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RECTE NUNC CELEBRAMUS

Editorial

If today we do not feel happier and more confident than for many years, it can only be that we have so far failed to recognize the full import of the promulgation of the third edition of the *Missale Romanum*. Here we have the definitive blueprint for Catholic worship for generations to come. In producing this handsome volume, in Latin, clearly intended to be used in the sanctuary, with abundant use of Gregorian chant, Rome has signalled its desire for our liturgy, the transcendent living Latin liturgy, to be resurgent indeed. This surely calls for unstinting celebration in both senses of the word. Fr Guy Nicholls has contributed a valuable appreciation of the new edition of the Missal which we are delighted to publish in this Newsletter.

Although the Missal is now much better presented and more complete, all the essential texts are unchanged and our existing Latin liturgical books remain usable, especially those so beautifully produced by the monks of Solesmes, such as the *Ordo Missæ in Cantu* and the *Graduale Romanum*. Paradoxically therefore, while the Latin Missal is completely up to date and set to serve unchanged far into the future, the vernacular Missals, especially in English, are now very much out of date and out of favour. It will be two to three years before acceptable new translations can be approved and Rome is rightly determined that the new versions will be accurate and worthy representations of the definitive Latin Missal.

Here too, there is exciting news for the Association: Fr Bruce Harbert, who has been such a valued member of the ALL Council, has been appointed Executive Secretary of ICEL, the International Committee on English in the Liturgy, from which the new English version(s) will come. We offer Father Bruce our warmest congratulations, although we shall greatly miss his cheerful presence and learned contributions to our deliberations as he departs for perhaps five years in Washington DC. His own account of how this came about may be read later in this issue.

AGM AND SOLEMN MASS AT LEICESTER All welcome

This year's Annual General Meeting will take place at Holy Cross Priory Church, Leicester, on **Saturday 19th October**.

Holy Cross is one of five Dominican Priors in England. The Dominicans first came to Leicester in 1247. The original priory was suppressed in 1538, but just over 200 years later Dominicans returned, covertly, in 1746. A church was built in 1819, and was the only Catholic church in the city until 1883. It was replaced by the present church, which was started in 1930 and finished in 1958, and is essentially unaltered since then apart from the provision of an additional altar at the front of the sanctuary, and an organ in the west gallery. The organ was built for St Mary's Church, Preston by W E Richardson in about 1886. When the church became redundant in 1995, the organ was rebuilt and restored by Peter Collins of Melton Mowbray and installed at Holy Cross. The acoustics of the church are very good, and the organ well suited to its new environment.

The Mass will be celebrated using the post-Conciliar Dominican Missal of 1985. The prayers (Collect, Super Oblata and Postcommunion) are the same as those in the Tridentine Missal and quite different from those in all three editions of the current Roman Missal. The choir's parts of the Proper will be sung from the Dominican Gradual. The Officium (Introit) *Salve radix sancta* and Communion *O quam speciosa* do not appear in the current Roman Gradual.

Holy Cross is within walking distance of the City Centre and the Railway Station. It is situated in Wellington Street which lies parallel to the main London Road/Granby Street axis and is accessible through several of the side streets leading west from Granby Street. Directions to the church given in the separate Street Plan enclosed.

The programme for the day is as follows:

- 11.30 Solemn High Votive Mass of the Rosary
- 13.00 Lunch in St Clement's Hall
- 14.00 "Complaining to God or Masking the Grief: Old and New Liturgies of the Dead Compared" – a talk by Fr Richard Conrad
OP Prior of Holy Cross
- 15.15 First Vespers of the XXIX Sunday *per annum*, followed by
Benediction of the Blessed Sacrament
- 16.00 Tea
- 16.30 Business meeting

Agenda for the Business Meeting

1. Chairman's Report

2. Treasurer's Report An Income and Expenditure Account and Balance Sheet for the year ending 5 April 2002 will be distributed at the meeting.

3. Subscription Rates for 2003/4 The Council proposes the maintenance of the existing rates of subscription which came into effect on 1 September 1998. These are:

Members in the UK and Europe £10

Reduced rate (for priests, religious, students, persons under 18 or retired) £5

Joint membership – for those living at the same address,
Newsletters being sent in the same mailing £12

All members outside Europe £15

4. Election of Council for 2002/3 The Constitution provides for a Council with a maximum of 12 members, three of whom shall hold the offices of Chairman, Vice Chairman and Treasurer with the others being ordinary members. The three Officers retire annually; ordinary members serve for periods of two years. All are eligible for immediate re-election and have agreed to stand. The Council has power to co-opt up to three ordinary members to serve for two years. The present Council consists of:

Officers elected until October 2002

Chairman: Bernard Marriott

Vice Chairman: Edward Barrett

Treasurer: Tony Simons

Ordinary members elected until October 2002

Fr Bruce Harbert

Fr Guy Nicholls

Ian Wells

Mary Halloran

Ordinary member co-opted until October 2002

Lewis Berry

Ordinary members elected until October 2003

Susan Carson-Rowland (who wishes to stand down)

Fr Kevin Hale

Dr Michael Ellis

Thus the AGM will be invited to elect a Chairman, Vice-Chairman and Treasurer for the year to October 2003, and up to seven ordinary members until October 2004. If fewer than seven ordinary members are elected, it will be open to Council to co-opt up to three additional members until October 2004 providing that the maximum number of Council members is not exceeded. The Council nominates all three officers and the retiring ordinary members for re-election. However, any member may make alternative nominations for any of these positions. The names of nominees, whose prior consent must be obtained, and those of proposer and seconder, must be received by the Chairman not later than Saturday 5 October 2002.

5. General discussion Any member wishing to put a motion to the Business Meeting must notify the present Chairman in writing by 5 October, giving the name and address of a member who has agreed to second it. But it is open to any member to raise topics informally under this item.

SPRING MEETING 2003 IN DERBY Dr Mary Berry to speak

This will be held in Derby on Saturday 31 May 2003 with Solemn Mass of the Visitation of the Blessed Virgin Mary at 1.00 pm in St Mary's Church (AWN Pugin, 1839 and recently restored) and Vespers of Our Lady in Derby Cathedral at 5.15 pm. The setting of Vespers will be that of Marcel Dupré, in which organ versets alternate with the chant. The Schola Gregoriana of Cambridge has recorded these Vespers in Notre Dame, and we are very pleased that Dr Mary Berry will be speaking to us in the afternoon about Dupré's setting, its connection with Derby, and the making of the recording. Further details will be given in the next Newsletter.

