rupture. What earlier generations held as sacred, remains sacred and great for us too, and it cannot be all of a sudden entirely forbidden or even considered harmful. It behooves all of us to preserve the riches which have developed in the Church’s faith and prayer, and to give them their proper place. Needless to say, in order to experience full communion, the priests of the communities adhering to the former usage cannot, as

a matter of principle, exclude celebrating according to the new books. The total exclusion of the new rite would not in fact be consistent with the recognition of its value and holiness.

In conclusion, dear Brothers, I very much wish to stress that these new norms do not in any way lessen your own authority and responsibility, either for the liturgy or for the pastoral care of your faithful. Each Bishop, in fact, is the moderator of the liturgy in his own Diocese (cf. *Sacrosanctum Concilium*, 22: “*Sacrae Liturgiae moderatio ab Ecclesiae auctoritate unice pendet quae quidem est apud Apostolicam Sedem et, ad normam iuris, apud Episcopum*”).

Nothing is taken away, then, from the authority of the Bishop, whose role remains that of being watchful that all is done in peace and serenity. Should some problem arise which the parish priest cannot resolve, the local Ordinary will always be able to intervene, in full harmony, however, with all that has been laid down by the new norms of the *Motu Proprio*.

Furthermore, I invite you, dear Brothers, to send to the Holy See an account of your experiences, three years after this *Motu Proprio* has taken effect. If truly serious difficulties come to light, ways to remedy them can be sought.

Dear Brothers, with gratitude and trust, I entrust to your hearts as Pastors these pages and the norms of the *Motu Proprio*. Let us always be mindful of the words of the Apostle Paul addressed to the presbyters of Ephesus: “Take heed to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the Church of God which he obtained with the blood of his own Son” (Acts 20:28).

I entrust these norms to the powerful intercession of Mary, Mother of the Church, and I cordially impart my Apostolic Blessing to you, dear Brothers, to the parish priests of your dioceses, and to all the priests, your co-workers, as well as to all your faithful.

Given at Saint Peter's, 7 July 2007

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## FSSP International Headquarters

Communiqué, 7.VII.2007

**We rejoice** at the publication of the *Motu Proprio Summorum Pontificum*. In reaffirming the essential place of the liturgy itself in the transmission of the faith, in

stating that the Missal of Blessed John XXIII may be used by all priests, and especially in encouraging the use of all four liturgical books in force in 1962, the text opens to the whole Church the treasures of these rites.

We unite our prayers with all the Church that, the document having been received with generous and pastoral hearts, those who prefer this usage might have access to the full Catholic life according to this 'extraordinary form' of the Roman Rite.

The Priestly Fraternity of St. Peter will continue to look to serve the needs of the Church, and hopes that the success of the chapels and parishes already erected in the last 19 years in so many dioceses will provide encouraging examples for the document's implementation. Our deepest gratitude to His Holiness Pope Benedict XVI. *Dominus conservet eum, et vivificet eum.*

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## AN APPEAL TO OUR READERS

**The Priestly Fraternity of St Peter** needs your help. The *Motu Proprio*, so long awaited, has exceeded our expectations, and will certainly lead to increased work for our priests. The situation in London and the surrounding counties is already both good and bad: good, in that the apostolate continues to grow; bad, in that resources are limited. We would therefore ask our readers to be generous with both their prayers and their financial help. The work on the house in Edinburgh, which till now demanded a goodly portion of your donations, is completed, and whatever you give will now go principally towards the expenses of our priests in London. Remember too that if you pay tax and fill out a gift aid form (available from us) we will receive a further 28% of what you donate to us from the Government, at no further cost to yourself. For example, if you donate £100, and if you pay tax, and if you fill out a gift aid form, then the Government will supplement your donation by £28.

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**The Priestly Fraternity of St Peter** is a registered charity (no.1083419). Any and all donations should be made payable to "The Priestly Fraternity of St Peter" and sent to Freepost RLYB-TZSZ-ASKE, Priestly Fraternity of St Peter, 6 Belford Park, Edinburgh EH4 3DP, or use the PRE-PAID envelope provided. Please do NOT make cheques out in the name of an individual priest (except for Mass stipends), nor to *Videre Petrum*. Please address all other communications to Fr John Emerson, 6 Belford Park, Edinburgh EH4 3DP. The address for Frs du Chaxel and Durham is 8A Wallgrave Road, London SW5 ORL.