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ÆSTUMEXSPECTANTES

Editorial

It is not the intention that this column should become at all homiletic, but the Editor finds this recent allegory irresistible. Glancing over the Thames at Chelsea Reach, his attention was caught by a substantial object in the water. Once satisfied that it was nothing more sinister than a large piece of driftwood, he watched its progress with interest, for it was moving upstream, carried by the powerful incoming tide, and travelling surprisingly swiftly, faster than walking pace. Eventually, however, one could see its rate of progress beginning to slacken. It was moving ever more slowly until in the shadow of Albert Bridge all forward momentum was finally lost.

The tide had reached its limit and would rise no further that day. It was inevitable that it would soon flow in the opposite direction, carrying our piece of driftwood with it. For the moment, however, that was not

happening. The tide was no doubt turning, but the timber was not yet going anywhere. For the time being it was floating calmly on the spot, bobbing gently. Whatever happened, whether one watched it or not, it would sooner or later start moving with the tide on its journey downstream. Having other demands on one's time, one was obliged to leave it at that.

Is this perhaps exactly where we now stand in the history of our post-conciliar liturgy? We have seen the tide of change rushing in over thirty years or more, in many ways unwelcome, sweeping away so much that was valued and worthy of preservation. Happily, however, there are signs that the worst is now over. The situation is no longer deteriorating in the way it was and we are able to enjoy some respite. The Church and its liturgy may be battered and bruised, but it is still here and, as in centuries past, it must be possible that a great revival will eventually take place. Though we have barely started to move yet, it is surely inevitable that we too will soon be travelling in the direction we wish to go. In the meantime, though we may find the situation frustrating, we rejoice over every hopeful sign that appears and continue working to preserve a small but a sound base upon which we pray the liturgical revival may develop.

SPRING MEETING 2003 IN DERBY Advance Notice

Members are asked to note the date, 31 May 2003. The programme will include Solemn Mass of the Visitation in St Mary's, Bridge Gate, at 1.00 pm. Benediction will take place in the historic Bridge Chapel and there will be a talk by Dr Mary Berry before Marcel Dupré's Vespers are sung in the Anglican Cathedral at 5.15. These places are all within easy walking distance and Derby is readily accessible from all directions. Further information will be given in our Easter Newsletter.

AGM 2002 IN LEICESTER Report

For last year's AGM on the 19th October, our hosts were the Dominicans of Holy Cross Priory, Leicester. There were good reasons for choosing this venue and for being happy to have done so. The prior, Fr Richard Conrad *OP* is a longstanding and valued member of the Association,

while our chairman, Bernard Marriott, has been an active parishioner for many years and is a key member of the Holy Cross choir. The church and priory buildings stand in a peaceful backwater close to the city centre. The present church dates from 1930 but was completed only in 1958. It is a handsome building, spacious and uncluttered within. The sanctuary provides adequate space for dignified ceremonial, especially when the high altar is used and the liturgy is celebrated *ad orientem* as on this occasion.

The day began with Solemn Sung Votive Mass of the Holy Rosary, celebrated according to the *Novus Ordo* but with texts from the post-Conciliar Dominican Missal of 1985, as described in our last Newsletter. The celebrant was the Prior, who was assisted by Fr Guy Nicholls *Cong Orat* of the Birmingham Oratory and Fr William Young, parish priest of Our Lady and St Ethelburga, Barking. The choir included our Chairman and was augmented for the day by Ian Wells of the ALL Council and by our member Dr Michael Loraine from Our Lady and the English Martyrs, Cambridge. The excellent local serving team was augmented for the occasion by Lewis Berry and David Marriott.

During Mass, one was interested to see if any characteristic features had been carried over from the formerly quite distinctive Dominican rite. The only noticeable distinction involved minor variations in the use of candles, which helped to enhance the celebration. The acolytes' candles stood on the altar steps when not in use and were carried as usual in the Gospel procession but also in accompanying the Blessed Sacrament to the altar rails for the people's communion. Two *Sanctus* candles were also lit for the consecration. Holy Communion was received kneeling, under both kinds, with the deacon administering the chalice following after the celebrant. This is undoubtedly the most dignified and reverent practice, where surviving altar rails still provide fitting demarcation of the sanctuary in accordance with liturgical law. This is a well-established practice in the best Anglo-Catholic churches.

With perfect timing for us, Pope John Paul II had surprised the world by publishing his Apostolic Letter on the Rosary, *Rosarium Virginis Mariae*,

a few days earlier on the 16th October. Fr Guy preached eloquently on this and the text of his homily is reproduced after this report.

The music was good, with the church's fine acoustics and a much admired organ, which was installed a few years ago. The choir sang Byrd's Mass for Three Voices. The plainsong Officium (Introit) *Salve radix sancta* and Communion *O quam speciosa* were taken from the Dominican Gradual, and the choir sang the motets *Ave Maria* by Arcadelt and *Ave Verum* by Byrd.

