



Newsletter

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**ASSOCIATION FOR
LATIN LITURGY**

ASSOCIATION FOR LATIN LITURGY

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

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

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As we return perhaps from summer distractions, there are matters in the Church that should claim our attention. In particular, there are three outstanding documents which should have lasting influence and which we should certainly not ignore.

In first place and still every bit as significant as the day it appeared in February of this year, is the Holy Father's apostolic exhortation *Sacramentum caritatis*. It is concerned exclusively with the *novus ordo* and deals with various aspects of the celebration of Mass, the *ars celebranda*. It calls for appropriate use of Latin in the liturgy, for seminarians to be taught Latin and trained to celebrate Mass in Latin. It calls also for the faithful to know their parts in Latin and for all to learn and use Gregorian chant. This is much too important to be left forgotten on a shelf. It demands to be implemented positively in the dioceses and parishes.

The document of the moment is obviously the *motu proprio*, *Summorum Pontificum*, promulgated on the 7th July, concerned with the judicious revival of the older version of the Roman rite from the Missal of 1962. It is a document of almost startling simplicity and all the more welcome for that. Its appearance showed courage on the part of Pope Benedict, who took great care to explain to nervous bishops across the world that it involved "a matter of coming to an interior reconciliation in the heart of the Church". Generally, it appears to have been received calmly and politely and we pray that it may be implemented in that spirit. The unfettered freedom it allows for using the older Missal may be its central point, but no less significant is the papal insistence that old and new Missals are versions of one and the same Roman rite, equal in validity and deserving of respect – and of course of worthy celebration. The Pope suggests that the concurrent celebration of both forms of the Roman Rite can be mutually enriching. Fr William Young has kindly contributed some thoughts on the *motu proprio* for us in this Newsletter.

Lastly, the Congregation for the Doctrine of the Faith has issued a timely statement of *Responses to some Questions regarding Certain Aspects of the Doctrine on the Church*. This reminds us that the one Church of Christ 'subsists' only in the Catholic Church that was entrusted by Our Lord to St Peter 2000 years ago, 1000 years before the eastern churches broke away and over 1500 years before the protestant ecclesial communities were created in the Reformation. This should not lead to arrogance or complacency on our part, but we should recognize how inappropriate it is for us to think of watering down our Catholic doctrine or liturgy in any misguided pursuit of 'ecumenism'. Charity and friendship are always to be encouraged, however, and converts must always be made welcome in the one true fold – which many of them have come to serve so well.

ANNUAL GENERAL MEETING

6th October at Farm Street

As announced in the last Newsletter, our Annual General Meeting will be held on Saturday, the 6th October this year at ‘Farm Street’, the Church of the Immaculate Conception in Farm Street, Mayfair, London W1.

The programme for the day will be as follows. Please note the earlier starting time this year.

- 11.00 Solemn Sung Latin Mass of Our Lady
- 12.30 Buffet Lunch at The Audley, Mount Street W1
(Please fill in and return the enclosed slip)
- 2.00 Talk by Fr Anthony Symondson SJ
- 3.00 Tea
- 3.15 Business Meeting
- 4.30 Solemn Latin Vespers 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 2007 will be distributed at the meeting.

3 Subscription Rates for 2008/09. Current rates of subscription, which came into effect on 6 April 2007, are:

Members in the UK: £15

Members in the rest of Europe: £20

All members outside Europe: £25

Reduced rate in the UK and rest of Europe

(for priests, religious, students, persons under 18, and retired): £8

Joint membership – for those living in the UK at the same address,
Newsletters being sent in the same mailing: £18

Council proposes to maintain these rates for the forthcoming year.

4 Election of Council for 2007/08

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 2007

Chairman: Bernard Marriott

Vice-Chairman: Edward Barrett

Treasurer: Jeremy de Satgé

Ordinary members elected until October 2007

Fr Kevin Hale

Mike Withers

Ordinary members elected until October 2008

Fr Guy Nicholls

Ian Wells

Ruth Bleakley

Thus the AGM will be invited to elect a Chairman, Vice-Chairman and Treasurer for the year to October 2007, and up to six ordinary members until October 2009. If fewer than six ordinary members are elected, it will be open to Council to co-opt additional members until October 2009 provided that the maximum number of Council members is not exceeded.

Council nominates the present Chairman, Vice-Chairman and Treasurer for re-election in the same posts, and Fr Kevin Hale and Mike Withers for re-election as ordinary members and Ben Whitworth for election as a new ordinary member. **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). The names of nominees, whose prior consent must be obtained, and those of proposer and seconder, must be received by the Chairman not later than Saturday 22 September 2007.

5 General discussion. Any member wishing to put a motion to the Business Meeting must notify the present Chairman in writing by 22 September, 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

November 2007

Come and meet us at Westminster

We will once again be represented at Towards Advent, the annual festival of Catholic culture, in Westminster Cathedral Hall on Saturday 3rd November from 10am to 4pm. This is a good opportunity to meet members of Council in an informal setting, and to visit stalls covering a wide variety of Catholic organisations. There will be three talks - *The Life of Bishop Richard Challoner* by Fr Richard Whinder, *My Journey to the Catholic Church* by Mrs Aghi Clovis, a convert from Islam, and *Our Heritage of English Catholic Churches* by Christopher Martin (author of *A Glimpse of Heaven*). There will also be tours of the Cathedral treasures.

GLOUCESTER CATHEDRAL MAY 2008 **by Bernard Marriott**

Advance Notice of the Spring Meeting proposed for Saturday 31 May 2008, the Feast of the Visitation of the Blessed Virgin Mary

MANY MEMBERS WILL RECALL our very successful visit to Derby Cathedral in 2003 where we sang Vespers, celebrated at the main altar which was decorated most memorably by their altar frontal and which had on it in large letters: *Christus Vincit!* We were made most welcome by the Dean, Rev Michael Perham, who



subsequently became Bishop of Gloucester. When congratulating him on his elevation to the bishopric, he responded by expressing a wish that we might go to Gloucester some time.

We have the kind permission of the Chapter of Gloucester Cathedral to celebrate both Mass, in the Lady Chapel, and Vespers, in Choir, and we have the Bishop of Clifton's agreement to both. Vespers will take the place of the Cathedral's normal Saturday afternoon Evensong at 4:30pm, and we will have David Cowen, organist at Holy Cross, Leicester, playing Dupré's antiphons, hymn verses and Magnificat verses from his *Vêpres de la Vierge*.

Much has yet to be arranged, but do please put the date in your diary, and do please plan to come, as we will need as

many members present as possible to make a positive impact in so large and majestic a building.

Mass will be sung at 12 noon in the Lady Chapel. The Ordinary will be Mass IX, *Cum Jubilo*, and the Proper will be sung by a schola drawn from the Schola Gregoriana of Cambridge, plus any members of the Association who wish to join in. It is likely that this schola will rehearse one evening, earlier in the week, in central London, directed by one of the Schola Gregoriana's cantors. More details nearer the time.

The rehearsal for Vespers will take place at Gloucester from 11:00am to 12 noon on the day of the meeting. This will be open to all members attending, and to all the Schola Gregoriana's Associates, and will be directed by one of the Schola's cantors.

After lunch, we will have a talk given by Dom Aidan Bellenger, the Abbot of Downside Abbey, who will speak on the Benedictines' connections with Gloucestershire (Gloucester Cathedral was originally a Benedictine foundation), and Associates of the Schola Gregoriana will be most cordially invited to attend with us.

The day promises to be both exciting and interesting, in terms of an exercise in practical ecumenism, and an opportunity for the cathedral to resound to Gregorian Chant, with which Cathedral worshippers are already happily familiar. Ian Wells will give an update on plans at the AGM, and more details will appear in the next Newsletter.

LITTERAE APOSTOLICAE
MOTU PROPRIO DATAE

BENEDICTUS XVI

SUMMORUM PONTIFICUM

Essentials of the Motu Proprio

This introductory article is a slightly abbreviated version of the material that we published on our website within hours of the release of the *motu proprio* on the 7th July 2007 by the Holy See Press Office under the title *Summorum Pontificum* and of the Pope’s Explanatory Letter, together with its own note which explained:

“The fundamental provision is as follows: the Roman liturgy will have two forms:

a) The ordinary form is the one that follows the liturgical reform undertaken by Pope Paul VI in the year 1970, as it appears in the liturgical books promulgated at that time. There is an **official edition in Latin which may be used always and everywhere**, and translations in divers languages published by the various episcopal conferences.

b) The extraordinary form: which is that celebrated in accordance with the liturgical books published by Blessed Pope John XXIII in 1962.”

Summorum Pontificum

THE *MOTU PROPRIO* BEGINS with the words: *Summorum Pontificum cura ad hoc tempus usque semper fuit* (“up to the present time it has always been the concern of the supreme pontiffs ...”). The document traces the history of the Roman Missal up to its reform and renewal in 1970, following the Second Vatican Council, and it recalls the subsequent attempts by Pope John Paul II to accommodate the needs of those strongly attached to the old Missal: *Quattuor abhinc annos* (1984) and *Ecclesia Dei* (1988). The detailed provisions, which now replace those of the two documents mentioned above, are as follows:

(1) The Sacrifice of the Mass following the typical edition of the Roman Missal promulgated by Pope John XXIII in 1962 and never abrogated may be celebrated as *forma extraordinaria*.

(2) In Masses celebrated without the people, a priest may use either Missal – with no need for permission from the Apostolic See or from his Ordinary.

(3) Communities of religious may choose to use the Missal of 1962.

(4) The faithful may attend the celebrations mentioned in (2) above.

(5) Parish priests should willingly accept requests from a stable group of faithful who are attached to the earlier liturgical tradition, to celebrate the Mass according to the Missal of 1962, and “ensure that the welfare of these faithful harmonises with the ordinary pastoral care of the parish, under the guidance of the bishop in accordance with canon 392, avoiding discord and favouring the unity of the whole Church”. Such celebrations may take place on working days; while on Sundays and feast days one such

celebration may be held. The 1962 form may be allowed for circumstances such as marriages, funerals or occasional celebrations, e.g. pilgrimages. Priests who use the Missal of 1962 must be qualified to do so and not juridically impeded.

(6) Readings may be in the vernacular if desired.

