



# Newsletter

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**ASSOCIATION FOR  
LATIN LITURGY**

[www.Latin-Liturgy.org](http://www.Latin-Liturgy.org)

# **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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## **DE OFFICIIS DESTINATIS ET DESTINANDIS**

### **Editorial**

**WESTMINSTER WAITS FOR THE APPOINTMENT OF A SUCCESSOR to Cardinal Cormac Murphy-O'Connor who is openly impatient to become the first Archbishop of Westminster to enjoy a well-earned retirement.**

In a comparable situation in New York, the vacancy has been filled expeditiously, the Pope having appointed the popular Archbishop Timothy Dolan of Milwaukee to replace Cardinal Edward Egan. The Americans, however, have a greater number of archbishops than us and several cardinals, while Westminster has unique significance. Some of the wild rumours heard recently have seemed to us almost too exciting to contemplate, but now all has gone rather quiet so we wait soberly. In the nature of things, an appointment could well be announced immediately the Newsletter has gone to press.

We can already speak about an appointment that has no less significance. The new Prefect of the Vatican's Congregation for Divine Worship and the Discipline of the Sacraments is Cardinal Antonio Cañizares Llovera, until recently Archbishop of Toledo and Primate of Spain. We have more to say about him in an article in this Newsletter. At this point it will suffice to say that he appears to be exactly the right man to support Pope Benedict in carrying forward his hopes for the Sacred Liturgy. We pray that Cardinal Cañizares will succeed in great measure and we have already written to assure him of the Association's support.

One might hope that national hierarchies and local churches would not be slow to react to the expectations that our Popes have expressed in their important documents on the liturgy. We should not forget that the late Pope John Paul II issued a succession of documents intended to encourage the more worthy celebration of the Mass and Office, including *Inaestimabile donum* (1980), *Ecclesia de Eucharistia* (2003) and *Mane nobiscum Domine* at the start of the Year of the Eucharist in October 2004. Pope Benedict XVI has given us his own splendid documents devoted to the liturgy, *Redemptionis Sacramentum* (2004), *Sacramentum Caritatis* (February 2007) and *Summorum Pontificum* (July 2007). Also, the former prefect of the CDW, Cardinal Arinze and the current secretary Archbishop Ranjith have tirelessly condemned liturgical abuses. Yet there are still areas that remain virtually untouched by these initiatives. There is a considerable challenge to which Cardinal Cañizares will be devoting his undoubted abilities. We pray that he may find keen support in Westminster.

## **NUNC VALEDICO VOBIS**

**by Edward Barrett**

**A**ctually, I am not going anywhere and hope to be no less in evidence in the Association, but I am now stepping aside from the privilege and responsibility of editing our Newsletter. I have enjoyed putting it together over these years, perhaps self-indulgently, and have been drawn into areas of research where I might not otherwise have ventured. I hope that readers will have found the results informative and even entertaining. At least I seem to have managed to avoid causing scandal or serious offence, an ever present risk when speaking of the liturgy, where passions and sensibilities can run high. My impression over the years is of having seen the climate within the Church grow more auspicious in many areas, not least in that of the Sacred Liturgy. The future looks promising, which is a reason for us to promote our cause with as much infectious enthusiasm as we can muster. I found myself doing this job after agreeing to take it on temporarily until someone younger and more energetic could be found. Seven years and twenty issues later the right man has emerged. From the next issue the editor will be Bryan Miller. You will soon get to know him and I am sure you will be pleased with his work. He is assured of my support and best wishes.