REPORT OF SPRING MEETING 2002 Liturgy in Elgar Country

On Saturday, 27 April, members gathered in the shadow of the Malvern Hills at the delightful rural church of St Wulstan's, built in 1862, which

has strong associations with Sir Edward Elgar and his family. Elgar himself, his wife and daughter are buried in the small graveyard at the back of the church. We were welcomed most hospitably by the parish priest, Dom Christopher Calascione *OSB*. The celebrant of the Sung Latin Mass was Dom Paul Gunter *OSB* who was assisted by Fr Daniel Seward *Cong Orat* and Bro Anton Webb, both of the Oxford Oratory. The music was provided by the St Gregory singers under the direction of Robert O'Connor and included the Mass setting and motets by Lassus, which added splendidly to the occasion. An inspiring sermon was delivered by Fr Richard Conrad *OP*. Following Mass, everyone descended the steep slope to the Elgar graves, where the *De Profundis* was recited and the choir sang Elgar's *Torrents in Summer*. Lunch followed at the Malvern Hills Hotel after which an interesting talk about Elgar was given by Ian Wells, to whom we are greatly indebted for arranging the day's programme.

In the afternoon, members moved on to the city of Worcester in a variety of vehicles, including the trusty Dominican minibus, to assemble at the handsome, centrally situated church of St George's. The present church dates from 1829 and is beautifully appointed and maintained. Like his father before him, Elgar played the organ here and wrote music for St George's. On his death, a Requiem Mass was celebrated here at the very moment that his Funeral Mass was taking place at St Wulstan's in Little Malvern, prior to his burial there. Here again, we received a very warm welcome, from Fr John Walsh, who kindly ensured that we lacked nothing for a worthy celebration, including fine copes, elegant monstrance, candelabra etc. Fr Conrad officiated at Solemn Vespers and Benediction, with Fr Seward and Bro Webb as cantors in copes. The choir, directed by Michael Perrier, sang Elgar's *O Salutaris* and *Ave Verum*, *Tantum Ergo* by Webbe and *Adoremus in aeternum* by Mendelssohn.

REQUIEM MASS FOR MARTIN LYNCH AND RUTH RICHENS

A Solemn Requiem Mass was celebrated at the Church of the Immaculate Conception, Farm Street, Mayfair on Saturday 15 June. This had been arranged initially for the repose of the soul of our late chairman, Martin Lynch, when there came the sad news of the death of Ruth Richens, the

widow of our founder and first chairman, Dr Dick Richens. The Mass was therefore offered for the souls of both these well-loved figures.

The Requiem was celebrated by Fr Bruce Harbert, assisted by Fr William Young and Fr Neil Ferguson *OP*. Fr Richard Conrad *OP* preached a thoughtful sermon. The Gregorian *Schola* was led by Anthony Bevan assisted by Christopher Francis, who played the organ when required. The Mass was praised by those who attended as moving and dignified. We were particularly glad to have in the congregation Martin's widow Anne, his brother Joseph and other members of his family.

It was good to be back at Farm Street once again and we are grateful to Fr Michael O'Halloran *SJ*, the parish priest, for making us so welcome. It was at Farm Street that our Council meetings were held for so many years, particularly during Martin's chairmanship.

RUTH RICHERS 1919 – 2002 OBITUARY

Early Days of the ALL Remembered

by Bernard Marriott

I first encountered Ruth at the Latin Mass Society's AGM in 1969. I had joined the LMS whilst at university and, as they always held their AGMs whilst I was in the midst of examinations, I had been unable to get to any until I had finished my studies. I was curious to know what members of the LMS were like as the literature they produced was strident in tone, although in itself this was not unreasonable given the massive and unwelcome changes that were being foisted on the liturgy at the time.

The AGM was held at the French Church, Leicester Square, and was preceded by solemn Mass celebrated by Archbishop Cardinale, the Apostolic Delegate. The Mass ordinary was Mass XI, *Orbis Factor*, with plenty of opportunity for the congregation to add its voice to the choir's. The choir had been rehearsed by the Society's Music Secretary, Dr R Richens, who played the organ at Mass, the choir being conducted by Michael Howard.

At the meeting, the Chairman, Jerome Burrough, announced that the Holy Father had recently promulgated the *Missa Normativa*. There were, he

said, three new canons, a widespread rash of the vernacular, and enormous unhappiness which could not be quantified. This was followed by the Vice-President, Hugh Ross-Williamson, proposing a motion that the Pope be asked to sanction the form of Mass as it was said in 1960, unaltered and in Latin, as a perpetual alternative to the *Missa Normativa*. The motion was carried by a show of hands ‘amid much enthusiasm.’

Ruth Richens then stood up from the floor to put another point of view, and was shouted down. Dick, from the platform, said:

You have expressed your views and resolution wholeheartedly and I would now like to present a somewhat different point of view.

I speak now for members who have joined this Society for one reason, its stated objective, the preservation of the Latin Mass. The Latin Mass has never been a static liturgy. The Roman Mass at no stage in its existence has been static. Pope John himself, as you know, introduced changes in the Great Prayer. We must face this fact if we are Catholic and owe allegiance to the Pope. We do not choose between our Popes and we do not choose which pronouncement of which Pope we accept. Now certainly we can protest with all the vigour we can against the deleterious effects of the impending changes, but, if we are Catholic, we accept these and we protest within the context of acceptance.

There are very few here, I imagine, who have read the *Ordo Missae*; it is a very complicated document to try to assimilate in the course of a day or two, and I would suggest that precipitate action by this body could easily destroy the work that this Society has built up in the course of the last few years. It is the responsibility of this meeting to empower the committee to act on your behalf, to act in defence of the old Mass and to act in defence of the whole Roman Rite and this calls for a calm and dispassionate approach.

Furthermore, the fact that a lady should stand here and be shouted down is not the way in which this discussion should have been conducted.

