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MARTIN LYNCH RIP

As the past year came to an end, we were saddened to receive news of the death of Martin Lynch, Chairman Emeritus of the ALL, in late December, at the age of 77. He is remembered with great fondness by all of us who knew him. He served on the ALL Council from 1973 until 1990, for much of that time as Chairman, guiding the Association through some of the most crucial years of its development. Our prayers and sympathy go to his wife, Anne and their son and daughter. A Requiem Mass will be offered in the near future and a full Obituary will appear in the next issue of the Newsletter.

COMING EVENTS

Spring Meeting 2002

The Association wishes to continue its tradition of recent years of gathering members together after Easter for relaxed but liturgically interesting days in attractive surroundings. As mentioned in the last Newsletter, this year’s venue will be in the Elgar country of Little Malvern and Worcester. Full details will appear in the Easter Newsletter, including travel advice. It is expected that a

minibus will again be provided for the short local journeys involved. Please make a note of the date, Saturday, 27 April.

Further ahead

In May 2003, the Spring meeting will take in historical settings in Derby. In the following year, 2004, there will be something quite different: a Retreat of five days at the Benedictine Abbey of Pluscarden, set in the Scottish Highlands, where daily

Mass and the Liturgy of the Hours are celebrated in Latin. Please see the enclosed leaflet and, if interested provisionally at this stage, return it to Ian Wells who has kindly undertaken the organization of the event.

AGM 13 OCTOBER 2001 – REPORT

Return to Ely Place

For the first time since 1989, the Association made a happy return to St Etheldreda's, Ely Place, the scene of four successful AGMs in the 1980s. As usual, Fr Kit Cunningham extended a kind welcome and all the arrangements were admirable. Solemn Latin Mass for the feast of St Edward the Confessor, which occurred again on the date of our AGM as it has done several times in previous years, was celebrated most fittingly in the presence of an appreciative congregation.

Mass was celebrated by Fr Daniel Seward, Cong Orat, of the Oxford Oratory, who had been ordained shortly after our Spring meeting at Oxford. He was assisted by the Rev Laurence Hemming, of Heythrop College, and Fr Jeremy Fairhead, Senior Chaplain of London University. The fine "Lockhart" set of vestments was worn (it was Fr Lockhart who restored St Etheldreda's to Catholic use). Fr Guy Nicholls and Fr William Young were present in choir. St Etheldreda's choir, directed by the Master of Music, Paul Gilham, sang Palestrina's *Missa Brevis* and motets by Guerrero and Victoria. Iestin Evans, organ scholar, played for Mass and later in the day for Vespers and Benediction. An excellent sermon, from which most of us learnt something new about St Edward, was preached by Fr Fairhead. The text is reproduced later in this report.

Members were able to enjoy lunch at the nearby Knosherie, a unique institution just off Hatton Garden, which has effectively taken the place of the renowned Blooms in Whitechapel. In the afternoon, members assembled in the crypt, to listen to an absorbing description of (actually for most an introduction to) the Ambrosian Rite of Milan, given by Canon Alan Griffiths. Readers will have the opportunity of reading a full account of his presentation in the next issue. After a tea break the Business Meeting began with a report by the Chairman.

Chairman's Report 2000 – 01

By Bernard Marriott

This year has been busy as usual, but has involved nothing spectacular. We began with last year's AGM at St Chad's Cathedral, Birmingham, where we started with a solemn procession through the Holy Door, followed by a litany and Mass. Members who came were able to gain the Holy Year Indulgence. In the afternoon we had a talk on St Jerome and the Vulgate, prepared by Fr Gerard Norton, OP. The day concluded with Vespers.

Seven weeks later, in November, despite the post-Hatfield near-paralysis of the railway system, flooding in various parts of the country and a threat to petrol supplies, members assembled for a Requiem Mass for the repose of the soul of Bishop Brewer. This was celebrated at Holy Name, Manchester, in close proximity to Bishop Brewer's birthplace at Levenshulme. I have asked the Bishops' Conference to appoint a new Episcopal Adviser for us but still await their reply.

Our third gathering of the year was by invitation of Fr Robert Byrne at the Oxford Oratory. Solemn Mass there was followed in the afternoon by a talk by Fr Jerome Bertram, Cong Orat, originally entitled, he said, "The Cat and the Faithful Departed," but later refined to "Latin and the End of Apartheid." As is usual now, the day concluded with Vespers.

Each year, as I prepare this review, I look for signs of encouragement. At a local level, in February, I led a group of three members from the Nottingham Diocese to meet our new bishop, Malcolm McMahon, OP. We were very cordially received, and spent an hour with him discussing the work of the Association. He was interested in our activities and publications, and I presented him with copies of our current publications.

On a wider front, the Pope addressed participants in the International Congress of Sacred Music, making encouraging comments on the use of Gregorian Chant and polyphony. But the most newsworthy event of the year, surely, was the publication by the Congregation for Divine Worship and the Discipline of the Sacraments of *Liturgiam Authenticam*. This instruction, when implemented, should bring some majesty and stature, not to mention improved accuracy, to the vernacular liturgy. In the meantime, however, there is a hiatus so far as the revised translations and approvals of the Missal texts is concerned, which makes it impossible to proceed economically with a re-print of our Sunday Missal.

