



# Extraordinary Normality



*Official report on **Juventutem** at the World Youth Day 2016 in Krakow,  
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*(Warrington, 10<sup>th</sup> August 2016)*





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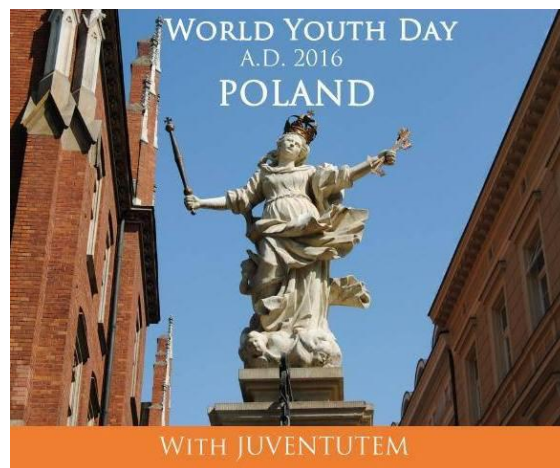
**Benevolent normality**

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## Pilgrims of Mercy

**L**ike all Catholics during the present Year of Mercy, but in particular during the last week of July 2016 in Poland, over 2 million young Catholics from all over the world reflected on the virtue of mercy. Among them, 600 attended liturgies in the Extraordinary Form of the Roman rite. They travelled from Europe, Asia and the Americas to take part in the 31<sup>st</sup> World Youth Day in Krakow with the *Juventutem* International Federation. *Juventutem* is the international youth movement for the sanctification of the youth through the Roman traditions of the Church. The pilgrims following the *Juventutem* events amounted to a very small proportion of the total youths present. But their happy and generous integration bodes well for the future.

The theme of the World Youth Day this year was: “Blessed are the merciful, for they will receive mercy” (Mt 5:7). Fittingly, the traditional Missal also focused on mercy over that period. Its Collect for the 10<sup>th</sup> Sunday after Pentecost stated: “O God, who dost manifest Thine almighty power chiefly in sparing and showing mercy: multiply upon us Thy mercy: that as we hasten towards Thy promises, Thou mayest make us partakers of heavenly treasures...” While the Collect of the following Sunday, coinciding with the papal Mass at *Campus Misericordiae* read: “Almighty and everlasting God, who in the abundance of Thy kindness art wont to go beyond both the merits and prayers of Thy suppliant people, pour down upon us Thy mercy: that Thou mayest forgive us those things whereof our conscience is afraid, and grant us what our prayer does not dare to ask...” Neither modern nor old



fashioned, God’s mercy is ever young. God’s mercy is ever actual, because it is always needed.

Three booklets were included in the official WYD backpack of each pilgrim. They explained the virtue of mercy, illustrated with pictures and with the examples of the lives of saints such as St Maximilian Kolbe who died a martyr at nearby Auschwitz, and St Faustina Kowalska, whose shrine lies on the outskirts of Krakow. The book titled “Jesus trusts in you – An Extraordinary Book on divine Mercy”, begun unambiguously thus: “I welcome you to the country which, through the baptism of Prince Mieszko I in 966 [i.e. 1050 years earlier], opened itself up to the Gospel AND ACCEPTED JESUS CHRIST AS ITS LORD AND SAVIOUR” (Stanisław Cardinal Dziwisz, Metropolitan of Krakow – block capitals original). After 246 pages, made engaging with pictures, creative layout and spiritual reflections, the same book ended thus: “I want to become a saint, and I trust that God’s mercy can make a saint even out of such misery as I am” (a quote from St Faustina’s *Diary*, 1333).

Under the quote, a huge ellipse spread across the entire page, with the following mention: “# HOLY -----✕----- This is your halo – which you can cut out and proudly display”. Our more senior readers might smile at this – but is not humour a valuable component of holiness? In a style adapted to young people often deprived of Catholic knowledge, this WYD 2016 literature unashamedly stated that conversion to Christ as Lord and Saviour is *the*





option offered to every young adult, more desirable than any enticement from the world. Like their nearly 2 million fellow pilgrims, the youths from *Juventutem* certainly benefited from this clear and joyful calling to sanctity.



Manila, the traditional Latin Mass was simply not part of the official programme. Young lay people and clergy who would normally attend the *Usus Antiquior* would have no possibility of finding it at any church on the official WYD schedule in those large cities. Similarly, youth and clergy not

familiar with the traditional Latin Mass had no chance of coming across it – and of falling in love with it!

## Looking back

2016 was the fifth involvement of *Juventutem* in WYD's, after Cologne in 2005, Sydney in 2008, Madrid in 2011 and Rio in 2013. *Juventutem* was started in 2004 in preparation for WYD 2005 in Cologne. A lot of work had been required at the time to set the striking precedent of an official delegation of young lay people and clergy all in good standing and with the traditional Latin Mass. Up to then, in Toronto, Rome, Paris or

This changed at Cologne in 2005. *Juventutem* was then registered with the WYD Committee as the official umbrella group for all those wishing to worship according to the traditional Roman rite. Several cardinals and bishops were assigned to give the official catechesis and offer Mass – as well as vespers and Eucharistic adoration – for youths and clergy following the traditional Latin liturgy. Furthermore, a very



central and large church was allocated to *Juventutem*, allowing many hundreds to attend the traditional liturgies. Nearly one thousand attended the final papal Mass at Marienfeld in 2005 under *Juventutem* banner, out of one million in total. This means that for every thousand pilgrim present, about one young adult had come with *Juventutem*, identifying with the *Usus Antiquior*. Major media reported the novelty, which was seen as a significant feature of the 2005 WYD. Not only Catholic ones

such as *The Catholic Herald*, *Inside the Vatican*, *The Catholic Times*, *La Croix* (three articles), *Famille Chétienne*, *La Nef*, *The Irish Catholic*, *The Tablet*, *Kreuz.Net*, *Mass of Ages*, *Uj Ember*, *Zenit*; but also secular ones such as *The Daily Telegraph*, *Ouest France*, *Il Giornale*, *La*

*Razón*,  
*Valeurs*  
*Actuelles*,  
*Agence*  
*France*  
*Presse*,  
*Europe 1*  
*Radio*, *Reuters*  
and  
*Liberation*.

