



LATIN LITURGY

The Journal of the Association for Latin Liturgy — No 139

In the Easter 2011 issue

Spring Meeting 2011	3
Annual General Meeting 2011	3
Requiem Masses for Fr Kit Cunningham	4
News from Nowhere	5
From the Press	7
Book Reviews	
Vox Clara Committee: The Roman Missal	14
Andrew Burnham: Heaven and Earth in Little Space	15
Bishop Marc Aillet: The Old Mass and the New	17
Mgr Guido Marini: Liturgical Reflections	19
Schola Gregoriana of Cambridge Weekends 2011	21
Audio Recording of the Neo-Vulgate	21
Some Texts and Their Interpretation: III	22
The Fortescue Facsimiles: 3 — Aaron and Marmalade	23

[facsimiles of the Fortescue Letters are not available in this on-line edition.]

*Si consurrexistis cum Christo, quae sursum sunt quaerite,
ubi Christus est in dextera Dei sedens.*

A HAPPY EASTER TO ALL OUR READERS!

ASSOCIATION FOR LATIN LITURGY

Founded in 1969 to encourage and extend the use of Latin
in the liturgy of the Catholic Church

under the patronage of the
Bishops' Conference of England & Wales

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SPRING MEETING — 7th May 2011

Our Spring Meeting will be held at St Leonards-Mayfield School, Mayfield, East Sussex TN20 6PH (website www.mayfieldgirls.org) on Saturday 7th May. Mass will begin at noon, and will be followed by lunch (please see below) with the talk at 2.30pm, when Sister Judith of the Society of the Holy Child Jesus will speak about the life and work of Cornelia Connelly. The day will conclude with Vespers at 4.00pm.

This is a rare opportunity to attend Solemn Latin Mass and Vespers in a uniquely historic location, and we encourage as many members as possible to come. Please note that as this meeting is being held on private property, the day has to be restricted to members and anyone accompanying them. If you wish to be reminded of the detailed information we gave earlier about this most interesting venue, you will find it in *Latin Liturgy 137*.

You will find enclosed with this edition a form on which we invite you to make your requests for lunch, and, if required, transport from Wadhurst railway station. If you are coming by car, there is ample parking available on site.

Bibliophiles will be pleased to learn that by a happy coincidence the Mayfield Book Fair will be taking place on the same day as our meeting: eighteen dealers in second-hand books will have stalls in the village hall, across the road from the school. The fair opens at 9.00 am, so those arriving early will have the chance to browse among the stock before the meeting begins.

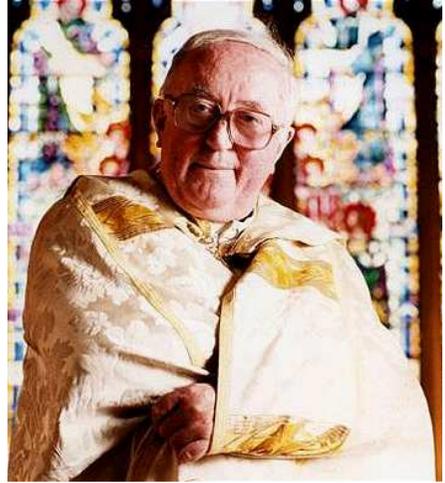
ANNUAL GENERAL MEETING — 15th October 2011

Members are asked to ensure that they have in their diaries our 2011 AGM, which will be at the Church of St Mary Magdalen, Upper North Street, Brighton BN1 3FH, where Fr Ray Blake, well known for his wide-ranging and perceptive online commentaries, is the Parish Priest. As we said earlier, this is an excellent opportunity for us to support a parish and choir with objectives which are close to our hearts, and to make new friends in a part of the country which is convenient for many of our members but not visited by the Association before. Moreover, the church is this year celebrating its 150th birthday.

The geographical locations of our meetings can never satisfy everybody, and we are always pleased to receive invitations and suggestions from parishes in different parts of the country. What is important, though, indeed urgent, is that members give their positive and corporeal support to their Association by actually turning up at *their* Association's meetings and manifesting *participatio actiuosa* (in whatever sense you interpret that!) rather than just reading about them at home.

Requiem Masses for Fr Kit Cunningham

MEMBERS WILL HAVE READ at least some of the warm and well-merited obituaries of Fr Kit Cunningham, the widely popular rector of St Etheldreda's, Ely Place, for nearly 30 years, that appeared in the press following his death in Dublin on 12th December. His funeral took place in Ireland, so his very many friends in England were grateful for the opportunity to attend one or both of the two memorial Requiem Masses celebrated in London, which were fitting and appropriate tributes to a remarkable priest.



The first took place at St Etheldreda's on January 12th, and was a memorable occasion, although the exquisite church was much too small for the hundreds who were keen to pack in. This was a Sung Mass in the *Novus ordo*, partly in the vernacular but with all the choral parts in Latin. The full plainchant Requiem Mass, including the *Dies irae*, was sung rousingly by the whole congregation. The Marian antiphon *Alma redemptoris mater* also found its way into the order of service. The celebrant was Fr David Myers IC, the Rosminian Provincial, and concelebrants included the present rector Fr Tom Deidun who, one should mention, has maintained St Etheldreda's tradition, firmly established by Fr Kit, of a full sung Latin Mass every Sunday. Similarly, the current master of music Stuart Kale is maintaining an excellent repertoire and he has St Etheldreda's magnificent new Spät organ at his disposal.

The second London Requiem for Fr Cunningham was sung at St James, Spanish Place, on February 24th, and was arranged by the Latin Mass Society. This was a *Missa cantata* in the *Usus antiquior* with a magnificent full liturgical performance of Mozart's Requiem (as completed by Süssmayr), except for the *Dies irae* which was in plainchant. There was also a setting of the Gradual and Tract by G M Nanini. The concluding rites were celebrated at the catafalque. The celebrant was Fr Michael Cullinan. The music for the Mass was directed by Iestyn Evans, formerly organ scholar at St Etheldreda's.

Fr Alexander Lucie-Smith, also once familiar at Ely Place, gave the eulogy, concentrating on Fr Kit's support for Catholic tradition and Latin in the liturgy.

Edward Barrett

NEWS FROM NOWHERE

It's a valuable aspect of *Latin Liturgy* that, in addition to printing talks given at the Association's meetings, and other original contributions, the journal also includes a round-up of news items, entitled 'From the Press'. This is often news from *elsewhere*, in as much as it includes reports that may not have been covered in our own national press. But to an increasing extent (and this is a trend which shows little sign of falling off), news, information, comment and good old-fashioned gossip about the Catholic liturgy is finding its way into the public forum via the internet.