It is heartening, though, in this Year of European Languages, that our bishops have said that Latin deserves special respect, and that its liturgical use can help to link communities to their universal language.

Latin Masses in London have been the subject of some reports in the Newsletter. The situation has been stable for a number of years, and any change is of concern if it might lead to a worsening of things. The London Oratory has altered some of its Mass times. This has involved the abolition of the 8am Mass which was always in Latin (apart from Saturdays, where it continues). However, the Mass in Latin has been transferred during the week to 6pm. On the whole, I expect this to be beneficial as I imagine that more people will be able to attend an evening Mass than one comparatively early in the morning. It is unfortunate, however, that the evening Mass clashes with the Sung (but only part-Latin) Mass at Westminster Cathedral.

News from St Dominic's, Haverstock Hill, is less encouraging. The Latin Mass, latterly every Sunday except the first, is now reduced to once a month, on the first Sunday. The others are part-Latin Masses. This, apparently, is to enable those priests in the community who are less competent in Latin to take their turn at this Mass. Some scope here for sales of our New Approach.

On the domestic front, you will have read in the Newsletter that our Deputy Treasurer, Anton Webb, has had to relinquish the position (and resign from Council) having entered the noviciate at the Oxford Oratory. There aren't many callings higher than our Deputy Treasurership, but clearly being a novice at Oxford is one. We will remember him in our prayers and send all good wishes

to Anton, but I must renew my appeal for any members who feel able to take on the role of Deputy Treasurer to please let me know.

Our next public promotional activity will be a stall at “Towards Advent” in Westminster Cathedral Hall on Saturday 17 November. We will be displaying our publications, and canvassing for membership, in the company of other Catholic writers and publishers. It promises to be a very interesting day, and it will encourage those who put in the effort to mount the display and run the stall if we can have a visit on the day from as many members as possible.

Presentation to Christopher Francis

At the conclusion of his Annual Report, the Chairman continued:

Finally, I must thank and pay tribute to Christopher Francis who is retiring from Council at this meeting. Christopher has served continuously on the Council for twenty-two years, and has been distributing the Newsletter since the early 1980’s. In addition, he co-authored *A New Approach* (including recording and copying the tapes), organised two or three reprintings of the Missal, arranged the production of the *Amo Missam Latinam* stickers, written and had printed the Organ Accompaniment, compiled *Adoremus*, was much involved in the preparation of the Sung Mass booklets, and co-edited and had printed *A Voice for All Time*. In other words, most of our publications owe most of their being to Christopher. He was Chairman from 1988-94. We are enormously indebted to Christopher for his ceaseless activity, utilising both his extensive linguistic and musical skills and his ability to carry out humdrum work efficiently and effectively. I am very pleased to say that he will not be going to earth, however, and will continue to act as a clearing house for enquiries, sending out membership forms, passing on orders, etc., and to sing and play the organ when requested.

Council are unanimous in agreeing that that we should record the Association’s gratitude to Christopher in a tangible way and, on behalf of the entire membership, I would like to present him with a small gift.

It is St Francis de Sales’ *An Introduction to the Devout Life*, written originally in French by St Francis de Sales, Bishop and Prince of Geneva, faithfully Rendered into English. To which is prefixed a Summary of his Life, and adjoined a collection of his choicest maxims. In the close is added the

Communication of Dr Thaulerus with a Poor Beggar, teaching us to resign our selves in all things to the good Pleasure of God. Published in London by Henry Hills, 1686, 1st English edition. This copy once belonged to Joseph Gillow who has written a short MS bibliographical note on the front end-paper. The book was translated by John Yaxley, a chaplain at Cambrai in 1613.

Christopher Francis said that he was touched by the kind words and gift offered by the Chairman on behalf of the Association. By way of encouragement, and reviewing recent history, he remarked that many had written off the Latin liturgy in the period during and directly after the liturgical reforms, and had now been proved wrong.

Treasurer's Report

Tony Simons presented the Treasurer's Report and distributed copies of the Association's Balance Sheet and Income & Expenditure Account which are reproduced at the end of this Newsletter.

Discussion at the Business Meeting

ICEL Translations Fr Bruce Harbert addressed the question of ICEL and liturgical translations. He said that the organisation had been restructured under pressure from the Holy See, expressed particularly in the recent document *Liturgiam Authenticam*. Many of the former structures had been dismantled, leaving in place the Episcopal Board, a Consultants' Committee, and a series of Task Forces entrusted with individual projects. Fr Bruce himself had been appointed to an ICEL task force to translate outstanding portions of the third edition of the Roman Missal (including new propers for saints), and the second edition of the rite of Marriage. The fact that, having been a public critic of ICEL's work, he had now been asked to work with them was itself indicative of a change of heart in the organisation.

Expectations of imminent publication of a new English version of the Missal were misplaced, he was keen to stress. Rome has been so critical of ICEL work that the existing translations already submitted for approval in the revised translation of the second edition of the Missal seem unlikely to be approved. Only when the new Latin edition of the Roman Missal (the *Editio Typica Tertia*) was published, could ICEL set about translating the new texts that it

contains and put them through the procedure for approval, a process that could take at least two years.