(7) "If a group of lay faithful, as mentioned in article 5, has not obtained satisfaction to their requests from the parish priest, they should inform the diocesan bishop. The bishop is strongly requested to satisfy their wishes. If he cannot arrange for such celebration to take place, the matter should be referred to the Pontifical Commission *Ecclesia Dei*."

(8) A bishop, if unable to satisfy requests, may refer the problem to *Ecclesia Dei* to obtain counsel and assistance.

(9) The former ritual may be used for baptism, marriage etc. and ordinaries are given the right to celebrate the sacrament of Confirmation using the earlier Roman Pontifical.

(10) The ordinary, if he feels it appropriate, may erect a personal parish in accordance with Canon 518 for celebrations following the ancient form of the Roman rite, or appoint a chaplain.

(11) The Commission *Ecclesia Dei* continues to exercise its function and

(12) The Commission will exercise the authority of the Holy See, supervising the observance and application of these dispositions which are to be observed from 14th September of this year.

Explanatory Letter

TO ACCOMPANY HIS *MOTU PROPRIO*, which was "the fruit of much reflection, numerous consultations, and prayer", Pope Benedict addressed an explanatory letter to all the bishops of the world, which we summarise as follows:

He says he was aware of widespread concern that that the document might detract from the authority of the Second Vatican Council, one of whose essential decisions - the liturgical reform - is being called into question and might lead to disarray or even divisions within parish communities. He explains why these fears may be discounted.

He emphasizes that "There is no contradiction between the two editions of the Roman Missal. In the history of the liturgy there is growth and progress, but no rupture. What earlier generations held as sacred, remains sacred and great for us too. For that matter, the two Forms of the usage of the Roman Rite can be mutually enriching: new Saints and some of the new Prefaces can and should be inserted in the old Missal. The *Ecclesia Dei* Commission, in contact with various bodies devoted to the *usus antiquior*, will study the practical possibilities in this regard. The celebration of the Mass according to the Missal of Paul VI will be able to demonstrate, more powerfully than has been the case hitherto, the sacrality which attracts many people to the former usage. The most sure guarantee that the Missal of Paul VI can unite parish communities and be loved by them consists in its being celebrated with great reverence in harmony with the liturgical directives. This will bring out the spiritual richness and the theological depth of this Missal."

Pope Benedict is forthright about one of the reasons why many desired to recover the form of the sacred liturgy that was dear to them. "This occurred above all because in many places celebrations were not faithful to the prescriptions of the new Missal, but the latter actually was understood as authorizing or even requiring creativity, which frequently led to deformations of the liturgy which were hard to bear. I am speaking from experience, since I too lived through that period with all its hopes and its confusion. And I have seen how arbitrary deformations of the liturgy caused deep pain to individuals totally rooted in the faith of the Church." He goes on "I now come to the positive reason which motivated my decision to issue this *motu proprio* updating that of 1988. It is a matter of coming to an interior

reconciliation in the heart of the Church. Looking back over the past, to the divisions which in the course of the centuries have rent the Body of Christ, one continually has the impression that, at critical moments when divisions were coming about, not enough was done by the Church's leaders to maintain or regain reconciliation and unity."

He is keen to reassure the bishops "I very much wish to stress that these new norms do not in any way lessen your own authority and responsibility, either for the liturgy or for the pastoral care of your faithful. Each bishop, in fact, is the moderator of the liturgy in his own diocese. Nothing is taken away, then, from the authority of the Bishop, whose role remains that of being watchful that all is done in peace and serenity.

In addition to this summary, members will also find on our website links to the full texts of the *motu proprio* in Latin, an English translation (from the Vatican Information Service but still not official at the time of writing) and the official English version of the Pope's Letter of Explanation. The Catholic Truth Society has published a booklet *Summorum Pontificum* which includes all three texts, one Latin and two English, mentioned above. [reference Do 773 ISBN 978 1 86082 473 9 price £1.50]

SUMMORUM PONTIFICUM II

by Fr William Young

Some thoughts on the *Motu proprio*

The long awaited appearance on Saturday 7th July 2007 of His Holiness Pope Benedict XVI's *motu proprio* on the liturgy, accompanied by his Explanatory Letter to the Bishops, has changed the entire climate of the post-Vatican II epoch. The document takes effect on 14th September, giving every member time to read these crystal-clear documents carefully and speculate on where they might lead. The ALL is already dedicated to the solemn sung celebration, as and when appropriate, of what is now to be termed the ordinary form, or usage of Mass in Latin. We can only rejoice that more occasions may now be deemed appropriate for the use of Latin, which has always been and is still the official liturgical language of the Church, despite appearances.

But what else has changed? Well, everything, really, although it may take some time to show. We need to take into account the context of the Pope's decision. Every Council of the Church has been followed by a period of turmoil, as the Pope has reminded us elsewhere. The period after the Council of Nicaea is a notorious instance, likened by St Basil to a naval battle fought at night, with everyone vulnerable to attack by everyone else! It should therefore not surprise us that the 40-year period after Vatican II has in its turn in some ways generated more heat than light. As is evident from the address he gave to the Curia in December 2005, the Pope is insisting on a "hermeneutic of continuity". Councils must be seen as part of the living tradition of the Church and not taken out of this context. Facility with Latin, the language of the Council, has declined not just in matters liturgical. The promised new, and *official* translations of the Council documents, can only assist in the necessary clarification of what the Council actually said as distinct from its purported "spirit". If we have not received what the Council actually said, we have not really received anything at all.

So the Pope is looking beyond the immediate problems of the Liturgy, even though something so central to the Church, *fons et culmen*, was bound to be in the crossfire. Indeed, if the Roman liturgy celebrated during the council itself is sidelined, how can the Church hope to move forward? Was this liturgy sidelined, providentially, to protect it? We now know it was not actually abolished, but until recently you would have been hard put to describe its situation in any other way. I suppose it

needed to be put on hold, or quarantined in order to give the New Order of Mass a chance to "bed in".

With the benefit of the driving force of ecclesiastical authority, the newer use, as we should now term it, certainly took off, but it is not well rooted in the tradition, and arguably, except for the possibility of using the vernacular, it would not have found favour among the people. In the teeth of much indifference on both sides, the ALL has shown what can be done by accepting the challenge of making the new Mass work, by carefully nurturing and favouring those elements of the Roman liturgical tradition which it contains, in particular the Latin liturgical language and its music. But each time there is a celebration, much has to be planned anew, *ad hoc*. An expertise has been built up, but always carefully prescinding from anything which might seem too close to being in continuity with the immediate past. The Latin Mass Society has taken a different line and chosen to stop the clock at 1962. Thus, they have maintained, at a cost, the tradition as it then was, and have preserved this as a living, if fading memory, and as a valuable reference point for the future.

What the Pope has done is to rejoin the new to the old. There is only one Roman Rite, with, at present, an older and a newer use. There can be no authentic development if the ordinary use of Mass is not free to put its roots down into its past. Conversely, tradition stopped in its tracks, can never really live. The Pope has unfrozen our liturgical life. He has rejoined us to our roots. As we have seen, all too often the florid overgrowth of the new has not borne consistent fruit.

Once it is rooted properly, and is judiciously pruned, it ought to transform the life of the Church. In the context of the whole of tradition, even the “experiments” may have taught us something. Without roots, our liturgy needs a constant input of energy. There can be no authentic development without rootedness in tradition.

Has Pope Benedict restarted the liturgical movement? We shall see. Ten years ago Fr Aidan Nichols’s *Looking at the Liturgy* envisaged a new missal for the older usage which would be a counterpart to the ordinary missal for general use. The Pope has surely laid the foundations for this. The *Motu Proprio* has already flagged up the insertion into the older missal of new prefaces and the orations for the new saints made since 1962. Will a new *editio typica* of the extraordinary Roman Missal permit authentic developments, e.g. use of the chair and the ambo, and dropping the requirement for the celebrant to repeat what is sung by the choir at high and sung Mass? It would be strange if these developments were not permitted now, since the 1965 missal, which incorporated adaptations in response to the Council’s Constitution on the Liturgy *Sacrosanctum Concilium*, did permit them.

The point here is that there will be a spectrum of liturgical possibilities in the older usage, as in the newer, and that there will be an overlap in practice between the two. The two missals will mark fixed points to guide the development of the Rite of which they are each expressions. It may well be pastorally appropriate on occasion to celebrate entirely in Latin in the older

usage, or even in the newer. Might it even be possible one day, once there are acceptable texts, to celebrate the older usage in the vernacular? This surely would have been better than some of the liturgical phenomena of the post-Vatican II period. Perhaps it did not happen because of “ecumenical” sensibilities. Perhaps it will not be called for if the newer usage is attracted to the older usage over time.

But even if the *usus antiquior* does remain sacrosanct in its 1962 rubrics, as it may well need to be for those attached to Old Low Mass, it seems to me that the newer, ordinary use is capable, in theory and in principle, of developing by taking back into itself elements of the Roman liturgical tradition which have fallen out of use. The old Indults made the point of forbidding any mixing of *rites*. But given that there is one Roman Rite, are we not being encouraged to think in terms of an appropriate mixing of *uses*? Some have speculated on recouping the use of Sarum, for example. This raises problems which cannot be dealt with here, but what objection could there be to recouping into the 2002 missal elements of the Roman Rite which had been lost or suppressed, but might now be restored to use, at least on occasion? Birettas were never abolished, they merely went out of use, as hats have generally done in our times. But should the maniple return? The uncontrolled experimentation of the recent past should be a warning to us. Time will tell what can be revived with profit. We must be patient.

This brings us to the question of due authority. No one, even a priest, and remember, bishops are priests, should

dare to change the liturgy on his own authority. Even so, the Liturgy cannot really be considered in isolation from the priests who have been ordained for its celebration. It is often said that Vatican I dealt with the Pope and Vatican II dealt with the Bishops. Pope Benedict has ensured that the Priests will not have to wait for another council to have their proper authority acknowledged. I mean by this that it is clearly the *priest*, who is in the front line, who has the responsibility for pastoral decisions “in the field”. Bishops, of course, are priests, but their responsibility as bishops is to oversee and coordinate, not to coerce or restrict *legitimate* options. It may well be that priests as a body have not been as well formed as we might have been. Many of the reforms have naively imagined that every priest is able to rise to the challenges of the post-Vatican II epoch. It is clear in the *motu proprio* that priests and their people have the initiative. Whether he wishes to avail

himself of this right or not, every priest of the Roman Rite may use either missal, ordinary or extraordinary, in the appropriate circumstances. His people may approach him to ask him to respond to their needs, and he will be free so to do. It means that the priest is given the responsibility for making a judgement about what is pastorally appropriate, and himself getting the pastoral feedback.