I know many Catholics for whom the internet is *terra incognita*, or who have been put off by tales of combative or hysterical 'bloggers'. There are undoubtedly some sites on the internet that it would be wiser to avoid, but *abusus non tollit usum*, and there is much 'out there' that can be interesting, informative and even edifying. Accordingly, I have been asked to put together a column on this subject for *Latin Liturgy*, so that members will have a digest of, and a guide through, the most interesting and relevant online content. Since the world-wide web is not localised in the same way as the traditional print media, but subsists in an electronic 'ether', one could call this material news from *nowhere*, borrowing a title from William Morris's Utopian fantasy of 1890 – though without necessarily endorsing the romantic Socialism of Morris's book!

In the first place, I should of course mention the ALL's own website, which can be found at the following URL (or web address): www.latin-liturgy.org. Our website is full of useful material, including reports and photographs from past events and details of those forthcoming; a directory of regular Latin Masses in the UK; and the full text of Pope Benedict's important, but still too-little-known Apostolic Exhortation on the Eucharist, *Sacramentum Caritatis*. Also available, to be read online or downloaded to your own computer, are all the copies of this newsletter since 2002, and selected articles going back to 1997. So, for example, if you wish you'd kept the obituary of Pope John Paul II (soon to be beatified) published in these pages in 2005, you can now retrieve it at the click of a mouse! More of the older newsletters will be added to this resource in due course.

If, by mistake, you accidentally type www.latinliturgy.org, don't worry: you will simply be taken to the website of the North American Latin Liturgy Association, which also carries a number of useful resources. Following the links on that website, you might find your way to the *Thesaurus Precum Latinarum*, which can also be accessed directly at www.preces-latinae.org. This wonderful treasury of Latin prayers is the work of Michael Martin, who has been maintaining and updating the site for several years now. It contains Latin texts and English translations of every prayer you can think of, from the Rosary and the Stations of the Cross to the full *Ordo Missae* for the Ordinary Form of

the Roman Rite. Mr Martin has arranged several of these traditional prayers into handsome and practical booklets that can be printed off on your own printer, free of charge. A similarly generous service is provided by the Dutch astronomer and digital chant engraver Steven van Roode, who has produced a series of quite beautiful booklets containing the modern Latin Liturgy of the Hours, fully notated for singing. Find these at www.transitofvenus.nl/LiturgiaHorarum.

All the websites mentioned above are lay initiatives, but the Church hierarchy is gradually increasing the quality of its official 'presence' on the internet. Sometimes the clergy are keen to run before they can walk: I have a particular bugbear about parochial or diocesan websites that are full of flashy graphics and photo galleries, but where basic information like Mass times, telephone numbers and the dates of Holy Days are impossible to find. But things are improving, and, as in so many other areas, the Vatican led the way. Type www.vatican.va into your address bar to find the official website of the Holy See. The site exists in several languages: the famous Latin version is really just a library of Latin documents; these documents, along with many, many other resources, can also be found on the English site – just click on the word 'English' on the home page. The Vatican site has not been redesigned for several years now, and as the resources on it multiply, it is becoming harder to find exactly what one is looking for; and the faux-vellum background is not conducive to prolonged reading on-screen. Nevertheless, it is very useful to have ready access to the Latin texts and

official translations of important documents such as *Redemptionis Sacramentum*, *Summorum Pontificum* and the General Instruction of the 2002 *Missale Romanum*.

Our patrons, the Bishops of England and Wales also maintain a copious collection of material on their website: www.catholic-ew.org.uk. Simply click on the yellow tab marked 'Liturgy and Prayer' to find the dedicated website of the Bishops' Conference's Liturgy Office. Not every part of this website is kept up-to-date, but official press releases and catechetical resources related to the launch of the new Missal translation should be found here. Root around in these pages and you will find some other useful things: downloadable versions of Pope Paul VI's chant booklet *Jubilate Deo*, for example. The Scottish Bishops, surprisingly, have yet to set up a website for their Liturgy Commission. The Americans, on the other hand, seem to do everything more quickly, with more panache, and on a bigger scale than anyone else. The website of their Committee on Divine Worship (www.nccbuscc.org/liturgy) is a well-organised one-stop shop for liturgical resources and documentation, though there is disappointingly little Latin or chant in what they have to offer. Their separate site devoted to the new English translation of the Missal (www.usccb.org/romanmissal) is extremely valuable and well-presented.

All the websites mentioned so far are fairly stable in their content. New material is added to them incrementally, but for the latest news and views, one might turn to the website of the *Catholic Herald* newspaper,

www.catholicherald.co.uk; even if you regularly take the print version of the *Herald*, the website has its own exclusive content, including (in the 'Comment & Blogs' section under 21 March 2011), a short article by Francis

Phillips in which this Association is warmly mentioned.

Ah yes, *blogs* – more of those next time!

Ben Whitworth

FROM THE PRESS

EVER SINCE THE BISHOPS in this country moved the Holydays of Obligation which mark the feasts of our Lord to the nearest Sunday, *Pastor Iuventus* in *The Catholic Herald* has, usually *en passant*, condemned their action. He is not alone in that, of course; indeed it is hard to find anyone in favour. In the issue of January 7th he made the question the main theme of his article: 'I don't think it is an exaggeration to say that this year the whole rhythm of the Christmas season was destroyed by the change of holy days. Far from rejoicing in the vigour I am told ought to result from celebrating the Epiphany on the nearest Sunday, January 2nd ... all I find is an acute pain that results from the loss of its proper dignity and timeliness on January 6th'. *Pastor Iuventus* reminds the reader that the change 'was imposed without any consultation' and that he has 'yet to hear a single priest or lay person endorse the new arrangements'.

[Despite the widespread and continuing opposition to the bishops' decision on these Holydays of Obligation, it seems unlikely that it will be rescinded at any time in the foreseeable future.]

A week later in the same newspaper came a letter from Susan Carson-Rowland, an ALL member and former member of Council. She thought that the

hierarchy 'chose to gloss over the perceived shrinkage of Holy Day congregations by removing the obligation, a perfect recipe for burgeoning apathy.' Another correspondent, as she observed, had been 'grateful that Ash Wednesday had survived'. 'My husband', Mrs Carson-Rowland went on, 'is expecting the imminent transfer of Good Friday to the nearest Sunday.' Perhaps, if it were not for the rather tricky possibility of confusion with Easter Day, that might indeed have occurred. The bishops' apparent idea that it could be a popular move to turn us into 'Sunday Catholics' (the suggestion of another correspondent) would still encounter a few obstacles. Mrs Carson-Rowland wrote again in the edition of March 4th on the subject of the new translation: this time her letter concluded 'Why don't we just have Mass in Latin?' Quite so.

