

In the Michaelmas 2005 issue – 125

Ut concedant fructuosos – Editorial
Annual General Meeting 2005 – Leigh on Sea
Agenda for the Business Meeting
Towards Advent – Westminster in November
Spring Meeting April 2006 – by Ian Wells
Singing for St Kentigern – by Bernard Marriott
Instrumentum laboris – Agenda for the Synod
Book Reviews:

Denis Crouan – The History and Future of the Roman Liturgy
Anthony Howard – Basil Hume, the Monk Cardinal
Roberto de Mattei – Blessed Pius IX
The Monastic Diurnal – St Michael's Abbey Press

The Eucharist as Celebration of a Mystery – by C Mennen

UT CONCEDANT FRUCTUOSOS

Editorial

All reports assure us that the World Youth Day(s) in and around Cologne were happy and inspiring for all who took part. With a million young Catholics from all over the world coming to greet our enthusiastic new Pope, it could hardly have been otherwise. Pope Benedict was at ease with them and they with him. At the end, he sent them on their way to be 'heralds of a "new springtime" for the world'. His style is very much his own, patently of a humble and holy bishop and a lucid communicator.

The Church's next great event will be the Synod on the Eucharist, which takes place between the 2nd and 23rd October. This will mark the end of the Year of the Eucharist that was set in motion by our late Holy Father, John Paul II, in his Apostolic Letter, *Mane nobiscum Domine*. We hope that people in the parishes have been touched already by this twelve months' focus on the 'source and summit' of our faith, that the celebration of Mass has become more apt to raise thoughts to the things of Heaven. In the meantime, we are tempted to ask, for example: Has the excessive use of 'extraordinary' ministers been reined in? Is the sign of peace exchanged with more dignity and restraint? More positively: Has

there been any greater use of Gregorian Chant? Has Benediction of the Blessed Sacrament been restored after a period of neglect? Have parish priests obtained copies of the General Instruction of the Roman Missal, now available to all English speaking Catholics in a convenient form and at reasonable cost, and more importantly, have they begun to ensure that its norms are properly respected?

However, the real resurgence in sound Liturgy is surely still to come. Pope John Paul II passionately wished it, as demonstrated by the succession of powerful documents issued during the last years of his pontificate. Pope Benedict is even more determined to make things happen. We have been enormously heartened by reading the excellent document that appeared in July, *Instrumentum laboris*, which is effectively the Agenda for the Synod. There has clearly been some serious input from sources in the Church who accept that the ‘reform of the reform’ cannot be delayed. Officially the ‘working document’, it appears to be very much a plan for action, rather than for talking. One feels at last that the Church will hold its nerve and go strongly for restoration and the recovery of much of value that had been abandoned so recklessly. The hope expressed in the Latin title above, taken from *Instrumentum laboris* itself, is that the deliberations of the Synod will be fruitful. Our Association’s AGM falls in the middle of the Synod and we shall pray that they will be *fructuosos* indeed. We hope you will join us.

ANNUAL GENERAL MEETING

15th October 2005

This year’s AGM takes place on Saturday 15 October. Our Council member Fr Kevin Hale has invited us to his parish of Our Lady of Lourdes and St Joseph, Leigh on Sea, Essex. Solemn Mass for the feast of St Teresa of Avila will be celebrated at 12 noon, with lunch to follow (booking form enclosed). After this there will be a talk by Fr Stewart Foster, Brentwood diocesan archivist. Following the Business Meeting, the day will end with Vespers and Benediction.

There are frequent trains from London Fenchurch Street (near Monument, Bank and Tower Hill Underground stations) to **Chalkwell**, NOT Leigh-on-Sea (the journey takes approximately 47 minutes). The church is at the junction of Cliffsea Grove and Leigh Road. From Chalkwell station proceed away from the sea front along Beach Avenue. At the junction with Leigh Road, turn left, and the church is at its junction with Cliffsea Grove. Total walking time will be no more than 15 minutes. The presbytery's postcode is SS9 1NG, which will be helpful if you wish to consult a street map site on the Internet.

SINGERS Anthony Bevan will lead a Gregorian Choir, consisting mainly of ALL members. Anyone who would like to sing with the choir will be warmly welcomed. Rehearsal will begin at 11.00. The Mass will be 'Dilexisti' (p 498 Graduale Romanum – option no.1 in each case) and Plainsong Mass IX Cum jubilo.

The day's programme is:

- 12:00 Solemn Sung Latin Mass for the feast of St Teresa of Avila
- 1:15 Buffet Lunch (please fill in and return enclosed slip)
- 2:00 Talk by Fr Stewart Foster, Diocesan Archivist
- 3:00 Tea
- 3:15 AGM Business Meeting
- 4:00 Vespers for the XXIX Sunday *per annum* and Benediction

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 2005 will be distributed at the meeting.

3 Subscription Rates for 2006/07. Council proposes to maintain 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, under 18s, or Retired): £5

Joint membership – for those living at the same address: £12

(Newsletters being sent in the same mailing)

All members outside Europe: £15

4 Election of Council for 2005/06. 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. The Council has power to co-opt up to three ordinary members to serve for two years.

The present Council is:

Officers elected until October 2005

Chairman: Bernard Marriott

Vice-Chairman: Edward Barrett
Treasurer: Michael Ellis

Ordinary member elected until October 2005

Fr Kevin Hale

Ordinary member co-opted until October 2005

Mike Withers

Ordinary members elected until October 2006

Fr Guy Nicholls

Ian Wells

Jeremy de Satgé

Ruth Bleakley

Liam Carpenter

Thus the AGM will be invited to elect a Chairman, Vice-Chairman and Treasurer for the year to October 2006, and up to four ordinary members until October 2007. If fewer than four ordinary members are elected, it will be open to Council to co-opt additional members until October 2007 providing that the maximum number of Council members is not exceeded.

Council nominates the present Chairman and Vice-Chairman for re-election in the same posts, and Fr Kevin Hale and Mike Withers for re-election as ordinary members. Michael Ellis is standing down as Treasurer and Council nominates Jeremy de Satgé to succeed him. **Any member may make alternative nominations for any of these positions.** If you feel able to make a contribution to the running of the Association by being a Council member (or in any other way) you are very welcome to discuss this with the Chairman (0116 285 6158). Names of nominees, whose prior consent must be obtained, and those of proposer and seconder, must be received by the Chairman not later than the 1st October 2005.

5 General discussion. Any member wishing to put a motion to the Business Meeting must notify the present Chairman in writing by 1 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.

TOWARDS ADVENT

Westminster in November

Once again, the Association will be represented at this annual festival of Catholic culture which takes place in Westminster Cathedral Hall on Saturday, the 5th November. Doors open at 10.00 a.m. and entry is free. Apart from the opportunity to meet officers of the ALL, there to fly the flag, visitors will find stalls with much

of interest and a wide variety of goods to buy. There will be an opportunity to hear interesting talks during the course of the day. We will be glad to welcome old friends, answer questions from the public, and as always to recruit new members.

SPRING MEETING Saturday 29 April 2006

by Ian Wells

Next April, we will return to Derbyshire to commemorate opposite ends of what might be called the Catholic Survival, after the Reformation and before Emancipation. To complete our acquaintance with the Derbyshire martyrs (executed near the sites of our various Derby Day celebrations in 2003) we will end the day at Padley, the home of the Fitzherberts, where these men were arrested. Lunch will be taken at Tideswell, where the head of one of them was allegedly buried. While there we shall hear a talk about Robert Hugh Benson and visit the 'Cathedral of the Peak'. The day will begin with Solemn Mass for the feast of St Catherine of Siena at All Saints, Hassop, a wonderful Tuscan barn of a church dating from 1819. Hassop is near Bakewell on the A6. Trains will be met at Chesterfield (on routes from every direction). Preliminary reading is *Come Rack, Come Rope* by R H Benson which features the three Derbyshire martyrs and is about a fictitious fourth. A good atlas may put places and distances into perspective regarding the novel; Booths Edge and Matstead are fictitious, but can be assumed to be in the Hathersage area. Full details will appear in our next Newsletter, but please enter the date in your diary now.

SINGING FOR ST KENTIGERN

by Bernard Marriott

Towards the end of May the Schola Gregoriana of Cambridge visited the Scottish island of Cumbrae, just off Largs, for a weekend of chant. Some 50 of us studied Lauds of St Kentigern (also known as Mungo, an early missionary and patron saint of Glasgow), First Vespers of Trinity Sunday, and the Mass of the day. A rhyming Office in St Kentigern's honour exists in the Sprouston Manuscript (held in Edinburgh) and Lauds was from this source. We sang from an edition prepared by Greta-Mary Hair who was present, and told us about her research. The weekend was directed by Jeremy White, the Deputy Director of the Schola.

We were based at the Cathedral of the Isles which stands in Millport, the only town on the island. It's the smallest cathedral in Great Britain and thought to be the smallest in Europe, seating only about 70 people. It was built by George Frederick Boyle, the 6th Earl of Glasgow. While at Oxford in the 1840s he was swept up in the religious controversies of the time and became a great supporter of the Tractarian and Gothic Revival. When he returned to Scotland he built a

theological college (1849) and the church (1851) on the island, which he then owned. In 1876 the collegiate church was elevated to the status of a cathedral and was consecrated as the Cathedral of the Diocese of The Isles and Pro-Cathedral of Argyll. Since its earliest days the Cathedral has developed a rich musical tradition, and has recently had a new (i.e. reconditioned) organ installed thanks to the efforts of its indefatigable organist, Alastair Chisholm.