The LMS carried out a survey of its members. Two-thirds of them voted and, of those, two-thirds voted in favour of the Society confining its interests to the Old Rite. Three members of the Committee resigned: their new Chairman, Harman Grisewood, Colin Mawby and Dick Richens. During the summer of 1969 Dick floated the idea of this Association in the Catholic press, and it was duly launched at an inaugural meeting on 27 September 1969.

Pat Gethen writes:

I was present at the Sung Votive Mass on the morning of 27th September 1969 at the Servite Church in Fulham Road and at the ALL Inaugural Meeting in the afternoon. It was there that I met Ruth. She took down from all of us present full details of Latin in our parishes or churches in our neighbourhood, not just “some Latin is used” but precise details which would eventually be published as A, B, C, etc when a Latin Mass Directory came along. She was courtesy and kindness itself and I formed the impression that she was determined to do her utmost to help the ALL to flourish. This was at the time when the Latin Mass Society was being very extravagant in its denunciation of the revised Missal and Dr Richens and others decided this wouldn’t do. The last thirty years have shown that the formation of the ALL was well in line with Vatican II, but the English-speaking world has rather let us down.

As Martin Lynch remarked when writing Dick Richens’ obituary in 1984, this must have been the busiest period in the Richens’ lives. Dick had already written twelve papers on the liturgy or *Church Music*, before the foundation of the Association, but then, on top of Dick and Ruth running the Association, Dick produced an astonishing further 18 papers in the following decade or so. All these papers are listed below, and whilst they were written by Dick, there can be no doubt that Ruth played a major part in their coming to fruition.

Once the Association was under way, Dick and Ruth saw to the production of the *Missa de Angelis* sheet, listings showing where to find

new-rite chants in old-rite books, the commissioning of our Chi-rho logo, and Professor Jack Bennett's translation of the *Ordo Missae* and its publication. Then followed the abortive search for a publisher of our proposed Latin-English Missal, the painstaking compilation of the texts for the Missal, and the painful and tedious negotiations needed to gain the approval of the Bishops. By this time, Dick's health was deteriorating, and he died in 1984. Ruth had continued as Secretary of the Association until 1983, and maintained a keen interest in our activities afterwards, very rarely failing to attend meetings. Invariably she had questions to ask and suggestions to make, being ever helpful and supportive.

Dr Michael Loraine adds:

Having known the Richens first while an undergraduate in the 1950's, it was in 1963 that I was welcomed into the choir at Our Lady and the English Martyrs which Dick was then directing. Two of his young sons were then in the boys' section. I began to visit the Richens at home and to experience Ruth's hospitality. She loved to entertain guests. After an absence teaching in the USA, I was back in Cambridge in 1968/9 when changes in the liturgy were taking shape. I was in the Richens' house when Dick decided there was no future for him in the LMS and the ALL was effectively born. When I returned after a further absence in 1985, Dick had sadly died the previous year at the early age of 64. It was at this time that I saw more of Ruth and I have many pleasant memories, such as when she drove us to Dorchester-on-Thames, as she "knew the way" (which she did indeed) for the happy open day the ALL held there. She regularly attended the Sunday evening Latin Mass at the English Martyrs, cycling to church for as long as she could. She will be greatly missed in Cambridge.

Requiescat in pace. In paradisum deducant te Angeli: in tuo adventu suscipiant te Martyres, et perducant te in civitatem sanctam Ierusalem. Chorus Angelorum te suscipiat, et cum Lazaro quondam paupere æternam habeas requiem.

Ruth kindly ensured that all relevant items from the archive of Dick's work were made available to the Association. A complete index of these will be published in the next Newsletter.

MISSALE ROMANUM 2002

Appreciation by Fr Guy Nicholls

The arrival of the new Latin edition of the Roman Missal is an event of great significance, although it may well attract less attention than it ought to in certain parts of the liturgical world. For although this is, properly speaking, only the third edition of the Missal of Pope Paul VI, it is quite a different book from the two previous editions. After all, as the *Decretum* which prefaces the Missal makes clear, this is clearly conceived as the definitive version of the Roman Mass liturgy for the new millennium, and has been prepared with appropriate care and attention to detail.

Being a far more substantial volume than either the first or second editions, the third edition of the Roman Missal is definitely conceived as a book for solemn liturgical use. While the Missals of 1970 and 1975 were lightweights compared with those used at the Altar until the early 1960's, and seemed to lack the *gravitas* which one expected an Altar Missal to have, this edition of 2002 recalls the grandeur of the older books. For instance, whereas the first and second editions were bound in boards covered in plastic, the third edition is handsomely and firmly bound in leather. It is also larger: the pages of the first edition measure 16.5 cm. x 24 cm., while those of the new edition measure 21cm. x 30 cm. Along with this greater page size goes a correspondingly larger point size of print, which also makes it easier to use at the Altar. It is also furnished with five commodious ribbons (though unfortunately all of the same colour), and many more leather page tabs than formerly.

As well as being more generously proportioned than its two predecessors, the new Missal is fuller, running to 1318 pages, compared to the 999 pages of the earlier editions. As one might expect after twenty-seven years since the last edition of the Missal appeared, many changes have been incorporated. These are briefly adverted to in the Decree by which the Missal is promulgated, dated Maundy Thursday, 2000. Changes to the

Mass Liturgy have been brought about in several ways: partly by the addition of several new Saints to the General Calendar from among the many hundreds who have been canonised since 1975; and partly arising from the promulgation of the new Code of Canon Law in 1983.

The Mass formulæ have been expanded. The solemnities of the Epiphany and Ascension have been given entirely new Vigil Masses, which they both previously lacked. The absence of those Vigils from the 1970 Missal is probably to be ascribed to the location of both Solemnities within festive seasons. Now that Vigils are seen as the beginning of the Liturgical Day, as in antiquity, rather than as a penitential preparation for the Feast, as in the Middle Ages, there is no longer any reason not to provide every Solemnity of the Lord with a Vigil formulary.