PRESS RELEASE from the Bishops' Conference of England and Wales

Roman Missal — the new translation

Before leaving England, Pope Benedict XVI asked the Bishops of England & Wales to prepare for the introduction of the new translation of the Roman Missal. The Missal contains the texts which are prayed by priest and people every time

Catholics come to Mass. Work on the new translation has been ongoing since the publication of a new Latin edition of the Roman Missal in 2002. The Holy Father thanked the bishops for the contribution they had made, ‘with such painstaking care, to the collegial exercise of reviewing and approving the texts. This has provided an immense service to Catholics throughout the English-speaking world’.

The translation of the Roman Missal is now complete and the Holy See has given its *recognitio* to the text. The bishops, following the Holy Father’s encouragement that this new translation is an opportunity for ‘in-depth catechesis on the Eucharist and renewed devotion in the manner of its celebration’, have decided that from September 2011 the Order of Mass in the new translation will be used in parishes in England and Wales. The Order of Mass contains those texts of both priest and people which are constant at each celebration of Mass. For three months from September 2011 until December 2011 there will be catechesis in parishes both on the new translation and on the Mass itself. This will precede the publication of the new Missal which at the earliest is expected by Advent 2011.

To assist parishes and other communities to prepare for the new translation and to assist them in its introduction and catechesis a number of resources are being prepared. The first of these, the interactive DVD *Become One Body, One Spirit in Christ* has already been sent out to dioceses. Bishop Arthur Roche, Bishop of Leeds and Chairman of the Department for Christian Life and Worship, said:

“The new translation is a great gift to the Church. The Mass is at the heart of what the Church is, it is where we deepen our faith in Christ and are nourished by him so that we can glorify the Lord by our lives. In the new translation we find a text that is more faithful to the Latin text and therefore a text which is richer in its theological content and allusions to the scriptures, but also a translation which, I believe, will move people’s hearts and minds in prayer.

“This is a tremendous opportunity for the Church in England and Wales to learn about our faith and the Mass. I hope that parishes over the coming months will prepare for the introduction of the new translation with resources, such as *Become One Body, One Spirit in Christ* and the materials being prepared by the Department for Christian Life and Worship and others. When the completion of the text was first announced Pope Benedict said: ‘Many will find it hard to adjust to unfamiliar texts after nearly forty years of continuous use of the previous translation. The change will need to be introduced with due sensitivity, and the opportunity for catechesis that it presents will need to be firmly grasped. I pray that in this way any risk of confusion or bewilderment will be averted, and the change will serve instead as a springboard for a renewal and a deepening of Eucharistic devotion all over the English-speaking world.’ I invite people to unite their prayers with those of the Holy Father for the introduction of the new translation.”

THE TEXT OF AN ADDRESS ‘The New Missal – Opening the Gateway to New Evangelisation’, delivered last October

to a meeting of American diocesan liturgical commissions by Bishop Arthur Serratelli of Princeton, New Jersey, appeared in the December 2010/January 2011 edition of *Adoremus Bulletin*. We give here a few remarks taken from this most interesting talk: ‘Some of the opposition to the introduction of the new texts arises from an insufficient understanding of the liturgy itself. The average person’s view of liturgy has changed much since Vatican II.’ ‘The new texts are good... they capture more of the wealth of theological vocabulary and therefore help us enter more fully into the riches of the liturgy itself. Yet, we still witness the hesitancy on the part of some and the strong opposition from a few to [the introduction of] these texts. Why?’ ‘Ever since the 1960s, there has been a greater and greater emphasis on the individual, on individual rights and on the need of the wider community to be tolerant of the diversity that this entails. There has also been what one sociologist has labelled “a generalized rebellion against authority”’. ‘Whether we like it or not, Catholicism is authoritative. Most religions are. So any distaste toward authority can easily translate itself into some distrust or disdain for the Church and her authority.’ ‘In the period of experimentation after Vatican II, Frank Sinatra’s famous 1968 hit song “My Way” became for many the crusading song for liturgical renewal. And so, even today, children of the sixties who have not grown up will find some difficulty in praying any text as it is written. They want to be free to change, to alter and to insert their own words *ad libitum*, no matter how trite or trivial. This happens too facilely when the local group — or,

worse yet, the local priest — is considered more important than the Church as a whole.’ ‘When the Church is seen merely as institution, liturgy can become the battleground for freedom and authority.’ ‘The liturgy cannot be renewed simply by accepting new texts. Rather, there is the need today to rediscover the mystery of the Church.’ ‘Liturgy is not fundamentally something we do, but an action, a mystery that we receive, that we remain open to, that we are drawn into.’ ‘Priests need to cultivate the right disposition in approaching the altar. But that right disposition can only be formed when the liturgy is understood as mystery.’ ‘The priest presides at the Eucharist *in persona Christi*. But the priest is always the servant of the Liturgy.’ ‘Not just priests, but all of us need to cultivate a sense of transcendence, a personal sense of our true position before the Lord.’ ‘The new translation has the potential, when unlocked through dynamic catechesis, to enrich our people’s spiritual lives and lead them to more active participation in the liturgical celebration.’

THE NEW YEAR’S DAY EDITION of *The Tablet* reported Fr Reggie Foster, that heroic figure of Latinity, as observing that the title of Pope Benedict’s *motu proprio Ubicumque et semper* (‘wherever and always’) should actually be *Ubique et semper* (‘everywhere and always’). ‘When do you ever begin a sentence with “wherever”?’ Fr Foster enquired. ‘That is a relative particle!’ Apparently the same misgiving had previously been expressed by other Latinists, but they had been over-ruled by the authorities.

IN A STRONGLY-WORDED ARTICLE in *The Catholic Herald* of January 28th, the Revd Dr Peter Mullins, Anglican Rector of St Michael's, Cornhill, in the City of London, decries the liturgical vandalism in his own church: 'The King James Version and the Book of Common Prayer have been viciously discarded in favour of new forms so banal and shoddy as to be risible, if only their universal acceptance were not tragic. The hierarchy of my church have largely spent the last half-century depriving the English people of their Christian heritage. The shepherds have not defended the sheep from the wolves, but have fed them to the wolves.' And lest any Catholic reader might feel complacent reading that, he goes on: 'It is as hard to find oases of sanity in the Church of Rome as it is in the C of E. For every Catholic parish church like the London Oratory, there are a hundred where one hears only the language of the inferior modern Mass accompanied by music as tedious, banal and infantilised as anything we Anglicans have to offer'.

A detailed and scholarly article, 'Why "and with your spirit" is right', by Fr Austin J Milner OP, written a few months before he died in December 2010, was reprinted in *The Catholic Herald* of 28th January. From its probable scriptural origins, for example 'The Lord be with your spirit' (2 Tim. 4:22) the author traces the spread of the formula through not only the liturgy in Latin but also in Syriac, Armenian, Georgian, Slavonic and Arabic, and even into the Book of Common Prayer. Not until ICEL was the abrupt, banal and indeed rather rude-sounding 'And also with you' conjured out of nowhere. The

main part of the article is devoted to explaining why ICEL were so misguided in their interpretation of this important response, and why, after forty years, they've now at last got it right.