Mass on Trinity Sunday morning was sung at the nearby Catholic church, Our Lady of Perpetual Succour. We were well received by the Parish Priest, Fr Conliss, who celebrated the Mass in Latin, assisted by Fr Gerry Byrne, a priest of the Glasgow diocese, studying at the Pontifical Scots College in Rome, who attended the weekend. The church was built in the 1950s, and it was noticeable how poorly its acoustics compared with those of the Gothic cathedral. Some of us stayed to assist with the singing at another Mass later in the morning. The parish has no organist and no working organ, so hymn tunes were played from recordings. It was not easy to sing hymns to recordings of organ music, and it could be seen how difficult it is to encourage singing at Mass without a skilled musician at the helm. The weekend concluded with a visit to Wee Cumbrae, the almost uninhabited island just south of Cumbrae, followed by an exhilarating speed-boat ride around it.

Unfortunately, Mary Berry was unable to attend the weekend until the end. On the day she was due to leave for Scotland she had to go into hospital, but nevertheless was able to join us on the Sunday afternoon. We all send her our very best wishes for her health.

INSTRUMENTUM LABORIS *Agenda for the Synod*

Instrumentum laboris - the working document on which the discussions at the Synod on the Eucharist, which will take place from 2nd to 23rd October, will be based - was released in Rome on July the 7th. It is a substantial document with some 50 pages of text and 8 pages of endnotes. It can be found on the Vatican website www.vatican.va. Looking at the plan, we see that discussions, while focussing on the Eucharist, will extend to concerns such as secularization, the loss of the sacred, ecumenism and the 'shadows' of liturgical abuse. The document was prepared following a thorough study of the responses received from bishops' conferences across the world, including the Eastern churches, and other relevant bodies, to the questionnaire that formed part of the *Lineamenta* sent out in February 2004 and described in our Newsletter 122. Cardinal Schotte had urged that the replies should be complete and meaningful in order to ensure a fruitful

synod. Clearly, his exhortation has been taken to heart and at least some of the responding bishops showed themselves to be well aware of the concerns of Catholics in the pew and of deficiencies in the Liturgy.

The document includes some revealing statistics about the practice of the faith in the Catholic world. It draws attention to the advance of secularization and the “weakening of the sense of mystery” in developed countries, and goes on to say that these trends have encouraged “interpretations and acts that do not conform to the sense of the liturgical reform” initiated by Vatican II. While perpetuating the official contention that “the post-conciliar liturgy has greatly fostered the active, conscious and fruitful participation of the faithful in the Holy Sacrifice of the Altar”, it continues “Nevertheless, responses coming from various countries note some deficiencies and shadows in the celebration of the Eucharist on the part of both the clergy and the faithful, which seem to have their origin in a weakened sense of the sacred in the Sacrament.”

It is concerned about the severe decline in practice among Catholics in Europe and North America. There is disquiet that few Catholics now go to confession prior to receiving Communion without even thinking that they might be in the state of mortal sin, while some receive Communion only out of a mistaken conviction that it is obligatory for those attending Mass. It insists that the faithful should appreciate the full meaning of the Eucharist, and that the celebration of the Mass must ensure proper reverence. The document decries the use of unauthorized liturgical texts and vestments, inappropriate music, and uninspired church architecture.

At several points it notes with alarm the decline in regular attendance at Sunday Mass. The Catholic faithful have a grave obligation to attend Mass each Sunday, and should participate actively, the document emphasises. Better catechesis and greater pastoral energy are needed to encourage regular attendance. It also calls for consideration of different means of promoting reverence for the Eucharist, including the installation of kneelers where they are lacking, the promotion of Gregorian chant, and the encouragement of popular forms of Eucharistic piety. The responses indicate a general need to understand the sacrificial nature of the Eucharist and a hope that this truth of our faith may be presented with greater clarity. The document reports that:

Many responses noted that some celebrants at the liturgy seem more like showmen, who must draw people’s attention to themselves, instead of servants of Christ, called to conduct the faithful to union with him. Obviously, such a way of acting has negative repercussions on the people

who run the risk of being confused in both their faith and in their understanding of the Real Presence of Christ in the Sacrament.

True and proper liturgical signs and gestures, aimed at expressing faith in the Real Presence of Christ in the Eucharist, have been used in Church tradition, for example, the attentive purification of sacred vessels after communion, genuflections before the tabernacle, the use of the communion plate, the regular replacement of consecrated hosts reserved in the tabernacle, the keeping of the tabernacle key in a secure place and the celebrant's composure and concentration in keeping with the transcendent and divine character of the Sacrament. Omitting or neglecting any of these sacred gestures, which are significantly important externally, would clearly not contribute to preserving a sound faith in Christ's Real Presence in the Sacrament. The responses therefore suggest that the gestures and signs expressing faith in the Real Presence be included in a proper mystagogy and liturgical catechesis.

Furthermore, it must not be forgotten that faith in the Real Presence of the dead and risen Lord in the Blessed Sacrament has a culminating point in Eucharistic adoration, a firmly grounded tradition in the Latin Church. Such a practice should not be presented as something apart from the Eucharistic celebration but as its natural continuation. The responses indicate that some particular Churches are experiencing a reawakening in Eucharistic adoration, which, in each case, is to be done in a dignified and solemn manner.

Likewise, the positioning of the tabernacle in an easily seen place is another way of attesting to faith in Christ's Real Presence in the Blessed Sacrament. In this regard, the responses request that significant thought be given to the proper location of the tabernacle in churches, with due attention to canonical norms. It is worth considering whether the removal of the tabernacle from the centre of the sanctuary to an obscure, undignified corner or to a separate chapel, or whether to have placed the celebrant's chair in the centre of the sanctuary or in front of the tabernacle – as was done in many renovations of older churches and in new constructions – has contributed in some way to a decrease in faith in the Real Presence.

To foster due respect and reverence for the Eucharist, the sacred ministers should make a proper preparation in prayer before the celebration of the Eucharistic Sacrifice in which the Lord makes himself present through their hands. Afterwards, they should make an act of thanksgiving to God. This

spirit of prayer can be created not only by the celebrant's awareness of the great mystery he is to accomplish, but also his use of certain signs, like incense which is a symbol of prayer rising to God.

There are strong recommendations concerning music which have already been singled out and given prominence in the Catholic press, notably the Catholic Herald of 29th July, which on its front page carried the headline "Bad Church Music to be Outlawed" and confidently predicted that there would soon be an end to the rubbish which had been presented as Church music, in the vernacular, since Vatican II. The *Instrumentum laboris* has this to say:

Various responses recommend that singing at Mass and Eucharistic Adoration be done in a dignified manner. The faithful need to know the standard Gregorian chants, which have been composed to meet the needs of people of all times and places, in virtue of their simplicity, refinement and agility in form and rhythm. As a result, the songs and hymns presently in use need to be reconsidered. To enter into sacred or religious usage, instrumental or vocal music is to have a sense of prayer, dignity and beauty. This requires an integrity of form, expressing true artistry, corresponding to the various rites and capable of adaptation to the legitimate demands of inculturation. This is to be done without detracting from the idea of universality. Gregorian chant fulfills these needs and can therefore serve as a model, according to Pope John Paul II.

Some responses particularly mentioned the use of musical instruments, referring to the general guidelines contained in the Constitution *Sacrosanctum concilium*. In this regard, a certain appreciation was often voiced in the Latin tradition for the organ, whose majestic sound adds solemnity to worship and is conducive to contemplation.

A few responses made particular mention of music and singing at Youth Masses. In this regard, it is important to avoid musical forms which, because of their profane use, are not conducive to prayer. Some responses note a certain eagerness in composing new songs, to the point of almost yielding to a consumer mentality, showing little concern for the quality of the music and text, and easily overlooking the artistic patrimony which has been theologically and musically effective in the Church's liturgy.

In keeping with the Constitution on the Sacred Liturgy *Sacrosanctum concilium*, the suggestion was made that, at international gatherings, the liturgy be in Latin, at least the Eucharistic Prayer, to facilitate a proper

participation of the concelebrants and those who are not familiar with the local vernacular language.

No less significant is what the document has to say about church layout under the heading of *The Dignity of the Sacred Space*:

The dignity of what pertains to the celebration of the Eucharist expresses faith in the sacred mysteries and effectively contributes to nourishing the faith of both the sacred ministers and the faithful. This attitude is seen in the proper arrangement of the sacred space, in an appropriate placement of the tabernacle and chair and also in the special care given to particulars, such as cleaning, furniture and fresh flowers. Indeed, the faithful's formation in Eucharistic doctrine greatly depends not only on what they hear, but also on what they see. Neglecting these points is a sign of a weak faith.