The main secular French

daily, *Le Figaro*, ran articles on *Juventutem* or mentioned it on five occasions (16<sup>th</sup> July; 15<sup>th</sup>, 17<sup>th</sup>, 18<sup>th</sup> and 22<sup>nd</sup> August – see our 2005 Press Review on [www.juventutem.org](http://www.juventutem.org)).

This novelty would not have escaped Pope Benedict XVI's attention when, less than two years later, he wrote to all the bishops in the world: "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" (*Letter accompanying the Motu Proprio Summorum Pontificum*, 7 July 2007). *Juventutem* subsequently expanded as an international federation, with small groups mushrooming on every continent. The successful involvement of *Juventutem* at the 2005 WYD was renewed in Sydney in 2008, in Madrid in 2011 and in Rio in 2014. From the start, *Juventutem* focused on the Most Holy Eucharist,



choosing as its logo a monstrance, and as its name a quote from the beginning of Mass in the Gregorian missal.

(Pictures: *Juventutem* youths at WYD's in Krakow, Cologne and Sydney.

*Juventutem* Treasurer Cosimo Marti with Pope Emeritus Benedict XVI and with Archbishop Georg Gänswein at a private audience on 1<sup>st</sup> September 2014.)





## Blessing in disguise

In Krakow, about 600 young adults and clerics attended official liturgies in the Extraordinary Form of the Roman rite. Only a third of them were formally registered with *Juventutem*, while the others gratefully made use of the liturgical framework secured by *Juventutem* with the help of Fr Wojciech Grygiel, FSSP, our representative on the official WYD Committee. The large church of Sts Peter and Paul in Old Krakow had been booked a year in advance for *Juventutem*. However, many churches originally reserved for various dioceses and movements were reassigned during the last fortnight, based on the number of pilgrims actually booked on the WYD

registration website. Because some traditional youth groups had omitted to register under our umbrella as *Juventutem* subgroups, the WYD Committee was less able to appreciate the larger size of our multilingual delegation, and allocated our former church to an Asian group using the Ordinary Form instead.

However, this was a blessing in disguise as for the very first time *Juventutem* was allowed to follow the catecheses and to worship in not one, but in two distinct churches simultaneously. Moreover, both churches were beautiful, sizeable and located in the historic centre of the city. Instead, they could have been concrete buildings on the outskirts, as befell many other groups, by necessity. Central location was a key factor, as very few pilgrims would have come across our traditional liturgies by chance if we had been assigned remote churches, even more difficult to reach onboard packed trams. We are all the more grateful to the WYD Committee.

Thus, the French-speaking traditional youths met daily at St Casimir Church (picture below), while the English-speaking ones gathered at the Conversion of St Paul Church. The latter was the *Juventutem* base during this World Youth Day, with a very busy liturgical schedule, as in addition to the official catecheses and pontifical Masses, all our priests also offered their private





Holy Masses daily there every morning; plus some diocesan priests not part of *Juventutem*, who wished to avail themselves of the Extraordinary Form facilities. The French-speakers shared the other church with a youth movement from the French diocese of Fréjus-Toulon, whose bishop favours the

Extraordinary Form. Their collaboration went well, as the French *Juventutem* choir (led by Mathieu Bonnin as at the Madrid WYD in 2011) and our clerics lent their valuable expertise to the traditional liturgies. Both *Juventutem* linguistic groups were able to pray together for Mass on Saturday 30<sup>th</sup> July, and for pontifical Vespers on Wednesday 27<sup>th</sup> July, this time in the large and beautiful church of Sts Peter and Paul, which was packed. We are deeply grateful to the WYD Committee who graciously scheduled *Juventutem* liturgies in three different churches at the heart of Krakow.



fifteen minutes south, he could have heard the *Ite Missa Est* in the Extraordinary Form, with announcements in English, at the Conversion of St Paul Church (picture below); and retracing his steps in the afternoon, a few hundred yards north, the same fortunate pilgrim would have joined in pontifical vespers also in the EF liturgy, this time at St Peter and Paul Church (picture above). In all three cases, the celebrants were diocesan bishops. In addition, again, one must appreciate that not one of those churches was a modern building on the outskirts, but rather, all three were most fitting classical edifices, and centrally located, for the benefit of the youths attached to or curious about the *Usus Antiquior*.

## Three churches for the Old Rite

This really was the novelty of the 2016 WYD edition: three different places for the Extraordinary Form. A pilgrim wandering in Old Krakow on Wednesday morning could have listened to the gospel traditionally sung in Latin at St Casimir (picture on previous page), followed by a homily in French; walking



Like for any group or diocese, the intervening bishops had been formally registered by the

WYD Committee, based on their liturgical proficiency. Daily then, two Extraordinary Form pontifical high Masses were offered simultaneously in the heart of Krakow. Archbishop David Macaire, O.P. of Fort-de-France–Saint-Pierre (French Caribbean island of La Martinique); Bishop Marc Aillet of Bayonne, Lescar and Oloron; and Bishop Dominique Rey of Fréjus-Toulon gave catecheses and offered Holy Mass at St Casimir's. Bishop Athanasius Schneider (Auxiliary Bishop of Astana in Kazakhstan); Archbishop Diarmuid Martin of Dublin, and Bishop Robert J. McManus of Worcester, Massachusetts officiated at Conversion of St Paul Church. Finding himself insufficiently trained for a pontifical high Mass, the latter assisted in choir after he had given the catechesis. Our special gratitude goes to Bishop Schneider who acted as the accompanying bishop for *Juventutem* during the whole WYD, (as in 2005 in Cologne then Bishop – now Cardinal – George Alencherry; and Bishop Fernando Rifan, of Campos). Bishop Schneider offered Mass for our young adults on Monday and Friday, officiated at Vespers on Wednesday and generously stepped in as celebrant on Wednesday, helping us out of the embarrassment caused by the following circumstances.