Calendar Some dissatisfaction was expressed about the new national calendar, particularly regarding the reduction of St. Thomas Becket to an optional memorial. Fr Harbert thought the lack of episcopal defence of the new calendar could be due to the fact that the National Liturgical Commission was being restructured, so that there was no effective body to make public statements on the issue.

Vespers and Benediction

All returned to the upper church for Solemn Vespers celebrated by Fr Seward. Mary Halloran acted as cantor in the choir loft and the congregation alternated happily in the psalmody. Benediction of the Blessed Sacrament followed, with the traditional chants, bringing to a conclusion another rewarding annual meeting.

SERMON FOR THE FEAST OF ST EDWARD THE CONFESSOR

Preached by Father Jeremy Fairhead at St. Etheldreda's, 13 October 2001

“..... till on a sudden came
Death in his bitterness, bearing so dear
A lord from the earth. And angels led
His righteous soul to heaven's radiance.”

So wrote the Anglo-Saxon Chronicle. For many of the time, few could believe that a king in this life must not remain a sort of king in the next 'under the king of kings'. At the time of Edwards's death this tradition was exceptionally strong in England and it would seem that a cult of a goodly King was inevitable. Many predecessors had cults – local as they may be, not least of these was Edward the Martyr, but queens were also numbered among the unofficial *sancti*.

The first writer to investigate Edward's life was a monk from Flanders who wrote the famous *Vita Aedwardi Regis*. This work had a multiple and changing purpose. Originally intended to extol Edward's Queen Edith and the House of

Godwin, by the time it was written, the House of Harold Godwin had fallen and William the Conqueror was on the throne.

So it turned its theme to England being punished for her sins: Edward was now being rewarded and the pious Edith would eventually be reunited with her spouse. Edward had gone before to prepare a place for her! So the author salvaged the original purpose. From this outset God chose Edward king even before he was born and was consecrated king more by divine providence than by man. He then asserts: "He preserved with holy chastity the dignity of consecration and lived his whole life dedicated to God in true innocence." So began the life and legends of the Good king Edward. Miracles naturally abounded in the first place. A record was made of four or five cures both during his life and posthumously! The miracles are unremarkable and sadly could have appeared in any saint's life of the period. There is really a poor collection of miracle stories – there is lack of detail and a failure to give names and accounts.

The greatest advocate of the cause was one Osbert of Clare, sometime Prior of Westminster who revised the *Vita Aewardi Regis* and campaigned fearlessly for the raising of this Good King to the altar. Osbert really only recounts what was known already – the 5 cures - but he helps the cult to reinvigorate itself! It can be said that the popular cult of Edward had hardly begun when it virtually came to an end. There was certainly respect for Edward's memory – but an English cult was a difficult thing – especially under Norman Occupation. Abbot Vitalis writing at the end of the 11th Century barely mentions Edward in his list of English saints. He does not even give the grave much of a mention. This is borne out by the fact that 15 years after Edward's death, the monks were not absolutely sure which was Edward's tomb!

There was really not a strong popular cult of Edward some 15-20 years after his death. His wife was duly buried next to him, a saintly woman. They could have formed a couple in heaven but *Sanctus Rex, Sancta Regina* probably had little attraction for a monastery. Edward was to go it alone.

A revision of the Vita of Edward's life by one Ailred gives the impression that by the time of Henry I's death miracles were no longer taking place. On one anniversary Osbert himself, when suffering from fever, prayed at the tomb and asked, "Where are the marvels that our forefathers have told about you?" Where are the miracles you worked in their days?"

It was the liturgy above all that kept Edward's memory alive. It seems inconceivable that the abbey would not have commemorated him, and indeed there is evidence that they did so. We know that in 1137, when the abbacy was vacant, the prior (not surprisingly) one Osbert of Clare, celebrated an anniversary Mass on 5 January and after the lesson preached at length on Edward's virtues. It was above all in the 12th Century when English things (after the Norman Conquest) came back into fashion, that attention of St Edward began to improve. Henry I had the tomb reopened and the body inspected, naturally the Confessor's body was incorrupt. He was not the only Englishman to be revived; even Harold himself had a cult! Also, we need to remember that the Abbey did not have a saint of its own. St Paul's had St Erkenwald. They were not necessarily in competition but there was always reputation at stake.

It is sometimes believed that Henry I touched for the king's evil, that is to say scrofula or tubercular infection. If he did, there was certainly some connection with the cult of Edward. By the 13th Century touching had become a royal activity (by virtue of quasi-sacramental consecration) in both England and France. Whether Edward himself touched we shall never know, though the miracle that found in roots in Edward lasted right up to Queen Anne!