Based on the Bible, the Church has traditionally set aside an area reserved for the sacred ministers, as a powerful sign that the Lord is the one who chooses his ministers and brings them into his service. This distinction has been maintained in the Eastern Churches, through the delineation of the sanctuary, and in the West, through the presbytery. The liturgy manifests that the People of God is hierarchically ordered and geared to active participation. The altar is the most holy part of the Church building and is elevated to indicate that God's work is far superior to all human works. The linens which cover it are symbolic of the purity which is necessary to encounter the divine. Like the Church building, the altar is dedicated to the Lord only, and cannot be used for any other purpose.

Some responses reported other occurrences, opposed to afore-mentioned Church tradition, which obscure the sense of the sacred and the transcendent character of the sacred mysteries. For example, many new Churches – not to mention older ones after renovation – are built on the fundamental architectural plan of bringing the faithful into close proximity to the altar to ensure visual contact and communication between the celebrant and the assembly. Likewise, the tendency to turn the altar around to face the people – in practice eliminating the presbytery – is based on the same idea. In doing so, what might be gained in communication might not sufficiently safeguard a sense of the sacred, which is also an essential part of liturgical celebrations.

Some responses are very encouraging, however. Based on the guidelines set down in *The General Instruction on the Roman Missal*, diverse initiatives

have been undertaken to ensure that sacred spaces in already existent churches and those under construction be true places of prayer and adoration, where art and iconography become instruments to serve liturgical needs. For example, in some churches, kneelers have returned along with the practice of the faithful kneeling during the Eucharistic Prayer. Tabernacles, previously not clearly visible, have again been placed in the sanctuary or in a prominent place. The planning of new churches is providing greater prominence to art, decoration, vestments and sacred vessels. This seeks to bring into harmony the nearness of the celebrant to the people and the sacred nature of the divine mysteries which are, at one and the same time, immanent and transcendent.

Restoring the practice of Benediction of the Blessed Sacrament in those places where it has been abandoned, above all on Sunday afternoons, could lead to an increase in Eucharistic devotion. Vespers or Lauds could be recited before the Blessed Sacrament exposed. An hour of adoration between Masses could be introduced in parishes having many scheduled Masses, for example, afternoon Masses in certain city parishes. Moreover, other forms of Eucharistic devotion need to be encouraged, such as adoration on Holy Thursday, processions with the Blessed Sacrament, above all on the solemnity of Corpus Christi, Eucharistic visits, Forty Hours Devotion and communal prayer before the Blessed Sacrament exposed. Expressions of popular piety connected with the Eucharist, such as songs, floral displays and decorations need to be justly appreciated.

Clearly this is a document that has been prepared with great thoroughness and intelligent concern for its subject. It makes very good reading and augurs well for the deliberations at the Synod and the hope it expresses that “the Synod Fathers will formulate useful recommendations for the Bishop of Rome in fostering Eucharistic renewal in the Church’s life”.

THE HISTORY AND THE FUTURE OF THE ROMAN LITURGY

by Denis Crouan

Review

Denis Crouan is well known to us as President of our sister association in France, the *Association Pro Liturgia*. He is a Doctor of Theology, an authority on Gregorian Chant and, as we now learn from this work, a Church historian of considerable stature. This is his most substantial book so far. His earlier works were: *Le Chant Grégorien* (1987), *La liturgie confisquée* (1997), *La Liturgie après Vatican II, Effondrement ou redressement?* (1999). The two latter books were

translated into English as *The Liturgy Betrayed* (vide Newsletter 111) and *The Liturgy after Vatican II, collapsing or resurgent* (reviewed by Anthony McClaren in Newsletter 116).

Some of us are avid readers of the monthly *Pro Liturgia Bulletin*, which has just reached its 200th issue this September. He writes trenchantly about the shortcomings in contemporary practice of the faith, particularly in France, and does not hesitate to berate the bishops for having allowed the unsatisfactory situation to come about. We recognised the importance of the present work when it appeared in French in 2001 and have looked forward keenly to the appearance of this English edition. Here we should pay tribute to Michael Miller who has produced a translation of the very highest standard. Crouan's treatment is so comprehensive and systematic that someone new to the subject could read it through and end up knowing how the Roman Liturgy developed, what vicissitudes assailed it over the centuries, what it is, or should be, about how it reached its current situation and how it might be restored.

Most of us will find more than a little to learn in the historical detail provided, with no fewer than five rewarding chapters on that subject before we arrive at Trent, then a further seven before we reach the 20th century. Some of the material could have a chastening effect on those 'traditionalists' who pretend that the Tridentine Mass emerged perfectly formed from St. Pius V's Bull *Quo Primum tempore* of 1570 and was preserved inviolate until Vatican II. It is instructive to note that the famous Bull does not include future popes in the otherwise comprehensive list of those forbidden to modify the liturgy on their own authority. Thus 30 years later we find Pope Clement VIII introducing into the Missal rubrics for Solemn Mass and ceremonial for Mass celebrated by a bishop, details which seem closer to the earlier Roman liturgy than to the Missal of Pius V. Four years later he was making corrections to the Missal and changing some of the sung parts. In 1634 it was the turn of Urban VII to change the rubrics. Also in that century, the introduction of tabernacles required further rubrical changes.

Writing later of the period after the introduction of the 1570 Missal, St Vincent de Paul is quoted: "If you had seen the diversity in the ceremonies of the Mass forty years ago, it would have made you feel ashamed; it seems to me there was nothing more ugly than the various manners in which it was celebrated. Once I was at St Germain-en-Laye, where I observed seven or eight priests who were all saying the Mass differently; one did it one way, another in some other way; it was a lamentable variety." One hesitates even to think "*plus ça change*" and of course there would be fewer priests saying Masses in France today, but it is clear that any 'golden age' of that Missal had still to dawn.

Earlier in the book, Crouan had given us a detailed description of Mass celebrated by the Pope at St Mary Major, taken from the Roman *Ordo* of around 750, which we have to admit has more in common with the present *Novus ordo* than with the Missal of Pius V. Later, he devotes a chapter to the Dominican rite which had been approved in 1287 and was in force at the time of Trent. Here again we see a rite that bears a recognisable similarity to that of our current Missal. The object of these comparisons is not so much to show the Tridentine Missal in an unfavourable light, but to demonstrate that our current rite also can legitimately lay claim to venerable roots.

Although the Tridentine reform purported to be a codification or tidying up of the rites and uses of Mass that existed rather than a 'new' promulgation, a feature was introduced which had not been known in the Roman rite and is unknown today in the Eastern rites, that is the possibility of Low Mass with no singing. As the Missal appeared to encourage the Mass to be recited in a low voice or even silently, priests tended to disappear further into the apse, away from the faithful, in effect to say *Missa Privata*. The difficulty then arose, when it came to Solemn Mass, of superimposing on it the Gregorian chant of the Roman liturgy and finding that the parts did not quite fit. The Church however has lived apparently happily with this anomaly for over four centuries and those attracted to the older rite would resist any change even now. The book covers the origin and development of Gregorian chant succinctly, explaining its fusion from Roman and Frankish sources and how its repertoire was well established as early as the end of the fourth century. We learn that the chant eventually entered a period of 'decadence' that reached a low point during the Renaissance. It was only in the 19th century that a revival began.

It was in the 17th and 18th centuries that the Tridentine Mass was subjected to ever greater indignities. In France, in particular, we are told of the 'Collapse of the Roman Liturgy' and how the situation in the local church became anarchic, with the liturgy having become 'a plaything of numerous currents of thought'. New missals and rituals were published, often by local bishops, which departed considerably from the *Missale Romanum* and were much influenced by Gallicanism, Jansenism, Pietism and other tendencies. There were problems elsewhere, however, not least in Austria where Emperor Joseph II meddled in liturgical reform as in other church matters. Worse was to come in Pistoia in Tuscany, where the Emperor's brother Leopold had become Grand Duke and made a brazen effort, in partnership with the zealous Bishop Scipio de' Ricci, to bring Jansenism to Italy. The bishops of Tuscany were sent a series of fifty-seven 'points of view of His Royal Highness' on doctrinal, disciplinary, and liturgical

matters, including incidentally a vernacular liturgy, directing that diocesan synods be held every two years to enforce the reforms “restore to the bishops their rights that had been usurped by Rome”. Pius VI finally put a stop to these activities with his Bull *Auctorem fidei* in 1794.

Meanwhile in France the Revolution arrived, churches were used as stables and priests were imprisoned. Out of 130 dioceses in France, only about a dozen preserved the Roman rite of Pius V. It was not until Dom Guéranger and the monks of Solesmes began their incomparable work about the middle of the 19th century that the restoration of the liturgy got under way. In Germany, Masses sung in the German language became widespread, until a decree in 1894 called for a return to the Latin Missal and chant. The liturgical recovery there was led by the great Benedictine abbeys, where important elements of the new ‘Liturgical Movement’ were also soon to develop.

Notwithstanding any of the above, most of us will welcome and agree with Dr Crouan’s contention that:

The study of the Tridentine liturgy should continue today to have great relevance, inasmuch as it helps us to understand better what is genuinely at stake in the present day liturgy, as well as to have a better sense of tradition, which John Paul II has invited us to discover, in his apostolic letter *Oriente Lumen* (1995).