There is a welcome enrichment of the Common of Masses in honour of Our Lady, drawn from the *Collectio Missarum de Beata Maria Virgine* of 1987. Every Mass in Lent has once more been provided with an *Oratio super populum* of its own, as was historically the case right up until 1970. Moreover, these *Orationes* are not simply drawn from the collection at the end of the Ordinary of the Mass, which remains in the new edition in a revised form. In one or two cases, Proper Orations have been altered; either a complete change, as in the Collect of the Fifth Sunday of Eastertide, or by a correction of a previous error, as from *grata* to *creata* in the Collect of the 18th Sunday per Annum. New formulæ for Masses for special occasions have been included, and some new Prefaces, including a new additional Preface for Martyrs. New Feasts and Memorials have been added, and ranks of celebration altered to reflect the status of those commemorated, such as the new Patrons of Europe.

The layout of the sequence of liturgical days is better than before: for instance, in the earlier editions, the Sundays and weekdays of Eastertide were placed in separate blocs, but now they follow in chronological order day by day. Some Feasts that had been removed from the Calendar in 1970 have been restored, including the Holy Name of Jesus, and the Holy Name of Mary.

Regarding liturgical colours, one notes that rose-colour is now explicitly mentioned in the body of the Missal as an option for Gaudete and Lætare Sundays, and not only in the *Institutio Generalis*, where the words: *ubi mos est* have been added. Similarly, black is still given as an optional colour for Masses of the Dead, again with the same qualification, “where it is the custom.”

The *Institutio Generalis* has been recast in various ways, some of which have already been noted in the pages of the ALL Newsletter. But it is worth noting that a new chapter has been added on the kinds of adaptations of the liturgy which Bishops and Episcopal Conferences may make. Although the new edition of the *Institutio* was published in 2000, this edition of the Missal has nevertheless only just appeared in print, because of further difficulties that arose in production. One of these involved the provision of chant notation. Compared with the first and second editions of the Missal, in which the amount of chant was minimal, and mainly confined to an appendix, this new edition positively encourages the idea that the Mass should be sung. One musical setting of a Preface for each of the major solemnities is included at its proper place in the Missal, and not confined to an appendix. There are also many new chants included. For instance, there is a setting for the first time of the *Orate Fratres* and the *Ecce Agnus Dei* and their respective responses; a variety of chants and responses for the Prayer of the Faithful; and there is a new, more solemn tone for chanting the Eucharistic Prayers. There are also older chants restored, such as the announcement of the movable feasts of the year after the Gospel at the Epiphany, the various intonations of the *Gloria in Excelsis* from the *Kyriale*.

The Missal includes for the first time the texts of the two Eucharistic Prayers of Reconciliation, and four for “various necessities”. These follow immediately after the Ordinary of the Mass, before the Propers of the Saints. There are some new elements that seem by their being placed at the end of the Book, and by their nature, not necessarily to be intended for use in Latin as such, but as the original to which translations must conform. These include the three Eucharistic Prayers for children which form Appendix no. 6.

There are so many improvements in the new edition of the Missal that any criticism must be seen in proportion to its many excellent qualities. Yet it must be said that, despite the delay in production of the Missal, owing to the inclusion of extra chants, it is inexcusable that the chants for the ordinary Sunday Prefaces have not been included. In order to sing the Preface on any Sunday per Annum, or in Advent or Lent, the Celebrant must either use another book, or he must be proficient at fitting text and music together without notes. Because of this *lacuna*, the Missal unfortunately seems to fall short of enabling a full sung Latin Mass on Sundays other than Solemnities.

Another aspect of the Missal that will disappoint many is the quality of the illustrations that accompany the greater feasts. If those in the earlier editions of the Missal were uninspiring, the new ones, far from being an improvement, seem almost infantile. It also seems strange that they are always placed (as in the earlier editions) before the Vigil Mass, which tends to be less prominent liturgically than the Mass of the Day.

There are also a few puzzles: why is the music included for the Antiphons *Hosanna Filio David* on Palm Sunday, for the *Vidi aquam* at the Easter Vigil, and for the *Ecce Dominus* and *Lumen ad revelationem* at Candlemas? Surely these chants will be sung by a choir or congregation rather than the Celebrant. And why are the tones for the sung readings (welcome though they are) included in a Book which is a Sacramentary rather than a Lectionary?

At c. £165 including postage and packing, the Missal is not cheap. But even if, sad to say, it is unlikely that it will be bought and used by many parishes at this time, it should be seen as an investment by the Church for the future. There are riches in this Missal which it will take many years for clergy and congregations to come to know, and only then by familiarity and constant use. God grant that every Catholic of the Roman rite may be given the opportunity to find out.

FR BRUCE HARBERT

To be Executive Secretary of ICEL

Little did we suspect when we invited Fr Bruce Harbert to write an article on the subject of Liturgical Translation, that anything like this was about to happen! He has been appointed, to much acclaim, to the key position of Executive Secretary of the International Commission on English in the Liturgy. Here is an edited version of the sermon in which he gave the news to his parishioners at St Anne's in Streetly, West Midlands:

The celebration of World Youth Day in Toronto seems to have been a moment of hope and renewal. The Church has had some bad publicity recently, especially in North America, but the message from the young people who gathered in Toronto was "This is not the end of the road. We are followers of Jesus Christ. He is the light of the world. We are the salt of the earth. We are walking with him into the future".

When the celebrations were over, eleven of the bishops who had come to Toronto moved on to Ottawa, Canada's capital. They were the members of the Episcopal Board of the International Commission on English in the Liturgy, the body that monitors the English texts we use in our worship. Because I am reckoned to know something about this, I was asked to help them. Ottawa is a lovely city, but we didn't see much of it. Most of our time was spent in a conference room in the basement of a hotel.

I sat next to a young bishop from the Philippines, and was impressed by the skill he showed in composing documents, making them clear and concise. You badly need clearheaded people like him when you are doing that kind of work. Later, over lunch, he told me about his diocese. It is hilly country, where typically a parish will contain as many as sixty small, scattered communities who gather regularly to read the scriptures and pray, but only occasionally have a priest with them to celebrate Mass. When the bishop visits his diocese he walks from one community to the next, not knowing where he will sleep the night, carrying on his back a rucksack with everything he needs, including his mitre and crosier.