This frees the bishops from an immense burden, and not just in the mailbag. They only need to moderate, not drive, the liturgical life of the people whom they have entrusted to the care of their priests. They can do this by caring for the liturgical well-being of their priests, and they might like to lead by example, perhaps, by themselves celebrating or attending and presiding at celebrations of the extraordinary as well as the ordinary use in Latin. This would change perceptions. Perhaps Pope Benedict will show the bishops how it could be done

SUMMORUM PONTIFICUM III

Selected Quotations

THOSE IN FAVOUR

Catholic Herald

Editorial 13th July 2007

“With one bound, they were free. In his wonderful Apostolic Letter *Summorum Pontificum*, Pope Benedict abolished almost every restriction on bishops, priests and faithful who wish to celebrate the pre-Vatican II liturgy. This may be wishful thinking on our part, but if the message of *Summorum Pontificum* is truly absorbed, then the Church will achieve a unity that has eluded it since the adoption of the Missal of 1970. Celebrations of both forms of the Roman Rite should be enriched by the great

teaching documents of the Council. It goes without saying that the bishops of England and Wales bear a heavy responsibility to ensure that public Sunday celebrations of the 1962 Missal take place wherever there is demand for them. As the Pope observes, many young people are drawn to the traditional Mass; let the bishops seize this marvellous opportunity for evangelisation and revival.”

Cardinal Cormac Murphy-O’Connor, Archbishop of Westminster, issued a statement of 7th July 2007. “On behalf of the Bishops of England and Wales I

welcome the Holy Father's call for unity within the Church and especially towards those who are very attached to celebrating the Mass according to the Missal of 1962. We foresee little difficulty in receiving and carrying out the Pope's teaching about the two forms of the celebration of the Eucharist. I am confident that the Bishops of England and Wales are well placed to implement this timely Letter and the Norms which clarify the universal discipline of the Church."

Cardinal Keith O'Brien, Archbishop of St Andrews & Edinburgh, in a sermon to mark the feast of the Assumption, on which he showed his own support for both rites by celebrating two separate Masses at two different churches: "Benedict XVI has written deeply about love in his two major teaching documents so far: *God is Love* and the *Sacrament of Love*. Even his chosen name, Benedict, which itself means 'blessing', is a sign that the new Pope intended himself to be a peacemaker, one who would try to bring all back again into the one fold of Christ. And consequently, he wishes our Church to proceed in that same spirit of love, welcoming one another together in our liturgies whether in the ordinary form or the extraordinary form."

Cardinal Karl Lehman, President of the German Episcopal Conference said during a press conference on July 11th that *Summorum Pontificum* represents an important step for the Church. "I am absolutely convinced that this is a positive step for everyone who loves this kind of Mass and does not want to be swept into a corner as if they belonged to

a sect or were doing something abnormal. It is not right to label a Mass negatively that the Church used for centuries. Those who speak of separation, in reality have not understood anything. There is no gap between pre-conciliar and post-conciliar. There is continuity in the evolution of it that is often overlooked."

Cardinal Philippe Barbarin, Archbishop of Lyons and Primate of France writing in *An Invitation for Reconciliation* July 13th. "The Pope thinks that if we don't make a clear gesture now, the division with the traditionalists will become an irreparable schism. Therefore he is continuing Pope John Paul II's policy in this regard. If they want to stay faithful to Rome, they know the doors are open to them and that their attachment to the older liturgy is not an obstacle. The only new element in *Summorum Pontificum* is the decision to give authority to priests to welcome voluntarily requests to celebrate the Mass according to the Roman Missal of 1962. At the same time, the Pope invites traditionalists to recognize "the value and the holiness" of Paul VI's Missal, with which I have celebrated Mass every day since my ordination. Priests attached to the older form will certainly be touched by this strong initiative of Benedict XVI. He asks everyone to penetrate the divine and sacred dimension of the Eucharist. My hope is that this clear gesture of the Holy Father will lead the reticent to rediscover the texts of the Council. We always need to go deeper into these teachings. I regard them as a source for renewal and unity in the Church."

contd/...

Bishop Walter Mixa of Augsburg (Bavaria), in his sermon before several hundred Catholics on the feast of the Assumption, thanked Pope Benedict warmly for his initiative in extending permission for the use of the 1962 Missal as an extraordinary form of the Roman Rite. “This can open up access for younger believers to the full treasure of the Church’s liturgy.” In his diocese, Bishop Mixa wanted to “extend the possibility of celebrating the 1962 form of Mass liberally and generously for the benefit of all believers, as an expression of unity in the Catholic Church in a globalised world, in accordance with the wish of the Holy Father. As a first step, a larger number of churches in the Diocese of Augsburg will be selected in which these Masses may be celebrated regularly in the future, so that the faithful will not be obliged to make unduly long journeys. The number of people needed to allow a Mass to be celebrated regularly in a parish is just a guide and in the nature of things could fall below the 25 suggested.” Bishop Mixa firmly contradicted the suggestion that, with having these two different forms of Mass, there was a danger of a split in the Catholic Church. The ordinary and extraordinary forms of celebration were simply two versions of the one Catholic rite.

[TRANSLATION EB]

Fr Ignatius Harrison

Provost, London Oratory

Parish Magazine August 2007

“In addition to specifying the permitted use of the older rites it seems to me that the Holy Father has also opened up a fruitful direction for necessary and

continuing work on the future development of the Roman rite. He has made it clear that the two versions of the one Roman rite, the more recent ordinary form, and the older extraordinary form, should not be seen as being in competition with each other. They are two ways of celebrating the Roman rite of the sacred liturgy. This papal teaching has significant implications. I personally hope that the Holy Father’s wise and prudent *motu proprio*, and the thinking and experience that inform it, will be the start of a much needed new phase of liturgical study and development.”

Fr Guy Nicholls

Parish Priest, Birmingham Oratory

Parish Newsletter July 15th

“The Pope has broadened the permission for the Old Mass, which he is calling the 'extraordinary form' of the Mass, in contrast to the 'ordinary form' which is celebrated in our churches each day. Why has he done this? It is firstly because he wishes to heal the wound of disunity which has existed for many years among Catholics over their preferences for the old or new forms of Mass. He wants us to understand that in the older form, in the Missal published by Blessed Pope John XXIII in 1962, there is still something of value for the Church now. It can enrich our celebrations of the New Mass. And the Pope also foresees that elements of the new can enrich the old as well. They should no longer be seen therefore as two separate rites, but two forms of one rite.”

contd/...

SOME LESS ENTHUSIASTIC

The Tablet

Editorial 14th July 2007

“A puzzling feature both of the *motu proprio* and of the explanatory letter Pope Benedict sent with it is the attempt to present the ruling given now as in line with previous practice. The Pope says the Tridentine Rite is correctly understood as the ‘extraordinary’ form of the Mass while the post-Vatican II form remains the ordinary form. Together the two forms constitute one Rite. But in many people’s minds, the Tridentine form was simply banned, banished and suppressed. Benedict XVI declares: ‘What earlier generations held as sacred, remains sacred and great for us too, and it cannot be all of a sudden entirely forbidden’ But it was. This is a clear repudiation of the policy of Popes Paul VI and John Paul II, not a continuation of it. This becomes even more apparent when the Pope virtually orders a bishop to permit Tridentine Rite Masses in his diocese in future, and even encourages groups aggrieved by any refusal to appeal over his head to the Vatican. Previous popes left the bishop’s authority intact. But then the Pope declares: ‘Nothing is taken away, then, from the authority of the bishop’ This is, to put it at its most polite, confusing.”

Cardinal Martini,

Archbishop Emeritus of Milan

Il Sole 24 Ore July 29th

“Although I love the Latin language and would have no technical difficulty even preaching in Latin, I shall not celebrate the Tridentine Mass. Although I admire Pope Benedict XVI’s benevolence in allowing Catholics to praise God with

ancient and new forms, by permitting wider use of the 1962 form of the Mass, my experience as a bishop convinces me of the importance of a common liturgical prayer to express Catholics’ unity of belief. With the Second Vatican Council there was a real step forward in understanding the liturgy and its ability to nourish us with the word of God, offered in a much more abundant way than before. Further, it would be symptomatic of that sense of insularity that characterized the kind of Christian life that people lived then. I am very grateful to the Second Vatican Council because it opened doors and windows for a Christian life that was happier and more humanly liveable. Obviously it was possible to live a holy and happy Christian life before the council, but Christian existence lacked that little grain of mustard that gives added flavour to daily life. Finally, there is the need for unity in prayer within each diocese and a practical concern for bishops already struggling to find and assign priests in a way that makes the Eucharist available to as many people as possible. Here I trust in the traditional good sense of our people, who will understand how the bishop already struggles to provide the Eucharist to everyone and that it would not be easy to multiply the celebrations or pull out of thin air ordained ministers capable of meeting all the needs of individuals.”

Bishop Luca Brandolini of Sora-Aquino-Pontecorvo, interviewed in *La Repubblica*, 11th July.

“It is a day of grief, not only for me, but for many who lived and worked in the

Second Vatican Council. Today, a reform for which so many laboured, at the cost of great sacrifices, animated solely by the wish to renew the Church, has been cancelled. The episcopal ring which I carry on my finger belonged to Archbishop Annibale Bugnini, the father of the conciliar liturgical reform. I was, at the time of the Council, a disciple of his and a close co-worker. I was close to him when he worked in that reform and I always recall with how much passion he worked for liturgical renewal. Now, his work has been cancelled. I will obey, because I care for the Holy Father. I have for him the same sentiment that a son has for his father. And then, as a bishop, I am bound to obedience. Yet, in my heart, I suffer deeply. I feel as if wounded in my heart, and I cannot help saying it. Nonetheless, if anyone in my diocese will ask me to allow the Tridentine rite, I will not be able to say no. But I do not believe this will happen,

because ever since I have been the bishop here, there has never been anyone who has expressed such a desire.”

Archbishop André Vingt-Trois of Paris will give a “reasonable response to requests”, but will not be opening any ‘personal parishes’ in the diocese because “those who want celebrations according to the Missal of 1962 are not in the main Parisians.”