A welcome buffet lunch was provided in the adjacent St Clement's Hall, after which the afternoon began with Fr Richard's absorbing talk entitled 'Complaining to God or Masking the Grief – Old and New Liturgies of the Dead Compared'. Solemn Vespers and Benediction followed, with the same ministers officiating as at the morning's Mass. This time the choir took their place in the stalls in the sanctuary, and sang *inter alia* Palestrina's *Pange lingua*, and Grassi's *Magnificat*. After a break for tea, the Business Meeting started with the Chairman's Report. There followed the re-election of officers, who are listed in the inside front cover. The Deputy Treasurer, Michael Ellis, presented the Accounts, which were duly adopted and are reproduced at the back of this Newsletter. In the General discussion, Fr Guy elaborated on the Holy Father's document on the Rosary, Ian Wells spoke about our forthcoming meeting in Derby and the Chairman explained our position on securing the appointment of a new episcopal adviser. A member spoke appreciatively of the leaflet provided with words and music for Vespers and wished this to be recorded. The Chairman concluded by offering thanks to everyone involved in the success of the AGM.

In the pages which follow, members will be able to read the texts of Chairman's Report and of Fr Guy's homily. Fr Richard has kindly made available the text of his address together with the examples from the Liturgy that he quoted and this will be reproduced in full in our Easter Newsletter.

CHAIRMAN'S REPORT

by Bernard Marriott

This time last year, I said that the most newsworthy event of the year had been the publication by the Congregation for Divine Worship and the Discipline of the Sacraments of the instruction *Liturgiam authenticam*. Little did I think that one of our Council members would be playing a key part in its implementation. I am referring, of course, to Fr Bruce Harbert's appointment as Executive Secretary of ICEL.

That he will have his work cut out to obtain translations which will be acceptable to both English-speaking bishops and the Holy See, cannot be in doubt. We must pray that he will succeed. Rome has taken a very long time to act in the matter of translations and, when it has acted, it has made characteristically tough demands on people's loyalty. The strain in relationships is very clear from the correspondence in *The Tablet* following Fr Bruce's appointment, especially from Bishops Taylor and Thomas McMahon, and Mgr Anthony Boylan. Only rarely do I find myself in agreement with Mgr Boylan, particularly following the protracted correspondence we had with him over the details of our Missal in the early 1980s, but I cannot fault his support for ICEL staff as "very courteous people" (a quote of Fr Bruce's) and his observation that the Congregation's requirement for detailed information on how bishops approve translations sits rather uncomfortably with the little detail that is available on how *Liturgiam authenticam* was itself approved. It remains to be seen how Cardinal Arinze reacts to these problems.

What has all this to do with the aims of the Association? The answer, I think, is this: new English translations will require a complete re-print of all vernacular liturgical books. This is our once-in-a-lifetime opportunity to press for as much Latin as possible in the reprinted volumes. At the moment, if Latin texts are placed next to the ICEL/ICET versions, even someone with no knowledge of Latin whatsoever can see that there is little resemblance between the two in terms of sentence structure, and the way in which the idea of the Latin is transmitted in the English. To put the present translations side by side with the Latin as we have done with our Missal is, frankly, an embarrassment. This will change if the principles of *Liturgiam authenticam* are carried out in the new translations, and I would

expect to see new Missals bearing a much stronger resemblance to pre-conciliar Missals, but with better translations. I can see no reason why bilingual altar Missals and hand Missals should not become the norm. It would also be very good to see the texts of the *Graduale* (with translations) appearing in hand Missals. The route for a return of Latin to many parishes must lie in macaronic Masses, and bilingual books will greatly facilitate this.

This year has also, of course, seen the publication of the *Editio Typica Tertia* of the Roman Missal. It is a weighty tome, a considerable improvement on the second edition of 1975, and fully reviewed by Fr Guy Nicholls in the latest Newsletter. It is sad to record that its first use by the Association was at the Requiem Mass in June for Martin Lynch and Ruth Richens. Martin's and Ruth's contributions to the Association are incalculable. Martin took over the helm as Dick Richens worked on the time-consuming and irritating business of satisfying the bishops' requirements (via the then Fr Boylan) for the rubrics, content and layout of the Missal. Ruth provided essential background support to Dick from the inception of the Association in 1969 up to 1983, just before Dick's untimely death in 1984. With Ruth's death, the Richens family has very kindly passed to me a remarkable set of thirty papers on music and the liturgy which Dick produced from the 1950s until shortly before his death.

As is now usual, we have had two meetings during the year. Twelve months ago we made a welcome return to St Etheldreda's, Ely Place, and had an excellent talk on the Ambrosian Rite given by Canon Alan Griffiths. In April we went to Elgar country, with Mass at St Wulstan's, Little Malvern, where Elgar is buried. We recited the *De Profundis* at his grave, which was followed by the choir singing Elgar's *Torrents in Summer*. After a very interesting talk about Elgar, given by Ian Wells, we moved for Vespers and Benediction to the recently superbly renovated St George's in Worcester where Elgar was organist.

For the first time, we had a stall at *Towards Advent* at Westminster Cathedral Hall. This was a very successful day in terms of meeting people and making useful contacts, and we will repeat the exercise this year.

The Elgar day was the brainchild of Ian Wells, to whom we are most grateful, and his next *magnum opus* for the Association will be on 31 May 2003, the feast of the Visitation of the BVM, in Derby, when we will visit St Mary's for Mass, the Bridge Chapel (one of half a dozen surviving in the country) for Benediction, and Derby Cathedral for Vespers of Our Lady, using Marcel Dupré's setting of organ versets alternating with chant. We are very pleased that Dr Mary Berry will speak to us on her recording of these vespers in Notre Dame. Looking further ahead, we are arranging a retreat at Pluscarden just after Easter 2004. If you are interested, please register this interest as soon as possible since we will need to book accommodation at the monastery well in advance.