At the same table was the bishop of a diocese in North-Eastern Canada that contains several groups of native Americans - the people we used to call Indians and Eskimos - who speak several different languages. (The name of the diocese is Labrador, but I promise I didn't make any jokes

about dogs!) One Christmas day he was invited to lunch by a family in his diocese. When lunchtime came, the father of the family brought to the table the complete roasted head of an elk, opened its mouth, took out a knife, cut off the elk's tongue, and put it on the Bishop's plate. Traditionally the tongue is the greatest delicacy, offered to the most honoured guest. The father then cut off the nose for himself, and divided the rest of the head among the family. The bishop had never had elk's tongue for Christmas dinner before, or indeed at any other time, and only managed to eat it by cutting it into tiny pieces and swallowing them without chewing.

As I listened to these bishops' stories, I found myself thinking of the men who first brought the faith to our country in the seventh century - St Chad in this part of the world, St Birinus further south, and the earliest, St Augustine of Canterbury, in the London area. They travelled around England, nurturing the tiny faith-communities. Several languages were spoken in these islands in those days, but the books these men carried with them were written in the language of Rome, Latin. Augustine had been sent from Rome by the Pope. He brought to England the way of celebrating Mass that he knew in Rome, and that is what we have had ever since - the Roman rite. Gradually the books he brought with him began to be translated into English. I began my working life 34 years ago teaching students to read those oldest English texts and to understand how our English traditions are related to those of Rome.

Today, few people know Latin, and many worship in English. But there are similarities between today and the earliest days of English Christianity. The number of languages spoken in the world is about 7,000. The scriptures have been translated into many, though not all of them. The Catholic liturgy has so far been translated into only a few. Just as St Augustine carried Latin books on his journeys, today's missionaries in many parts of the world carry books written in English.

The organisation with which I was in discussion in Ottawa has the task of providing these books. It serves twelve countries: Australia, Canada, India, Ireland, New Zealand, Pakistan, the Philippines, Scotland, South Africa, the United States, and of course England and Wales. Other

countries use its work, such as Fiji, Jamaica, Sierra Leone and Zimbabwe, to name only a few. Its headquarters is in Washington D.C., just round the corner from the White House.

Towards the end of their meeting, the bishops asked me to take charge of their headquarters as the Executive Secretary of the International Commission on English in the Liturgy. They had already contacted our own Archbishop, to whom I am bound by my promise of obedience, and he has agreed my doing this work. My appointment means that I shall have to leave Streetly, which I shall do with a heavy heart, because I have been happy here. But I know that I go to Washington with the full support of the Archbishop and the good wishes of many friends in England.

Moreover, the Episcopal Board has elected as its Chairman, with whom the Executive Secretary has to work closely, Bishop Arthur Roche, newly appointed Coadjutor Bishop of Leeds, whom I have known for many years. I look forward to drawing on his experience. It will be important, too, to maintain contact with the Roman Congregation for Divine Worship and the Discipline of the Sacraments, and to observe the principles set forth in *Liturgiam Authenticam*.

A few nights ago I woke in the middle of the night, as we do when we have things on our minds, and I lay there thinking "I don't want to leave Streetly! I don't want to live in America! I don't want to work in an office!" But then I remembered the bishop in the Philippines walking across the hills with his mitre on his back, and the bishop in Canada tucking into his elk's tongue on Christmas Day, and I realised that what I have been asked to do is at the service of the Gospel. It is a task of making available to God's people the prayer of the Church, which is a distillation of the prayers of the Saints. And it is a service of our Holy Father the Pope - the Pope who gave Joseph his chasuble - who bears responsibility for the preaching of the Gospel throughout the world, as Pope Gregory bore that responsibility when England was first converted. And if it is a service of the Pope, then, like what I have tried to do in Streetly, it is a service of Him whom the Pope represents on earth, our Lord Jesus Christ. So I take up this burden willingly, and I see it as a privilege.

We know that all members will join us wholeheartedly in wishing Fr Bruce well in this key appointment.

OBSERVATIONS

Translation of the Roman Missal

These are not our observations, but those of the Congregation for Divine Worship and Discipline of the Sacraments (CDW). Most of us had almost forgotten that the revised English translation of the Roman Missal, which ICEL had constructed over several years, had been submitted to Rome in the hope of *recognitio* some time during 1999, but one assumed that it had been abandoned following the promulgation of the third edition of the *Missale Romanum*. The CDW, however, took the step of formally rejecting it in March of this year and in doing so made clear its longstanding concern about the attitude of ICEL, as it had operated for many years, towards liturgical translation. To demonstrate how unacceptable ICEL's work had been judged in so many aspects, it was thought appropriate to supplement the rejection with a list of **Observations**. We are indebted to the American based society *Adoremus* for publishing the full text in its Bulletin and on its website, the CDW being perfectly agreeable to its being it made public.

As the original document runs to at least five full A4 pages of small, close-set type, we cannot reproduce it here. For those interested in reading more, we have made it available on the ALL website: www.Latin-Liturgy.org.uk. The Observations are presented systematically under five main headings: General Observations (on layout, disposition of texts, newly composed texts), Problems of Grammar and Syntax, "Inclusive Language", Vocabulary and Wording, and Distinction of Liturgical Roles. A few examples selected at random will give some idea of the problems identified. Rome is clearly unhappy that ICEL should presume to rename the Missal as *Sacramentary*, or to alter the rubrics of the introductory rite. "Entrance Song" instead of *Introit* has inappropriate connotations, "Opening Prayer" is less suitable than the good English word "Collect". Unnecessary additions, such as introductory notes for feasts and hagiographical notes about saints, often inaccurate or ill judged, are clearly unwelcome. *Credo* is singular and should be rendered as such. There is a general failure to respect the significance of relative clauses,

ablative absolutes and participial phrases, so that the intended sense of relationship becomes lost. Some words of sacral importance are completely omitted. Otherwise there are simple inaccuracies, lack of precision, misplaced emphasis and more besides. All this refers, of course, not to the version with which we are all too familiar, but to the later unpublished translation which few can have seen, showing that little had changed in ICEL's approach despite promises of a major improvement. It may be that more elegant English had been used, but there was clearly still a readiness to settle for loose approximation of meaning rather than proper accuracy, together with an inclination to 'spin' aspects of doctrine in accordance with a less than Catholic agenda.