Archbishop Mario Conti of Glasgow believes that the one ‘extraordinary’ Mass in the diocese for which he has already made provision “accommodates the few who want it”. He does not envisage that there are any “stable groups who adhere to the 1962 Missal” in Glasgow. He wants to be informed about any celebration of the older form and to confirm that the priest is suitably qualified. He claims his guidelines are “not intended in any way to obstruct the Holy Father’s wishes”.

AD DOCTRINAM DE ECCLESIA

Questions & Responses

The Congregation for the Doctrine of the Faith has issued an important document with the rather unwieldy title *Responsa ad Quaestiones de Aliquibus Sententiis ad Doctrinam de Ecclesia Pertinentibus* or “Responses to some Questions regarding Certain Aspects of the Doctrine on the Church”.

It is the first significant document to come from the Vatican’s powerful dicastery of which Cardinal William Levada is now the prefect, chosen to replace Pope Benedict after his 24 years in that post. It is an unusual document in various ways. It is mainly in question and answer format. There are in fact five short questions with somewhat longer detailed responses. It builds on and develops the famous conciliar Dogmatic Constitution *Lumen Gentium* (1964) and the more recent, but relatively unknown, CDF declaration *Dominus Iesus* (2000), both of which addressed the nature of the Catholic Church and its place and stature in the world. The concern here is: did Vatican II change the Church’s traditional doctrine and its view of other Christian denominations? Others then consider how all this should affect our view of ecumenism.

THE FIRST QUESTION IS: Did the Second Vatican Council change Catholic doctrine on the Church? The answer in a nutshell 'No'! Popes John XXIII and Paul VI both insisted on that.

SECOND: What is the meaning of the claim that the Church of Christ "subsists" in the Catholic Church? Answer: Jesus Christ founded only the one church, governed by the successor of Peter and the bishops in communion with him.

THIRD: Why "subsists"? Answer: Effectively, because its meaning is deeper than "is"! "Fullness of grace and of truth have been entrusted to the Catholic Church", setting it somewhat apart from all others.

FOURTH: Why are we happy to use the word "Church" in respect of the Eastern Churches not in full communion with us? Answer: They too have true sacraments and, above all, because of the apostolic succession.

FIFTH: But what about the 'protestant' Christian Communities born out of the Reformation of the sixteenth century? Answer: We call them "ecclesial communities" rather than churches in the proper sense because, in the absence of apostolic succession, they have no sacramental priesthood and have not preserved the genuine Eucharistic Mystery.

The Document itself stops there, but to accompany it the CDF published a six page Commentary, similarly with official versions in Latin and seven other languages. This covers the same ground but at greater length. and explores fairly briefly what is implied ecumenically

from this doctrine. The Congregation believes that "Despite the fact that this teaching has created no little distress in the communities concerned and even amongst some Catholics, it is nevertheless difficult to see how the title of Church" could possibly be attributed to them, given that they do not accept the theological notion of the Church in the Catholic sense and that they lack elements considered essential to the Catholic Church.. We are told its publication "reflects the concern of the Congregation to safeguard the unity and unicity of the Church, which would be compromised by the proposal that the Church founded by Christ could have more than one subsistence."

Cardinal William Kasper, president of the Pontifical Council for Promoting Christian Unity calls the document "an invitation to dialogue". Apparently it caused an initial "heated reaction among Protestant Christians" but he hopes "a second, more peaceful reading could show that the document is not saying anything new, but explains clearly the position of the Catholic Church and serves to give clarity to the dialogue process. At the heart of dialogue there is not that which divides us, but that which unites us, which is greater than what divides us. Therefore, the declaration is not a step backward with respect to ecumenical progress already achieved. It is an urgent invitation to continue peaceful dialogue."

It seems clear that the intention of the Pope and the CDF is to lessen confusion in the Church, and at the same time to strengthen the sense of Catholic identity as a safeguard against a type of exaggerated ecumenism in which all

Christian communities are regarded as possessing equally valid understandings of Christian faith. Although the point is not addressed specifically in these

documents, the time is surely long past for any idea that ecumenism could be served by adopting a bland, “lowest common denominator” style of liturgy.

AN AUSTRIAN ALTAR

Cardinal Schönborn’s Analysis

We know of a number of English churches where forward altars have either been dispensed with or moved temporarily to allow Mass to be celebrated at the old “high altar”, without creating a major row. In Austria, however, the parish priest of Pöllauberg, a place of pilgrimage in a beautiful corner of the province of Styria, has attracted fame and notoriety by doing exactly that. In the Church of Our Lady, which dates from the Gothic period, the young priest Fr Roger Iboundig wanted to remove the forward *Volksaltar* and to celebrate Mass *ad orientem* at the high altar. However, after some opposition from the parish council it was agreed to use the high altar on weekdays and bring out the “people’s altar” again on Sundays. At one stage a diocesan spokesman intervened in the debate saying the people’s altar must not be removed, because it was an “element of the participatory Mass celebration”.

FR IBOUNDIG EXPLAINED in an interview on the *Kath.net* website “First of all one needs to know our magnificent pilgrimage church to understand the importance of the architectural arguments. Many people have been blinded by the success of altars facing the people, to the extent of forgetting certain aesthetic needs. Even the commissions for historic monuments are but a voice in the desert. More important is the theological significance of celebrating Mass *ad Dominum*. In his book *The Spirit of the Liturgy* (2000), our present Pope addressed this question very clearly: ‘By turning toward the people, the priest has turned the community into a self-enclosed circle. By its structure, it no longer opens out to what lies ahead and above, but is closed in on itself. The common turning of priest and people to the east was not a “celebration toward the wall”; it did not mean that the priest turned his back to the people’. Similarly the Austrian

liturgist, J A Jungmann, one of the architects of the Constitution on the Sacred Liturgy had spoken in the same way – ‘it was not a matter of turning one’s back to the people but of turning ‘with the people’ in the same direction’”.

Cardinal Christoph Schönborn, Archbishop of Vienna, has himself addressed this question of orientation, writing as follows:

The question of which altar to use for Mass has grown into a lively debate. In one Viennese parish it was decided to resume use of the Baroque high altar to celebrate Mass. A movable altar was to be used strictly for ‘Family Masses’. The senior priests of the city questioned me over this, obviously concerned. Someone thought fit to pass on to the Press the report of a meeting the priests had attended, which led to a media frenzy ending with this choice remark: “In future, in the parish of St Roch, the priest will be preaching toward the wall!” I would like very much to talk about this before the priests of Vienna, but also before everyone the subject might affect and interest.

FIRST IMPORTANT PRINCIPLE: the essential thing is not about which direction the celebrant faces at the altar, but about being aware of what takes place on the altar. We should concentrate on the mystery of faith, on Christ who is in our midst and who gives himself to the Father for us and the multitude. It is his death and resurrection that we proclaim, so that they are achieved among us. It is the centre of our faith, its source and summit, as the Council constantly reminds us. Are we sufficiently aware of this? One might well doubt it on seeing the "war of the altars."

SECOND: the two ways of celebrating are both justified and neither should be subject to criticism or accused of ideological connotations. One does not celebrate "toward the people" or "toward the wall". One addresses God through Jesus Christ and in the Holy Spirit. Celebrating facing the people signifies that all of us, priests and laity are gathered around Christ, symbolised by the altar and whose Body and Blood are present on the same altar. Celebrating "with back to the people" means simply that one faces in the same direction as the people, marking the common direction of our prayer, the symbol of our road, of our pilgrimage toward God, of God's people on the move.

THIRD: Vatican II said absolutely nothing regarding the orientation of the celebration. It was only in 1969 in the General Instruction on the Roman Missal (no. 262) that one could read: "The main altar should be freestanding, away from the wall, so that the priest can walk round it and can celebrate facing the people." The new version of 2002 (no 299) adds "which is desirable where possible". This addition by the CDW may be taken as a recommendation, but certainly not as an obligation.

FOURTH: The most ancient witnesses show that Christian prayer was orientated, that is turned toward the east. The Jews prayed toward Jerusalem, the Muslims toward Mecca, and the Christians toward

the rising sun, which symbolises the risen Christ. The orientation of churches, that is their construction toward the east, is a fundamental principle of ecclesiastical architecture. There are, however, exceptions: St Peter's in Rome, for practical reasons, was built facing the west, which is why, since the beginning, the Pope celebrates Mass facing the doors at the east end and therefore turned toward the people. It is good to be reminded of what 'orientation' actually means!

To end on a personal note: for my part, I love both ways of celebration. For me they are both full of meaning, rich and profound meaning. They both help me to encounter God. Is that not the sole object of the liturgy? [TRANSLATION EB]

ST CECILIA'S ABBEY, RYDE

Centenary Celebrations

There is good news from Sister Bede at St Cecilia's Abbey, Ryde, Isle of Wight. Firstly we should mention that all their Masses on Sundays (10.00) and Weekdays (09.30) are now sung fully in Latin. Next, there are to be celebrations in October to mark the centenary of the dedication of the abbey church.

We are told:

The Nuns are planning a celebration to mark the one hundred years of the Dedication of their church – which all members of the Association are welcome to attend. The programme is:

Thursday 11 October

5.00 pm Solemn First Vespers

to be followed (all being well) by a **Talk** on the Liturgy of the Dedication by the Abbot of Quarr, the Rt Rev Cuthbert Johnson, OSB.

Friday 12 October

10:00 am Sung Mass

After the Office of **None** (normally beginning at 2:40pm) there will be an **Organ Recital** (probably starting at 3:00pm) by Mr Kenneth Tickell (builder of the new Abbey organ three years ago - reported in Newsletter 120). To be followed by Tea.

5:00 pm Solemn Vespers

of the Dedication (which it is hoped that enough monks will attend so as to alternate the Latin psalmody with the Nuns' choir).