Back we come to Osbert of Clare. He is the person, though quite unreliable, on whom we must rely! His purpose was in recording and reconstructing Edward's life. This was certainly just as much a political exercise as it was a spiritual one. It seems that between 1081 and 1085 Osbert set about expanding the miraculous life of Edward. There were produced Edward's vision of the death of Svein Junior, king of Denmark, drowned when embarking to invade and conquer England: the story how Edward at the dedication of a church to St John the Evangelist gave alms to a beggar who was St John in disguise and who returned it by means of some English pilgrims who lost their way on the road to Jerusalem; a hermit's vision of St Peter ordering him to restore Westminster; Edward and Earl Leofric of Mercia at Mass at Westminster seeing Christ in person; Edward's cure of an Irish cripple, Gillomichael, carrying him back from the abbey on the orders of St Peter.

By the 12th Century a popular cult of Edward had apparently revived, especially amongst the *rustica multitudo*, lower classes, though it seems to have been despised by the patricians! Osbert did his best to make it respectable. The *Vita Eadwardi Regis* soon became the *Vita beati Eadwardi Regis Angelorum*.

Edward's journey to the altars of the Church followed many fortunes: the schism, in England between Stephen and Matilda and the schism in the papacy itself. Osbert's fortunes follow the same pattern, being banished for a time from the Abbey at Westminster. Without him the cause did not have an advocate. It was not until the arrival of Henry II that interest was truly shown. The letters concerning his canonisation show that there was overwhelming evidence for his sanctity – both written and oral. Edward as king was mild and merciful; he ruled his kingdom without harshness, he loved the church, founded and enriched Westminster Abbey, was generous to many religious bodies; greatly honoured St Peter and the Church of Rome. Although he married, he remained a virgin and the integrity of his flesh was proved when after 35 years in the tomb, his body was found incorrupt. Also, in life as in death, he worked wonders, cured the sick and had the gift of prophesy.

The English hierarchy approved of such a cult and petitioned for his canonisation. A letter promulgated all this on 7 February 1161. The translation however had to wait as the king was abroad. This was a ceremony based on the saying of Christ; "No man when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light." Edward's body was duly translated in the presence of Ailred of Riveaulx but more importantly Henry II and his troublesome archbishop, Thomas Becket. And in these two lies a clue.

For the historian (of which you have heard enough) and indeed the hagiographer, it is difficult now to unravel fable from fact, myth from politics. Why was Edward raised to the altars of the Church? Was it merely fable and superstition? Was it his presumed chastity? Was it politics?

I think it is to his translation that we must look for the clue. There are two symbolic persons present during this ceremony. Firstly that of King Henry II. We shall probably not know why Edward was exactly brought to the heavenly courts but it appeared essential to the political system of the day that his presence in heaven be recognised. Edward as a saint would link English and Norman lineage. But our answer lies also in faith, faith in the Church, and faith in the Holy Spirit. "Now we see through a glass darkly" St Paul reminds us. There are many things we do not understand. God in his infinite wisdom, greater than ours, greater than any miracle or myth or political system, chose to

raise this Good King to the altars of the Church. It is a mystery and triumph at the same time... “This is the work of the Lord, a marvel in our eyes!”

God has raised up in this land an intercessor for the good of all people, for the good of Kings and Queens, parliaments and armies, for those who have responsibility for government. Here is one of the sources of the English political life and, dare I say, the democracy and stability that we enjoy today. Edward, silently, powerfully is interceding for that for which he cared and longed for in his earthly life.

Secondly there is another presence at his translation. That of Thomas Becket. Thomas, a transformed man, comes to share in the removal of the remains of a loyal son of the See of Peter. What effect did this have on him? We shall never know. Loyalty to Peter and to the successor of Peter was a hallmark both of the Confessor and of the later to be styled, St Thomas. Here also is a message for us who live the Christian life. That being united to Peter and his Church – this is the sign of faithfulness and love, that which Christ himself demands.

God has put a sign among us. One who is faithful in his intercession for government, one who is faithful to Peter – who prays for the Church in this land. For the Confessor there was never a division between the government of this realm and Peter. There should never have been in the centuries that followed.

Amongst the Court of Heaven there stands one who calls for this land to be unified to Peter once more, for the conversion of England, and there is one who at the same time intercedes for those who have charge of the government of the realm. In these days of tension, never more have we needed such an intercessor. St Edward, pray for England, pray for those who have authority in this Land, pray for peace, pray for an end to conflict – lead us all joyfully to the vision of true peace – Jesus Christ.

AMERICAN ASSOCIATION’S CONVENTION IN CHICAGO

Report by Anton Webb

The biennial Convention of the American Latin Liturgy Association was this year held on the weekend of 23rd and 24th of June at St John Cantius Church, Chicago. A rigorous programme of talks had been promised, with the keynote

address to be delivered by Monsignor Arthur Calkins, Secretary of the Ecclesia Dei Commission. The rich liturgy included a Solemn Pontifical Mass, ensuring that the Convention was a true celebration of the Latin Church's rites and cultural heritage.