We need not dwell on the past. Clear guidelines have been set for the future. The CDW, led by its Prefect, the respected Chilean Cardinal Medina Estévez, who was responsible for the introduction of the Latin Missale *Romanum editio typica tertia*, will insist that the new translations meet the strict requirements of *Liturgiam Authenticam*. The committee of bishops, *Vox Clara*, which includes Cardinal Murphy O'Connor, is charged with overseeing the work and has been reminded by Pope John Paul that "fidelity to the rites and texts of the liturgy is of paramount importance for the Church and Christian life". In addition to the Missal, which is obviously the first priority, other work is awaiting attention, such as the Rite of Ordination, following an earlier false start and rejection, while, in the editor's opinion, the *Cæremoniale Episcoporum* is most seriously in need of a new translation. There are good men now taking their places at ICEL. Bishop Roche, Fr Bruce Harbert and their colleagues have a challenging task before them, but we may be confident that they will approach it conscientiously, faithful to their mandate from Rome, for the sake of a more worthy Catholic liturgy for the English speaking world.

DENIS CROUAN: THE LITURGY AFTER VATICAN II

Collapsing or Resurgent?

Review by Anthony McClaran

Two years ago Denis Crouan, President of the French Association Pro Liturgia (APL), published *The Liturgy Betrayed*, which was described in a review in ALL Newsletter 111 as a "passionate and disturbing account of the implementation of liturgical reform in France since the Second

Vatican Council”. Stimulated in part by the vigorous response to that book, Crouan has now gone into print again to pursue his argument that, besieged on one side by Tridentinists who believe that the Novus Ordo is actually a new rite, discontinuous with the form of the Roman liturgy which preceded it, and liturgical anarchists who have donned the mantle of a supposed “spirit of Vatican II” to dismantle the liturgy, the Roman Rite, reformed and yet fully traditional, needs rescuing through vigorous action on the part of the bishops. If there is an intense urgency about Crouan’s demands for action, it is because that, on the evidence of this book at least, he is in no doubt that the liturgy *as implemented* after Vatican II is collapsing rather than resurgent.

Crouan’s targets are clearly identified. He attacks vigorously the claim made by adherents of the “Old Rite” (a term that Crouan would not accept) that the reformed Missal of 1970 in fact constitutes a new, autonomous rite. Traditionalists are therefore, in Crouan’s view, entirely unjustified in claiming the protection of Article 4 of the constitution *Sacrosanctum Concilium*, which states that “the Sacred Council declares that Holy Mother Church holds all lawfully recognised rites to be of equal right and dignity”. For Crouan, the Rite published in 1970 is absolutely continuous with the previous versions of the Roman Rite, of which the one codified by St Pius V in 1570 was but one stage in an organic development. A careful analysis of *Ecclesia Dei* seeks to demonstrate that that document, in which the present Holy Father exhorted the bishops to deal generously with those “who feel attached to some previous liturgical and disciplinary forms”, affirms also the essential continuity of the Roman Rite and makes clear that its provisions are intended to have only a pastoral purpose. Crouan sees the traditionalists engaged in a strategy of asserting that the 1962 Missal constitutes a separate rite in itself and then, on that basis, seeking “to gather together as many of the faithful as they can in their churches and chapels”. While he understands the despair with the state of the reformed liturgy that might have led individual Catholics to seek out the pre-conciliar Mass, Crouan fears that its promotion as a separate rite will lead only to traditionalist ghettos, a parallel church “catering to ever-more marginalized numbers of the faithful”.

Crouan shows equal vigour in attacking the progressives whose elevation of novelty and innovation as ends in their own right has led to the effective disintegration of the reformed liturgy. He contrasts the objective and “given” nature of traditional liturgy in whichever form it appears with the “emotionalism” which has led many liturgical innovators to seek to manipulate congregations with the stimulus of popular music and trite, contrived effects. Everywhere Crouan sees sanctuaries invaded by a newly clericalized laity, anxious to display their skills as liturgical animators, while fraternities of altar servers and choirs disappear or are forcibly banished.

What is the solution? For Crouan it can only be in a return to the intentions of the Council Fathers as expressed in *Sacrosanctum Concilium* and in a strict adherence to the authorised texts of the Roman liturgical books. The need for action is urgent and a sense of crisis permeates Crouan’s book: “Some”, he says, “now remain in the church to change her and some in order to destroy her”. The period of liturgical experimentation encouraged between the publication of the Council’s Constitution on the Sacred Liturgy and promulgation of the new Missal in 1970 can be seen in retrospect to have had disastrous consequences because it meant that, even after authorised liturgical forms had been published, the spirit of experimentation remained. Crouan proposes countering these destructive tendencies with a four-point plan for recovery: theological formation, the rediscovery of the sacred, the restoration of an aesthetic dimension to Catholic worship and an abandonment of the “privatisation” of the liturgy by priests and laity who elevate their own preferences above the given liturgical forms. These are the elements which will be needed in the counter-attack. Crouan dismisses other solutions which have been proposed by those in various positions in the liturgical debate. There is, he says, no need for a new missal while the coexistence of both old and new “rites” will do nothing to address the fundamental need of restoring the reformed liturgy. The fault line now, argues Crouan, is not between old and new rites but between the traditional and non-traditional approaches to the liturgy.

This short book, with its robust and powerfully expressed arguments, provides an invigorating, if somewhat depressing, experience. The clarity

and certainty of Crouan's thought offer a refreshing contrast to the absurdly optimistic babble which emerges from most official liturgical spokesmen, with their facile and increasingly hollow claims for the supposed "renewal" of the liturgy which has taken place since Vatican II. Crouan's insistence on the need to restore the centrality of the reformed liturgy in its Latin and Gregorian forms will be heartily applauded by all members of the ALL. It feels almost churlish, therefore, to offer some words of criticism but they are given in a fraternal and constructive spirit.