From its inception, *Juventutem* is eager to invite high ranking prelates as well as less prominent bishops. The presence of heads of dicasteries at the *Juventutem* ceremonies during WYD's confirms in a fatherly way that the Extraordinary Form of the Roman Rite is part and parcel of the life the Church. Over the past twelve years, several senior prelates have thus answered our invitations to either offer Holy Mass, or preside at Vespers, or give Benediction – or if not proficient in the Extraordinary Form, to lead us in the recitation of the Holy Rosary, like Cardinal Francis George of Chicago R.I.P. (then-Vice President of the US Bishops' Conference) – who did so for *Juventutem* both in Cologne and in Sydney. Archbishop Jean-Pierre Ricard, then-President of the French



Bishops' Conference, accepted *Juventutem*'s invitation to celebrate Vespers, as did George Cardinal Pell, then Archbishop of Sydney. In Sydney again, at the 2008 WYD, Cardinal Joseph Zen of Hong Kong attended at the throne a pontifical High Mass. Alas, the higher the position, the greater the risk of cancellation, as other duties take precedence. This occurred at the 2005 WYD in Germany when then-Prefect of the Congregation for Divine Worship Francis Cardinal Arinze had to cancel his attendance at our pontifical Vespers (Bishop Fernando Rifan kindly stepped in). Similarly last week, urgent business at the Vatican led George Cardinal Pell, Prefect of the Secretariat of the Economy, to cancel his visit to Krakow where he was to offer Mass for us on the Wednesday. This time, Bishop Schneider obligingly stepped in. (Picture above: Robert Cardinal Sarah sent his blessing to *Juventutem*.)



## Latin aliens?

Is it all about Latin then? Not quite... One would be mistaken if imagining *Juventutem* youths as a strange breed, pathologically addicted to incense smoke and unable to survive outside the shelter of a Baroque stuccoed vault! Indeed, they spent a lot of time inside the churches each day for prayers, catecheses and long pontifical high Masses, just like the other one million pilgrims did. But like any other youths, ours also enjoyed very much walking along the picturesque streets of Krakow, and by the Vistula River. They soon became acquainted with good and affordable local restaurants and cafés! And of course they also took part in the various WYD activities such as the Papal Welcome, the Way of Cross, the Eucharistic Vigil and the Sunday Mass at Campus Misericordiae (a nine-mile journey, mostly on foot). They also visited various shrines such as the Divine Mercy one, and places of interest like the Wieliczka Salt Mine. They were favourably impressed by the patient and friendly welcome extended to them by the Polish volunteers and staff in general. Some *Juventutem* pilgrims stayed in sport halls; others were hosted by Polish families; and a few shared rooms in youth hostels.

Like thousands of others, they were thrilled to



watch the twenty-or-so-vehicle-long papal motorcade, and civil authorities rendering stately honours to the Vicar of Christ. They enjoyed the sheer sensation of being part of a population where, if only for a few days, young committed Catholics were not shameful exceptions, but the jubilant norm. They were deeply encouraged in their faith by the ongoing miracle (repeated at every WYD), of millions of cheerful youngsters in crowded streets with not a single act of violence reported during the entire week – whereas in a different context, one single evening with a few thousands of football supporters or rock music fans suffices for drunkenness to occur, fights and, more often than once, burnt cars and rapes. By contrast, our young adults gave thanks for the magnificent Christian witness given by the WYD mega-crowds, of which they were part. The spirit of







this world, they know, is simply incapable of faking peaceful behaviour on such a scale and for such an amount of time.

If they blend so well with the average WYD crowds, what then does characterise these young traditional Catholics? Few of them would insist on the word “traditional”, as if being simply Catholic did not express everything. Furthermore, many of them have come across the Extraordinary Form not long ago. Our young adults in fact cannot be stereotyped. They come from every continent and, by definition, from diverse ethnical and cultural backgrounds. Such is perhaps the most important clue for understanding what *Juventutem* stands for. They can be a Scout leader from Versailles in France, or an architect from Malaysia; they can be a pharmacist from England or a business student from Sweden; they can travel from Brazil or Singapore and have access to the Extraordinary Form daily or a few times a year. They are young, glad to be Catholics and grateful to Holy Mother Church for making this extraordinary vessel of sanctification – the Traditional Latin Mass – available for their souls.

The youths from the world discovering the traditional Roman liturgy have no desire to

distance themselves from the “mainstream” Church. Rather the saints presented to them as models during WYD, such as Blessed Pier Giorgio Frassati or Saint Faustina – drew their spiritual energy from the very same liturgy they have come to cherish. Perennial truths are expressed in the Extraordinary Form liturgy with precision, eloquence and beauty. Like any young adult, those attending WYD with *Juventutem* crave for a clear explanation of the articles of the Creed, convincingly manifested in the liturgy. Thus, they do not attend traditional Masses for mere aesthetic reasons. Rather, they want it because it speaks to their senses. Through beautiful colours, sounds, and even sacred fragrances; with elaborate gestures and exact formulations; it efficaciously unfolds invisible truths to nourish their hungry souls.