With the arrival of Pope St Pius X, it was soon clear that The Liturgy and Sacred Music were to be restored. He was determined to see “the splendour, the dignity and the holiness of the liturgical offices flourish again everywhere”. The *Motu proprio, Tra le sollecitudini* had an influence which few papal documents have equalled. It was by no means just about music but was also the spur that set in motion the Liturgical Movement that gathered momentum through the first half of the 20th century. Crouan takes us swiftly through this period, citing only Beauduin, Guardini, Parsch and Odo Casel. For an authoritative and comprehensive account of that movement, we already have the master work *The Organic Development of the Liturgy* by Dom Alcuin Read (reviewed in Newsletter 121). Shortly after the Second World War, another great pope, Pius XII, gave the Church a further potentially crucial document on the Liturgy, the Encyclical *Mediator Dei*. Only a brief account is given of this and of liturgical practice in the early post-war period, clearly much improved since the previous century if far from ideal, before we come to the Second Vatican Council.

We are reminded that Pope John XXIII had in mind a ‘restoration’ of the Liturgy, not a ‘reform’ of it. One of the first fruits of the Council was the Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, which set out to establish the principles that would guide the future course of the Liturgy. Dr Crouan analyses this document at length and goes on to look at the subsequent development and implementation of the ‘renewed’ liturgy. He devotes a chapter to a full description of the celebration of the Mass according to the revised Roman Missal and its General Instruction. It is of course acknowledged that the Council Fathers believed that they were approving a moderate ‘organic’ renewal, rather than the startling change in shape and detail that emerged to cause such an upheaval in our churches. The revised Missal in itself is however welcomed insofar as: it trims the essential rite of cumbersome accretions, individual parts and roles are clearly defined and do not overlap, duplication is eliminated and the rite, when properly observed, bears a remarkably close resemblance to the first known Roman form.

Next we have a study of how the revised Mass was received. The point is made that its implementation should have been entrusted to priests ‘who had a solid formation in all aspects of theology’. We are given a list of fifteen defects that most French Catholics encounter in their parishes, some of which will be found in our country. (However, we still use chasubles, sometimes incense, and replace the texts of the Missal relatively rarely!) The author recalls how the concept of ‘pastoral’ concern came to be introduced, with the danger that this could be misguidedly taken as a signal to ‘dumb down’ the Liturgy to fit the people’s capacity to ‘understand’. In retrospect, adapting the celebrations in order to be ‘pastoral’ has too often ended up transforming the liturgy into “an odd shabby show that is not worth going to every Sunday” as Cardinal Danneels put it (better in the original: *étrange et miniable théâtre qui ne justifie sûrement pas un déplacement tous les dimanches*).

In a chapter on ‘The Contemporary Liturgical Crisis’ Dr Crouan observes:

For the first time ever in its long history, the Roman liturgy at present appears no longer as a precious, unified heritage that one can make one’s own, but rather as a more or less felicitous assembly of disparate elements, a sort of permanent do-it-yourself project (*bricolage*) subject to the decisions and preferences of someone or other....

He discusses the *motu proprio*, *Ecclesia Dei* and the work of the Pontifical Commission that shares the same title. While appreciating the circumstances of their creation, he is moved to ask: “Can the Church accept the existence of two forms of the same rite? On this, he may be surprised by developments that could

come shortly. In the meantime, he reiterates that the Church's official rite is that celebrated according to the Roman Missal promulgated by Pope Paul VI.

He welcomes the new General Instruction on the Roman Missal published in 2000, the provisions of which are set out in a dedicated chapter, because "it is necessary to understand how the Church intends her official prayer to be conducted – the prayer in which the faithful have the right to participate." He is therefore pleased to find in the Preamble the assurance that the Instruction "is the result of an organic development called for by the whole Church at the time of Vatican II, a renewal that is situated within the larger movement of the history of the liturgy." The original version of this book appeared in 2001, after the revised General Instruction but before the revised *Missale Romanum* of 2002, handsomely presented and with the inclusion of more music. We are therefore denied the author's impression of the Missal itself, yet we may be confident of his approval of the thoughtful revision which leaves the *novus ordo* of Pope Paul VI intact but with its future more firmly assured.

His position is clearly that the majority of the faithful have been denied access to the current Roman rite as it should be celebrated. The remedy must be to start celebrating it better, using all the resources now available and encouraged by the recent succession of exhortations in Vatican documents. Crouan suggests *inter alia* a gradual re-introduction of Latin chant alongside current vernacular liturgies. He will share our satisfaction that Rome is now very much 'on the case', as we look forward to the fruits expected to come from the Synod on The Eucharist and to a period of liturgical rediscovery under the leadership of Pope Benedict.

The book concludes with a series of no less than eight Appendices covering a miscellany of topics, some of which are closely related to the main subject but all of which are readable and have something of interest to say. Titles include: The Rite of St Pius V, 'Blame the Council', Gregorian Chant in today's Liturgy, Organ and Song in the Liturgy, Pedagogy, Catechesis and Liturgy, 'Are Flat Chasubles traditional?' General Intercessions, Beauty and Harmony in the Liturgy.

There are valuable footnotes throughout. There is a detailed List of Contents, thoughtfully moved to the front for the English edition, with useful section headings under each of the 25 main chapters. This does not compensate for the lack of a conventional index, which would be welcome for reference purposes in such a substantial work. The book can be recommended to all who are seriously interested in the development of the Liturgy.

Denis Crouan: The History and the Future of the Roman Liturgy [Histoire et Avenir de la Liturgie Romaine, Tequi, Paris 2001] Translated by Michael Miller, 2005, Ignatius Press, San Francisco ISBN 1-58617-015-5 soft cover 324 pp £12.50.

BASIL HUME, The Monk Cardinal by Anthony Howard Review

The choice of a non-Catholic to write this biography of the late Cardinal Archbishop of Westminster came as a surprise to many. Anthony Howard is a distinguished writer, well known as one-time editor of the *New Statesman* and the author of political biographies of R A Butler and Richard Crossman. Having access to the Cardinal's papers and to those who had worked closely with him, he was perfectly able to present a workmanlike and detached assessment of his subject's career. Some may feel that the author is a little over familiar in referring to the Cardinal simply as Basil throughout, as it happens without ever having met him. There remains the question as to whether he could successfully capture the holiness and spirituality for which Basil Hume was known and loved by his own flock. Readers may conclude that he has come closer to achieving this than many dared to hope.

It might be seen as a requirement for Archbishops of Westminster in our time to be the sons of doctors, tall in stature and enthusiastic rugby players. Our present cardinal and his predecessor meet that specification admirably. Hume, however, differs in that he was also a monk and had been so effectively from a very early age. Born in 1923, he became a pupil at Ampleforth College at the age of 10 and was not to leave it permanently until his appointment to Westminster 53 years later. Those who knew nothing about him until he came to the Archdiocese will be grateful for the author's comprehensive account of the Ampleforth years.

His parents had met during World War I when his father, as an RAMC doctor, was working in the British Military Hospital in Boulogne. His mother-to-be was the daughter of a French family living next door to his billet in Wimereux. After the war they settled down to a reasonably comfortable upper middle-class life in Newcastle-upon-Tyne, his father eventually receiving a knighthood for his work as a consultant. His mother was devoutly Catholic and through the conscientious upbringing he received under her care, young George (only much later to become Basil) acquired his love for the faith. The flavour of those early years is well captured in Anthony Howard's account.

Young George Hume progressed steadily through the Ampleforth system, doing well enough in the classroom, but most outstandingly on the sports field. In rugby, it was not merely as a player, but in his captaincy of the 1st XV, that he excelled. In 1941, the time came for him to join the Benedictine novitiate, to which he had

long been committed, and at this point he chose Basil as his monastic name. After three years in that fairly rigorous environment, he was sent in 1944 to continue his studies at Oxford, where he read History. Living in the Benedictine St. Benet's Hall at that time allowed little freedom to enjoy university life. In 1947 he was sent to study Theology under the Dominicans at Friborg University in Switzerland, where most of the lectures and written examinations were in Latin.

While there, he distinguished himself by leading a daring mountain rescue. He emerged successfully from this training and was duly ordained to the priesthood in 1951. Happily re-established at Ampleforth, he was sent out briefly as curate of the local church, but soon joined the teaching staff of the College and in due course became head of modern languages as well, of course, as coach to the 1st XV. At the relatively young age of 32, he was appointed housemaster of St Bede's House, with responsibility for some 60 boys, a position in which he acquitted himself with distinction, so much so that in 1963, there was to be a greater shock, when he was shattered to find himself elected to succeed the 78 year old Herbert Byrne, after a reign of 24 years, as Abbot of Ampleforth.

Under his leadership Ampleforth continued to prosper and the College's status rose to equal and even surpass that of Downside and Stoneyhurst. It is interesting to learn that when the post-conciliar liturgical changes were let loose upon the Church, Abbot Hume insisted on the most restrained approach at Ampleforth. He ordered Gregorian Chant to be preserved, much Latin was to be retained in the Office and Vespers in particular would remain in the traditional Latin form. In 1971 he was elected to serve a second term as Abbot.