THE TABLET'S 'LISTEN TO THE WORD' feature by Fr Daniel McCarthy, with additional input from Frs James Leachman and Reginald Foster, passed a significant milestone early this year. Hitherto three versions of each text had been given: *Missale Romanum* 2008, Roman Missal 1974 and a more or less literal Study Version. A note was latterly appended, saying 'The new English translation is being finalised and will appear here when available'. By the end of January this was indeed the case, and the 1974 version had disappeared, unlamented save by those with early-onset nostalgia for the false dawn of the nineteen-seventies.

'BATTLE BEGINS over new Roman Missal' was *The Catholic Herald's* front page headline on 11th February, below which appeared the further summaries 'Irish clergy association calls translation 'sexist and elitist' and 'Leading Benedictine liturgist calls Missal "unsatisfactory"' [this was Fr Anthony Ruff, of Minnesota, a former chairman of ICEL]. The protests reported in the article amounted to a great deal of huffing and puffing, to which an appropriate response came in a letter from Mgr Anthony Conlon in the same newspaper the following week, in which he said: 'The deplorable but predictable outcry from a remnant of clergy in the English-speaking world against the new Roman Missal is a rousing reminder to the rest of us, who have had to endure it,

of just what a minority-controlled tyranny of clerical abuse of power has operated within the Catholic community unchecked for several decades. They represent the same mentality that, with an unwarranted and inaccurate interpretation of the documents of the Second Vatican Council and of the General Instructions in the Missal of 1969, have demolished altars, removed the pious heritage of previous generations and wrecked the interiors of so many once beautiful churches.'

A SHORT REPORT IN *THE TABLET* of 12th February, headed 'Concern at drop in Mass attendance' (this was about Ireland) included a reported warning from Archbishop Diarmuid of Dublin against the 'Disney-isation of the liturgy', and a banality creeping into the liturgy linked to 'personal protagonism, at times by the priest, or of a musical group, or even of guest speakers'.

IT APPEARS, FROM A NEWS ITEM in *The Catholic Herald* of March 11th, that it will be necessary for parishes to purchase some sort of interim printed texts, including altar missals and the order of Mass for congregations, for the period between the introduction of the new translation of the Ordinary of the Mass in September and the appearance of the full Missal in time for Advent. Martin Foster, the acting secretary of the Bishops' Liturgy Office, was quoted as saying that a 'cheap but worthy' altar missal would be produced to fill the three-month gap.

THE AUSTRALIAN PUBLICATION *The Record* of March 2nd carries a major article by Peter Elliott, the distinguished

liturgist and author of *Ceremonies of the Roman Rite* and other definitive works on the liturgy, who is now auxiliary bishop of Melbourne. It is based on an address given to the Catholic Women's League National Conference, in July 2010 and provides a remarkably clear account of the problems of the existing ICEL English translation and how these are successfully corrected in the newly approved translation. The heading tells us "New Missal translation will be like rediscovering buried treasure" Here are just a few short extracts:

'The time has come to change because what we are using is not only often inaccurate as a translation, but the style of English is rather dull, banal, lacking in the dignity of language for worship, more like the language of a homily than a prayer.'

'Paraphrasing is not good enough for sacred texts composed in Latin and Greek over many centuries for use in Divine Liturgy. A paraphrase can fail to give us, not only what the Latin original means, which is bordering on telling lies, but it often eliminates poetic beauty in the original, particularly scriptural language that runs through the prayers of the Roman Rite of Mass.'

'But the Collects surely rank among the worst instances of liturgical translation. Each Collect was reduced to something like this: "God! You are good. So do this for us," followed by a slightly inaccurate version of the Trinitarian ending.'

'Striking examples of inaccuracy are evident if Latin references to Our Lady in the *Missale Romanum* are checked against the current ICEL texts. Here, we find an amazing failure to comprehend a basic principle of Christology and

Mariology. The Marian adjectives are doctrinal, not poetic. All this is corrected in the new translation, which gives full honour to the Mother of God.'

'Another dimension of truth in translation is asking whether a text maintains the mystery or a 'sense of the sacred' in the original tongue. The new ICEL translations reflect not only accuracy but reverence for the mystery of God, indeed the centrality of God, which is the meaning of Christian worship.'

'These examples show that what is coming is richer, more elegant in style, more truthful in doctrinal content, closer to the Scriptures and more spiritual and mystical. The new translations should gradually deepen the quality and tone of our worship. But the transition will not be easy for some people. The new texts carry better doctrinal content and they will call for careful catechesis and explanation. But, what an opportunity this is! For all of us the transition and the catechesis involved should enrich our faith and worship, and our love for the Mass.'

THE CATHOLIC HERALD has engaged Fr John Zuhldorf, the well-known blogger, to write a series of weekly articles focussing on the new Mass translation. The first, 'And with your spirit', appeared on March 4th. Among his noteworthy observations was this: 'For decades the Catholic people have been deprived of much of the content of Holy Church's sacred liturgical action. I believe that deprivation, among other factors, weakened our Catholic identity.' Later he says 'Those who reject the new translation should use Latin. They belong, after all, to the Latin Church.

Agere sequitur esse.' Fr Zuhldorf concluded his second article, on March 11th, 'the people who prepared the lame-duck ICEL translation still in use were like pioneers who followed the wrong riverbed into a dead-end canyon. We learned from their mistakes. The new translation is the result of following a better map.'

ACCORDING TO A WRITER in the Italian daily *Il Giornale* (reported in *The Tablet* of March 12th) it is the Vatican's intention in the near future to instruct bishops to ensure that all seminarians are taught Latin, and moreover that they are trained to celebrate Mass in the Extraordinary as well as in the Ordinary Form. It is anticipated that the *Ecclesia Dei* Commission will shortly issue an instruction on these and other matters.

IN THE LONDON ORATORY MAGAZINE of March 2011 the Provost, Fr Ignatius Harrison, has much of interest to say as he welcomes the New Translation, including the following observations:

'For many years now many of us have felt (even if out of loyalty we have not often said so) that the English version of the Roman Missal was a clumsy mess. The original Latin was translated loosely, making use of the principle of 'dynamic equivalence' (what the original was deemed overall 'to mean' rather than what it actually said) and the result was often banal and flat. The coming new translation is a far more faithful rendering of the original Latin, based on the more precise methodology of 'formal equivalence'. Those who are familiar with the Latin texts will easily recognize that this new translation is a marked improvement.