## Preaching the truth

**D**octrine matters. To that end, the official catecheses given by our six diocesan bishops were appreciated. Hundreds of other bishops spoke to separate groups developing the theme of mercy. On the Wednesday: “Now is the time of mercy!” – was followed for Ordinary Form groups by a Votive Mass of the Divine Mercy. On the Thursday: “Let us allow ourselves to be touched by Christ’s mercy!” – with a Mass for Reconciliation. Lastly on the Friday: “Lord, make me an instrument of your mercy!” – concluding with a Votive Mass of Mary, Queen & Mother of Mercy. It is likely that some of the following topics will have been taught (but probably not every of them to each group), as is urgently needed, considering the spectacular religious ignorance even among Catholics. For instance, then: the necessity of grace; the tragedy of mortal sin; the joy of chastity; the selfishness of contraception; the glory of motherhood – and of fatherhood; the social and ecclesial necessity of the family; the importance of Marian devotion; the greatness of the priesthood and the blessing of religious life; the sacrificial nature of the Mass, applying to us the merits of Christ’s Crucifixion (the execution by Islamists in France of Fr Jacques Hamel during his Mass had just occurred); the objectiveness

of the Eucharistic Presence; the exclusion of any hatred in any genuine martyrdom; our personal responsibility to prepare for Judgment; and the rule of reason as a condition for mercy to qualify as a virtue (cf *Summa Theologiae* 2a2ae Q30 Art. 3).

The concepts just listed are not difficult to understand. One should not underestimate young people’s brains: after all, most of them spend years at university, learning difficult secular topics for which proper vocabulary is required. Similarly, the words chosen above, adequately name invisible realities, which our God-given intellect is equipped to grasp. In that regard, the talks given by Pope Francis were paternally assertive but, with due respect, often lacked precision in identifying the obstacles to salvation and in defining the means to overcome those obstacles. Pope Francis no doubt made sanctity attractive, but wider recourse to specific Catholic terminology would have better equipped his young (and old) listeners and empowered them. Furthermore, even though some of those crucial topics had been covered in some catecheses by bishops, their re-asserting by the Vicar of Christ to the entire crowd (1.5 million) and to the world would have had a colossal impact. However, none of the disconcerting statements attributed by journalists to Pope Francis and sometimes



actually uttered by him on board planes did occur in his several speeches. With conviction and clarity, he spoke words adapted to the circumstances, i.e. huge crowds outdoors, a young audience, a burning sun, tiredness, and high expectations.

Thus, on Friday afternoon 29<sup>th</sup> July at Blonia Park, the Holy Father said: “The Way of the Cross alone defeats sin, evil and death, for it leads to the radiant light of Christ’s resurrection and opens the horizons of a new and fuller life. It is the way of hope, the way of the future... Those who take up this way with generosity and faith give hope and a future to humanity. And I would like you to be sowers of hope”. At the Saturday Vigil on the Campus Misericordiae before over a million young adults, he stressed: “The times we live in do not call for young “couch potatoes” but for young people with shoes, or better, boots laced. It only takes players on the first string, and it has no room for bench-warmers. Today’s world demands that you be a protagonist of history because life is always beautiful when we choose to live it fully, when we choose to leave a mark. History today calls us to defend our dignity and not to let others decide our future. As he did on Pentecost, the Lord wants to work one of the greatest miracles we can experience; he wants to turn your hands, my hands, our hands, into signs of reconciliation, of communion, of creation. He wants your hands to continue building the world of today. And he wants to build that world with you.” Lastly, on Sunday



morning at Mass, Pope Francis encouraged nearly two million youths: “Dear young friends, don’t be ashamed to bring everything to the Lord in confession, especially your weaknesses, your struggles and your sins. He will surprise you with his forgiveness and his peace. Don’t be afraid to say “yes” to him with all your heart, to respond generously and to follow him! Don’t let your soul grow numb, but

aim for the goal of a beautiful love which also demands sacrifice. Say a firm “no” to the narcotic of success at any cost and the sedative of worrying only about yourself and your own comfort”.

Further opportunities were offered to deepen our Catholic knowledge through doctrinal talks by priests accompanying *Juventutem*. One dealt with Confession as the Sacrament of Mercy, while another presented the Eucharist as the highest mode of presence of God in His creation. An interactive talk took place during the visit of the fascinating WYD exhibition “Maria Mater Misericordiae” (Mary Mother of Mercy): “It featured masterpieces of sacred art by Italian, French, Dutch and German artists from the 11<sup>th</sup> to the 18<sup>th</sup> centuries, among them Donatello, Giotto di Bondone, Lorenzo Ghiberti, Andrea Mantegna, Hans Memling and Peter Paul Rubens.” We saw images of the Virgin Mary in her protective mantle, or feeding the divine Child, or as the Pietà; as well as other popular depictions of Our Lady’s mercy. Truly, beauty was put to the service of faith.





## Papal liturgies

The Saturday Vigil was prayerful and dignified. The stage was vast and simple. Its background was a huge Divine Mercy picture of Christ. The monstrance was rather modern but not unbefitting. It was enshrined in a wider gilded structure set at the level of the chest of the Divine Mercy picture. From a distance, it appeared as the Heart on Christ's depiction, which was theologically expressive. Since Pope Benedict introduced it, the Saturday evening Eucharistic Adoration has always been the spiritual climax of WYD's. In the night, the huge crowd is able to kneel down in prayer, led to the Eucharistic Lord by His own Vicar. Together, both flock and shepherd are turned *versus Deum*. The "sweet Christ on earth", to quote St Catherine of Siena, literally directs us to the Eucharistic Saviour. This occurred again at Campus Misericordiae.