However, in 1975 the death of Cardinal Heenan, Archbishop of Westminster, was to bring about dramatic changes. At almost the same time Archbishop Beck of Liverpool retired, so there were suddenly vacancies to be filled in the two premier sees of England. The Apostolic Delegate of the time, Archbishop Bruno Heim, was the right man to assess the situation and make recommendations to Rome, in the traditional *terna*, three names in each case from which the choice would be made. The author confirms the familiar story of how the situation unfolded. Archbishop Heim claimed to have received no fewer than 95 names from various sources. But the main contenders were well known: Dwyer of Birmingham, Worlock of Portsmouth, Christopher Butler (former Abbot of Downside), less likely Alan Clark (Auxiliary in Northampton) and Fr Michael Hollings (popular university chaplain and parish priest), but increasingly favoured, the Abbot of Ampleforth. We are told the charming story of how his mother collapsed in uncontrollable laughter when her son told her of his candidacy.

Undoubtedly the most ambitious of the candidates was Bishop Derek Worlock, whose career thus far indeed seemed to have groomed him for the crown. Within the Church, even in its 'spirit of Vatican II' atmosphere of the time, there were those who feared Worlock might be too 'progressive'. Although Howard does not offer credence to the theory of a 'stop Worlock' movement, belief in its existence has persisted. In determining the choice, two figures were particularly influential. The Duke of Norfolk, 'Britain's leading Catholic', is said to have switched his support from Michael Hollings to Basil Hume at an early stage. But it would appear that decisive influence came at the end from the Anglican Primate of England, Donald Coggan, Archbishop of Canterbury. He had come to know Abbot Hume well during his time as his close neighbour when Archbishop of York and assured Bruno Heim that had no doubt that he was the man to choose.

The people of Westminster rejoiced to find themselves with Archbishop Basil, very soon to be Cardinal, Hume. One assumes the people of Liverpool were happy to have Archbishop Worlock, who went on to develop a famous working relationship with his Anglican opposite number, Bishop David Sheppard. Basil Hume was rather different from the priests and bishops that people were familiar with. He displayed an air of calm and spirituality. For one thing he looked the part physically, tall, white haired, with a grave demeanour and a dignified, slightly loping gait. He gave the impression of wisdom by saying relatively little, perhaps a sign of wisdom in itself. One thing he spoke about convincingly was the importance of prayer and many Catholics responded by praying as they had never done before. They learned how to pray and retained the habit. Keen to show support for his clergy, the Cardinal installed a telephone 'hotline' on which any priest could always contact him directly in case of wishing to talk and which he would always answer if present.

Soon it was necessary to go to Rome, which our new Cardinal hardly knew and, perhaps surprisingly, never felt drawn to. In the event, his private meeting with Pope Paul VI turned out to be one of the most deeply moving experiences of his life and left him greatly strengthened for the task ahead. We only know that the Pope told him *inter alia* to be himself and to 'always remain a monk'. Back in Westminster, he found himself presiding over an urgent appeal for funds for restoration work on the great Cathedral and surprised many by raising £ 1 million in 18 months. But he was aware of another pressing need, close to his heart, to save the Cathedral Choir of men and boys and its great choral tradition, but particularly the Choir School, which had been threatened with closure. That all these were saved and are now thriving more joyfully than ever, must be Basil Hume's most valuable legacy to Westminster. Another enterprise to bring lasting benefit was the Cardinal Hume Centre for young people at risk, founded in 1986.

Howard goes on to provide fully detailed reports of the events and situations that the Cardinal dealt with during his long years at Westminster. One of his first acts was to lay down strict guidelines for the activities in the diocese of Opus Dei, which had previously attracted some criticism. Then there was the potentially embarrassing case of one of his priests, Mgr Bruce Kent, who had become preoccupied with the nuclear disarmament campaign. Eventually Kent got a clear message that he could not remain a priest and become president of CND and should not have been surprised when his resignation from the priesthood was promptly accepted. One situation in which the Cardinal was obliged to give ground was in his attempt to create a single sixth form for all the Catholic schools in the archdiocese. There was determined opposition from the Oratory School and Cardinal Vaughan School. The former was in an impregnable position, but he thought, mistakenly as it turned out, that he could impose his will on Cardinal Vaughan. After a legal confrontation the situation settled down in the end with those two schools retaining their own sixth forms and no lingering bitterness. The then headmaster of Cardinal Vaughan School has since been ordained as a priest for Westminster.

An altogether happier chapter records how former Anglican clergy were warmly welcomed into the Church, and soon to the Catholic priesthood. These included Dr Graham Leonard, the former Bishop of London (ranked third in the Anglican hierarchy) and Charles Klyberg (former Bishop of Kensington) together with many other able men who were absorbed smoothly into the diocese and are today contributing greatly to its pastoral work.

A whole chapter is devoted to the struggle with the Home Office that lasted for a decade over the 'Guildford Four' and the Maguire family who Basil Hume became convinced had been wrongly convicted as participants in IRA bombing attacks. Ultimately his efforts were rewarded by the clearing of their names. In a less happy affair, he was to attract much criticism for the draconian way in which Fr Michael Hollings, once suggested as a candidate for the episcopacy and at this time a much loved parish priest in Bayswater, was treated after malicious allegations had been made against him. After a period of 'administrative leave' during which his parishioners were kept in the dark, it was baldly announced that the police had found no grounds for prosecution. Shortly before the Cardinal's retirement, there was the case of Sister Lavinia Byrne, an articulate dissident of the type the anti-Catholic media love to parade before the public. When she went too far and published her feminist *pièce de résistance*, 'Woman at the Altar', the Vatican declared that enough was enough and that she should be expelled from her order and required to make a public recantation. The Cardinal challenged this immediately, arguing that it was a matter within his jurisdiction and that he should

be allowed to resolve it quietly with a minimum of scandal. The offending sister did indeed leave the religious life, but there was hardly a ripple to excite the Church's critics.

Cardinal Hume was President of the Council of European Bishops' Conferences from 1978-87 and it was in this situation that his European colleagues came to talk of him as a possible pope, an idea which he of course flatly dismissed. Their reason was not hard to see. He was a lofty, detached, De Gaulle like, figure who was never afraid to say *non* to the Curia and took some satisfaction in doing so. He had of course played his part in two conclaves soon after his own appointment. The long reign of John Paul II ensured that the question of an English pope did not arise. It was of course Basil Hume who was to welcome John Paul on the first papal visit to Great Britain, which was a resounding success once it went ahead, following some initial hesitation caused by the Falklands conflict with Catholic Argentina.

In the matter of liturgy, it is accepted that in the Diocese of Westminster, liturgical practice was in Hume's time, and has remained since, infinitely superior to that elsewhere in the country. Latin, for example, was easier to find in new rite Masses and particularly so in the Cathedral liturgy. Under the indults then existing, Tridentine Masses were allowed reasonably frequently and there was never the pathological opposition found in some other dioceses. Although the author does not mention it, traditionalists came close to upsetting the applecart at one stage by publicly denouncing the Vatican, the hierarchy, and by implication the Cardinal, for all the ills that had befallen the faith since Vatican II, in terms that were perhaps intemperate. The Cardinal let it be known that he was hurt and displeased, and it was amusing at the time to see supporters of the Latin Mass Society and Pro Ecclesia et Pontifice, which set out to defend traditional teaching of the faith, scrambling to distance themselves from one another. This was not easy, as most of the people concerned were the same! However, fences were soon mended and courteous relations resumed.

Howard tells us of a letter written in 1977, in which the Cardinal wrote: "Rome has not handled the question of the Tridentine Mass very cleverly – I have long felt that the new rite should have been introduced while allowing the old rite to continue. We should have been spared a great deal of trouble had this been done". Much later, close to the end of his life, he prepared an address to give to the Washington Theological Union in June 1999 (but which in the event had to be transmitted by video) in which he expressed his deep regret at some damaging features of our liturgical practice which were "striking at the heart of that devotion to the sacramental Presence of Jesus which is crucial to Catholic belief". He listed

three in particular: Communion in the hand, moving the Blessed Sacrament from the High Altar, and failure to genuflect, of which he said “These have in my experience weakened the respect and devotion due to so great a sacrament”.

Perhaps not well known is the admiration he had for Diana, Princess of Wales. He had been a welcome participant in the wedding ceremony in St Paul’s Cathedral, a measure of how relations between the Catholic Church and the Establishment had changed in relatively few years. Their friendship continued after she left the royal scene and a Requiem Mass was celebrated spontaneously at the Cathedral when the news came of her death. It was the Cardinal who discreetly received the Duchess of Kent into the Church. Earlier, after long and patient efforts, he had persuaded the Vatican to ‘validate’ the (second) marriage of the Catholic Princess Michael of Kent. No previous Archbishop of Westminster had enjoyed such a warm relationship with the Royal Family and the crowning achievement was to secure the attendance of the Queen at the Cathedral’s Centenary celebration of Solemn Vespers (to mark the laying of the foundation stone in 1895) in November 1995. He was honoured to be appointed a member of the Order of Merit, which he left hospital to receive at Buckingham Palace during his final illness. Catholics were amused rather than otherwise when Her Majesty began to refer to him as ‘My Cardinal’. Thoughts turned back to the time when Archbishop Bruno Heim, a close friend and dining companion of the Queen Mother, was instrumental in bringing the Benedictine Abbot to Westminster to be ‘Our Cardinal’.