‘The [text of the] Ordinary is more than satisfactory. The Canon is the heart of the Mass, and the new translation of the Roman Canon is radically faithful to the Latin original. The tone and register of it are particularly illuminating and I am very much looking forward to praying it. It will of course take us all a little time to become accustomed to these new translations but I am certain that the effort will be well worthwhile. The overall result will be a more worthy and a more uplifting celebration of the sacred mysteries.

‘Taking the longer view, I also see this new development as a most welcome step on a long road. What is that long road? To put it briefly, our present liturgical situation, two current versions of the one Roman rite, is unusual to say the very least. Perhaps the day might eventually come when there is but one current version of the Roman rite in use throughout the Church; a new *editio typica* of one single Roman Missal which (I hope and pray) will make use of the evident strengths of both forms of the Roman rite currently in use, and which will also avoid the manifold deficiencies of both current forms. It is

interesting to compare the coming ICEL translation with the ‘interim’ English version of the 1962 Missal which was produced and briefly used between 1965 and 1969.

‘We should remember that our worship will never be perfect until by God’s grace we are gathered unto the Church Triumphant in heaven. We strive constantly to improve the way we celebrate the Lord’s Eucharist, but our contribution to it will never be perfect. Nevertheless I believe we should all be greatly heartened by the fact of this new translation that is coming. A prodigious amount of time and work have gone into it. We should receive and use the new English missal with gratitude and reverence. We should take the opportunity it provides to deepen our love for the Mass. When Church historians in the future look back on the many splendid achievements of our present Holy Father Pope Benedict, now gloriously reigning, they must surely see that among his greatest gifts to the Church was the launching of a much-needed and far-reaching liturgical renewal.’

SUBSCRIPTIONS

Members are reminded that subscriptions are now due for the year 2011-2012. Annual rates and Standing Order forms may be found at the Association’s website www.Latin-Liturgical.org.

Moving house?

Please tell
the
Membership Secretary





Vox Clara Committee: The Roman Missal

*A Study Text with excerpts from the New English Translation
Midwest Theological Forum Inc, Chicago 2011
ISBN 978-1-936045-40-2 Soft cover 159pp.
available from Gracewing, £10.00*

The long awaited new ICEL English translation of the Roman Missal has been fully approved by the Holy See, but it will be some months before the first new Altar Missal will appear in our sanctuaries. According to the Bishops' Conference of England & Wales, it is intended that "for three months from September until December 2011 there will be catechesis in parishes both on the new translation and on the Mass itself. This will precede the publication of the new Missal which at the earliest is expected by Advent 2011."

In the meantime, a very useful resource has been introduced by the Vox Clara Committee, which has supervised the production of English translations, as a means to help prepare for the change to the new translation. The full title is *Roman Missal - A Study Text with excerpts from the New English Translation*. It is designed specifically as "an ideal workbook for use in workshops and other programmes of preparation for priests, religious, lay leaders, and the lay faithful, in advance of the publication of the full ritual edition".

The book has been published by the Midwest Theological Forum of Chicago. It is in large format, very similar in

dimensions to the ALL's *New Approach to Latin for the Mass*, and is in the classic red Missal colour. The layout gives a foretaste of the arrangement of pages in the Missal to come, but at this stage with the text in a smaller area (probably copied from the 'grey book') leaving a wide margin on the right and space at the bottom, useful for those studying and wishing to make notes. The book carries the strict instruction: "Not for Liturgical Use". The American spellings in this work may be overlooked, as Missals for use in England & Wales will be entrusted to the capable hands of the Catholic Truth Society.

There is an introduction from Cardinal Antonio Cañizares Llovera, Prefect of the Congregation for Divine Worship, followed by a section (Chapter Two) of the *General Instruction of the Roman Missal*, which concentrates on the structure and rubrics of the Mass. The contents include the complete Order of Mass with the four major Eucharistic Prayers and four Prefaces, two of Advent and two of Ordinary Time. It includes the Proper presidential prayers and antiphons from the Sundays of Advent, Christmas Time, Lent, and Easter Time, also from the Proper of Saints for November, with excerpts from Masses and Prayers for Various Needs

and Occasions, and finally the Votive Mass of St Joseph.

The book, as no doubt will the Missal itself, gives clear, detailed rubrical instructions throughout for the celebrant, and, in separate boxes, comprehensive catechetical explanations of every element of the Mass. For the Eucharistic Prayer there are concise definitions of the *thanksgiving (Preface)*, *acclamation (Sanctus)*, *epiclesis*, *Institution and Consecration*, *anamnesis*, *oblation*, *intercessions* and *concluding doxology*. The presentation of all this material is admirably clear, and we trust that it will appear in this form in both altar and people's Missals.

It is of course a joy to encounter the immensely improved translation, although it is beyond the scope of this review to go into further detail. One might just mention what a relief it is to find literate and dignified translations of our Latin Collects and, above all, to find the Roman Canon beginning with a faithful rendering of *Te igitur, clementissime Pater*. Even we who are blessed with regular Masses in Latin, will rejoice in knowing that those who need to 'understand' the Liturgy will now be given an accurate understanding of the treasures of the definitive *Missale Romanum*.

Andrew Burnham: Heaven and Earth in Little space: The Re-enchantment of Liturgy

Canterbury Press, Norwich 2010

ISBN 978-1- 84825-005-5 Soft cover 228pp £16.99

Shortly after the launch of Andrew Burnham's book at Pusey House, Oxford, in May last year, a priest friend recommended it most strongly, so one duly read it and agreed wholeheartedly with his assessment. The author was then Anglican Bishop of Ebbsfleet, one of the 'flying bishops' appointed to care for parishes opposed to female clergy. He was however widely tipped as one who might come to Rome, following publication of the Holy Father's momentous apostolic constitution *Anglicanorum coetibus* in November 2009.

Events have since moved swiftly. On 15th January, three former Anglican bishops were ordained in an historic ceremony in Westminster Cathedral and became the founding priests of the first of the new Ordinariates, that of Our Lady of Walsingham. Of these it is Andrew Burnham who has a particular interest in liturgy, as well as music. And now, just before *Latin Liturgy* goes to press, the Pope has conferred the title of *Monsignor* on the three former Anglicans, and Mgr Burnham has been

granted the rank of Prelate of Honour. His book is therefore perhaps even more demanding of our attention.

If the title itself might leave us wondering exactly what it is all about, the sub-title *The Re-enchantment of Liturgy* promises something very important and attractive. For if the Sacred Mysteries have begun to lose their enchantment, there can be no more imperative task than to rediscover it. We know that our Holy Father is particularly

exercised in this endeavour. It is therefore useful at this time to have the insights of an intelligent observer who has studied the Catholic Liturgy from the outside and has been attracted to the possibility of experiencing it from within. Burnham's interest in the subject has led him to a formidable knowledge of how the liturgy has developed over the centuries in both Catholic and Anglican traditions. He shares it with us, looking at what has been beneficial or otherwise, in individual chapters dealing with several crucial aspects.