Here are some historical notes from the Abbey Chronicle concerning the **Centenary of the Dedication of St Cecilia's Abbey Church, Ryde 1907 - 12th October – 2007**

THE NUNS OF STE-CÉCILE, already on the Isle of Wight, bought Appley House, Ryde, on 6 February 1906, and moved in over the next few months. They chose the architect Edward Goldie for the church, recommended by Dom Cabrol, the Abbot of Farnborough. Included among his works are the Carmelite Priory, Kensington Church Street, and St James's, Spanish Place. The first stone was laid on 30 June, 1906, and by January 1907 the roof was complete. By February the altar was in place, and the church opened on Maundy Thursday. The current abbey Chronicle records that:

“The ceremony of Dedication on 12 October 1907 occupied the participants for more than five hours. It began with Bishop Cahill of Portsmouth copiously sprinkling with Gregorian water (a mixture of blessed water, wine, ashes and salt forming a lustrous liquid, and

attributed to St Gregory the Great) the outer and inner walls of the Church three times each, and altar seven times; antiphons and psalms accompanied the rite continually. As the relics were carried in procession to the altar and sealed within with blessed cement, litanies of the saints were sung. The nuns thought they were 'in paradise', noted the chronicler, “What also spoke of heaven was the perpetual incensing of the altar: it reminded us of certain scenes from the Apocalypse.” After that, the Bishop anointed the altar and the twelve stone crosses on the walls of the Church. “Our bishop was truly magnificent, climbing up to them with a zeal full of dignity to anoint each cross. His abounding faith overflowed into the souls of all those participating; the symbols seemed to vanish in order to allow them to see the ineffable realities contained in them.”

PLUSCARDEN ABBEY **Abbot Hugh Gilbert on** **Liturgy**

Our Association had always held in special admiration the great Benedictine Abbeys that have embraced and celebrated the current liturgy of the Church in its full Latin splendour. In the north of Scotland, Pluscarden Abbey has long stood out as a beacon and a source of inspiration. While a number of abbeys, particularly in France, have for some time been permitted to celebrate the older forms of the Mass and Office, it is good to have the fine examples of the monks of Pluscarden and Solesmes and the nuns of St Cecilia's, Ryde, among the communities who demonstrate so well the beauty and dignity possible within

the post-conciliar forms. The Benedictines are too wise to make any precipitate changes as a reaction to the Holy Father's *motu proprio*. We are especially reassured to read Fr Hugh Gilbert's *Abbott's Letter* in the Summer edition of the Abbey's newsletter, which includes the following:

And what of Pluscarden in all this? Our community, since the late 1960's, has followed with an undivided heart, the revised post-conciliar forms of the Roman and monastic liturgy, both as regards the Order of Mass and of the other sacraments and as regards the Divine Office. We have also chosen to celebrate in Latin – "a less-travelled road" no doubt but one shared to a greater or lesser extent by several other Benedictine communities and by our daughter-house at St Mary's, Petersham (in Massachusetts). This remains our way. We have always regretted the facile equation of old rite/Latin and new rite/vernacular, gently insisting that the liturgy of the Roman rite remains at root Latin in accordance with the will of the Second

Vatican Council, the normative editions of the approved liturgical books being in Latin, vernacular versions deriving from them

By celebrating the "new" liturgy in Latin, disclosing a face of it not often seen, we hope too to contribute to "interior reconciliation", to stress the continuities and at the same time reveal the enrichments it has brought. Our resources are limited (we are only ourselves!) but our aspiration is to show forth precisely the "spiritual richness and the theological depth", the "value and holiness" of the post-conciliar Missal and the renewed Benedictine Office, aiming to celebrate them "with great reverence and harmony with the liturgical directives" as the Church and Pope desire. We hope this is, in its small way, a service to the Church, to the faith, hope and love of those who worship with us, as well as our own sanctification and thus, in one particular time and place, serves the great overarching purposes of all Christian liturgy, past, present and to come: the worship of God, the upholding of the Church, the invocation of the Holy Spirit and the transformation of the world.

GREGORIAN REVIVAL IN GLASGOW ***With Archbishop's Support***

WE ARE HAPPY TO REPORT SOME EXCELLENT NEWS FROM GLASGOW. Firstly there is to be a new Sung Latin Mass (*Novus Ordo*) at St Patrick's, 37 William Street (Glasgow G3 8UR) at 4.00 pm every Sunday, from 22nd September.

Then there is the formation of a new *schola cantorum* dedicated to singing and studying Gregorian chant. For these welcome developments great credit is due to our member Fr Gerard Byrne who was commissioned by Archbishop Mario Conti of Glasgow to start the *schola*.

Fr Byrne has the full support of the archbishop, who had this to say: "The decree on liturgy of the Second Vatican Council states 'The Church acknowledges Gregorian Chant as proper to the Roman liturgy therefore, other things being equal, it should be given pride of place in liturgical services'. We cannot pick and choose what we like in the documents of the Council. The loss of this chant would be a great disservice to our cultural heritage. I see the formation of the *schola* as a contribution also to the musical life of Glasgow."

contd/...

It was while studying music at Glasgow University, that Gerard Byrne was introduced to Gregorian chant through a CD produced by the Benedictines of Pluscarden Abbey. His interest deepened further when Archbishop Conti asked him to enrol in the Pontifical Institute of Sacred Music in Rome. During his three years in Rome he was able to sing in the *Cappella Giulia*, the choir of the Chapter of Canons of St. Peter’s Basilica, and was an assistant Master of Ceremonies to Pope Benedict. He is keen to put his studies to practical effect with the *schola*.

In Fr Byrne’s own words “Gregorian chant is quite simply the *lectio divina* of the early Church. It provides a deep reflection on the Word of God in the context of the liturgy and the wider Tradition of the Church. The chant grew up and matured with the liturgy. It has a spirituality all of its own. The same cannot be said of a great deal of the music we use in church today. True Christian, spiritual music, is never an end in itself. It returns the soul to God, causing the listener to become purified, pacified, and sanctified. Truly sacred

music leads to the most profound silence, to true contemplation of the Divine Majesty. In this way, it actually transcends itself. Gregorian chant is such music.” Fr Byrne is convinced that the revival of Gregorian chant can help parishes focus more on the essence of the liturgy and away from the “performance mentality” that sometimes dominates.

The Glasgow *schola* will initially be made up only of men who will take part in weekly rehearsals. While choral experience and ability to read music is preferred, previous experience of chant is not required. In the past, Scotland made its contribution to the repertoire of liturgical chant. “The new *schola glasguensis* would certainly be interested in any project which sheds light on the pre-Reformation liturgical life of our land and of our own archdiocese” Fr Byrne said. “Indeed, such studies may actually be able to inform current liturgical practice.”

For further information about the *schola*, please contact Fr. Byrne at schola_glasguensis@hotmail.co.uk.



BOOK REVIEWS

THE CELEBRATION OF MASS by Canon J B O’Connell

FOR THOSE ACTIVE OR PROPOSING TO BE SO IN CELEBRATING THE LITURGY ACCORDING TO THE ‘EXTRAORDINARY’ *ORDO* OF 1962,

the first essential is to have at hand the indispensable *Ceremonies of the Roman Rite Described* by Fortescue & O’Connell, most admirably revived and updated by Dr Alcuin Reid in the 14th edition of 2003 (Farnborough Abbey Press).

Fortescue himself always spoke flippantly and dismissively of his excellent work once it was published and was of his excellent work once it was published and was famously scornful of all pedantic rubricism. Called on to revise the work, Canon J B O'Connell, by contrast, had the profoundest respect for the rubrics of the Roman Liturgy. As well as revising *Ceremonies* nine times in forty years, he was the sole author of the even more magisterial work that appeared in 1940: *The Celebration of Mass*.

This was a thoroughly comprehensive book of rubrics and liturgical law. The first edition, published by Burns & Oates in 1940, came as a set of three separate volumes, each of about 260 pages, with a few photographs (including one of the baldacchino at St Gertrude's, Croydon!). Three further editions followed to keep abreast of the succession of liturgical changes that came after the war years, including the Holy Week changes in 1955 and *De Musica Sacra* of 1958. Then came the fourth and final edition in 1964. This took into account the new codex of rubrics of July 1960 and the new *editio typica* of the Roman Missal in 1962. O'Connell worked conscientiously on this final revision as Vatican II got under way despite knowing, as a *peritus* of the Liturgical Commission, that more sweeping changes were on the way.

Happily, it was this 1962 Missal that would come to be preserved as the 'gold standard' of the old *ordo* in so far as its use was to continue, spared any of the further mutilations inflicted on the Mass in its last years before the promulgation of the *Novus Ordo*. Equally happily therefore, O'Connell's *Celebration of*

Mass remains even today a fully up-to-date guide to the officially approved version of the old rite. So it is with immaculate timing, slightly ahead of the appearance of the *motu proprio, Summorum Pontificum*, that this beautiful reprint of the single volume fourth edition of 1963/64, by the Bruce Publishing Co of Milwaukee, has been made available, distributed in the United States through Preserving Christian Publications and distributed in the UK by Carmel Books.

Everyone involved in the celebration of the Traditional form, from celebrants, sacred ministers, servers, sacristans and especially masters of ceremonies, will need 'Fortescue' (ie Fortescue, O'Connell & Reid's *Ceremonies of the Roman Rite Described*, 14th Revised Edition) as their basic but well detailed every day guide. However, to use a motoring analogy, if that is the 'driver's handbook' then O'Connell's *Celebration of Mass* is the comprehensive 'workshop manual'. Certainly it is the classical textbook that priests and seminarians should study thoroughly and then return to again and again for reference purposes. O'Connell takes 'rubrics' to include everything one needs to know about the Mass: its history, nature, liturgical law, ceremonial, classification of feasts, rules of the calendar, occurrence and concurrence, commemorations and other intricacies that had built up over the centuries.

On first acquaintance, the book can seem daunting and intimidating. This is particularly true of the chapters on the Calendar and the Precedence of Liturgical Days. In the 1962 liturgy, one still had feasts divided into classes I to

IV, although there were no longer ‘doubles’ of each class, or ‘greater doubles’ or ‘semi-doubles’, privileged octaves etc, as at the time of O’Connell’s 1940 edition, and he had effectively rewritten the whole of Volume One that appeared in that edition. Even today one is advised to consult a published *Ordo* to be sure of celebrating the right feast.