On the publications front, it has been a quiet year, but we have produced booklets for Masses IV and V. The cost of these, and the future production of the other less well-known Ordinaries in the *Kyriale*, has been underwritten by a member to whom we are extremely grateful.

You will have seen from the Newsletter that Susan Carson-Rowland has retired from the Council. She had been a member since 1991, and I would like to thank her publicly for all that she has done in this time. Her husband, Mike, is our computer guru, without whom we would probably have no website (let alone one which is generally reckoned to be extremely well laid out and user-friendly), and possibly, in my case, no e-mail either. Fortunately Mike will continue with all this, plus the production and despatch of the Newsletter and publications, no doubt aided and abetted by Susan.

Finally, the amount of work that the Association can handle is severely constrained by the amount of time that can be devoted to it by a small number of hard-pressed people. If any members can be of assistance to the Association, Council will be very pleased to hear from them.

THE HOLY FATHER AND THE ROSARY
by Fr Guy Nicholls *Cong Orat*

Dear Brothers and Sisters in Christ,

No one could have guessed several months ago, when it was arranged that we would celebrate a votive Mass of the Rosary at the Annual General Meeting of our Association, that it would prove so fitting and topical. For while it is entirely appropriate that we should celebrate a votive Mass of our Lady of the Rosary in a Dominican Church, yet nobody could have foreseen months back that the Holy Father would publish an Apostolic Letter on the Rosary only a few days ago to mark the beginning of the twenty-fifth year of his pontificate.

In that Letter, the Holy Father explains the great power of the rosary, and particularly its effect on his own life. He warmly commends it to all the faithful by several new initiatives. In the first place, he has declared that from this very month of October until the same month next year when we hope to celebrate the silver jubilee of his remarkable pontificate, the Church should celebrate a special “Year of the Rosary”, a time in which the Faithful explore anew its riches; rediscovering what may have been lost in recent years, or deepening a love and practice that is still there.

He describes the spirituality of the Rosary in a wonderful and striking phrase as “contemplating the face of Christ with Mary”. This image helps us to understand how *Christocentric* the Rosary is, and indeed, he explains how the principal prayer of the Rosary, the “Hail Mary”, is built of two halves, at the centre and climax of which is the Holy Name of **Jesus**. Moreover, the Pope has done something quite extraordinarily daring, even revolutionary. He has actually altered the very structure of the Rosary by adding five new “mysteries”: the “Mysteries of Light” or “Luminous” mysteries.

It has been the custom for centuries to divide the Rosary into fifteen decades comprising the three groups of mysteries of Christ’s birth, suffering and victory. In this way the whole Rosary replicates the Psalter of 150 psalms, the entire gamut of prayer and praise in the Scripture, and in the Church’s life of prayer. Who else but a Pope who has reflected long and profoundly on the Rosary would dare to alter this time-honoured association between the Rosary and the Office? Yet he has chosen to do so, not on a whim, but as the fruit of his own long and profound reflection on this wonderful gift to the Church.

He has identified a whole area of the Mystery of Christ which he feels certain will give new impetus to the Church's love and use of this Prayer. There has historically been nothing in the Rosary between the hidden years and the Passion of Our Lord. These "luminous Mysteries" invite us to reflect on the Public Ministry of Our Lord between His Baptism and the Institution of the Eucharist.

The first Luminous Mystery is therefore that of the Baptism, in which we contemplate that awesome moment in which the Blessed Trinity were all made manifest at the River Jordan: the Father's voice pointing out His "Beloved Son", and anointing Him with the Holy Spirit, seen to descend upon Him in the bodily form of a dove. It was this event that truly constituted Jesus "the Christ", the Anointed One, or Messiah, and marks the initiation of His public ministry, His taking upon Himself the sins of the world, as St John the Baptist was given to understand.

The second mystery is the Wedding at Cana, the first of the "signs" given by Jesus, in which "He let His glory be seen, and His disciples believed in Him". We recall in this mystery how it was Our Lady's special role to draw her Son's attention to the couple's difficulty, and that since this was to be His first sign, He had as yet given no indication of His power. It is a sign to us of Mary's maternal knowledge of her Son, and of her powerful intercession with Him.

The third Mystery is the Preaching of the Kingdom, in which we contemplate Our Lord's revelation of things hidden from the foundation of the world, now at last made present in the fullness of time.

The fourth mystery is the Transfiguration. This is the light-filled mystery par excellence, in which Our Lord is seen by Peter, James and John, who will soon see His Agony in the Garden, clothed in heavenly light and glory, and speaking with the great authors of the Old Testament, Moses and Elijah, "of His passing which He was to accomplish in Jerusalem."

The fifth Mystery is the greatest and most wonderful of all, yet also the most familiar and, in a sense, the most homely. The Institution of the

Blessed Eucharist at the Last Supper is Our Lord's parting gift to His Church. It is the means whereby He continues to be present to His followers. It is our nourishment in this life, our memorial of His Passion and death, and the pledge of our future glory in the Resurrection.

In these new Mysteries which the Pope offers us as the fruit of his own great love of the Rosary, may God grant that the Church finds new life and vigour in her own use of this glorious Prayer, this "weapon of Peace" as the Pope has called it, to counteract the particular darkness of our own times with the radiant light of faith.