One of the most beautiful sacral structures in the city of Chicago, St John Cantius Church was a fitting venue to host this event; not only in view of its unspoiled architecture, but also because of its capacious parish rooms suitable for such large gatherings as the Convention. The Church, founded in 1893, is baroque in style and reflects the cultural influence of the Polish immigrants for whom it was originally built: the icon of the black Madonna above the altar in the Lady Chapel is reminiscent of many such depictions of Our Lady to be seen in Eastern Europe. The sanctuary has avoided the misguided innovations of recent decades, and a portrait of St John Cantius (also known as St John of Kanty), a patron saint of Poland, looks on approvingly above the High Altar. A number of treasures of sacred art decorate the church, and the members of the L.L.A. were fortunate to be present at the unveiling of the parish's latest masterpiece on the Sunday morning: a replica of the Wit Stwosz Altarpiece. Commissioned by the Parish Priest in 1996, this High Gothic altarpiece is one-third the size of the original pentatych, which is named after its sculptor and located in the main church of the city of Kraków, the capital of the fifteenth-century kingdom of Poland. The altarpiece, carved in lime wood, is dedicated to the Assumption of the Blessed Virgin, and weaves together within a single composition a series of successive events from Our Lady's life. At the base is depicted the Tree of Jesse from which Mary's life blossoms forth, growing heavenwards and culminating in her Coronation at the very peak of the structure. Embellished using gilt and polychrome, the artistic mastery involved in its execution renders it a significant work of art in its own right.

The Convention was opened by a Solemn Pontifical Mass (Old Rite) of the Vigil of the Beheading of St John the Baptist, which was celebrated by Bishop Joseph Perry, an Auxiliary in the Archdiocese of Chicago. He seemed well acquainted with the ceremonial and wore the traditional tunicle, dalmatic, and chasuble of the episcopacy, complete with white gloves, but stopping short of the buskins. Bishop Perry has obviously been a keen supporter of the LLA's work and this was duly acknowledged after the end of Mass with his being given a special award by the Association. In his sermon, members of our Association would have been encouraged by the Bishop's assertion that the *Novus Ordo* is the usual form of Mass and that it too can and should be

celebrated in a dignified and reverent manner. This statement was borne out on the Sunday with a Sung Mass in the New Rite followed by a Sung Tridentine Mass. The former was celebrated by Monsignor Calkins with enough servers for six torches, the latter was celebrated by the Parish Priest. Such an arrangement occurs every Sunday at this particular church which houses and is run by the fledgling Society of St John Cantius, a religious community of men living in common according to the Rule of St Augustine. Once the Society is established as a diocesan institute, it is hoped that clerical members of the Society will become “Canons Regular of St John Cantius,” possessing full faculties to celebrate the Mass according to both the missals of 1962 and 1970 to help achieve their mission to *Instaurare Sacra* (“Restore the Sacred”). Allowing both rites to work side by side is now being seen by many as one way towards the resacralisation of the current liturgy and, in the places where this method exists, will perhaps serve to narrow the chasm created by a too hasty and innovative liturgical revision.

All the Masses during the weekend were sung in Gregorian Chant with their full propers, together with the *Missa de Angelis* on the Saturday, and *Orbis Factor* on the Sunday. The liturgical ceremonies were concluded on the Sunday afternoon by Sung Vespers in the vernacular (apart from, peculiarly, the opening versicle and response), and Benediction in Latin.

Ten talks on a broad spectrum of topics concerning Latin liturgy were scheduled over the weekend of the Convention, of which the most important was certainly that of Monsignor Arthur Calkins. The text of his address, which outlines the damaging effects on the Church of current ‘traditionalist’ ideology is reproduced as an appendix to this newsletter. It is important to note that he advocates the need to encourage the sense of the sacred in the *Novus Ordo*, using the Classical Roman liturgy as a constant reference for the new.

Many of the addresses were delivered by academics on such subjects as: supplicatory language in the Roman canon; the altar and tabernacle as the centre of the Church; and a thorough analysis of the recent document on vernacular liturgical translation, *Liturgiam Authenticam*. Other aspects, however, besides the purely academic, were also represented: one such example was Fr Bede Kotlinski, a monk of St Andrew’s monastery in Cleveland, Ohio, who spoke on the subject of pastoral perspectives on Latin liturgy, opening and concluding his talk with a prayer. The voice of the layman in the pew was represented by Mr Scott Calta, the LLA Secretary, who spoke

in a memorable way of his love for the liturgy of Holy Week which has led him to research the development of its ceremonies over the ages. The President of the LLA, Mr Bill Leininger, reported a large increase in Tridentine Masses being celebrated in the U.S.A. over the last ten years, and a slight decline in New Rite Masses. He also announced the results of a recent survey of U.S. seminarians, which found that 70% of responders had little or no exposure either to the study of Latin at Seminary or to its use in worship.

I was most grateful to the Committee of the LLA for their warm hospitality extended to me during my stay. Having attended the Convention I can fully appreciate the value of a delegate being funded by our Association to attend such events, as there is no substitute for personal contact between national groups of people with similar objectives working for the good of the Holy Catholic Church.

CARDINALS OF THE U.S.A. SPEAK ON THE LITURGY

1. Cardinal George, Archbishop of Chicago

Cardinal Francis George, Archbishop of Chicago, addressed students at the St. Thomas Aquinas Seminary early in 2001 on the subject of liturgy. Brief excerpts from his address are given below:

“It is nearly 100 years since Pope St. Pius X instructed the Catholic people to make the liturgy the primary and indispensable source from which the faithful derive the Christian spirit. The changes in the liturgy mandated by the Second Vatican Council were not intended to be merely external changes in format and language, but rather, changes in the way the liturgy was to express the mysteries of faith and was to shape the lives of the people involved in its celebration.