O’Connell gives the most meticulously detailed guidance on the priest’s every action at the altar, down to the disposition of individual fingers. To give something of the flavour, after the *Pater Noster*: “The celebrant adds *Amen* aloud. Then with his right hand, the thumb and index finger still held together, he takes the paten from under the purificator and corporal and lays it flat on the altar outside the corporal. Keeping it steady by placing on it the second and third fingers of the left hand and taking care not to touch the Sacred Host with the maniple or the left sleeve, he wipes the entire concave surface of the paten lightly (*aliquantulum* says the rubric) with the purificator. In doing this he uses the second and third fingers of his right hand. Then having placed his left hand on the altar within the corporal, with the right he puts the purificator on the table of the altar some distance toward the Epistle corner. Next, taking the paten between the joined thumb and index finger and the second finger of the right hand, he holds it upright, so that its lower edge rests on the altar, close to but not on the corporal, its concave surface facing the middle of the altar. Thus holding the paten with his right hand, the left hand laid on the corporal, he begins the silent recitation of the Embolism (*Libera nos*). For bows of the head during this prayer, at the names of Our

Lady and the Saints, he follows the general rule.” There are of course many pages in the same vein, but all this soon becomes automatic to priests who celebrate in the older form regularly. It might be added that the later versions of ‘Fortescue’ are only slightly more succinct than O’Connell’s..

The huge wealth of information found in this solid book of more than 600 pages is devoted entirely to the Mass. Unlike ‘Fortescue’ it does not touch on the Office, Rites or Pontifical celebrations. It is good that the Holy Father has left us in no doubt that we all participate in the one Roman Rite, whether in the older or newer form. Therefore a great book such as O’Connell’s *Ceremonies* must have relevance for all who wish to claim any expertise in the sacred liturgy of the Roman Church, whichever form or forms may occupy them most at present. The book’s attraction is not confined to its outstanding contents. It is a most impressive volume to behold, beautifully bound in dignified dark green with gold lettering embossed on the front and spine. There is a broad red marker ribbon, and it has an excellent index. It looks handsome on the shelf and cannot fail to add gravitas and credibility to any liturgy buff who possesses and flaunts a copy.

Rev J B O’Connell: The Celebration of Mass, Fourth Revised Edition 1964, The Bruce Publishing Company, Milwaukee hard cover 622pp. Library of Congress Catalogue 64-14562, reprinted 2007 (Available in the UK from Carmel Books, PO Box 40, Wellington TA21 9WZ. Tel: 01823 664 751 price £32 inc postage).

THE ENGLISH CARDINALS
by Nicholas Schofield &
Gerard Skinner

WE LAST CAME ACROSS THE YOUNG PRIESTS SCHOFIELD AND SKINNER, TOGETHER WITH MARCUS HOLDEN AND RICHARD WHINDER, IN THEIR ACCLAIMED WORK *SAINTS OF THE ENGLISH CALENDAR* (review Newsletter 127 Summer 2006) and Fr Skinner afterwards in his informative solo work on *The Pallium*, all from Family Publications. In their latest work, Nicholas Schofield and Gerard Skinner have given us a portrait of every Cardinal born in England or connected officially, if sometimes obscurely, to this country. They have tracked down a total of 50, which includes the 10 resident cardinal archbishops who have led our hierarchy since the Restoration.

This is a most attractive book, beautifully illustrated with both photographs and copies of artists' pictures, many not previously published. The jacket carries a colourful picture of Cardinal Wolsey receiving the red hat. The book is packed with information by means of which we are able to gather a striking historical perspective of our faith and the vicissitudes that have affected it through the ages from the twelfth century to the present time. A charming feature of the book is the illustration of each cardinal's coat of arms at the head of his biography, with his motto where appropriate. Even more fascinating are the splendid descriptions of each cardinal's titular church, some shared of course by several cardinals in the course of centuries, mainly accompanied by exquisite illustrations.

As well as the famous Roman churches, we find many less familiar ones here that we would really love to get to know.

Among the earliest English cardinals were Robert Pullen, our first, and Nicholas Breakspear who became the only English Pope, as Adrian IV, ruling from 1154 to 1159. Next came Stephen Langton, Archbishop of Canterbury at the time of King John who initially refused to recognise his appointment. He was around for the fraught business of Magna Carta and the flurry of excommunications that followed, then attended the Fourth Lateran Council before presiding at the coronation of the boy-king, Henry III. He should not be confused with Simon Langham, in the 14th century, who came from the Rutland village of that name and who, as the first English Benedictine cardinal, became successively Bishop of Ely, Lord Chancellor and Archbishop of Canterbury in the reign of Edward III. There are names that will appear quite unfamiliar until we read their stories here. The authors quickly provide the information we need to whet our appetites to know more about almost every one of them. Among these 50 prelates there is hardly a boring character or one whose life has been uneventful. A surprising number, incidentally, are thought to have died from poisoning.

We all know of 'Morton's Fork' the ingenious approach to tax collection devised by Cardinal John Morton, who became Archbishop of Canterbury and Chancellor under Henry VII. As Tudor times progress we soon arrive on even more familiar ground with the famous figures of Thomas Wolsey, Sir John Fisher and Reginald Pole, who is thought

to have come close to being elected pope. A surprising entry in the book is that of Giulio de Medici, later Pope Clement VII, who commissioned Michelangelo's *Last Judgment* and excommunicated Henry VIII. He is included for having held the titles of Bishop of Worcester and Cardinal Protector of England. Other Italians include Lorenzo Campeggio, who came to hear Henry's divorce suit against Catherine of Aragon, and Giralmo Ghinucci, sent as Leo X's nuncio.

One of the most venerated figures is Cardinal William Allen (1532-1594) leader of the English Catholics in exile at Douay and Louvain during the reign of Elizabeth I. It is thanks to him that there was a succession of courageous priests trained for the hazardous English Mission. He founded the English College in Douay and the 'Venerabile' in Rome, where he lies buried. In Rome, he took part in no less than five conclaves. We are given good accounts also of Cardinals Philip Howard, Henry Stuart (brother of Bonnie Prince Charlie), Thomas Weld and Charles Acton.

Thus the authors, having held our attention so firmly over the earlier centuries, bring us to the Restoration of the Hierarchy in 1850 and the first of our Cardinal Archbishops of Westminster, Nicholas Wiseman. He is soon followed by the two great converts from the Church of England, Henry Manning and John Henry Newman. Around at the same, but little known nowadays, was Cardinal Edward Howard, an imposing military figure who left the army and spent his priestly career in Rome, becoming Archpriest of St Peter's

Basilica. Arguably the greatest of the Cardinal Archbishops of Westminster was Herbert Vaughan, to whom we are indebted for Westminster Cathedral, its Choir School and the wonderful tradition of great liturgical music that continues today. Poignantly, the first public service in the new cathedral was Herbert Vaughan's own Requiem in June 1903.

There were two other cardinals who, like Newman and Howard, were not archbishops, both of them born in London: Raphael Merry del Val and Francis Gasquet. The former became Secretary of State to Pope St Pius X and Secretary of the Holy Office under Benedict XV, while Gasquet, who began as a Benedictine at Downside, became a noted scholar and historian, doing important research and holding a succession of offices in Rome. That leaves us with the archbishops we are most familiar with, but about whom there is always something to learn: Francis Bourne, Arthur Hinsley, Bernard Griffin, William Godfrey, John Carmel Heenan, Basil Hume and Cormac Murphy-O'Connor. From this era too, the authors have plenty of anecdotes and informative material to put before us and they do so in admirably readable style. Fittingly, it is our present Archbishop, Cardinal Cormac Murphy-O'Connor who has written the Foreword to this book. It will be an invaluable reference book, as well as a being a pleasure to read and satisfying to own.

Nicholas Schofield & Gerard Skinner: The English Cardinals. Family Publications, Oxford ISBN 978 1 871217 65 0, hard cover 240pp with illustrations £19.50

**THE HERESY OF
FORMLESSNESS**
by Martin Mosebach

THE BOOK'S SUBTITLE IS *THE ROMAN LITURGY AND ITS ENEMY*. It is an English translation of a collection of articles by an acclaimed German novelist, poet, critic and scriptwriter. Readers should not be discouraged by signs that suggest it might be boring. Apart from the dull grey of the cover, the title itself does it no favour. 'Heresy' might just involve some excitement, even St Thomas Aquinas was accused of that! But 'formlessness' is a killer and, in case one asks, *Formlosigkeit*, the German original of which it is a direct translation, is no better. It is in any case not a concept the author spends much time exploring. There is no shortage of books that deplore the widespread replacement of the more traditional Catholic Mass and its associated ecclesiology. However, in the Anglophone world, there is still value in seeing what has been written in other countries. If one were to recommend Martin Mosebach's book, it would be because it is rather different from so many typical books that are passionately committed to the older Mass. When the author is held in such high esteem and his writing skill so acknowledged, we really do have to reach for our reading glasses. Only pressure on space has prevented us from presenting this review some months earlier.

Mosebach burst onto the scene as the new darling of Traditionalist writing in the English speaking world at the end of 2006. In fact this book was launched in St Wilfrid's Hall at the London Oratory, following the magnificent Solemn First

Vespers of the Immaculate Conception celebrated there as usual last December. All the familiar personalities of traditionalism were present and were pleased to greet the author, who delighted them by reading extracts from his work. For their entertainment he included the humorous account of the Jewish boy describing an old style Catholic Mass, with priest in biretta and a small altar boy. (Briefly: a man came in with a little boy, who took the man's hat and hid it, they all seemed disturbed over this and had a collection to buy him a new hat. At the end all is well as he gets the hat back – but he still doesn't return the money!)

In the same week's *Catholic Herald*, he was given a whole page of approbation written by John Laughland under the title "How to Wage War against Ghastly Liturgy". He observes, undeniably, that Mosebach "is in love with the Old Mass, in love with its entire body and soul, in love with the incarnation of Christ in the liturgy. One of the many things he resents about the liturgical reforms is that they have forced people who would otherwise be simply in love, as he is, to become instead critics and technicians." "Why should we be obliged to talk about the liturgy" Mosebach asks. "I go to church to see God and I come away like a theatre critic." Similarly in February of this year, he was given an article in the French periodical *L'Homme Nouveau* in which a debate was contrived between him and the journalist Gérard Leclerc who was defending the new order. It was concluded that they agreed more than they disagreed, despite their different starting points on theology and understanding of liturgy.