The title of one of the book's chapters is *What the Council Really Wanted* and this indicates the reliance of Crouan's arguments on the distinction between the text of *Sacrosanctum Concilium* and the implied intentions of the Council Fathers, on one hand, and the reality of the liturgical reform as it has been experienced in much of the Catholic world, on the other. This argument is, however, open to several objections. *Sacrosanctum Concilium* clearly has many strengths and there are words in it concerning the Latin language and the place of Gregorian chant, for example, which have been the source of considerable comfort to those who love traditional liturgy in the years since the Council. However, the Constitution is also notoriously ambiguous and the fact that it can be used to equal rhetorical effect by traditionalist adherents of the Old Rite and those who would seek the further dissolution of our current liturgical forms is perhaps evidence of this. In this respect, it could be argued that *Sacrosanctum Concilium* compares unfavourably with *Mediator Dei*, the great liturgical encyclical of Pope Pius XII which preceded the Council and offered both a cogent and coherent defence of traditional Catholic liturgical practice while at the same time opening up potentially fruitful avenues of organic development – avenues which were all but washed away in the liturgical tidal flood unleashed by Vatican II. One also has to question the credibility of the distinction between "what the Council really intended" and the liturgical disintegration which Crouan documents to such devastating effect in this book. Arguments of this sort would sometimes lead one to suppose that the bishops who sat in Council at Vatican II were an entirely different group of people from those bishops who subsequently implemented the liturgical reform. They were not, and the Pope who presided over most of the Council's proceedings was the Pope who approved not only the rewritten rites that emerged from Archbishop

Bugnini's *Consilium* but also authorised the changes in the orientation of the altar and the mode of receiving Holy Communion which have done so much to give the reformed Mass the appearance (if not, *pace* Crouan, the reality) of a new rite.

Crouan is also perhaps a little hard on the traditionalists. While he is undoubtedly right to expose the ahistorical assumptions which lie behind the use of phrases like “the Mass for all time” and the “immemorial Mass” in reference to the 1962 Missal, he perhaps does less justice than is due to the value of the profound attachment to a spirit of reverence and beauty in the liturgy which has driven many who would not dream of following Archbishop Lefebvre into schism to seeking out the Old Rite as an alternative to the New Rite as they find it offered in their local parish church. In fairness to Crouan, he does acknowledge that the survival of the 1962 rite has provided a “point of reference” which can help us to celebrate the New Rite in a truly traditional spirit but it is probably worth remembering how close the Tridentine Mass came to complete extinction in the 1960s and to reflect upon what would have been lost if it had entirely disappeared.

These criticisms aside, one can only welcome that a voice as clear and courageous as Crouan's has once again found its way into print. *The Liturgy After Vatican II* does not, in truth, cover ground greatly dissimilar from *The Liturgy Betrayed* but the importance of Crouan's themes and the vigour with which he expresses them make this a message which those of us who hope for the restoration of the liturgy in its reformed version cannot hear too often.

Crouan, Denis (2001), *The Liturgy after Vatican II: Collapsing or Resurgent?* Ignatius Press, San Francisco ISBN 0-89870-841-9 [Original French edition: *La liturgie après Vatican II*. Pierre Téqui, Paris 1999]

KLAUS GAMBER: THE MODERN RITE

Essays on the Reform of the Liturgy

Review by Henry Taylor

The reviewer is a welcome independent contributor, whose views are not necessarily shared by the Editor or the Association.

Ritus Modernus, “The Modern Rite”, is the title the liturgist Klaus Gamber gave to a collection of pieces on liturgical reform which he published in 1972. These are not informative essays about the structural principles of the liturgy, nor about the history of this custom nor of that prayer; they are skirmishes in intellectual and ecclesiastical controversy, and deal with such matters as the Mass as a sacrifice, receiving Communion in the hand, celebration facing the people, and trying to make worship “relevant”. By the time he published the book, Gamber had constituted himself a kind of one-man opposition party, in the process of liturgical reform which was then in full swing. Professional rivalries and personal rancour are not absent from these pieces; fortunately, few will now understand the hints of incompetence and collusion, which were at the time unjustified. In spite of his sometimes heated tone, Gamber raises a number of points which might well have been decided differently at the time, and which we might now need to reconsider.

The piece placed last in the collection (but in fact written first), “*The Ecumenical Liturgy of the Day after Tomorrow*”, written at the time of the Council, suggests the extent to which Gamber’s attitude had changed since then. The renewal of liturgical forms proposed by the Constitution on the Liturgy, “*Sacrosanctum Concilium*”, would necessarily bring sweeping changes. Gamber contended that the late mediaeval Latin form of Mass, whatever its strengths, could not be seriously considered as a basis for reform - it did not sufficiently reflect the full range of Catholic worship, nor the full range of Catholic teaching. The new liturgy must be truly Catholic, more fully inclusive, as “ecumenical” as the Council itself.

The most difficult problem, then, as far as the Mass was concerned, was whether to try to change the current Tridentine rite gradually, by a whole series of extensive changes, into something quite different; or whether to construct a new rite, on the basis of the Tridentine and Gregorian rites, that of Hippolytus, the rites of St Mark, St James, St Basil, St John Chrysostom, etc. Pope Paul VI and most of his advisers opted for the second alternative, as being less confusing for the ordinary faithful than a protracted period of constant change.

Unfortunately, it seems that many bishops heaved a mental sigh of relief, as soon as the new forms of worship began to appear, and assumed that no great effort in the field of liturgy was needed any more - the number of priests studying at the Liturgical Institute fell drastically. Furthermore, many uninformed and self-appointed representatives of the “Spirit of Vatican II” opted for constant change, whatever the Council, or indeed the new liturgical books and directives, might say. Hence, Gamber’s suggestion of more gradual but more protracted change is beginning to look much more attractive than it did at the time. Celebration of the new rite in Latin in some places, as Gamber suggested, should probably have been ensured when it was first introduced. Whether Gamber’s suggestion of offering a choice of rites, both old and new, would have been helpful at the time, is one of history’s “might-have-beens”. It might even have misled some of those who preferred not to change, so that they imagined themselves to be “orthodox” Catholics, and all the others “modernists”! Certainly, a wider and more conservative range of liturgical celebration would be a positive development today.