Before adoration, a danced performance representing the spiritual and psychological hindrances to mercy, and their solutions, proved to be aesthetic and inspiring. After this and an address to the young adults, Pope Francis exposed the Blessed Sacrament for all to adore. Although the camera would show only the upper half of the Holy Father's silhouette, he seemed to remain standing during the whole twenty minutes, his head bowed. All around us on the field, people remained on their knees in the grass. A long and blessed moment of pure silence followed for over one million

worshippers, praying in their hearts not only for those present but for the Church Universal and for the conversion of the whole world. Following the traditional sung *Tantum Ergo* and Collect prayed in Latin, Benediction was given at the end by the Holy Father. Unlike at the previous WYD in Rio, no inappropriate clapping occurred during Benediction... But the Divine Praises were inexplicably skipped, whereas a cleric had recited them in Portuguese in Rio. No *Adoremus* followed for Reposition either. Instead, the invocation to Divine Mercy, "Jesus I trust in You", was resumed in Polish by the choir.

The papal Mass on Sunday morning at Campus Misericordiae was all in Latin. One should not take this for granted, even at a large international gathering. Indeed the previous WYD Sunday Mass at Copacabana for three million youths was mostly in Portuguese, and the music was often cheap "liturgical pop", not differing much from other papal WYD Masses under previous pontificates. The 2016 WYD Sunday Mass was thus a striking improvement, thank God. Just before the entrance procession, the following announcement was made in several languages: "You are invited to participate with faith and recollection in Holy Mass, and to refrain from raising banners or waving flags." One must bear in mind that the one million pilgrims had spent the night on the spot, so that reminding them to check their posture and to recollect was timely. The procession cross, the six candlesticks (with





unbleached candles!) carried by acolytes wearing white albs, the thurible, were all of a dignified design, as well as the gilded Gospel cover. All non ordained ministers were young men. The official chasubles of the concelebrants bore an inelegant modern pattern, but not so conspicuous as to distract. The Holy Father's vestments were plain, bearing a traditional pattern more attractive than the concelebrants'. A very large choir of young adults dressed with modesty in black skirts or trousers and white shirts sang in the background, accompanied by classical music instruments. The Kyrie and Gloria followed the prescribed wording, with prayerful contemporary melodies. In surprising contrast though, the Epistle was directly read in Italian, by a dishevelled layman wearing an open neck blue-jean shirt. The Gospel was introduced in Latin and sung by a Deacon, but directly in Polish. It was then liturgically "translated" in Greek by an Oriental Deacon who sang with a beautiful deep voice. The Creed was sung according to the classical Gregorian melody, something very familiar to our young adults. The Sanctus – also in Latin – was a contemporary but truly spiritual melody. Like earlier the Creed, the Pater Noster again was sung in Latin according to the traditional melody. The Agnus Dei was again sung in Latin, according to a simple and reverent tune. *Adoro Te Devote* was sang during Holy

Communion, followed by a less meditative but pleasant vernacular hymn.

Reverent distribution of Holy Communion is the main problem with such huge Masses. While the Holy Father used a beautiful baroque chalice with enamels, the concelebrating priests received the Sacred Host and the Precious Blood from what looked like clay or plastic containers, of a dark pink colour. They communicated themselves by intinction, dipping the Host into the Precious Blood, rather than drinking It from the Chalice separately. Pope Francis did not distribute Holy Communion, but to three deacons, who received from him standing, directly on the tongue. Only a few cardinals, it seems, communicated from the altar. Clerics genuflected only by exception. Many lay communicants received directly on the tongue, some on their knees, others genuflecting before. The Master of Ceremonies, Mgr Guido Marini, did genuflect after the Elevation. It would be a powerful witness if Pope Francis could genuflect or kneel before the Blessed Sacrament, as he does when washing feet on Maundy Thursday.

As to the huge crowds of communicants, one must confess that the sight of priests in baggy white ponchos, wearing coloured caps or hats and sunglasses while carrying undignified vessels along railings without proper escort does not foster faith in the true, real and





substantial Presence of the Man God in the Holy Eucharist. One must also hope that every communicant is fully aware of the conditions to receive the Sanctissimum, i.e. to be a Catholic, in state of grace and fasting for one hour. There does not seem to have been any gentle reminder about this discipline of love, before or during Holy Communion. If so, it would be a sadly missed opportunity to sustain the Eucharistic faith of so many well intentioned worshippers. One might also wonder who will cleanse the remaining fragments of consecrated Hosts from all those vessels (at least 15,000 of them, if counting one hundred hosts per container for 1.5 million people). An announcement was made to all pilgrims to take some time in silence for thanksgiving.

As a practical comparison, outdoor Masses gathering up to 12,000 take place every year in France during the Extraordinary Form Pilgrimage of Christendom, from Paris to Chartres (in which *Juventutem* participates). Priests and deacons wear cassocks, surplices and white stoles. Before receiving a ciborium, they are given fresh hand wipes to clean their fingers. They carry a gilded ciborium covered with a purificator to prevent the wind from blowing away the Sacred Hosts. A scout in uniform accompanies each cleric, carrying a gilded Communion plate while another man

holds a white umbrella, both to protect the priest from the sun or rain (no sunglasses or coloured cap needed then) and to signal to the crowd the presence of the Sanctissimum (picture above). All communicants receive kneeling and on the tongue, lined up along a security tape. All are reminded well in advance of the conditions to receive Holy Communion, and confessors are available full time, including during the walk. Back in the Eucharistic tent, the priests cleanse any sacred particles from their fingers into a vessel. Deacons purify the empty ciboria after Holy Mass. Could this setting be multiplied by a hundred for a congregation of 1.2 million? How the reverence for the Real Presence is compatible with sacramental concelebration by thousands of priests, and with mass distribution of Holy Communion, can only be answered by souls ready to die for the love of God's presence in every Fragment, if ever required of them. The official WYD website once displayed a picture of a gilded ciborium whose fixed lid partly slid in, for narrower access of the minister's fingers into the inside. It would protect the Sacred Hosts from the wind, rain or from being dropped: a useful design for Holy Communion outdoors. One may hope that such vessels were used as well among the crowd at the papal Mass.