Basil Hume’s main legacy was the transformation of the position of Catholics and their Church in British life and this very readable book gives us an admirable account of his life and work, with extensive detail of the topics touched on here and many others. There are also a number of good photographs.

*Anthony Howard: Basil Hume, the Monk Cardinal, 2005 Headline, London
ISBN 0-7553-1247-3 hard cover 342pp £20.00*

BLESSED PIUS IX ***by Roberto de Mattei*** ***Review***

This work is packed with so much information on important aspects of both Italian and Papal history, as well as great issues of Faith, that one feels it might deserve more lavish presentation as a solid tome in hardback form. Professor Roberto de Mattei is a distinguished historian and is undoubtedly well qualified to give us this account of a remarkable papacy. We are equally fortunate in that this English translation has been accomplished with conspicuous skill by John Laughland. To further recommend the work, we find a helpful Foreword written by our distinguished member, Fr Paul Chavasse, Provost of the Birmingham Oratory.

Pope Pius IX was recently in our thoughts because his papacy of 32 years was, apart from St Peter's, the only one to have lasted longer than that of our late Holy Father, John Paul II. Another significant coincidence is that the publication of this English edition marks the 150th anniversary of the solemn definition by Pius IX of the Dogma of the Immaculate Conception. Cardinal Giovanni Mastai-Ferretti, Bishop of Imola, was elected Pope in 1846. His election was highly popular as he was known for his charity towards the poor and his amiability. He was believed to be sympathetic to the revolutionaries who were then active and regarded as a 'liberal'. It should be stressed, however, that this is essentially an account of the papacy, rather than a picture of the Pope himself.

Part One of the book comprises three chapters that describe the turmoil of the *Risorgimento* that led ultimately to the creation of Italy as a nation, insofar as it impinged on the papacy, which it did to an overwhelming extent. We have here the historical account, which is undeniably complex, of Pius IX's pontificate and its involvement in the bitter struggle between the Catholic Church and the revolutionary forces of the 19th century that had been born in the French Revolution. Among the forces ranged against the Church were the Freemasons and other secret societies such as the Carbonari and the Alta Vendita. Apart from the threat to the Papal States, which had once included nearly the whole of central Italy, there were plots to involve the Pope himself in nefarious conspiracies. Seized documents revealed the concept: "What we need is a Pope who conforms to our needs. Only with this will we be able more surely to attack the Church".

The events of this period were dramatic, with more action taking place in little over 30 years than might normally take a century. The author tells us all we shall ever need to know about the *Risorgimento*. His pages are packed with names and facts, and if they seem not quite enough, we can find as many again in the extensive footnotes. What a relief that we needed to remember no more than a fraction of these in our European History exams years ago – Mazzini, Garibaldi, Cavour – that was enough! Some may find that the sheer volume of information tends to obscure the narrative, but it will be invaluable to serious students of the period.

Within the Papal States there was a continuing clamour for greater political freedom. The new Pope was by no means opposed to political reform. His first political act was the granting of a general amnesty to political exiles and prisoners and this was hailed with enthusiasm by the people. He was ready to grant reforms that he considered would serve the welfare of the people, if compatible with the papal sovereignty. This would, however, never be enough for the revolutionaries. Pope Pius flatly refused their demand to declare war on Austria. Riots developed

in Rome itself. The Pope eventually decided to leave Rome in November 1848 and travelled in disguise to the security of Gaëta. In his absence the temporal power of the pontiff was abolished and a republic was proclaimed. Shortly, in response to the Pope's appeal for support, troops from Austria moved into the north, the Spanish and Neapolitans invaded from the south, and after a French force under General Oudinot occupied Rome the papal regime was restored. In April 1850 Pius I was able to return to Rome, no longer a political liberal.

He still faced a continuous struggle against the revolutionaries, and in particular against Victor Emmanuel II, the King of Sardinia and ruler of Piedmont, with his prime minister Cavour, and other politicians whose aim was a united Italy, with Rome as its capital and Victor Emmanuel as king. The ultimate outcome of the struggle was effectively determined when Napoleon III, who had previously acted as a protector, switched his allegiance to Victor Emmanuel. The struggle lasted until the Pope's loss of the last of his temporal possessions in 1870. Following numerous excursions and intrigues which are well described here, Rome was seized and became at last the capital of the Kingdom of Italy.

The loss of temporal power was only one of the many troubles that afflicted the long pontificate of Pius IX, who now led the Church with undiminished vigour as the 'Prisoner in the Vatican'. There was scarcely a country where the rights of the Church were not threatened. In Piedmont monasteries were suppressed, church property confiscated and religious orders were expelled. In Prussia and other German states, anti-ecclesiastical policies reached their height during the *Kulturkampf*. There were outrages committed against the Church in Switzerland and as far afield as Russia and Mexico. In all these circumstances it was remarkable that Pope Pius was able to devote so much energy to defending the Church and the Faith. His greatest achievements were undoubtedly of an ecclesiastical and religious character and it is to these that Professor de Mattei devotes Part Two of his book.

His first great act, early in his pontificate, was the proclamation of the dogma of the Immaculate Conception of the Blessed Virgin on the 8th December 1854. We are taken back to the time of his exile in Gaëta when his companion Cardinal Lambruschini announced as they looked out to sea "Most Blessed Father, you can heal the world only with a proclamation of the dogma of the Immaculate Conception. This alone can re-establish the scene of the truths of Christianity and draw minds back from the ways of naturalism in which they have lost their way." In 1849, the Pontiff sent the bishops of the world an encyclical *Ubi primum nullis* in which he sought, then promptly received, support for such a declaration. The scene was thus set and de Mattei gives us a splendid account of the ceremony in St

Peter's Basilica. Most mysteriously, an unusual and unexplained ray of light suddenly appeared that illuminated the Pope's tearful face as he proclaimed the dogma. After Solemn Mass and the *Te Deum*, a canon was fired from Castel Sant' Angelo and the bells rang for an hour. The definition was received with huge enthusiasm by Catholics throughout the world.

Next, we learn of the Encyclical *Quanta Cura* of 8 December, 1864 and the accompanying *Syllabus errorum*. Pope Pius had found himself fighting against the false 'liberalism' that threatened the very essence of the Faith. He was not the first, nor the last, Pope who has been obliged to confront the assaults of modernism in all its manifestations, but his *Syllabus* represents the Church's most forceful excursion into the matter. In it he identified and condemned the errors of the age, and went on to list eighty false ideas that the Church condemned under headings such as: communism, freemasonry, indifferentism, naturalism, pantheism, rationalism, socialism, and the various kinds of religious 'liberalism'.

The last great event in Professor de Mattei's account is the Council, now known as Vatican I. Pius IX decided that, three centuries after the Council of Trent, it would be opportune to summon a Council that might "offer a remedy to the ills of the present century in the Church and society". On the 29th June 1868, he issued the Bull *Æterni patris* convoking the Vatican Council which he opened in the presence of 700 bishops on the 8th December 1869. The question of papal infallibility was not on the agenda, but it came to be discussed, indeed debated with some passion, as the Council continued. Among those deeply involved was Cardinal Manning, Archbishop of Westminster, who was in favour of the concept. During the fourth solemn session, on the 18th July 1870, papal infallibility was made a dogma of the Church. The Constitution, *Pastor aeternus*, sets out the conditions in which the Pope speaks infallibly: when speaking as universal Teacher and Pastor, when using the fullness of his apostolic authority, when he makes manifest his intention to issue a definition, and when dealing with a matter of faith or morals. Roberto de Mattei gives a very thorough report on the Council.

Readers in our country will be more than a little disappointed not to find a chapter on the Restoration of the Hierarchy, for which Blessed Pius IX is most revered here. On the 29th September 1850, he re-established the Catholic hierarchy in England by erecting the Archdiocese of Westminster with its twelve suffragan sees. From that date the Church began its expansion which was to achieve phenomenal proportions within the next hundred years. Incidentally, three years

later he restored the Catholic hierarchy in Holland by erecting the Archdiocese of Utrecht and its suffragan sees.

It is only thanks to Father Chavasse in his Foreword, that we are apprised of Cardinal Newman's frequent presence and considerable influence in Rome. He was well known to the Pope and kindly thought of by him. Together with Cardinal Manning, he ensured that there was a significant English presence there during this extraordinary pontificate. The author does tell us, however, about Manning's presence at the end:

The last weeks of his life were consoled by the presence at his bedside of Cardinal Manning, a staunch defender of the rights of the papacy. He arrived in Rome on the 2nd December 1877 and remained constantly at his bedside until the day of his death five weeks later. He said at the end "I thank God that my life was so ordered that I stood beside the Pontiff, whom we have so revered and loved, in the last moments of this great and glorious life."

There are four substantial Appendices. The first deals with the 'Mortara' affair, i.e. the controversy that followed the Christian baptism of a Jewish orphan. Next is the text of *Ineffabilis Deus*, then that of the *Syllabus*, and finally of *Pastor aeternus*. There is an index, but only of the (many) personal names found in the book.