For those of us cradle Catholics who perhaps know very little if anything about Anglican practices, the opening chapter is revealing. We learn of the prolonged birth-pangs of Cranmer's Book of Common Prayer and the turbulent period of the English Reformation, and of the developments and changes in Anglican usage over nearly four centuries. In this and later chapters we find numerous references to something abbreviated as CW. It stands for the Book of Common Worship, which at the end of the twentieth century effectively replaced the fairly modernist Alternative Service Book of 1980, which in its turn had largely ousted Cranmer. The Anglican Church was given a wider choice of styles of churchmanship for different congregations. In due course, similar focus is directed upon the upheaval of Catholic liturgy in the wake of Vatican II. Most interestingly in this connection, he points to the Catholic Church's relative lack of experience with the vernacular language compared to the long experience of the Church of England, which discovered its own sacral form of vernacular liturgy as long

ago as the sixteenth century. He traces the various papal attempts to correct wrong turns, and discusses all the significant documents including Pope Benedict's increasingly bold initiatives, culminating by the time of this book in the *motu proprio Summorum pontificum*.

In the second chapter the main subject addressed is that of the equally valid Ordinary and Extraordinary forms of the Latin Rite, more than ever a matter of huge interest, not least on account of the prospect of a 'reform of the reform' and of the expectation of 'mutual enrichment'. The next concern addressed, under Fasting and Feasting, is the state of Christian belief and practice in the West and how we are to make the most of the liturgical year. In this he recognises the hurt caused by the misguided relegation, or confiscation, of some of our Holy Days.

There is a thoroughly perceptive chapter on Music, a field in which Burnham speaks with considerable authority. He considers how we might rediscover our liturgical musical tradition. He has of course a proper regard for plainsong as well as for hymnody, and is forthright in condemning the unworthy music which has not been hard to find in the Church since Vatican II. He looks at how and where Latin chant may be revived. He seems more concerned with the congregation than with the *schola*. He regrets that the current *Graduale Romanum* did not appear until 1979, he has not written off the *Graduale Simplex*, and he saw the virtues of Pope Paul's *Jubilate Deo* which was so wilfully ignored in the dioceses. For this reviewer's taste, he shows too much

enthusiasm for English plainsong, and in one proposed chart of musical alternatives he goes so far as to suggest an English version of our majestic *Credo* I — to which one might exclaim appropriately: "Non credo — I don't believe it"! Despite that, all he has to say about music deserves to be read and it is in this chapter that re-enchantment is given special emphasis.

There follows a helpful examination of the Divine Office, before we come to the final chapter which carries the title "Mother or Maiden". Here our devotion to the Most Blessed Virgin throughout history is duly recognised. The author is impressed with the concept of "the

spotless rose" and the *res miranda* that come to light in Christmas carols, but there are so many more aspects that he goes on to speak about, including *Mater dolorosa*, 'Seat of Wisdom' and 'Mother of the Church'. Any fear that Marian devotion might decline or disappear after Vatican II could not have been more misplaced.

Andrew Burnham's scholarly work provides evidence of his own meticulous study of the liturgy. We need perhaps only mention that the book carries a Foreword, almost an *imprimatur*, from Fr Aidan Nichols OP. The work concludes with a particularly comprehensive bibliography.

**Bishop Marc Aillet:
The Old Mass and The New**

Ignatius Press, San Francisco 2010,
ISBN 978-1-58617-362-3 Soft cover
126pp £ 12.95

In July 2008, as guests attending the AGM that marked the twentieth anniversary of the *Association Pro Liturgia*, our sister organisation in France, the Chairman and Vice-Chairman of the ALL had the pleasure of meeting the then Mgr Marc Aillet, Vicar General of Fréjus-Toulon, who introduced us to the excellent production, *Les Heures Grégoriennes*. That impressive work, a bilingual Latin-French Liturgy of the Hours (reviewed in our Autumn 2009 Newsletter) was produced by the Community of Saint-Martin, of which Mgr Aillet was a leading member. As a member of that community he was an enthusiastic supporter, rare in France, of the Mass in

Latin in the *Novus ordo*, celebrated in an exemplary manner with traditional reverence in full accordance with the rubrics. Shortly afterwards we heard the good news that Mgr Aillet had been appointed Bishop of Bayonne.

This book was written as an enthusiastic response to Pope Benedict's *motu proprio Summorum Pontificum*, which not only lifted virtually all obstacles to the use of the pre-conciliar rite, now to be known as the Extraordinary Form, but let it be known that the Ordinary and Extraordinary Forms had equal validity as usages of the one and only Roman rite. This was entirely welcome to Mgr Aillet, whose organisation, like our own, had striven to promote the retention of Latin in worthy celebrations of the Missal of Pope Paul VI. Like us, he had no animosity towards the older form itself, or the Catholic environment in which it flourished, but had no sympathy

for those traditionalists, now at last effectively silenced, who tried to spread doubts about the theological validity of the newer Missal. In the same way, he had no objection to the introduction of the vernacular into the liturgy when celebrated in conformity with the rubrics. Needless to say, as a dutiful bishop he has been instrumental in introducing the Extraordinary Form into his own diocese. Even earlier, as Vicar General, he had helped to establish a ‘personal parish’ for a group of traditionalists under the terms of the earlier *motu proprio* of Pope John Paul II, *Ecclesia Dei Adflicta*.

Mgr Aillet sets out to explain in clear terms but in admirable depth the course of development of the Roman Rite. He explains the importance of the Latin language, symbolic gestures, music and accoutrements that combine to ensure a sense of mystery in Catholic worship. We are given a helpful overview of the rich traditions of our liturgical heritage and an appraisal of the historical and cultural background to Pope Benedict’s *motu proprio*. He recalls for us the concern for the health of the liturgy that was expressed by Pope John Paul in works such as *Tertio Millenio Adveniente* and the encyclical *Ecclesia de Eucharistia*. In the latter we are warned that “it is urgent that the authentic sense of the liturgy be revived in the Church” (para 70) and that true renewal consists of “constantly developing an awareness of the sense of mystery” (para 72).

Pope Benedict approached his great work *Summorum Pontificum* with deliberate patience as well as courage. He recognised, what should perhaps

have been obvious to everyone, that “what was once sacred cannot now be no longer sacred”. Consideration is given here to the Holy Father’s expectations of his great initiative. It was certainly about much more than ‘reconciliation’, which is now rarely mentioned. He did not believe that it would lead to ‘disarray or divisions within parish communities’ but gently observed that such divisions had not been unknown in the forty years since Vatican II. He did think it might lead the faithful to rediscover the sacrality that attracted many to the older form, and he certainly considered that “the two forms of the Roman Rite can be mutually enriching”.