Mosebach is in the tradition of literary figures, such as Evelyn Waugh or Graham Greene, who were shocked by the standard of liturgy that churches were all too often left with in the wake of Vatican II. An even closer comparison might be with the late Alice Thomas-Ellis, whose highly entertaining *Serpent on the Rock* strikes a similar note with her keen observation. and acid wit. Mosebach tackles a variety of topics with an analytical eye, some from a controversial viewpoint, such as “Does Christianity need a Liturgy?”, but mainly such as liturgical art and images, people’s participation and posture, the disuse of veils, would the “Tridentine” Mass be better described as of “Gregory the Great?” etc. He explains the ominous implications of the dreaded word ‘pastoral’! He gives a factual account of a visit to the Abbey of Fontgombault, which sounds rather grim, a description of preparing for a “Hotel Mass”, a dispiriting exercise, and of the brutal desecration in the reordering of the once beautiful St Raphael’s in Heidelberg, as a shocking example of what was happening all over his country.

His observations are well justified in the main and his arguments always cogent. Some things however are puzzling, not least his apparently genuine love of the old Mass. He gives some very vivid descriptions of the Mass as he experienced it as a boy in Frankfurt in the fifties. It sounds truly ghastly. Not only was there a ‘narrator’ incessantly distracting his attention from the sacred actions, a short creed said by the people while the celebrant said the full Latin *Credo*, no Gregorian Chant, but increasing use of vernacular hymns. It

was “the picture of a church that quite evidently no longer believed in the effect of her rites”.

Later he was fortunate to come across a charming church at Kiedrich, in the Rheingau, where the *novus ordo* was celebrated with perfect dignity and there was always beautiful Gregorian Chant, that attracted crowds of visitors in the tourist season. But he turns his back on all that and seeks out a “hideous” chapel where he can attend the old Mass. Was he driven by a form of masochism? In fact the Mass he then discovered was performed rather more as it should have been. What impressed him was seeing the actions of the priest, doing something, actually ‘at work’, and finding actions more ‘decisive’ than words.

To provide balance, the book has a foreword by Fr Joseph Fessio, editor in chief of the Ignatius Press, who praises Mosebach’s understanding of what went wrong in the postconciliar reforms. However, he points out that it is perfectly possible to make the continuity with tradition much more obvious in the *novus ordo*, with Latin, Gregorian Chant, polyphony, incense, kneeling communion, beautiful and noble vestments – permitted but too rarely experienced. Fr Fessio hopes the book will contribute to the “new liturgical movement” called for by the then Cardinal Ratzinger in *The Spirit of the Liturgy*.

Martin Mosebach: The Heresy of Formlessness, Ignatius Press, San Francisco, 2006 ISBN 978 - 1- 58617-127-8 soft cover 210pp £12.50

WALKING WITH GOD

by Fr Jerome Bertram

THIS IS ANOTHER ENJOYABLE AND VERY REASONABLY PRICED BOOK FROM FAMILY PUBLICATIONS. In our Summer 2006 issue, 127, we published a review of Fr Bertram's earlier book, *People of the Gospel*, in which he weaves personalities from Scripture into his series of sermons. The present book is similarly constructed from a series of sermons given some time ago to Carmelite sisters during their annual retreat. Fortuitously, his talks were tape-recorded by one of the nuns, which made this work possible. In this case the theme is that of pilgrimage, which is brought to life by involving the real story of a pilgrimage led by the author along the traditional route from Paris to Santiago de Compostela. Needless to say, Fr Jerome handles the story admirably. That is not to say that the practical preparations for the pilgrimage were as thorough as they might have been.

Thus while the party travelled smoothly along lanes through the reasonably tamed countryside of France, with pleasant lodgings or places to camp, the picture changed as they crossed the Pyrenees to discover wilder territory. For one thing there was an abundance of rain which, contrary to Eliza Doolittle's familiar rhyme, stayed on the mountains just as much as on the plains. They found themselves struggling along unmade and unmarked paths. Transport links were negligible or unfathomable. Maps were inaccurate. In many places it seemed impossible to find any sort of accommodation or anywhere to obtain provisions. The general lack of Spanish among the group did not help either.

All of this, however, offered ideal material for Fr Jerome's subsequent sermons, reflecting the difficulty any of us might experience on our own journey through faith, when "joy seems to disappear from our Christian life". One might add that there seems some parallel with the story of the "wise and foolish virgins". The difficulty of being part of a group also surfaced on the journey, but this too was grist to the mill of our preacher: "In the Christian life we are all together, no member of the Church can suffer without the rest of us suffering, because we are all one body, one spirit in Christ."

Although the journey had begun to seem really penitential, it was not all bad. It must have been amazing to arrive at the huge old Abbey of Roncevalles, occupied by three monks where once there had been eighty. Here in welcome shelter, they enjoyed excellent hospitality and joined in Mass. There are good descriptions of the remainder of the road to Santiago. Following many tribulations, eventually "joy was reborn". Arriving at Monte de Gozo, "Mount Joy", the party could look across the valley to see the great baroque towers of the cathedral above the city. There is much rejoicing in Compostela, the thrill of seeing the *botafumeiro*, the massive swinging thurible, the great statue of St James, of unknown age, and the silver coffin holding what are believed to be the mortal remains of St James, Santiago himself. All of this is beautifully described by the author, complementing the profound words of explanation and guidance given in his collected sermons.

Incidentally, but to our mind extremely welcome, we find some comments by Fr

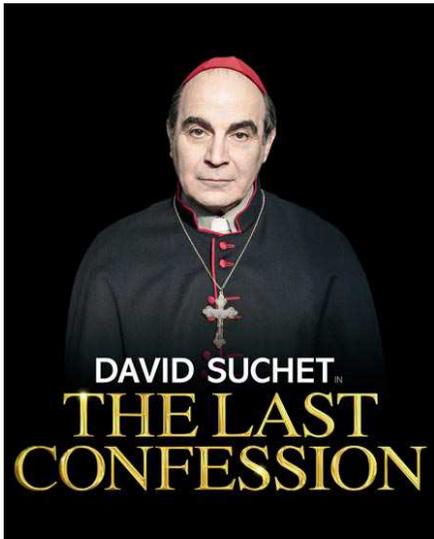
Jerome on liturgical matters in what is effectively his Introduction, entitled “To begin with”. As a good Oratorian, he has some perceptive observations for us, particularly on the chant: “You can override internal distractions with various sorts of regular rhythmic sound. That is the origin of the whole tradition of church music. This is something the wisdom of the ages has always known, and the Church managed to forget in the 1960s. Now we are rediscovering it. The chant, the rhythm and the sound of the words mean much more than the text. Not only sacred music, but sacred art, the trappings and trimmings of the liturgy, are all things that were designed to make us quiet inside: something which tragically we seem to have

forgotten. Things of beauty speak to us through the senses, and these can really become ways to make us quieter and more attentive to God. The beauty of the chant and the beauty of sacred art have the same purpose: look at the statue of Our Lady, or the Crucifix, or best of all the Blessed Sacrament in the monstrance. It is the same with the scent of incense, candles, or the feel of rosary beads in our fingers. Let all our senses speak to us of God.”

Fr Jerome Bertram, Cong Orat: Walking with God, Family Publications, Oxford, October 2006 ISBN 1-871217-62-8 soft cover 128pp £6.95

Theatre Review

HERE WE STRAY INTO AN UNFAMILIAR FIELD, WITH NO INTENTION OF BRANCHING OUT FURTHER ON THIS PATH.



We could, however hardly ignore the appearance of this dramatic and much acclaimed play, with its distinguished cast and its gripping subject matter which had left such a mark on those of us who closely followed the events of August, September and October 1978 as they unfolded. It concerns of course the, remarkable election, 33 days’ reign and untimely death of Papa Luciani, the ‘Smiling Pope’ John Paul I.

There was, and remains, considerable speculation about the circumstances, linked perhaps inevitably with persistent conspiracy theories. There was also the burning question of blame and guilt, whether direct or indirect, individual or corporate.

The Last Confession, produced so impressively by David Jones at the Theatre Royal, Haymarket, is the work of Roger Crane, a New York lawyer. Its great strength lies in the cast of 23 characters, led brilliantly by David Suchet in the central role of Cardinal Benelli. Pope John Paul I is played very convincingly by Richard O'Callaghan, the popular and talented president of the Catholic Stage Guild. Accomplished character actors give excellent performances as Cardinals Felici, Gagnon, Lorscheider, Ottaviani, Suenens and Villot, not to forget a chillingly believable Archbishop Marcinkus, forever associated with the shady dealings at the Vatican bank. All these characters are adept at scheming and acidic duelling every much as bitter as any encountered in the academic, business or political worlds.

Having served earlier (1947-50) as private secretary to Pope Paul VI, in 1967 Giovanni Benelli found himself in the key post of *sostituto*, the deputy Secretary of State. As the aged Secretary, Cardinal Cicognani, was no longer able to carry the heavy responsibilities of the position, most of his duties fell to Benelli. He worked more closely than anyone with Pope Paul and remained in that post for ten years. In 1977 he was appointed Archbishop of Florence and elevated to cardinal. At the August conclave that followed the death of Pope Paul VI, despite these credentials, Benelli was regarded as still too young at only 56 to be a candidate himself, but he was to exert considerable influence in promoting a candidate he thought would resume the reforming work for which Paul VI seemed to have lost the taste, with appropriate guidance

from Benelli.

It was accepted that the next pope would have to be Italian as always. The curial Cardinals Baggio and Pignedoli had only limited support and the feeling was that a 'pastoral' candidate would be particularly welcome after Pope Paul's long and less than happy pontificate. The favourite among these was Cardinal Siri of Genoa, especially among those of 'conservative' inclinations, but he would never attract the votes of the 'liberal' elements. With Pappalardo (Sicily) and Ursi (Naples) ruled out after consideration, attention came to be focussed on Cardinal Albino Luciani of Venice. His cause was promoted vigorously by Benelli, using the political adroitness of which he had become a master. Further support came from Cardinal Confalonieri, who at 85 was too old to vote himself. Crucial backing, however, came from Latin America where Luciani had established an excellent relationship with Cardinals Arns and Lorscheider when he was in Brazil to assess the pastoral needs of Italians working there. Although scarcely known outside the Church, Luciani was in fact a leading candidate as the conclave began and it took only three ballots before he emerged as Pope John Paul I and immediately won the hearts of the people with his lack of pomp and his gift for communication. Meanwhile the cardinal electors congratulated themselves, praised the Lord and thanked the Holy Spirit for the happy outcome which seemed to bring so much hope.