CARDINAL ARINZE

Welcomed as New Prefect of the CDW

At the beginning of October the appointment was announced of Cardinal Francis Arinze to be Prefect of the Congregation for Divine Worship and the Sacraments following the retirement of Cardinal Medina Estevez. The Holy Father had been making some carefully considered appointments and it appeared to us significant, and propitious, that he placed a prelate of Arinze's stature at the head of the Church's liturgy. The 70-year-old Nigerian prelate is still considered to be among possible candidates to succeed the present Pope.

In the early 1960's he was professor of liturgy and also taught logic and basic philosophy at Enugu Seminary. Appointed a coadjutor archbishop at the age of 33, he became one of the youngest participants in the later proceedings of Vatican II. In 1967 he was named Archbishop of Onitsha and in 1979 he was elected president of the Nigerian Bishops' Conference. In that capacity, he is understood to have taken a stern view of any liturgical abuses. In 1984 he was asked to head the Pontifical Council for Interreligious Dialogue. He was created Cardinal by Pope John Paul II in the consistory of May 1985.

Correspondence

It occurred to us to send the Prefect a congratulatory message as he took up his new position, in the name of our international federation, the *Confœderatio Consociationum pro Liturgia Latina*. Our French and Dutch

colleagues agreed to our suggestion without hesitation. It seemed important to let him know of our existence and that there are Catholics out here who see Latin as retaining an indispensable role in the liturgy. After congratulating him on his appointment, we added:

You may know that in England & Wales, France and The Netherlands, we strive to encourage the widespread use of Latin and Latin music, particularly Gregorian chant, in worthy celebrations of the liturgy as reformed by the Second Vatican Council, not of course to the exclusion of some helpful use of the vernacular language, but taking care to preserve the priceless treasure of the Church's heritage for future generations. We regret the situation, which sadly exists already in many places, where the Catholic faithful are denied their legitimate access to the sacral language of earlier generations and centuries.

We have noted with great satisfaction the achievements of your predecessor, Jorge Cardinal Medina Estévez, in bringing to fruition the presentation of the *editio typica tertia* of the *Missale Romanum*, in a beautiful volume, evidently intended to be used at the altars of our cathedrals and churches for the dignified celebration of the Mass in Latin. Also, we rejoice at the issue of the revised *Institutio Generalis* to ensure the dignified and reverent celebration of the Mass and of the document *Liturgiam authenticam* to ensure strictly faithful vernacular translations.

Going forward from such foundations we can be confident that your leadership will bring us to an ever deeper love and practice of the Mass. We are hopeful also that the Divine Office may come to be better known and more widely celebrated among the faithful, who even at this time are being encouraged by the Holy Father in a rediscovery of the Rosary and other popular devotions. We look forward to a new chapter in development, a flourishing of liturgical excellence, with authentic interpretation of the intentions of the Council Fathers and proper respect for our unique Catholic inheritance.

Please be assured of our prayers and kindest wishes. We hope that the Church may enjoy great blessings through your tenure of this vitally important office.

We were pleased to receive a personal reply from the Cardinal, as follows:

I thank for your letter of 4th November by which, on behalf of your Confederation, you offered me good wishes on my appointment as Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments and promised me your prayers.

I shall do my best to promote this work according to the directives of the Second Vatican Council and the Holy Father and to build on the fine foundations handed to me by my predecessor.

Wishing you and your Confederation God's blessing, I remain,

Sincerely Yours in Christ, Francis ARINZE, Prefect

ICEL Statutes

One of the Prefect's first tasks was to deal with the new Statutes for ICEL, following the Holy See's call for it to be 're-structured'. Draft Statutes had been submitted, but the Cardinal had identified defects in the drafts which he addressed in a letter dated October 23 to the various bishops' conferences. In particular, he registered disappointment that the instruction *Liturgiam authenticam* was not mentioned in the proposed ICEL Statutes. The Statutes failed to respond adequately to the Congregation's requirement for *nihil obstat* review and approval of ICEL's staff. He was also concerned about disproportionate representation among the participating countries.

Vox Clara Meeting

The Vox Clara Committee held a two-day meeting in Rome in November. It was established by the CDW in July 2001, to advise that dicastery in its responsibilities regarding the translation of liturgical texts into English and to strengthen co-operation with the bishops' conferences. Cardinal Arinze addressed the Committee on both days of its work. He emphasized

the importance of effective application of *Liturgiam authenticam* to the structures and processes undertaken for the translation of the liturgical books of the Roman Rite and expressed his gratitude for the work of Vox Clara in assisting the Congregation in their accomplishment of this end. The Committee is due to meet again in spring 2003.

Interview in *30 Giorni*

In its December issue, the Italian monthly *30 Giorni* published an interview with Cardinal Arinze, revealing some of his thoughts on the state of the Catholic liturgy. He took the Second Vatican Council as his reference point, and remarked on the condition of the liturgy 40 years after the Vatican II renewal. The Council, he said, was ‘a great school’ for those who attended, and a turning point for the life of the Church. However, he observed that the introduction of the vernacular language in the liturgy ‘was not done without difficulty.’ Some traditional prayers, he said, ‘are not easy to translate.’ And proper translation is an enormous task, he continued, because ‘we have to be faithful not only to the spirit of the Council, but especially to what was said and written.’