Roberto de Mattei: Blessed Pius IX [Pio IX, Editione Piemme, Casale Monferrato 2000] Translated by John Laughland, 2004, Gracewing, Leominster ISBN 0-85244-605-5 soft cover 202pp £14.99

THE MONASTIC DIURNAL St Michael's Abbey Press Review

Once again we congratulate the monks of Farnborough and St Michael's Abbey Press warmly on their most recent production. This is an exquisite little book which will come to be treasured by all who are attracted by the beauty of the Divine Office in its traditional form. It is not a new compilation, but a welcome revival of the Latin/English Diurnal first published in 1948 by St John's Abbey, Collegeville, Minnesota, which ran to five reprints, the last in 1963. This work is essentially a beautifully executed reprint of the 1963 edition.

The original intention was to make the day hours conveniently available to Benedictine nuns whose apostolic work kept them away from the Divine Office sung in choir. With this felicitous revival it becomes available to novices, oblates, guests at abbeys and others, particularly the lay faithful, who wish to savour the riches of the traditional Monastic Breviary. It can be used for reciting the hours of

the Office or parts of it, whether systematically or occasionally. Alternatively, it can be used for reference purposes or simply for the joy of reading the psalms in their inspiring language. The Latin is that of the Vulgate Psalter but with a parallel version throughout in delightfully traditional English, which has obviously been retained from the original edition. It would be interesting to discover the exact source; it is not Douai or King James but is suggestive of both and of similar quality.

The book has a Preface from Dom Cuthbert Brogan, prior of St Michael's Abbey, and an Introduction by Dom Alcuin Read OSB. It is divided in the traditional way: Introduction (including the Calendar, Tables of Liturgical Days and Moveable Feasts), Proper of the Season, The Psalter (arranged for the week rather than in numerical order), Proper of the Saints, Common of the Saints, Alphabetical Indexes and Supplement (Feasts not in the Universal Calendar). Each part has its own distinctive numbering sequence, distinguished by asterisks and parentheses to avoid confusion. There is a separate card giving useful guidance for those new to the Office. The hours covered are Prime, Lauds, Terce, Sext, None, Vespers and Compline. It should be noted that we are looking here at the Monastic Office in its 1963 form and not the post-Vatican II version of 1971. Incidentally, that means it retains the psalms: 58, 83 and 109 (*Dixit Dominus*) that were later omitted because of their 'curses'!

As we implied at the outset, the quality of this production is of the highest standard, in keeping with Farnborough's fine traditions. The text is printed in black and red throughout, with excellent rubrics and headings in both languages. The paper is of fine quality, the book is strongly bound in good Moroccan leather, has gilt edges and six invaluable coloured silk ribbons. It is of a compact size which makes it ideal for travelling.

Earlier in this Newsletter, we discussed the document *Instrumentum laboris*, the agenda for the Synod on the Eucharist. This calls for an increase in Eucharistic devotion and goes on to suggest that "Vespers or Lauds could be recited before the Blessed Sacrament exposed". This charming book seems perfectly conceived to make that practice a joy.

The Monastic Diurnal, 2004, St Michael's Abbey Press, Farnborough ISBN 0-907077-44-7 hardback leather bound, six silk ribbons, 1,472pp £34.95

THE EUCHARIST AS THE CELEBRATION OF A MYSTERY

Address by Dr C Mennen, Liturgy Delegate in the Diocese of 's-Hertogenbosch, at the AGM of the Vereniging voor Latijnse Liturgie of the Netherlands at Zutphen on 14th May 2005. We are most grateful to the VvLL and to Kenneth Charnock who has kindly translated it for us.

Introduction

In the 1960s, to the annoyance of many local citizens, the old and rich neo-gothic church of St Joseph's in Oss, where Titus Brandsma of blessed memory used to celebrate Mass, was demolished to make way for a factory extension. In its place there came a new modern hall-church with chairs. And they made the whole wall behind the altar out of glass, so that the congregation at prayer might have an open view of the world, giving physical form to the idea that Pope John XXIII's Council had opened up the Church to the modern world. It expressed the view of many at that time that the Liturgy was directly concerned with the world. Increasingly, social problems were turned into liturgical themes. More and more, the Eucharist was turning into a means of Christian Action.

For some years there have been signs of a turning of the tide, not general nor indeed radical but visible nonetheless. Incense is coming back. Processions are regaining respect. In many churches there are Holy Hours. And when they recently made alterations to St Joseph's, they bricked up the glass wall. Apparently the world was more of a nuisance than an inspiration. A good sign, I reckon. Perhaps more people are open to the sacred, to mystery. Perhaps slowly people are coming to understand that if the church has anything at all to offer modern man it is not insight into social problems but contact with the sacred or even better with the Holy One. To understand that it is not the task of Liturgy to sensitise people to the whole of creation or to the disadvantages of globalisation but to bring them into contact with the mysteries of God. Let us in the Church turn our eyes and hearts to God. Liturgy is a gateway to God's mysteries. And only when we have encountered Him in His mysteries, can we meet the world with faith and resolve.

What is the Christ-mystery?

The Greek word *musterion* that appears in Latin as *mysterium* and in our tongue as *mysterie* is sometimes translated as *geheim* (secret). That can give rise to misunderstanding if one takes the word to emphasise not knowing what must yet be revealed, as in novel titles such as "The Mystery of the Green Man." The word mystery indicates rather what is known but greater than human knowing can express, or a happening which is too great for knowing or understanding; something you can penetrate further and further into, but never completely master.

But the mystery they were talking about at the first Pentecost was the *magnalia Dei*, the great things of God. It is the mystery of Christ Paul is talking about in Eph.3,4 and Col. 4,3, the mystery of His becoming man, His suffering and death and resurrection. These are the great things of God that He did and does in Christ for us and for our salvation. That is what we Christians mean when we say mystery. God's mysteries are never merely things from the past, dead and gone. What God did yesterday, He does today. The *magnalia Dei* are always up-to-date. You know: in the first three centuries of her existence the Church had only one annual feast: the Passover of the Lord as His passage through death to glorified life. After that, at the conclusion of the Easter feast on the 50th day (Pentecost), came the outpouring of the Holy Spirit and the birth of the Church. From the very beginning, Sunday was celebrated as the true day of Resurrection. Only much later was attention paid to the beginning of the Christ-mystery.

It is the Holy Spirit who continually makes the Christ-mystery up-to-date with its high point the Paschal Mystery, makes it present to us here and now. Since the first Pentecost and the foundation of the Church, it has been the Holy Spirit who makes the Christ-mystery new. It is brought into the present and made accessible to all peoples and places. The actualisation of the Paschal Mystery takes place in the sacramental Liturgy of the church, and primarily in that of the Eucharist. Each of the seven sacraments is a transference of Christ's work of redemption to individual people. And in all seven sacraments the Paschal Mystery brings present healing to believers in their different circumstances. The Eucharist is "the sacrament of sacraments" so that, as Mgr Lescauwat writes: "the other six sacraments derive their power from the Eucharistic presence of the Lord in the midst of His Church and in doing so direct the faithful back to the Eucharist as the permanent source of their life here and hereafter."

Paschal Mystery present in the Eucharist

The Christ-mystery is present in the Eucharist in an all-encompassing manner. The Risen Lord himself presides in the person of the priest who presents Him sacramentally and thus in a way full of mystery. It is He who makes present through the person of the priest the redeeming sacrifice of His body and blood on the Cross and who offers Himself as a sacrifice to the Father. He does this, united with His Body, as Head of the Church. The whole Church joins in offering up her Lord for the salvation of the living and the dead. It is Christ Himself who enables the faithful to enjoy the fruits of his sacrifice in communion. They receive the food and drink of eternal life, His own body and blood, thus becoming more closely united with Him and with one another in the church community. Thus communion

with the Lord becomes also communion with the Church and thus the Church takes its origin from the Eucharist: *Ecclesia de Eucharistia*.

The great things that God has done for us in Christ are present in the Eucharist. Thankfully we receive the salvation that God gives us in Christ. By our grateful reception of that salvation and by our association with the loving sacrifice of Christ, together with Christ we make the appropriate offering to God. One might say: heaven and earth come together in the Eucharist. God comes to us with his salvation in Christ. And we approach God with reverence and thanks through our Shepherd and Leader Jesus Christ. Christ and His Paschal Mystery stand in the middle of the two-way movement, from God to us and from us to God.

Eucharist as the Celebration of a Mystery

So in the Eucharist the *magnalia Dei* come to us. We can come into contact with God and the great things. And it comes to pass in a composite of prayers, readings, actions and songs which are as far from arbitrary as possible. After all, they bear and support the mystery of man's encounter with God. The composite of prayers and actions has developed gradually under the influence of the Holy Spirit from the actions of Christ at the Last Supper and his injunction: "Do this in remembrance of me." The Liturgy is not "made" by the authorities. Even the Pope can only be a simple servant of its proper development, maintaining always the identity it already possesses. The Pope stands in the service of Holy Tradition. "In the field of Liturgy the Pope acts as gardener, not as a technician building new machines and throwing old ones out with the rubbish." The Sacred comes to us in the Liturgy and in doing so makes the Liturgy holy and in a sense untouchable. Only in a holy Liturgy can man come into contact with the Sacred, and indeed with the Holy One.