This valuable work is divided into three main parts. The first comprises four chapters under the heading “A *Motu Proprio* that is Part of a Continuity”. The second, “Toward a New Liturgical Movement”, offers thoughtful insights on reform and hermeneutics, and concludes with some important practical considerations, including *The Art of Celebrating Well*, *Rediscovering the Sacred Gestures*, *Finding Room for Gregorian Chant*, *Misunderstanding Rules*, *the Liturgy in Seminaries and Formation of the Faithful*. The third section is devoted to Participation in the Liturgy in the *Sensus Fidei* and *Sensus Ecclesiae*. The full text of *Summorum Pontificum* and of the Pope’s letter that presented it are helpfully reproduced in Appendices. The book is authoritative and well written and it takes a perceptive view of how the Liturgy was before the *motu proprio* and how it looks now. It is well translated by Henry Taylor from the French original *Un Évènement Liturgique*.

Mgr Guido Marini: Liturgical Reflections of a Papal Master of Ceremonies

Newman House Press, Pine Beach, New Jersey 2011,
ISBN 978-0-9778846-5-0 Soft cover 111pp
available from Gracewing £6.99

Nobody is more closely associated with Pope Benedict's approach to the sacred Liturgy than the current Master of Pontifical Ceremonies, Mgr Guido Marini.

He was chosen for that position by the Pope, after long and careful consideration, from the Archdiocese of Genoa, where he had been ordained by the great Cardinal Giuseppe Siri, who was eminently *papabile* but too 'conservative' for many of his contemporaries. Mgr Marini is reputed to hold similarly traditional views on the Church and the liturgy. As chief liturgist in Genoa he worked closely with the subsequent archbishops, particularly Cardinal Tarcisio Bertone, now the Vatican Secretary of State, and the current archbishop and president of the Italian Bishops' Conference, Cardinal Angelo Bagnasco. In Rome he quickly became the focus of much attention when Pope Benedict celebrated Mass '*ad orientem*' at the high altar of the Sistine Chapel. He calmly explained that the Pope had "decided to use the traditional posture in order to emphasize the beauty and harmony of this

architectural masterpiece that was originally designed for liturgical ceremonies".

Under Marini there have been some obvious and significant changes in the style and practical details of the papal liturgies. These include the use of six candles on the papal altar together with the central cross, the use of traditionally styled vestments and papal insignia, the return of cardinal deacons in dalmatics to their liturgical role during papal celebrations, and a reappearance of lace in albs and cottas. Papal ceremonies are now affairs of impressive dignity and reverence, clearly planned with great care and carried out with precision. This extends beyond St Peter's Basilica to almost everywhere that the Holy Father celebrates, noticeably for example last September at Westminster Cathedral. He is invariably discreetly accompanied by Mgr Marini, the consummate Master of Ceremonies, and his liturgical team. Outside the sanctuary, Mgr Marini readily gives talks in which he carefully explains points of liturgy. He also contributes short articles that are published on the Vatican's website, in which he explains his liturgical judgments and the theological principles that Pope Benedict wants to reflect in the Liturgy.

Our friend Fr Peter Stravinskis of New York is a well known author and editor of the Newman Press, the *Catholic*

Response and various other publications. He has been instrumental in securing Mgr Marini's consent to publish this collection of interesting articles. This small but very welcome book begins with 33 pages of the text from an address given to the Liturgical Conference at Mileto in September last year. The title was "Entering the Liturgical Mysteries through the Rites and Prayers". He tells his audience how he finds his work alongside Pope Benedict "a pleasant and urgent duty to be a faithful interpreter and echo of his authoritative liturgical orientation ... to be shared with a spirit of faith and a genuine ecclesial sense". He focuses on a range of subjects which include: The Sacred Mystery, "To Enter", Through Rites and Prayers, further divided into Sacred Silence, Noble Beauty, The Crucifix, Adoration, Chant and Music. In his conclusion, he speaks of a desire to contribute to "the full and authentic realization of the liturgical reform undertaken at the Second Vatican Council." "For all of us, that reform was and is providential in the historic path of the Church, which develops and grows according to a logic of organic continuity with her past." He is however well aware of 'problems that have arisen', 'not always felicitous assertions' and 'realisations not always truly inspired'. What we need is "love for the Lord and his Church and love for the liturgy, which is the action of Christ and the Church".

The separate articles that follow deal with Holy Communion, The Pallium, The Staff, The Crucifix, The Greek Gospel, Silence, Latin, Beauty and The Dalmatic. In all these Mgr Marini has well-informed observations to offer,

expressed with charm and with illuminating asides. Perhaps here we should select for mention what he has to say about Latin. He begins by quoting the familiar paragraphs of *Sacrosanctum Concilium*. We are reminded that "Latin still holds primacy of place as that language which, based on principle, the Church prefers, even though she recognises that the vernacular can be useful for the faithful." And "Hence there is a motivation for using Latin inasmuch as in the Papal liturgy (but not only in the Papal liturgy) Latin should be safeguarded as a precious inheritance of the Western liturgical tradition." He reminds us of the quotation from Pope John Paul's *Dominicae cenae* (no. 10) "The Roman Church has special obligations towards Latin, the splendid language of ancient Rome, and she must manifest them whenever the occasion presents itself". He concludes the chapter with reference to Pope Benedict's *Sacramentum Caritatis* (no 62) which requires future priests "to receive the preparation needed to understand and celebrate Mass in Latin, and also to use Latin texts and execute Gregorian Chant; nor should we forget that the faithful can be taught to recite the more common prayers in Latin, and also to sing parts of the liturgy to Gregorian Chant".

This is a book of considerable charm which addresses topics close to our hearts. Fittingly for Mgr Marini's elegant writing, an unusually attractive typeface has been chosen. Although Italian is not a difficult language, it can be notoriously difficult to translate into good English. In this case, the Reverend Nicholas Gregoris has done very well in capturing the flavour of the original.

**SCHOLA GREGORIANA
OF CAMBRIDGE
Spring and Autumn
Weekends 2011**

The Schola Gregoriana of Cambridge held its Spring Weekend of Gregorian Chant from 11 to 13 March at Holy Cross Priory, Leicester, in the parish run by Dominican friars, and was led by Philip Duffy, a former Director of Music at Liverpool Metropolitan Cathedral.