The language of the Roman Missal which is used for the celebration of the Eucharist in the Roman rite is, of course, Latin. But now, as a result of the Second Vatican Council's reform, the Roman Rite is celebrated not only in Latin - and I am glad that you preserve that celebration here - but in many other languages as well, including English, and this, too, according to the will of the Council. It is necessary to word this liturgical world well. But battles over translations have occupied too much of the Church's energy in recent years - so

much of our energy, that we have not looked at the world around us and asked what words we must say there.

The first translations of the Roman Missal in the late 1960s, the translations still being used in our celebration of the liturgy in English, were done far too quickly, probably with good intent. But they have been heavily criticized, even by the International Commission on English in the Liturgy itself, which is why they have redone the Sacramentary. They did not adequately capture the Latin original. And the new document on authentic liturgy issued by the Holy See presents guidelines for the second generation of translated liturgical books. These guidelines recognize the need to be both faithful to the original and to be understandable in English, but with the first emphasis on fidelity to the Latin.

Languages have developed differently in relationship to historical and social circumstances. We are much more linguistically self-conscious now, and that is very good. Yet language is and must be more than the construct of any one generation or any single group. We just heard that from your class representative, quoting Chesterton: 'Language puts us in contact with people long dead.' And therefore, linguistic manipulation which severs these connections is a first cousin to human genetic engineering and just as morally ambiguous. Therefore, we recognize because of this sophistication in understanding the way in which words do shape our world, that language can hide as well as disclose truth. Celebrating the liturgy makes us not only more self-conscious about language, liturgy also moves us to express in action what it is that unites us to God and therefore to one another, and what it is in our action that either permits us or prevents us from living joyfully the mission Christ gives his people here and living most joyfully with him forever. The original liturgical movement of the past century insisted on this relationship, between celebrating the liturgy and creating a new world, transforming this world in which we live. Liturgy is not about us, except to the extent that we are in Christ.

Our Holy Father, in speaking so marvellously about the vocation of Christ's faithful in the world tells us precisely that our action in the world follows from our action in the liturgy. Our words in the world follow from our words in the sacred liturgy. Our conversation in the world follows from and is integral to our conversation with God from within Christ's body, the Church. Only if, like a good liturgical translation, we are faithful to the original, to the image of God stamped in us through baptism so that we are like Jesus Christ and yet

understandable to everyone we meet, only if, like a good celebration of the liturgy, our actions are witnesses to God's own transcendence and to our own future eschatological banquet, only then is liturgy good and are our lives holy.

Liturgy itself transforms us and the world itself so that we are truly present and Christ is really present to the world through us. If you have ever been in a place where the liturgy has never been celebrated, where the Eucharist has never been conformed by Christ's body the Church, there is a vast difference. The world is different because Holy Mass is celebrated. The world is different because we participate in that celebration. Not just we individually, not just the Church, but the world as a whole would be a very, very different place were the Holy Eucharist not celebrated. And only, if through the liturgy we are brought to participate in Christ's own self-sacrifice, to see that the liturgy will enable us to have not only the understanding but the strength of mind and spirit to surrender everything we do to Jesus Christ, only then can we be part of the Holy Father's call to a new evangelization.

2. Cardinal Egan, Archbishop of New York

In October 2001, Cardinal Edward Egan of New York, as general relator of the Synod of Bishops in Rome, considering the role of the bishop, delivered the opening address in excellent Latin. This came as no surprise to those who knew him in the early 1980s, when he worked for several years on the New Code of Canon Law with Pope John Paul II in the early 1980s and his Latin was generally regarded as remarkably polished. In fact he speaks several languages, including Italian, and knows Rome well, having spent over 20 years there. The following are excerpts from Cardinal Egan's address to the Synod fathers:

“Nowhere, to be sure, does the bishop exercise this office as powerfully as in the celebration of the Eucharist, the "basis and centre" of every community of faith. It is clear, therefore, that he is obliged to celebrate the Holy Sacrifice of the Mass with the greatest measure of piety and fervour that he can muster. His clergy, those in consecrated life and the laity observe him at the altar with an attention they accord no one else. As Saint Peter takes pains to remind us in his First Epistle, we are to be from the heart "an example to the flock" (1 Pt 5:3). Small wonder then that our manner in praying the Mass with our people is often as compelling a sermon about love for the Eucharist and belief in the Real Presence as any we might deliver from the pulpits of our cathedrals. Stewards

of grace that we are, we can never allow our leading of the People of God in prayer to be anything less than authentic, devout and inspiring.