## *Juventutem* youths in their own words

**B**ut let our young adults themselves tell you their impressions. As a sample, we now quote Issac, who leads a polyphonic choir for the Traditional Latin Mass in Malaysia; Róna, a chemist in England; Simon is a student from the north of Sweden, where the nearest Catholic Mass is several hours away; Mathieu is a choirmaster from France: he attended the Masses and catecheses in the second church, with the French-speaking *Juventutem* groups; Aldo is from South Italy; and Dan is a photographer in England.

### *How did the Extraordinary Form liturgy with Juventutem add to your WYD experience?*

*Dan:* Having the traditional rite gave me something solemn and prayerful to balance with the social time, meals, and tours of the city (and all the queuing in hot weather!) *Issac:* *Juventutem* is what attracted me. *Simon:* The Extraordinary Form liturgy with surrounding spirituality and mindset, did not add anything to my WYD, it was instead the very reason I decided to go on this trip. I was not left disappointed on this behalf, since all celebrations were utterly beautiful. The setting was well made, with a fine church and skilled

musicians. *Mathieu:* I will rather speak in reference to my « *Sequentiae Choir* » with which I came. Several singers were not Catholic at all, and in any case not practising. They discovered the Extraordinary Form during that week. They all head back after the week asking themselves deep questions about the faith and the Extraordinary Form. “Beauty”, which they had not encountered in this context, was decisive. *Janice, a young woman from Malaysia:* Coming from Malaysia where the TLM is not available daily in the diocese, I can’t tell you how much it meant for me (and some of us) to have daily Mass in the traditional form every day for almost 2 weeks. It was even more so during the Pontifical Masses that took place in the Church of Conversion of St. Paul, Krakow. Enraptured in the beauty of the Mass of All Ages with all its decorum and reverence, I could only hide myself under my veil awestruck and captivated by the Love our Blessed Lord was offering for us on the altar. *Jerome, from Singapore:* The liturgy of the universal Church connected, presented and brought to life Salvation History and man’s history, (which WYD Krakow 2016 is part of).

### *Did you find it a good experience?*

*Dan:* Yes, very good. I enjoyed being with the group and the people I met from all over the world and will definitely be keeping in touch







with each of them. The whole thing was well organised, and had a good balance between planned and spontaneous arrangements. It was also good to be among people who had come together with a shared motive or interest. *Issac*: Yes. Because of the quality of the catecheses and the frequency of the celebrations of Pontifical Masses, Missa Cantata, Private Masses, etc. *Riona*: I really enjoyed experiencing the contrast between the vibrant festival atmosphere on the streets and the beautiful peace of the Extraordinary Form liturgy; this combined with the frequent thunderstorms, made for an intense, exciting experience! *Simon*: A pontifical high mass almost every day for a week is a buffet of grace one cannot even wish for. How grateful we should be for this! *Janice*: It was my first experience at WYD and I couldn't have made a better choice than to join *Juventutem*. The biggest impression that I carried home with me to Malaysia is of the many witnesses of our Catholic Faith. Besides Fr Michal, I met new friends who gave up an existing romantic relationship to join the seminary, friends who are considering religious vocation and also friends who desired greatly and went out of their way to assist at Holy Mass as altar servers – and suddenly, I don't feel as alone in this journey of Faith. *Jerome*: Yes it was good. In the Asian Church, especially coming from

South-East Asia, there is presently no clergy of the episcopate that celebrates the ancient form of the Roman-rite liturgy. So participating in the various kinds of the EF liturgy, in particular the Pontifical High Masses is a dream come true and experience-of-a-lifetime!

### *What did you like best?*

*Dan*: Hard to say, but several things: the group bond by the end of the week; the time to pray; the solid talks from priests and bishops; the fact that many people came for a Mass or talk who weren't part of *Juventutem* but just wanted to experience it, even for the first time, was good to see; I thought it was good that no one wasted time critiquing other aspects of WYD that were not exactly traditional (!) – everyone in the group were happy to be there, and to participate in the other WYD events as much as they wanted. *Issac*: The venues and their proximity with each other. The presence of 'good' prelates. *Riona*: The catechesis was a great opportunity to be informed in living the day-to-day life as a Catholic. *Simon*: The best experience from this week will be the last (and only) low mass I heard at a side altar on the final Sunday. This thanks to its beautiful intimacy with the sacred sacrifice of our Lord. I found the trip a very good experience as well as a help to deepen my faith and the understanding for the will of the Lord in my life. *Mathieu*: The Masses of course,

and the catecheses of our three excellent bishops.

*What did you like least? Dan:* I guess all the queuing, but that is part and parcel of a WYD so nothing major or unreasonable. *Issac:* The choir could have been better organised and perhaps a bigger church so that people of different language groups can mix. *Riona:* What I liked the least was the time spent in queues for food! *Simon:* The thing I liked the least was to see the crowd being so stressed and bumpy. How the eagerness of each individual to, get food, see the Holy Father, or another thing was placed above proper behaviour in public. Even though this was the thing I liked the least, I'm aware of the fact that this situation might have been much worse if there would have been more alcohol or drugs in the picture. Things still got on sufficiently well, without major catastrophes. *Mathieu:* The digressions after the papal Vigil, and before the Sunday Mass.