He complained that ‘many bishops and priests have not adequately studied the texts of the Council,’ and as a result changes in the liturgy have often been carried out improperly. He expressed a dim view of ‘creativity’ in the liturgy, remarking that if priests make their own changes in the ritual, ‘there were will as many kinds of Masses as there are priests.’ Everyone involved in the liturgy, he said, including lectors and choir members as well as ministers, should be careful ‘not to attract attention to themselves rather than to the mysteries they celebrate.’ ‘The Church did not begin today, and will not end with me,’ he said. ‘The Church was established by the Lord, and her tradition of sacred rites cannot be changed from one day to the next.’

He has written a book on the Holy Eucharist, unfortunately not widely known, but which we have pleasure in reviewing below.

FRANCIS ARINZE: THE HOLY EUCHARIST

Review

This delightful volume of only 140 pages was written by Cardinal Arinze at a time when neither he nor anyone else suspected that the Pope would call on him to assume the highest position in the administration of the Church's liturgy. His love of the liturgy, inseparable from his love of the Church and the Catholic Faith will be immediately apparent to every reader. Is it possible that the Holy Father read this book and felt immediately that there could be no other choice for the position?

The work consists of fifty brief chapters, aptly described by the publishers as 'short gems of contemplation'. Echoing the papal encyclical *Inæstimabile Donum*, the Cardinal gives his foreword the title, 'Christ's Inestimable Gift'. He divides the book into eleven sections, including for example: Institution, The Eucharist as Sacrifice, The Eucharist as Sacrament, Ministers of the Eucharist, Deeper Participation in the Eucharistic Celebration, Worship of the Holy Eucharist Outside Mass. We are never left in any doubt that he is talking about liturgy that is celebrated with the utmost care and reverence.

Each chapter, some of a single page, some of two or three, could be described as a meditation. In some cases he deals briefly with liturgical history, in others with liturgical law and practice, in many with matters of faith and catechesis. He deals straightforwardly with modern questions such as communion under both kinds, communion in the hand, the use of extraordinary ministers of communion, the common priesthood and the ministerial priesthood. Where newer practices have been introduced, his tone is one of acceptance rather than enthusiasm, always insisting that whatever is done, 'great faith, vigilance and prudence are needed'.

The book contains an abundance of profound quotations from a rich variety of sources, from the Scriptures, the Fathers, the Popes, the Council, documents such as *Dei Verbum*, *Lumen Gentium* and *Sacrosanctum Concilium*, *Mysterium Fidei*, *Missale Romanum* and, importantly, from the Catechism of the Catholic Church. There are quotations from sources few of us would otherwise stumble upon, for example: Leo XIII's encyclical *Miræ caritatis* (1902) and St John Chrysostom's homily on St Matthew.

The Cardinal does not hesitate to condemn abuses or misguided liturgical practices. As examples: 'It is a misunderstanding of the role of extraordinary ministers to see them as power sharers with the clergy...'. 'While it is advisable not to install too many statues it is also not correct to exclude all such statues and holy pictures.' 'Some parishes have begun to copy the misdirected fashion of having simple crosses without the figure of Christ upon them and of making it difficult for the people to even see the crucifix.' 'We must resist the tendency in our times to level down everything and to blur the difference between the sacred and the profane.'

He re-emphasizes what the Church has to say about the tabernacle: 'It should be placed in a part of the church that is prominent, conspicuous, beautifully decorated and suitable for prayer' 'The venerable practice of genuflecting before the Blessed Sacrament, whether enclosed in the tabernacle or publicly exposed, as a sign of adoration, is to be maintained' 'The presence of Jesus in the tabernacle makes a church building distinctly Catholic and encourages the worship of the Holy Eucharist.'

Readers will wish to know if he has anything to say about Latin. Chapter 34 begins, 'It is a great help to worship if people can follow the sacred texts used in the Eucharistic celebration. The Latin or Roman Catholic Church indeed retains Latin as her official language because of its symbolism of unity of faith the world over, because of its dignified character and exactness in expressing the faith, and because of centuries of its hallowed use.' That will do nicely.

Arinze, Cardinal Francis, *The Holy Eucharist*. 2001, Our Sunday Visitor Publishing Division, Huntington, IN 46750 USA ISBN 0 87973 978 9

PETER ELLIOTT: CEREMONIES OF THE LITURGICAL YEAR according to the Modern Roman Rite, a Manual for Clergy and All involved in Liturgical Ministries *Review*

The title is compelling; 'Liturgical Year' has a wonderful resonance, calling to mind the momentous work *L'Année Liturgique* (1841) of Dom

Prosper Guéranger, the first Abbot of Solesmes, which set in train the great restoration of Catholic liturgy in France and in the Western Church generally. Monsignor Elliott has already established his credentials as a reliable and intelligent authority with his first liturgical handbook *Ceremonies of the Modern Western Rite*ⁱ. Here we have the long awaited companion volume, which aims to show the celebration of the sacred liturgy in its proper context as the rich pattern of the Church's year unfolds. Comparisons will inevitably be drawn with the work of Father Adrian Fortescue, *The Ceremonies of the Roman Rite Described*ⁱⁱ, which from its appearance in 1917, became the indispensable guide to liturgical practice in the English speaking world, running to twelve editions, with updating by Fr J B O'Connell, until 1962. While Fortescue covered much the same ground in a single volume, dealing often with more elaborate ceremonial, faldstools and folded chasubles and so forth, the present work in two handy books will be found perfectly convenient to use.