All of which brings us to another essential duty in our ministry as sanctifiers of the faithful that, namely, of seeing to it that the liturgies in our churches and chapels are in harmony with the norms and practice of the Church and carried out in a spirit of true devotion. We are the principal liturgists in our dioceses. As The Code of Canon Law reminds us, "First and foremost, the bishops exercise the office of sanctifying; they are high priests, principal dispensers of the mysteries of God and moderators, promoters and custodians of the whole liturgical life of the Church committed to them" (canon 835, §1). Ours, we all know, has been an era of numerous changes and developments in the worship of the Church. As a result, we will not always be able to avoid controversies about rubrics, liturgical appointments, church architecture and the like. In dealing with them, the bishop has to be willing to listen and no less willing to lead. He must insist upon the limits of good taste; he must exhibit appropriate regard for established traditions; and he must respect and encourage those popular pieties that genuinely nourish the faith and fervour of his people. Lastly, in fulfilling his mission as sanctifier of the faithful, the bishop needs to be sure that key liturgical ceremonies are afforded the particular attention they deserve because of the lessons they inculcate and the fervour they stir. Among these are the ceremonies of Holy Week, the rites of baptism, ordination and religious profession. These are grace-filled occasions for leading our people to holiness. Time and energy expended in their preparation, in cooperation with such liturgical and musical commissions or offices as there might be in a diocese, are time and energy well spent for the building up of the local Church according to the grace of God. (cf. 1 Cor 3:10)."

[from Inside the Vatican News Service]

DOM ALFRED SPENCER OSB 1915 – 2001 OBITUARY

by the Editor

Dom Alfred Spencer, Abbot Emeritus of the Benedictine Abbey of Pluscarden, who died on the 25th September of last year, was widely regarded as an outstanding religious leader. We were honoured that he was for many years the most senior ranking clerical member of this Association.

His religious career began when he joined the Capuchin friars in 1935 and he went on to be ordained as a priest in 1941, after which he worked as a school chaplain and ministered in inner-city areas of the West Midlands and Merseyside, then going on to undertake the training of novices. In 1951, attracted to the contemplative life, he joined the Benedictines at Prinknash Abbey and fully expected that he would remain there indefinitely. However the course of his career altered yet again when, with some reluctance, he went as ordered to undertake a daunting challenge in the far North of Scotland.

The original monastery of Pluscarden, founded in 1230 near Elgin in Morayshire, had suffered at the Reformation. More than 400 years later, what remained was given to the Prinknash Benedictines and a small band of monks travelled north in 1948 to begin making it habitable again. When Dom Alfred arrived, much effort was still needed to achieve the great restoration which became his ambition. It was indeed achieved, the construction work proceeding alongside the equally vital work of attracting new recruits to the community. In 1966 Pluscarden became an independent priory with Dom Alfred as the first prior. By 1974, things had developed so impressively that it became an abbey and Dom Alfred was duly elected as its first abbot.

Apart from the fine range of monastic buildings set in the Highlands, the other glory of Pluscarden, close to the heart of our members, is its superb tradition of Latin liturgy. The Conventual Mass is celebrated daily in Latin, as is the full Liturgy of the Hours. This follows faithfully the practice at Solesmes, which is matched elsewhere in Great Britain only by the nuns of St Cecilia's, Ryde, over 600 miles to the south! Abbot Spencer took to heart the appeal made by Pope Paul VI to the world's Benedictines, hoping that Latin liturgy and Gregorian chant would be largely retained in the abbeys, one of that pope's little known and even less followed initiatives to limit the damage occurring 'in the spirit of Vatican II'. Amid the widespread uncertainties of that period, he remained confident and steadfast, deeply committed to the tried and tested essentials of St Benedict's rule. Thanks to his wisdom and the quiet authority with which he inspired those around him, Pluscarden became the treasure it is today, and his fitting monument.

On his retirement in 1992, he was succeeded by the present abbot, Dom Hugh Gilbert who, like Dom Alfred, is a valued member and friend of the ALL. Only distance has prevented an even closer association, but that is something about

to be put right. We have received kind invitations and a retreat is now at the planning stage.

REQUIEM MASS FOR BRIAN BRINDLEY

by a member of the ALL

The Funeral Mass for Brian Dominick Frederick Titus Leo Brindley - former Anglican clergyman and, latterly, Catholic convert and journalist - took place at the Church of St Etheldreda, Ely Place on 16 August last year. The church was full and the term "standing room only" was not - for once - a cliché. Although not a member of the Association, Brian used his column in the Catholic Herald to encourage the celebration of the revised rites with dignity and in Latin, and his carefully planned Requiem exemplified the celebration of the *Novus Ordo* at its best.

With the exception of the readings and the bidding prayers, the Mass was celebrated entirely in Latin. The celebrant and deacons were clad in black roman vestments formerly in use at Brian's Anglican parish of Holy Trinity, Reading (in his Anglican days he collected Continental vestments discarded by their Catholic owners). The Mass setting - Duruflé's *Messe des Morts* - evoked the pain of loss and breathed the joy of resurrection. During the offertory, the choir sang a striking Latin motet set by Brian to the music of *Soave Sia il Vento* from Mozart's *Così Fan Tutti*. The Liturgy of the Eucharist was celebrated facing east, and the ceremonial throughout the Mass was celebrated faultlessly. For those unfamiliar with the Church's rites, an order of service provided careful explanations.

The homily - a masterpiece of theology, sensitivity and knowledge - was preached by Fr Anthony Symondson, SJ. He placed Brian's death within a biblical and theological context, and did not gloss over the more controversial or demanding aspects of his life and personality.