The new pope spent most of the night after his election writing the remarkable speech he would give to the cardinals in

the morning. In it he outlined a programme of further implementation of Vatican II, a new code of canon law, evangelisation and ecumenism. From the outset, Luciani shocked his 'minders' by showing that he would do things his own way and not weakly submit to their manipulation. Anyone who thought he might be in any way 'progressive' in areas such as birth control or liberation theology would soon be disillusioned. He was theologically utterly conventional and firmly anti-communist. What was clear was that he would act fearlessly against wrongdoing, particularly in the matter of financial dealings. This had many quaking in their shoes. He was something of a whirlwind and did not spare himself hard work, apparently assured by the advice he had been given in the conclave "If the Lord gives a burden, he also gives the strength to carry it." Sadly John Paul's strength held out for hardly more than a month.

From this point the play is preoccupied with the aftermath of Luciani's death. Controversy and speculation were unavoidable because virtually nothing had been done or reported correctly. The official statement said that one of the private secretaries, Mgr Magee, had discovered the body when it was in fact found by Sister Vincenza. The times given conflicted. Dr Buzzonetti, who had never examined the pope, gave the cause of death as a heart attack when it was almost certainly a pulmonary embolism. Luciani had been reading not *The Imitation of Christ*, nor papers about the 'banking scandal' nor a list of curial officials about to be sacked, but a sermon he was working on. The embalmers were instructed to start work before an autopsy could be put in hand.

There seems to be little truth in any of the surrounding speculation, such as blazing rows with Baggio or Villot, as depicted here, or the suspicious presence of Marcinkus in the Apostolic Palace early in the morning. But it is easy to see how conspiracy theories quickly gained currency.

When the cardinals gathered for the next conclave, Benelli, although only a month older than before, was somehow no longer considered too young. As a candidate he was pitted against Siri, once again the 'conservative' favourite, and in ballot after ballot his votes increased until he appeared to be a clear leader. Then it was suddenly evident that his support had reached its peak. It seems that after the seventh ballot, Benelli was just five votes short of the papacy, but could not hope to gain any more. At that point it no longer seemed such a necessity to have an Italian pope. Luciani himself had spoken about being succeeded by a foreign pope, although he may well have had a Brazilian in mind. Now however there were good strong figures in Poland. If the great Cardinal Wyzinski of Warsaw was too old, then there was Wojtyla of Krakow. Cardinal König of Vienna had no doubt that Wojtyla was the best man and energetically promoted his candidacy. Wojtyla was in fact already quite well known and highly regarded in Rome and had the valuable experience of attending all sessions of Vatican II. Once minds were focussed in his direction, he was quickly elected on the ninth ballot to rule as John Paul II.

As to the 'Confession' aspect, we are treated to several flashbacks in which Benelli pours out his feelings of guilt to

a reluctant confessor, a ghostly priest in black Benedictine habit. Could he have spared Luciani by getting elected himself? Or by not promoting him so strongly as *papabile*? Did he contribute unwittingly to Luciani's destruction? What if he had stayed in Rome to help him with his burden? Or could it have been John Paul's own innocence and integrity, in the face of the Curia's machinations, that killed him? The play asks questions rather than giving us answers. Heaven knows why, but when Wojtyla is elected, it is the wretched confessor in black who appears to give his blessing rather than a new pope in white.

De defectibus, there is little to quibble about. It is good to see the great David Suchet for once not defaced by his Hercule Poirot moustache. In the play he only looks odd in an early scene when he wears a purple zucchetto with an everyday suit, looking rather like a Jewish businessman wearing a gomulka. Once in a cardinal's red cassock and mozzetta his presence is splendid. A sharp-eyed cleric in the audience noticed Luciani without a skullcap under his mitre, but mostly he was perfectly in character with his white zucchetto endearingly askew as his unmistakable trademark. The cardinals would of course have gone into conclave in the Sistine Chapel in red cassocks, yet half of them soon appear on stage in black, perhaps to look more sinister? We do not get to know the papal secretaries although they are on stage for much of the evening. It is hard to tell them apart, whereas the loyal Lorenzi who came from Venice with Luciani and the inscrutable Irishman Magee were quite

distinct characters, both much involved in the events and indeed in the confusion that followed.

The author writes from an evidently 'liberal' perspective. The 'conservatives': Baggio, Felici, Ottaviani and Villot are portrayed as scheming and villainous, whereas the 'liberals': Gagnon, Suenens and Lorscheider are all sweetly reasonable. One small thing does grate quite disproportionately. In his introductory address to the people, Papa Luciani is famously remembered for his first word as he began with a smile, "*Ieri*" (yesterday). Then after the wild applause and laughter had subsided, he started once again "*Ieri mattina..*" "Yesterday morning I went to the Sistine Chapel to vote peacefully" Why then does it get changed in the play to "This morning"? For all this, it is an excellent thought provoking play. Here is one sobering thought: if Benelli had become pope he would have reigned for only four years. He died in 1982 aged just 61.



POPE BENEDICT IN AUSTRIA

A rewarding visit

We thought this Newsletter was already nicely complete at the end of August, before the Pope began his visit to Austria. As impressions of that visit seem so encouraging and as it will be some months before our next Newsletter appears, we are fitting in this article, mainly of borrowed material, in order to capture something of the flavour while it is still recent.

The Holy Father came to Austria fresh from a highly successful gathering of 30,000 young people in Loreto, where he demonstrated how he wanted to make the Church visible and able to communicate, not about itself, but about "the things that are above", in particular to the world of the young. In Austria, with the Mass in St Stephen's Cathedral in Vienna on Sunday, September 9, Benedict XVI made it clear how he wants the Church to appear to men at the men at the moment when it is most recognizable, in the celebration of the Eucharist.

We are greatly indebted to the Italian commentator and journalist Sandro Magister who published on the *Chiesa* news website an enthusiastic report of the Pope's activities in Austria, where he was particularly delighted with the Latin liturgy that was celebrated. The following extracts are taken from his valuable account.

From Vienna, a Lesson on How to Sing the Mass

Haydn's polyphony and the Gregorian antiphons of the Roman Missal accompanied the papal liturgy in the Austrian capital, all of which was celebrated with "the gaze fixed upon God." A model for Catholic Masses in the Latin rite all over the world.

In Vienna, the Holy Father celebrated a great polyphonic Mass. The composer was, rightly, Austria's Franz Joseph Haydn and the Mass his stupendous *Mariazellermesse (Missa Cellensis in C)* of 1782, for chorus, soloists, and orchestra. Gregorian chant also made an important appearance in the papal Mass. During communion, the choir repeatedly sang the antiphon *Vovete*, from the Propers for that Sunday, in alternation with verses from Psalm 76, also sung in Latin: "Make and keep vows to the Lord your God."



At the Angelus, a few minutes after the end of the Mass, the Pope said: "It was a particularly beautiful experience this morning to celebrate the Lord's Day with all of you in such a dignified and solemn manner, in the magnificent cathedral of Saint Stephen. The celebration of the Eucharist, carried out with due dignity, helps us to realize the immense grandeur of God's gift to us in the Holy Mass, and fills us with deep joy. It is precisely in this way that we draw near to each other as well, and experience the joy of God. So I thank all those who, by their active contribution to the preparation of the liturgy or by their recollected participation in the sacred mysteries, created an atmosphere in which we truly felt God's presence." That afternoon, in the monastery of Heiligenkreutz, where each day 80 Cistercian monks celebrate the divine office in pure Gregorian chant and entirely in Latin, he said: "In the beauty of the liturgy, wherever we join in singing, praising, exalting and worshipping God, a little bit of heaven will become present on earth. Truly it would not be presumptuous to say that, in a liturgy completely centred

on God, we can see, in its rituals and chant, an image of eternity. In all our efforts on behalf of the liturgy, the determining factor must always be our looking to God. We stand before God – he speaks to us and we speak to him. Whenever in our thinking we are only concerned about making the liturgy attractive, interesting and beautiful, the battle is already lost. Either it is *Opus Dei*, with God as its specific subject, or it is not. In the light of this, I ask you to celebrate the sacred liturgy with your gaze fixed on God within the communion of saints, the living Church of every time and place, so that it will truly be an expression of the sublime beauty of the God who has called men and women to be his friends.”

Benedict XVI also told the monks of Heiligenkreuz: “A liturgy which no longer looks to God is already in its death throes.” Haydn, a Catholic with a deep spirituality, was not far from this view of beauty in the Christian liturgy when he wrote at the end of each of his musical compositions, *Laus Deo*, “Praise to God”. When in the *Credo* of the *Mariazellmesse*, the soloist intones *Et incarnatus est*, and when the *Benedictus* is sung, flashes of eternity truly break through. More than a thousand words, great liturgical music communicates the mystery of “He who comes in the name of the Lord,” of the Word made flesh, of the bread that becomes the body of Jesus. The liturgy inspired Haydn – together with other great Christian composers – to write these sublime melodies, glimmering with theological joy. Broadcast internationally, the papal Masses are a paradigm for the liturgies of the Latin Church in the entire world. The one in Vienna on September 9 was intended to be so in a particular way. And Benedict XVI pointed this out.

Back at St Peter's Square for his weekly general audience on Wednesday, the 12th September, he spoke warmly of his visit to Austria to the crowd of more than 12,000 people. The visit had been timed commemorate the 850th anniversary of the shrine of Mariazell, a visit that was, he said, “above all a pilgrimage, of going

towards Mary who shows us Jesus.” The Pope described Mariazell as “one of the symbols of the meeting between European peoples and Christianity” and highlighted how many philosophers, not always from a Christian standpoint, “have recognized the central role of Christianity in defending the modern conscience from the currents of nihilism and fundamentalism.”

He spoke again of the great Mass in Vienna's Cathedral of St. Stephen, “I dwelt upon the importance of Sundays, which give meaning to work and rest, renew the significance of creation and redemption, and express the value of freedom and of service to others.” He also mentioned the joy he had felt when he visited the Abbey of Heiligenkreuz and the Pontifical Theological Faculty. There, he recalled, he reiterated the value of prayer “as service of praise and adoration ... over which nothing must take precedence,” and of the liturgy “oriented towards God,” highlighting also how “theological study must never be separated from spiritual life and prayer.”

He concluded: “In Vienna and Mariazell, the living, faithful and variegated truth of the Catholic Church appeared particularly clearly: a Church that implements and is witness to a generous 'yes' to life in all its dimensions, a Church that renews her bimillennial tradition at the service of a future of peace and of true social progress for the entire human family.”

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