In Fortescue's time, the layout of sanctuaries, the vestments, vessels and other appurtenances, the functions of ministers, servers and schola etc were effectively standardized wherever the Mass or Office was celebrated. Also, it was understood that rubrics were rubrics and were to be followed without variation. In today's world, Elliott has to address an almost unlimited variety of situations in which the liturgy is required to proceed. Happily, in these books, he clearly envisages churches that still look like Catholic churches, if knocked about somewhat, and dignified celebrations as intended in the post-Vatican II documents. In the revised rite there is reasonable scope for interpretation and adaptation, but no mandate for do-it-yourself liturgies. In fact the rubrics of the *Missale Romanum* and the *Institutio Generalis*, if correctly read and followed, provide an admirable basis for worthy celebration of the Mass. As someone, probably Cardinal Bourne, remarked about Fortescue: 'Everyone has a general idea about how to say Mass. What they really need is guidance over the details.' The latest book, together with its predecessor serves this noble purpose and will be valued by all who wish to see the liturgy celebrated in a decent, dignified and recognizably Catholic manner.

Recalling his first volume, we should not be surprised that Elliott treats us to a scholarly introduction. Some of this might be found heavy going for

the average sacristan or MC, but there are valuable insights to be derived and this section is rewarding to read several times over. He deals first with sacred time and the resacralizing of time. He explains the historical development that has led to the current liturgical pattern and how it involves remembrance of the past in today's celebrations. He shows us how the liturgical year is eschatological, teleological and has both evangelical and apocalyptic dimensions. For those of us unfamiliar with *kairos*, we learn that it is 'God's ever-present offer of grace to us in chosen moments of time, above all in the sacraments'. Thus it carries us along through a series of 'appointments with the Lord' as the year progresses.

As Elliott tells us 'These ceremonies are described in detail in this book in order to help those who celebrate to make them better proclaim the saving mysteries of the Incarnation and Redemption to Christ's faithful. The more noble, evocative and vivid is the ceremonial of our seasonal liturgies, the more those liturgies draw people into the mystery of Christ. Holy Week is the supreme example'. Indeed, it is for the comprehensive cover of the Sacred Triduum that many will value this guide especially. Perhaps surprisingly to some, he pays tribute to the Venerable English College where he was inspired by the Holy Week ceremonies during his years in Rome. In this case, we raise our hats to the *Venerabile*, since the details are essentially correct throughout. It is unkind to quibble, one must however have sympathy for the seminarians struggling to light charcoal with a taper while the Paschal Candle is being prepared, rather than taking glowing hot charcoal from the new fire with tongs. Regarding the acclamations *Lumen Christi/Deo Gratias*, he acknowledges in a footnote that 'in some places the more melodious Latin original is used because the vernacular text is not particularly suitable for singing'!

There is of course a full year of seasons to cover from Advent to Christ the King, where we are told we may choose *Dies Irae* as an office hymn. In every season, solemnities and feasts occur and all are appropriately dealt with, especially where more distinctive ceremonies are required, such as Candlemas, Ash Wednesday, Corpus Christi and so forth. He is good on Eucharistic processions, for which he provides his only diagram, in an appendix. The service of *Tenebrae* is covered very well, but also in

an appendix. Even Rogation and Ember Days are not forgotten. For our own country it might have been useful to add something on Remembrance Sunday, although it is not observed in the same way in all the English speaking countries to which this work is aimed. There is a chapter on Popular Devotions in which coverage of the 'Forty Hours' or *Quarant'ore* is a disappointing single paragraph at a time when its revival is becoming apparent. Thus he escapes a difficult question: that of celebrating Mass before the Blessed Sacrament Exposed. This was expressly provided for in the relevant Clementine Instruction of 1731, updated in line with rubrical changes in later centuries, but which appears to be strictly forbidden in the *Novus Ordo*.

Ceremonies involving bishops are well covered. He envisages the frequent use of deacons generally and caters appropriately for the participation of concelebrants. Like Fortescue, he gives a prominent role to masters of ceremonies. His references are up-to-date, including *Liturgiam authenticam* and particularly *Institutio Generalis* of 2000, now incorporated in the *Missale Romanum editio altera tertia* of 2002, although he refers to the 'General Instruction' of that year, giving the impression that an English translation has been approved, which is premature. The bibliography includes the standard current reference works, but also such commendable authors past and present as Duchesne, Fortescue, Eamon Duffy and Cardinal Ratzinger. There is a good index and he includes the General Roman Calendar, plus appendices which include Tables of Precedence and Movable Feasts, Cycle of Readings and National Celebrations.

In this book, one feels that Elliott has mellowed over the years towards Latin and the traditional heritage of the Church. He devotes two significant paragraphs to Masses Celebrated in Latinⁱⁱⁱ. The first reads:

Masses celebrated in the language of the Roman Rite should be part of the normal schedule for Sundays and solemnities in all cathedrals and major churches. This is especially appropriate in churches where there is a good choir, that is, to ensure that our precious heritage of chant and polyphonic music is maintained. One Sunday Mass in Latin is obligatory in all basilicas. (One is glad to be

assured of this but regrets that in this rare instance he does not quote the relevant authority.) The *Missale Romanum* envisages the people taking part fully and actively when Mass is celebrated in Latin. Bilingual booklets should be provided so that the faithful can participate fully and, when possible, sing the *Kyrie, Gloria, Credo* etc. in accord with the mind of the Church expressed at the Second Vatican Council.