#### ***Share an anecdote.***

*Dan:* I think it has to be the marriage proposal on Friday after Mass, in front of a large group of people! Very nice indeed. Our chaplain having a forthright and kind chat with a young Jehovah Witness girl while two evangelicals stood next to him trying to give he some of the literature was a sight! I also thought it was nice

that our group were all people at their first WYD, and had just met, but made the effort to have conversations, arrange meals together. Seeing the smiles on the girls' faces when I suggested going to a cake shop! I ended up eating herring two days in a row, despite my best efforts to try different things. Feeling proud that lots of the group (not me though!) did the long trek to the vigil and back, and some even camped overnight – well done them! Also, I was edified by the commitment to personal prayer shown by several of the group. They didn't mean to, of course, but I noticed, and it had a good effect on me. *Issac:* A chat with Bishop Schneider, when he said that the beauty of the liturgy is what makes it attractive to the youth. I think these words need to be taken seriously as a yardstick by which we establish the higher standard that is expected from international meetings like these. They must exceed what we are used to having in the majority of places. *Simon:* An anecdote to share is when a smaller group of us were searching for a place to pray our rosary an afternoon. We went from church to church without finding a place before we ended at the market square ready to give up. We made the queue to get in to the basilica of the Assumption of the Blessed Virgin where we were supposed to pray in silence, individually. After taking a small tour in the church one of us found an empty chapel







dedicated to St Anthony. We borrowed it to say our rosary and foreigners joined as the decades went on. We ended by praying for the conversion of each of our home countries as well as for the papal intentions in order to get the indulgence, finishing by thanking St Anthony for helping us to find this place for prayer.

***What about someone you met: staff, pilgrim, clergy?***

*Ríona:* I laughed a lot and enjoyed talking with all the people I met in the *Juventutem* group.

*Dan:* It was great to have a mix of priests and seminarians, made for good conversation and jokes over breakfast, lunch, and dinner. It was nice to chat to some of the WYD volunteers from Canada and Germany about their motives for giving up their time, and what they thought about experiencing the traditional Mass and good catechesis. *Simon:* I will also carry the catechesis of the most reverend Bishop Schneider as well as those of the reverend Father de Malleray in my mind for a long time. Thanks be to all concerned in making this week in Cracow possible! *Aldo, from Italy, added:* Meeting traditional Catholics from all around the globe it's been amazing: and when it was time for praying the rosary together...well, no complications with foreign languages, because Latin helped us and made us feel united. Also

the words of Msgr. Schneider have proven to be illuminating: out there the world is struggling with denial of God, but Our Lady guides us and at some point will triumph. For a youth international meeting, this is a great hope to rely on. *Mathieu:* We travelled by car with the Choir, calling twice en route for musical performances: once in Prague on our way there, and another time in Leipzig on the way back. On Saturday midday in Krakow, we decided to park near Campus Misericordiae. But despite various attempts, we found ourselves surrounded by the crowd. A Polish family rescued us and we were able to park our car. They offered us drinks and coffee. The hospitality of the Poles was splendid. They even awaited us on Sunday afternoon to welcome us! *Janice:* Starting the journey during the Days in Diocese in Lgin, Fr Michal Graczyk who was in charge of our group did not only show such ardent charity to everyone around him, but even more, the 28-year-old priest in his black cassock, just by his life was already the perfect exemplar of a witness of Christ to us all by the dedication of his life to the priesthood at such a young age. He certainly left an imprint on many of our hearts – for me particularly, that one can have such courage to leave everything behind and follow Christ even as a teenager then. The group that we had in the Days in Diocese also saw us who came from the different parts of the

world forming unique friendship. The one thing that we had in common – our love for the Traditional Latin Mass, was enough to knit us all together as a ‘Wposnolta’ (which means ‘community’ in Polish). *Jerome*: I set off for Poland, the land rich in history of a nation, people and its (Catholic) faith. Thinking I knew much, I realised how little I did. I came back filled and receiving more than I could have ever asked or expected. The people, places and soul of the Polish nation is forever etched in my heart. Truly God is Merciful, Błogosławieni Miłosierni and Misericordes sicut Pater!

## Benevolent normality

In conclusion, we at *Juventutem* were favourably impressed by this last World Youth Day. We were made to feel at home with our liturgical charism. The allocation of several churches for Extraordinary Form liturgies conveyed a notion of benevolent normality. Eleven years after the Cologne WYD, the *Usus Antiquior* is breaking news no longer. And this is a good sign. It is generously welcomed and spontaneously offered, “over the counter”. Not a sensation anymore, it has become part of the WYD landscape. Journalists were not flocking to us as before – we only had a 15-minute live chat for the Polish Catholic television, not touching upon our liturgical charism. We

were not the only ones any more to worship according to Gregorian missal: even a diocesan youth movement had chosen the Extraordinary Form for all their celebrations. The bishops who were requested to give us catecheses spoke as one would expect pastors of the flock to do. They had not necessarily volunteered to be with *Juventutem*, but when asked by the organising

Committee, they paternally agreed. By 2019, when preparing for WYD in Panama, the online registration form might plainly state: “Which missal will your group require? Tick the box: ☐ Ordinary; ☐ Ordinariate; ☒ Extraordinary; ☐ Dominican; ☐ other?”

But our liturgical riches must not lead us to ignore what is offered to almost all other WYD pilgrims. Then, as like at any Church event, we see the *Usus Antiquior* neither as a club for members only, nor as a fortress against besiegers. Rather, we pray that traditional Roman customs and rubrics may inspire all Catholics as time-proof criteria for more fruitful worship. Furthermore, we also took part in the Ordinary Form WYD liturgies. The papal Vigil and Mass displayed standards of reverence higher than in past WYD’s. Thank God for this! However, considering the immense amount of work required and of money spent in organising WYD’s like this one, it would add very little to the final cost if the liturgies were designed as a deployment of astonishing beauty and reverence towards the One we come to adore, and Whose Sacrifice saves and unites us (a truth masterly



reiterated by St John Paul II in *Ecclesia de Eucharistia*). In fact, this should be the chief consideration and the first allowance in the budget. It would honour God greatly; it would strengthen the faith of the Catholics; and it would attract non believers. The week before WYD, on 22<sup>nd</sup> July, St Mary Magdalene was upgraded in the Ordinary Form calendar from a mere Commemoration to a Feast, with special



Preface for her Mass. Our Lord once praised her sumptuous spending for perfume, whose cost amounted to one year of the average salary – “for His sepulture”. May she inspire us to do even better now that He is risen, and truly present in the Holy Eucharist.