Much of what Gamber advocated was indeed undertaken, in shaping the new rite. Josef Goldbrunner, one of the most distinguished psychologists of the time (though not sensational enough for some people’s taste!), acted as consultant to the Liturgical Institute. A real attempt was made at practical trials of some of the ideas, sometimes amongst the extremely conservative Catholics of the Eifel and Hochwald forests. The same care has not always been used since then. The new rite was intended to be flexible, but not to foster a happy-go-lucky attitude amongst parish priests!

Gamber assembles an impressive and welcome dossier of evidence on the sacrificial character of the Eucharist. Yet I feel unsure whether he sufficiently emphasises the character of the Mass as a sacrificial meal; most sacrifices in the ancient world were in fact of this type. As soon as we start to talk as if “sacrifice” and “meal” were two elements side-by-side, we introduce inevitable distortions.

Gamber’s discussion of the thorny “westward-or-eastward” problem is fascinating, though largely mistaken. Were the layout and action of the

early Christian Eucharist in fact an imitation of the Last Supper? How far did commemorative meals play a part here? Evidence from the Roman catacombs suggests interesting parallels to Nabataean remains and practices but, writing in 1970, just before the appearance of Robert Taft's article on the early Syrian evidence in No.3 of 'The Eastern Churches Review', Gamber nonetheless ignores the discussion of this by R.G. Coquin in '*L'Orient Syrien*' (1965), and the evidence of the (then) recent excavations of Constantine's cathedral at Trier, which clearly refute his theory. Martin Luther's views on worship in the early Church, right or wrong, constitute an outsize red herring here!

Some of the things Gamber feared, such as a lack of reverence for the Sacrament, have in general not come about. The particular pastoral problem constituted by people who are unable to conceive of anyone's showing reverence, except in the manner they themselves find "normal", is a separate issue, one largely created by the over-directiveness, the "rubricism", of the period before the Council, which Gamber is so anxious to avoid in the new rite. [*Few observers would accept this and many Church leaders specifically identify lack of reverence for the Blessed Sacrament, however demonstrated, as one of the most serious concerns to be addressed. Ed*]

The Council Fathers, no less than the scholars and parish priests who put the new rite together, intended it to be used as the basis for sound teaching about basic Catholic theology: the Incarnation, the Atonement, the Resurrection, the action of the Spirit among us in the Church. We might hope for more homilies solidly based on liturgical texts. Another positive step would be the restoration to their proper place in the calendar of some of the very greatest Saints, such as St George and St Nicholas.

It is a sign of maturity in our Church that the Tridentine rite is at last finding a proper place in our worship, that the words "spirit of the Council" are no longer accepted as an excuse for anything and everything, and that we can calmly reconsider some of the steps and decisions taken, in prayer and in the best of good faith, in the years following the Council. It may even be, that some things which were rightly done one way then in our worship, may now need to be done differently.

Gamber, Klaus (English Translation and Edition 2002), *The Modern Rite, Collected Essays on the Reform of the Liturgy*. St Michael's Abbey Press, Farnborough ISBN 0-907077-37-4 [Original German edition: *Ritus Modernus*, F.Pustet, Regensburg 1972]

HOLY WEEK IN ROME

Report by Lewis Berry

I was fortunate enough to be present in Rome earlier this year for the ceremonies of Holy Week, attending all the principal liturgies in St Peter's, and a number of other services in different parts of the city. I am very happy to be able to report to members that, in the papal liturgies themselves, Latin was certainly the predominant language.

The Chrism Mass on Holy Thursday was almost entirely in Latin, including the readings and Gospel. I was particularly pleased that the Passion reading on Good Friday, during the liturgy held inside St Peter's Basilica, was sung in Latin. Other languages, especially Italian, played a significant part, but never overshadowing the prominence of what, I suppose, might in that setting legitimately be called the vernacular! As I stood during these liturgies among so many thousands of Catholics from the city and pilgrims from throughout the world, in the presence of the Holy Father during this most sacred week of the Christian year, Latin seemed so far from being a historical relic of interest only to a minority.

The week came to a magnificent conclusion with Vespers on Easter Day in St Mary Major. With the presence of the excellent choir, this was also quite a remarkable occasion. This church incidentally has the rare distinction of advertising that confessions are heard in the Latin tongue. I found the whole week's experience most encouraging, and I would commend it to members who might be interested in making such a pilgrimage at least for the *Triduum* itself.

FAREWELL XAVIER RYNNE

A Mole at the Council

Fr Francis Xavier Murphy, the American priest and historian, who died in April of this year, became the most notorious of the moles at the Vatican Council who leaked news of the bishops' supposedly confidential discussions to the outside world. Using his position as assistant to the U.S. bishops attending the Council, he passed stories to New York, where they were recast in its customary journalistic style and published weekly in the *New Yorker* magazine as *Letters from Vatican City* by "Xavier Rynne". These entertaining reports, from the very opening of the Council in October 1962, were seized upon avidly by readers and the lid was certainly lifted a little on the way the Church conducted its deliberations, at the same time revealing its prelates to be little different from other mortals! It was many years before Murphy openly admitted to being the source. As for motives, he was passionately on the side of the "progressives" who wanted to turn the Church upside down and imagined that the oxygen of publicity might help to deter the supposedly "conservative" *Curia* from crushing the radical movement.

The articles, in due course, formed the basis of several books by "Xavier Rynne": *Letters from Vatican City*, *The Second Session*, *The Third Session* and finally *The Fourth Session*. In these, the author expanded the original reports and added interesting new material. One is still amused to have them on the bookshelf, to dip into very occasionally and recall how things were. We can remind ourselves, for example, how keen the English speaking prelates were to retain Latin for the Mass, particularly, Cardinals Godfrey of Westminster, Spellman of New York and McIntyre of Los Angeles. Oddly, many of those who were insisting on Latin in the Mass were more than ready to allow the vernacular in the Breviary. An Italian archbishop was provoked to exclaim: "So now they want the people to pray in Latin, but to pray in English themselves!" Would that have been such a bad arrangement?

ET POSTREMO - FACETIA PARVA

We are indebted to a distinguished Jesuit who recalled for us the time when a lady employee retired from her position in the service of the church and her place was taken temporarily by a young lady whose name was fairly unmemorable. Almost immediately, a flash of inspiration

produced just the nickname needed and the “temp” became “Sadie Vacante” to everyone thereafter.