The following paragraph begins:

The venerable preconiliar rite (nice description!) should also find its place in the liturgical life of the Church by way of a generous application of *Ecclesia Dei adflicta*, that is in accord with the clear intention of Pope John Paul II.....

One can say of Monsignor Elliott that his liturgical instincts are thoroughly sound, his love of the liturgy is undoubted and his command of liturgical law unimpeachable. Yet it is as a practical manual for the sacristy, to be consulted regularly, that this book succeeds most brilliantly. Those of us who have been deeply involved in liturgical ceremonial over the last 30 years might envy newcomers today and in the future who will have ready access to such a sure guide.

Elliott, Peter *Ceremonies of the Liturgical Year, according to the Modern Roman Rite, a Manual for Clergy and all involved in Liturgical Ministries*. 2002 Ignatius Press, San Francisco ISBN 0 89870 879 x

ⁱ Ignatius Press, San Francisco 1995 ISBN 0 89870 526 6

ⁱⁱ First published 197, Twelfth Revised Edition, Burns & Oates, London 1962, reprinted by Saint Austin Press 1996 ISBN 19011 57 00 8

ⁱⁱⁱ Paragraphs 380 and 381.

LATIN COMPULSORY FOR CANON LAW New Decree

In September, Cardinal Zenon Grocholewski, Prefect of the Congregation for Catholic Education, issued a Decree revising the course of studies in

Faculties and Departments of Canon Law. One of the main provisions of this is to ensure greater time for the study of Latin.

The Decree extends by a year the course of study required for a Licence in Canon Law. The existing two-year time scale was first established in 1931 when it was safe to assume that all students knew Latin. In recent times it had been found that, as a result of the lack of Latin teaching in schools, except as a subsidiary subject if at all, the majority of student priests now beginning their studies in the faculty of Canon Law had no knowledge of Latin. With additional material added to the syllabus in 1979, together with this lack of training in Latin, the course no longer allowed the individual disciplines to be properly assimilated. At the end of the course, students were failing to achieve the level of competence required to deal with assignments for which a deep knowledge of Canon Law was essential.

Latin is now to be a mandatory subject in all cycles of the course, which for most students will last three years or six semesters.

The Times of 22 November carried a report based on this story by its correspondent Richard Owen under the arresting headline **‘Rome calls for Latin Revival’**. Facts were inevitably mixed with misconceptions, but the general thrust was entirely positive, including these cheering quotations:

Latin is making a comeback in the Catholic world after being in decline since the reforms of the Second Vatican Council in the 1960s.

The Vatican Congregation for Catholic Education said the time had come to reinstate the compulsory study of Latin for priests, nuns and seminarians studying canon law at the Gregorian University, a Vatican institute run by the Jesuits.

Reginald Foster, a leading Latin scholar in the Pope’s entourage, said he hoped there would be a “knock-on effect”, with Latin again made obligatory for those studying theology and history as well.

Excellent, but one day we must talk to Fr Foster *OCD* about the value of Latin in the Liturgy also!

The report ends by mentioning the recent addition of new words to the language, eg *sideralis navis* (spaceship), *televisificum instrumentum* (TV), *pediludium* (football). It speaks of an ‘up-to-date Latin dictionary’ although, according to our information, the last such publication was *Acta Conventus de Verbis Novis Latinis* of 1982, (*Libreria Editrice Vaticana* ISBN 8820943654) which is unfortunately now out of print.

GERMAN BISHOP INTERVIEWED IN LATIN **Press Report**

The respected Munich newspaper *Süddeutsche Zeitung*, in its issue of the 14 October 2002, carried the following report under the heading **Why should Latin be spoken again in the Church?**

Retired Auxiliary Bishop Max Ziegelbauer, 79, in his new book entitled ‘I prefer the old Church’ calls for the restoration of the Latin language in the liturgy. We asked him his reasons:

SZ: *Cum hac ætate nemo fere Latine loquatur, cur postulas, ut Ecclesia etiam magis isti sermoni vetusto faveat eiusque dignitatem restituat?*

Bishop: *Non solum Concilium Vaticanum Secundum ut ritus Latini Latine agantur postulat; sed etiam Omnium Gentium Musicorum Ecclesiasticorum Sodalitas abolitionem Latini sermonis ut insanam deplorat. Quae enim per tot sæcula feliciter tradita sunt, ea non sine damno cito abieceris.*

SZ: *Quare non eas quoque linguas, quae hodie in usu versantur, aptas ad Crucis mysterium significandum existimas?*

Bishop: *Sunt sane aptæ, sed nescio quomodo Latina verba in Deo*

colendo longe accommodatiora tam augustis arcanis videntur. Nam salvationis nostræ mysterium hoc ævo terrestri nisi per signorum imaginum verborum tamquam velamenta et involucra fieri non potest.