"What was the point of Brian Brindley?" Some voiced this question in spite of the comprehensive obituaries that appeared after his death. In his life, Brian sought to pass on a love of beauty and - far more importantly - of the Catholic faith. His life also showed how to bear the Cross with readiness and dignity. The Mass, which spoke of all these things so eloquently, pointed those questioners towards an answer that will only be fully appreciated in eternity.

MASS IN MUNICH AND IN CHARTRES CATHEDRAL

Report by Lewis Berry

This is a brief report on Mass in the new rite in Latin encountered in two continental churches, which I was delighted to find during the course of 2001, and which may interest those who have travel plans in either area. In the baroque Theatinerkirche (Church of St. Kajetan) in Munich the 10.30 am Sunday Mass is normally entirely in Latin, apart from the readings, sermon and intercessions. On the Sunday early in the summer when I was present, some of the prayers were in German, but this was apparently not normally the custom. A good choir sang the Gregorian propers and a baroque polyphonic setting. The Mass, which was celebrated facing the people, was well supported. The Church was undergoing extensive internal restoration: future visitors may be privileged to see rather more of the building than I did. A number of tombs of Bavarian kings can be seen in the crypt. Coffee after the Mass might be enjoyed in one of the pleasant nearby cafés.

At Chartres Cathedral, I was very pleased that I made the effort to attend the 9.30am Mass one Sunday morning in September. In a number of ways this was a remarkable occasion. The celebrant, a bishop, probably the local ordinary, gave the impression that the very traditional way in which the Mass was celebrated was as a result of his own insistence. Almost entirely in Latin, the eastward facing Mass at the high altar of the cathedral was most dignified. The Mass began with the Asperges. A choir sang the Gregorian propers and the Missa Cum Iubilo was sung by the whole congregation. The Roman Canon was said sotto voce. There was also a concelebrant. Adoro te Devote was sung in full at communion, for which there was a choice of kneeling or standing to receive the host. To attend a Mass like this in such an important French cathedral was a happy experience. The purpose of my visit was principally to look at the stained glass, which, as those of who have seen it will know, is as beautiful as it is doctrinally rich. I strongly recommend both these Masses to members of the Association.

DR MARY BERRY HONOURED WITH CBE

The New Year's Honours List contained the happy announcement of the award of a CBE to Dr Mary Berry, for her services to Gregorian Chant. All who love

Latin chant will rejoice to see this well deserved recognition of her knowledge, musical skill and sheer dedication to her subject. As founder and director of the *Schola Gregoriana* of Cambridge, she is recognised as one of the foremost authorities on the chant and one of its most enthusiastic promoters.

Many of our members have attended the chant days that she has organized over the years, often for non-expert singers in whom new enthusiasm was inevitably aroused. More competent singers have been involved in major liturgical occasions, recordings and overseas singing tours.

Mary is a longstanding member and keen supporter of this Association and we were honoured at our AGM in 1985 when she delivered an address entitled 'Research, Revelation and Relevance: Reflections on Gregorian Chant Today'. This talk was heard by the largest number of people to have attended one of our meetings up to that date. [The text of her talk was reproduced in our Newsletter no. 66 of April 1986.] We offer our sincere congratulations on this award.

'TOWARDS ADVENT' – NOVEMBER 2001

Organised as a 'Festival of Catholic Culture' this event took place in Westminster Cathedral Hall on Saturday the 17th November. There were approximately 30 varied organisations offering their products, including books, music, and other publications or promoting their special concerns, ethical and charitable, monastic and liturgical. There was a friendly, fairly relaxed, pre-Christmas atmosphere.

The ALL had secured a prominently placed stall on the platform in the 'apse' of the hall. This was staffed through the day by the Chairman, his son, Vice-Chairman and Treasurer. Despite attempts by the postal services to sabotage our preparation, a suitably professional display was mounted. The Cardinal Archbishop was a brief visitor among the many who were attracted. A number of publications were sold, the sung Mass booklets being particularly in demand, several new members were recruited and some useful contacts were made. Several visitors were anxious to satisfy themselves regarding the difference between other liturgical movements and our own! Each of us had the opportunity to disappear briefly to participate in various interesting 'workshops' that were taking place through the day. It was agreed that our participation had been both enjoyable

and constructive and well worth the fairly considerable effort involved in its preparation.

HEALTH AND THE ROSARY

Under the heading ‘Ave Maria’s feel good factor’, the Guardian newspaper of the 21st December, carried an article by its health correspondent James Meikle, who based his story on a similar account in the British Medical Journal, which began: “Reciting the rosary in Latin may be good for Catholics’ health as well as their faith, doctors say today.” Apparently, the “formulaic expression of *Ave Marias* helps harmonise speakers’ breathing cycles with involuntary rhythmic fluctuations in their blood pressure to an optimum six per minute” and “slow breathing improves heart and lung function as well as bringing calm”. The rosary may even have evolved “because it synchronized with inherent cardiovascular rhythms and thus gave a feeling of well-being and perhaps an increased responsiveness to the religious message.” However, it appears that a yoga mantra could be similarly efficacious!