Over 30 singers from all over the country were joined by parishioners for a weekend of Dominican chant which included singing with the friars Compline on Friday and Saturday evenings, and Vespers on Saturday evening. The Dominicans have had their own chant books since the earliest days of the Order in the thirteenth century because the friars travelled around the place to preach, and it was not easy for them to have to adapt to the particular liturgical practices of the places they visited. Dominican Compline is rather more elaborate than ordinary Compline as it is the part of the Divine Office attended by most friars. Vespers, earlier in the evening, often has to be missed by those friars who are working away from the priory. Sung Mass was celebrated on the Saturday morning, sung entirely from the Dominican books, and the Schola joined the parish choir for the Solemn Mass on the Sunday morning, singing the usual mix of Dominican and Roman chant, and turning what our Directory classifies as a B class Mass into an A class Mass. All concerned had an interesting and fruitful weekend, with useful contacts being made in the parish.

THE AUTUMN WEEKEND will be at Douai Abbey, including singing Vespers

and Compline in Latin with the community, from Friday 16 September to Sunday 18 September, and more details will be available in due course from -

www.scholagregoriana.org

or write to -

*Schola Gregoriana of Cambridge
St Benedict's*

*124 Cambridge Road
Barton, Cambridge CB23 7AR
tel 01223 263063*

**Audio Recording
of the Neo-Vulgate**

FAITH COMES BY HEARING, an evangelical, non-profit American organisation, is 'committed to reaching the nations with the Word of God in audio, offering the Bible in a format that will connect with the world's 50% illiterate population.' Audio bibles, in the form of downloads for MP3 players, 'BibleSticks' and other digital media formats, are already available in well over 500 languages. Now the Vatican Press, in partnership with Faith Comes by Hearing, is preparing to record the New Testament in Latin, in the text of the Neo-Vulgate. It envisages that schools, universities and seminary students will make use of the recording, as well as Catholic churches and parishes. The cost of the process, using 25 readers and a wholly professional technical staff, is estimated as \$150,000, and funds are being sought to finance the project.

Picture Credit

p5 The Daily Telegraph
Michael Pattison

SOME TEXTS AND THEIR INTERPRETATION

III: *Kyrie Cunctipotens genitor Deus*

The subject of tropes is a fascinating one: at once an amplification and an embellishment, ornamental, rhapsodic, extravagant, the trope had a long and complicated history, before finally being suppressed by the Council of Trent in its ‘purification’ of the liturgy and its removal of ‘mediaeval accretions’ (does that sound familiar?)

With the tropes went nearly all the sequences, to which the trope is historically related, leaving only *Victimae paschali laudes*, *Lauda Sion Salvatorem*, *Veni Sancte Spiritus* and *Dies irae, dies illa*. This deprived us of such joys as *In natale Salvatoris angelorum nostra choris* (Christmas) and *Ave Virgo singularis, porta vitae, stella maris* (Assumption). Mind you, there is no reason why these verbally and musically splendid works should not again be sung, as motets on the appropriate days.

A reminder of the original tropes survives up to our own times, in the titles of the Masses in the *Kyriale*: *Lux et origo, Orbis factor, Magnae Deus potentiae* and so on. *Cunctipotens genitor Deus* is the title of Mass IV, and goes thus:

KYRIE

Cunctipotens genitor Deus, omncreator, eleison.
Salvificet pietas tua nos, bone rector, eleison.
Fons et origo, bone pie luxque perennis, eleison.

CHRISTE

Christe Dei splendor, virtus patrisque sophia, eleison.
Plasmatis humanis factor, lapsis reparator, eleison.
Ne tua damnatur, Iesu, factura benigne, eleison.

KYRIE

Amborum sacrum spiramen, nexus amorque, eleison.
Procedens fomes vitae fons purificans vis, eleison.
Indultor culpae, veniae largitor optime, offensas dele,
sacro nos munere reple, eleison, Spiritus alme, eleison.

(Some final *Kyries*, like this one, display a longer last section, reflecting their more elaborate and extended music.)

As with so many mediaeval texts, one will quite frequently see slight variations in different manuscripts. So for example, in the second *Kyrie*, *purgatur culpae* is sometimes found instead of *indultor*, *sensificans* (‘enabling the senses’) instead of *purificans*. Few of these variations, though, have much effect on the general sense of the text.

One of the most striking aspects of the *Kyrie* tropes is their Trinitarian structure:

Kyrie - the Father, *Christe* - the Son, *Kyrie* - the Holy Spirit. Attributes of each of the persons of the Trinity are multiplied, in the way in which the mediaeval mind delighted. So, for the Father: ‘maker of all things’, ‘fount and origin’, ‘good ruler’; for the Son: ‘maker of the human creature’ (*plasmatis* – the genitive of *plasma*, from the Greek, is found in the Fathers e.g. Cyprian, and originally meant something modelled from clay, hence a created thing); the first line of the *Christe* has another Greek word, *sophia*, rather than *sapientia*, in an extended and grand address ‘brightness, strength and wisdom of the Father’; finally, for the Holy Spirit, *amborum sacrum spiramen* ‘spirit of both holy ones’, and *nexus amor*, ‘binding love’.

At the end of each petition the transliterated Greek word *eleison* (that is to say, *miserere*) appears as always, extended in the final *Kyrie* for the reason mentioned earlier, a few more words being required. In this case they are *offensas dele, sacro nos munere reple, eleison, Spiritus alme, eleison*: ‘wipe out our offences, fill us full of [your] holy gift, O nourishing Spirit, have mercy’.

CF

THE FORTESCUE FACSIMILES

3: St Gregory the Great 1902

This, the fifth letter in the collection and by far the longest – eight sides of paper – is elaborate, funny and moving. Luckily for us, Fortescue did not observe what we today call political correctness, so his remarks about the Church of England (‘it used to be a very sober and respectable business’) are especially enjoyable, and, strangely enough, still rather topical today. Notice also, later on, the uncomplimentary reference to Henry VIII and Anne Boleyn. Fortescue’s wish that Cecil Firth become a parson was, the latter’s family tell me, not even a remote possibility, but no doubt the recipient was amused by the elaborate picture Fortescue paints of him as a ‘firm but sympathetic Tractarian’.

Most of the letter is taken up with an remarkable account of Aaron his dog and Marmalade his cat. Though Fortescue is of course eminently sane, I feel there is a bond between him and Christopher Smart, whose rhapsody ‘For I will consider my cat Jeoffry’, in *Jubilate Agno*, is another, poetic, expression of that special God-given companionship between animal and human: ‘For having consider'd God and himself he will consider his neighbour’. It gives a remarkable insight into Fortescue’s own nature too; after which he passes from his cat to his housekeeper, though not to the latter’s disadvantage.

Near the bottom of the penultimate page there is, as the writer explains, a hole burnt in the paper, through which (on the obverse, our last sheet) may be seen a fragment of the page before, above which small manifestation our author signs himself, as so often, ‘Adrian Fortescue, Latin Clerk’.

CF



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