How is it that since the renewal of Vatican II many people have the feeling that in the Liturgy we no longer come into contact with the Mystery, with the Sacred?

a. The Disappearance of many Taboos

The sacred must be clearly separated from the profane. Otherwise the sacred runs the risk of being profaned, of losing its holiness. Therefore between the sacred and the profane there must be a corridor of protective regulations. For convenience let's call them 'taboos'. They are not holy in themselves, but standing as its protection in such close contact with the sacred, they acquire a certain holiness and respect. We ought to treat the things connected with the sacred in a more holy fashion. In particular:

The Church: which used to be the house of God but has become more or less the house of the community. The taboo about not talking in church has largely gone.

The Sanctuary: This was previously taboo to all but the priest and servers; it was divided from the rest of the church by the communion-rail. Now everyone walks around on it without respect or deference.

The Altar: The Altar is even holier; they often move it aside for a concert, or the choir put their music on it during rehearsals.

The Sacred Vessels: These were formerly touched by few people. Now there is no taboo about them at all. It is even worse when the sacred vessels are indistinguishable from ordinary ones: e.g. glass chalices and rattan breadbaskets!

The Altar Linens: Those which had been in direct contact with the Eucharist were washed separately. That hardly ever happens now.

b. Mass facing the people

From the outset I want to say that the Council says nothing about Mass facing the people. It was only after the Council that altars were put up everywhere at which it was possible to celebrate facing the congregation. Yet by many that is seen as one of the most important fruits of the Renewal. I venture to doubt seriously whether it is a positive fruit. I think it is clear that throughout the history of the church the direction of prayer was never towards the people, but towards the East, the Rising Sun, the Risen Christ. Most churches were designed with the sanctuary at the East end, but in a church which for some reason was not thus oriented, the priest turned, not towards the people but towards the entrance. In the Liturgy the church has never known a “prayer circle”. They turned to the East and to God for their prayers and for Mass and this is still the case in all Eastern liturgies. “Mass facing the people” does not accord with the centuries-old tradition of the church. It expresses no doubt the “meal in common” but that is a poor description of what happens. It expresses much less adequately the sacrifice offered to God. Cardinal Ratzinger says: “By celebrating facing the people, the congregation forms a closed circle. By its nature, this form of celebration stops the people from being open to the front or to above and makes it closed in on itself. The community’s turning to the East was not a ‘celebration aimed at the wall’ and did not mean that the priest was turning his back on the people. Just as in the synagogue they used to look towards Jerusalem, so we used to join together in looking ‘towards the Lord’.”

I have always held the view that the change in direction of celebration did not enhance the mystery but seriously weakened it. Nor is it traditional that you have to see everything that goes on at the altar. The sacred actions are now carried out

as it were before the very eyes of those watching. In contrast to the discretion which the Eastern church still maintains and which was until recently characteristic of Western Liturgy as well, the sacramental is not at all hidden and thereby protected. Consequently it sinks away into the everyday, indeed into the banal. That is the view of the sociologist and psychoanalyst Alfred Lorenzer. So that we can celebrate what the Church wishes to celebrate, should we not return to the form in which the people join with the priest in celebrating the mysteries, opened up with him to God's secrets and praying with him to God.

c. Liturgical renewal – too abrupt

The Liturgy as bearer of mystery, may indeed develop, but that development should proceed gradually, almost unnoticed. In principle the sacred cannot be made or manipulated. When a development is felt to be too abrupt, that does violence to the mysterious character of the celebration. Cardinal Ratzinger himself agreed that the liturgical renewal after Vatican II was too abrupt. Back in 1977 he said in *Communio*: "Whilst recognizing all the advantages of the new Missal one must criticise its having been published like a new academic work, rather than as a phase in a continued growth. Such a thing had never happened before in that way." And the abruptness was made worse by the fact that the actual changes often went much further than the official ones. The Cardinal added: "Archaeologism and pastoral pragmatism, which by the way is often pastoral rationalism, are equally wrong. You might call them twin evils."

d. Too much is left to the Priest

The new Liturgy allows introductions and explanations from the priest. Something tasteless has found its way into the Liturgy since the Council: the joviality, the intimacy of the celebrant with the congregation. Thus the Liturgy has become noticeably more clerical than before when the priest appeared from the outset as a servant of what was being celebrated, retiring behind the prescribed words and rites. I plead for the abolition of introductions, explanations and the like, or at least for a severe reduction of them. I think the sermon is plenty as the sole contribution of the celebrant. In this context I would also like to plead for stylised intercessions in litany style, such as are usual in the East. That need not diminish the relevance of the prayer but would preserve us from the personal concoctions of the priest or committee with all their moral urgings.

e. Too many options

The new Missal has introduced a wealth of prayers. Just think of the many prefaces. But at the same time there is a great freedom of choice. That is especially true of weekdays. The priest can choose from so many Mass formulae and

readings that there is not much point in a Missal for the people. While the Byzantine Church only has two Eucharistic Prayers which are tied to certain liturgical celebrations, and the Latin Church only used one Canon for more than a thousand years, we can choose from up to twelve. I do not think the mystery is well served by this great range of variations. I plead for a reduction of the number of Eucharistic Prayers. The great number of options, which many priests cannot cope with, have contributed to the view of the Liturgy as something to be constructed.

f. Silence in the Liturgy

The reception of mystery demands silence. Remember when Elias met God on Mt Horeb. God was not in the storm or in the earthquake but in the silence of a gentle breeze (1 Kings 19). The Eucharistic Prayer apart from the doxology and the Preface used to be largely silent. Cardinal Ratzinger suggests saying the first words of the separate prayers aloud, and the rest silently. He calls that “a perceived silence, which is at the same time a loud and insistent call to God, a plea full of the Spirit.”

g. Introduction of the Vernacular

Many of even those people who love the Latin Liturgy look upon the introduction of the vernacular as a good thing. But the introduction of the vernacular has caused some problems which have not been put right, whilst having an effect on the perception of the Eucharist as a celebration of mystery. The first problem is the right translation. Latin is a language that has been tried and tested through the centuries and that is very little subject to change, which makes it highly suitable as a bearer of mystery. We run the risk of using language which is too commonplace and does not do justice to the mystery. We must gradually face the challenge of developing a liturgical language which is elevated yet not alienating. Cardinal Ratzinger adds in his book *Salt of the Earth* (1996) : “In our form of Liturgy there is a tendency which I find misconceived, namely the complete “inculturation” of the Liturgy into the modern world. So it must get even shorter and you must throw out anything that is thought incomprehensible. It has to be turned into even more everyday language. But this is a fundamentally wrong understanding of the nature of Liturgy and liturgical celebration. Because in the Liturgy we do not understand in a simple or rational fashion, as we might understand a reading, but in a multi-facetted way, with all the senses, being swept up into a feast that was not invented by some commission or other but that comes to us from the depths of millennia and in the final analysis from eternity.”

A second difficulty is liturgical song. The Latin celebration with the prescribed Gregorian chant forms a unity that grew throughout the centuries. In Solemn Mass, which is really the normal form, nearly everything that is not prayed silently is sung. When the texts and acclamations are spoken in a higher tone, this too enhances the mysterious nature of the celebration. I think we sing too many hymns, whereas the Latin tradition hardly uses them apart from one or two sequences.

h. From Rubricism to Sloppiness

The complaint one often hears against former liturgical practice is that it largely suffered from formal rubricism. The new Missal has few rubrics and those it has are badly observed. For fear of rubricism, much is not laid down but left to the whim of the celebrant which can lead to a very sloppy performance. Think of those altars that are covered with papers and where the Missal lies on the corporal with chalice and ciborium grouped round the book. That is unworthy of the mystery which is being celebrated. I plead for clearer rubrics whereby the celebration depends less on the taste of the celebrant.

i. Those performing the Celebration

Since God comes to us in the Liturgy via human hands, the people carrying out the liturgical actions are of great importance. There could be improvements here too.

The celebrant: he must act in a dignified way without drawing too much attention to himself. He is the servant of the celebration, not the star. He must wear the prescribed liturgical garments and must have prepared the celebration.

The deacon: he must carry out all his tasks **as** perfectly as possible and take up the positions that are laid down for him.

The readers: they must proclaim or sing the readings well without promoting themselves, but in such a way that it is clear that they understand the reading.

Extraordinary ministers of Communion: they are so closely linked to the mystery that the choice of these people must not spoil the holiness of the Eucharist. I think it is a job for the bishops to regulate better who may distribute communion and on what conditions, in order to preserve the mystery of the Eucharist and also to avoid the danger of profanation.

The people: in Holland and Belgium there is still much to be done to promote the active participation of the faithful. It is important to pray in preparation and to make some time for silent thanksgiving afterwards. Alas, these things have almost gone.

I said at the beginning of this talk that people were slowly gaining a greater insight into the mystery. To bring that about completely, we must perhaps go back more to the great traditions of our Church. I have tried to give some pointers, with the help of some thoughts of our present Pope. You may find my talk somewhat too critical, so I will close with a quotation on the back of Frits van de Meer's "Open letter about faith and reverence" of 1973, making his words my own: I don't want to carp and criticise. "I just want to offer a pointer to those of the faithful who feel uncertain. To strengthen them in their innate reverence for God's mysteries."