SZ: *In libro tuo, quo te ecclesiam, qualis quondam fuit, præferre dicis, id maxime optas, ut in officio divino Dei ipsius partes maiores sint, reprehendisque Concilium Vaticanum Secundum, quod homini nimium tribuerit. Miror, cur sic tibi videatur.*

Bishop: *Plurimi eorum, qui auctoritate Concilii Vaticani II sententias suas munire volunt, sine dubio hominem nimii faciunt. Quare verendum est ne, cum hominem atque humana tamquam sancta venerantur, Dei ipsius maiestatem imminuant. Nam vide quam male etiam aras in ecclesiis versus populum admoverint! Quod sic ut fieret quamquam Concilio numquam placuit, tamen iste mos ubique quasi per vim etiam nolentibus iniunctus est. Ne quis igitur Concilium pastorale vituperet, sed eos potius, qui post Concilium eius decretis in multis abusi sunt.*

For the benefit of its readers, the *Süddeutsche Zeitung* provides a German translation, if fairly free in parts, and some of our own members may appreciate an English version as given below.

SZ: Nowadays, of course, nobody speaks Latin any longer. In spite of that, you propose that greater value should again be put on the old language within the Church. Why?

Bishop: It was not just the Second Vatican Council that called for Latin to be used in the Latin Rite. The International Association for Church Music also condemns the abolition of the Latin language as absurd. For what has been handed down over so many centuries cannot be abandoned without harm.

SZ: Why are the languages in use today not considered suitable for revealing the Mystery of the Cross?

Bishop: Of course they are suitable for it. But I wonder whether the Latin words long associated with God are not far more suitable for reflecting on the Sacred Mysteries. For the secret of our redemption cannot yet be fulfilled in this earthly eternity other than in signs, images and words, as if hidden and under a veil.

SZ: In your book in which you claim to prefer the Church of former times, you say the most important requirement is that God Himself be given the principal position in Divine Worship and you criticize the Second Vatican Council which exalts man too highly. I wonder why it seems like that to you.

Bishop: The majority of those who want to promote their own views of the documents of Vatican II undoubtedly make man too important. What has to be seen is whether with man and mankind honoured as if holy, it diminishes the Majesty of God Himself. Then, just look at the altars in churches that are wrongly turned towards the people. That is something that the Council never desired, nevertheless it is a fashion which has been imposed, though unwanted, almost everywhere. Pastoral councils make no complaint even though following the Vatican Council there are abuses of many of its decrees.

Translations from German and Latin by Edward Barrett

TOWARDS ADVENT 2002

Festival of Catholic Culture

The ALL took part once again in this event in November, in company with 32 other exhibitors, mainly purveyors of 'books, art, music, media', in Westminster Cathedral Hall. As usual the day began officially with a short programme of favourite Latin chants, including Byrd's *Ave Verum Corpus*, performed very well by a large school choir, the boys of the John Fisher School this year. All then joined in a rousing rendition of O come, O come, Emmanuel. The official opening was performed by the Maltese High Commissioner, Dr Bonello du Puis, who reminded us of his

country's Catholic faith and culture. As last year, there was a varied programme of 'workshops' including talks on architecture, new movements, and on Catholic traditions and customs by Fr Mark Elvins.

Our stall was again impressively positioned on the raised platform at the 'apse', where our presence was clearly visible to all. However, we have concluded that in future we might achieve better sales of literature and more recruitment of new members if located down in the bustle of the 'market-floor'. There seemed to be a reluctance on the part of some visitors to climb the short flight of steps to the platform. To his credit, however, Cardinal Cormac again made the effort to visit us. We were delighted as always to meet a number of existing members as well as making new contacts. The event was voted a success, something worthwhile for the Association to participate in.

BRUSH UP YOUR ARAMAIC

Film

Mel Gibson's forthcoming film "Passion" will, we are told, rely on images and the Latin and Aramaic languages. It purports to tell the story of Jesus' last hours on earth. In a press conference in Rome, Gibson said he wanted it to be a largely mute film in which everything is conveyed by images. 'I would like to be able to transcend the barriers of language with scenes that recount the story by themselves.' Filming in Italy has been under way for some time, with a cast of mainly Italian actors, but apparently with a Romanian Virgin Mary. We can therefore expect very little dialogue, but what there is will be 'dubbed' in ancient Latin and Aramaic as appropriate. Something different to look forward to!

Incidentally, we are reminded purely by chance that in the Chaldean rite, as celebrated by Catholics in Iraq, Iran and Syria, the sacral language of Aramaic has been retained for the central, most sacred part of the Mass, while the vernacular Arabic no doubt facilitates *participatio actuosa* of the faithful in the remainder.

STORM ON THE CHANNEL COAST

Unfortunate Loss

There must be something in the air at the refined end of Brighton! About 20 years ago our then Chairman, the late Martin Lynch, wrote in protest about the brutal discontinuance of the Latin Mass at St Peter's, Hove. History now repeats itself, with our present Chairman writing to the bishop and parish priest about the loss of a well supported part-Latin Mass at the Sacred Heart, Hove. Correspondence in the *Catholic Herald* has tended to present a confused picture, but with two former parish priests writing to make clear that there had been an excellent worshipping community before this upheaval. While the *Herald* gave prominence to this report by its Deputy Editor, it has appeared strangely oblivious to a parallel, but possibly more regrettable situation, on its doorstep at St Joseph's, Bunhill Row, in the City of London, where parishioners are distressed over the recent loss of Latin and other unwelcome changes. The whole truth is not always easy to establish, but in these examples we can discern, at the very least, a lamentable lack of wisdom in those responsible. However, if once all too common, such stories are mercifully rare in the kinder climate that exists in the Church today.