Back into the streets, we found that clothing was also improved. The dire “shortage” of fabric afflicting rich Western countries especially in the summer months seemed to have been overcome. The throngs of young adults were not outrageously and scantily dressed. Many of them wore the official coloured WYD t-shirts, which leave little opportunity for sensuous display. Possibly under the influence of the Polish young ladies, modest and feminine attire was widespread among women. Celibate pilgrims were not left out. Anywhere in the streets and at outdoor events, even our own priests and seminarians felt happily lost amid so many dozens of young-looking diocesan clerics and religious wearing their full habit – not to mention the many sisters and nuns also in full habit, veil and sometimes wimple! At the 2016 WYD, long habits sufficed no longer to identify clerics and religious of traditional communities. And this is good. Such visibility of consecrated persons is definitely a noticeable improvement, compared with previous WYD’s, and a sure indicator of a

significant and positive trend in today’s Church.

At the end of our last pontifical solemn Mass, a “surprise” was announced. The two bishops, the many altar servers and some of the congregation stood outside on the steps of the church for a picture when, on the pavement came a young man and a young woman. There, before dozens of clerics in liturgical garb, he went down on one knee and proposed her! Back into the sacristy, Bishop Schneider blessed them. The couple had met at the 2013 WYD in Rio: she is from Brazil and he is from Poland. They did not know the *Usus Antiquior* or *Juventutem* back then. Their mutual affection increased simultaneously with their interest for the traditional liturgy. Last week in Krakow, they attended several of the *Juventutem* Masses and talks. They became a WYD sensation and you can hear their story on the Vatican Radio website. *Juventutem* is glad to have witnessed and partially inspired through God’s grace this romantic event.

There are also many vocations to consecrated life connected with *Juventutem*. For instance, the young Viking that we met during the long walk to Campus Misericordiae, who is about to leave his native Denmark to begin priestly formation at a traditional seminary in America (his bishop, Mgr Czeslaw Kozon of Copenhagen supported *Juventutem* at WYD



2005). A commitment like his, and like that of the young betrothed, expresses the growing confidence of many young Catholics in 2016. The Roman traditions of the Church shape their juvenile enthusiasm into a strong spiritual identity. As pilgrims of mercy, under the guidance and protection of Holy Mother

Church, they walk with and to God “Who gives joy to their youth” – to quote Psalm 42, whence the name *Juventutem* comes from. Their youth inspires us also when, during such rich moments, it reflects God’s ever young grace. And, in case you wondered... of course the young lady said “Yes”!

## Recent acknowledgments:



“Congregation for Divine Worship and the Discipline of the Sacraments

Dear Father, You were kind enough to invite me to celebrate Holy Mass for the young people of “Juventutem” taking part this coming summer in the Catholic World Youth Day in Krakow. I replied to you through my secretary saying that I was sorry not to be able to attend, owing to other commitments that did not enable me to come to Poland. I am writing to thank you for sending me this invitation and to assure you that I shall accompany this great gathering of young people with my prayers. Like John Paul II, Benedict XVI and Pope Francis, we must support young Christians with our pastoral care in order to lead them to Christ and to give them the opportunity of establishing a personal and intimate relationship with Him. Young people are the future of our society and of the Church.

Please accept the expression of my most cordial greetings and be assured of my prayers for all your intentions.

Robert Card. Sarah, Vatican City, 24<sup>th</sup> June 2016”

“Dear young Catholics of the *Juventutem* youth movement, I prayed for you and all the young adults gathered around Pope Francis last week in Krakow for the World Youth Day. As you know, urgent business at the Vatican prevented me from coming to Poland to deliver one of the official catecheses and to offer Holy Mass in the Extraordinary Form of the Roman Rite for your group. However, I am pleased to hear that six of my fellow bishops accompanied you. As you travel to your home countries, be assured of my prayer for all WYD participants. May you all help spread God’s mercy, with conviction and joy.



Signed: George Cardinal Pell, Prefect of the Secretariat for the Economy, 2<sup>nd</sup> August 2016.”





“Dear young friends, I was glad to meet your group, including some Dubliners, for catechesis and Mass last week in Krakow. When I was requested by the Vatican to do so, I wondered if I would need to preach in Latin, but happily, English was sufficient! Answering Pope Francis’ invitation, you came to Poland from various countries to learn about divine mercy, to make friends and to worship God together. I am sure that, as the Holy Father pointed out at the Vigil, you will not “confuse happiness with a sofa” but rather will “offer the best of yourselves”. May God inspire you, through an always more personal encounter with Him Who is Love incarnate.

Signed: Diarmuid Martin, Archbishop of Dublin –  
1<sup>st</sup> August 2016”

“I thoroughly enjoyed my experience of giving a morning of catechesis to the young adults of the *Juventutem* International Federation.

I was quite impressed with their maturity and the quality of their attention and questions after the presentation of the catechesis.

I was also delighted to be able to participate in the celebration of the Solemn Pontifical Mass offered by Bishop Schneider.

I was edified by the prayerfulness of the young people in attendance. May God bless you and all the members of the *Juventutem* International Federation.

Sincerely yours in Christ,

+Robert J. McManus,  
Bishop of Worcester –

8<sup>th</sup> August 2016





After the bishops, our heartfelt thanks go to the many priests, seminarians, religious and nuns from various diocese and communities who accompanied our young adults at WYD 2016. Thank you as well to our main photographer Daniel Blackman and to our dedicated lay staff from various countries.



“Introibo ad altare Dei. Ad Deum qui laetificat juventutem meam.  
I will go to the altar of God, to God who giveth joy to my youth.

(Psalm 42)