## **SPRING MEETING AT BURSLEM**

**Saturday 25<sup>th</sup> April**

THE LOCATION IS THE CHURCH OF ST JOSEPH IN BURSLEM, Stoke-on-Trent. The address is Hall Street, Burslem ST6 4BB. The day's programme will be as follows:

- 12.00 Solemn Latin Mass
- 1.30 Lunch (Please see Booking Slip enclosed)
- 2.45 Talk by Ian Wells
- 3.45 Tea Break
- 4.30 Vespers and Benediction

Members who have travelled to different parts of the country to attend our meetings have been rewarded by discovering some less well known interesting and beautiful churches, as well as several of the most famous ones. For many of us, the "Five Towns" or "Potteries" are known only from the books of Arnold Bennett. In fact the City of Stoke-on-Trent has always been made

up of six towns, but Bennett thought "five" had a better ring and he gave even those imaginary names in his novels. We now have an opportunity to become better acquainted with the area as our next destination is St Joseph's in Burslem. It is a striking twentieth century church built in 1925-27, in Romanesque basilica style and having both round and square towers. It was

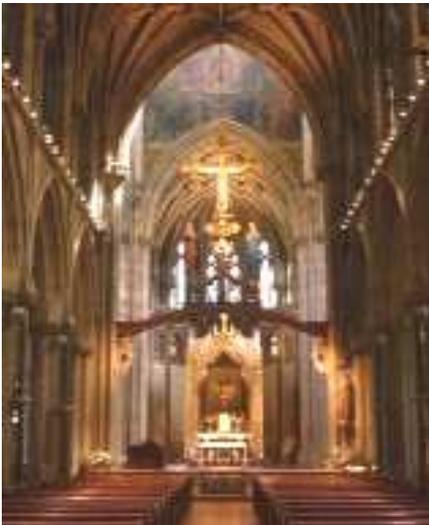
designed by Sidney Brocklesby about whose interesting ecclesiastical and domestic architecture and colourful career we shall learn much more in a talk to be given by Ian Wells.

If coming by train, the nearest station is Longport, served once an hour by trains from Derby, Stoke and Crewe. The station is about 20 minutes' walk from the church, with the 98 bus every 20 minutes as an alternative. Taxis need to be booked by telephone: Magnum on 01782 819819 or Darts on 01782

790909. There is a list of station facilities and a large-scale location map on the National Rail website.

The nearest main line station is Stoke. For buses from Stoke, from the stop immediately outside the station (do not cross the road) the 23, 23a, 24, 24a or 25 (or any other bus) will take you to Hanley Bus Station. From there take a 20, 20a, 21 or 21a from bays 13 or 14 to Burslem Market Place which is little more than five minutes' walk from the church.

### ***AGM IN CAMBRIDGE on 10th OCTOBER Fortieth Anniversary***



**THE SETTING FOR THIS IMPORTANT EVENT will be the Church of Our Lady and the English Martyrs in Cambridge.**

It can be said that this was where our Association came into being forty

years ago. Our founder, Dr Dick Richens was then director of music at the church. As our present chairman has said “It is no exaggeration to say that the existence throughout these forty years of a fully sung Mass in Latin at the church is due to the skill and persistence of Dick and his wife Ruth.”

Our last gathering in Cambridge was for our AGM in October 1998, when a well attended meeting heard an interesting talk by Dr Eamon Duffy. This year our speaker will be Joanna Bogle on “Celebrating Our Catholic Heritage” with reference to the glories of the Catholic calendar, about which she writes regularly in the Catholic Herald. The day will of course be marked with Latin liturgy of a worthy standard.

## **REPORT OF AGM 2008 at Nottingham Cathedral**

A rewarding day was spent in Nottingham on the occasion of our AGM held on the 25th October 2008 at the Cathedral of St Barnabas. It was good to be in Nottingham once again. The editor could not help recalling, among other things, that as a very small boy visiting the city with his family, he acquired an early inspiration to know Latin from the Corporation's motto on the side of the trolley-buses, *Vivit post funera virtus*, more challenging than Leicester's *Semper eadem*. The people are still friendly and everyone at the Cathedral was helpful and co-operative. Our gratitude is due in great measure to Ian Wells who was responsible for the organisation of the event, this time on his home territory.

SOLEMN LATIN MASS WAS CELEBRATED by Fr Adrian Tomlinson of St Theresa's, Sheffield, assisted by Fr Guy Nicholls of the Birmingham Oratory and Reverend James Anthony, deacon at the Cathedral.

The Choral Scholars of the Cathedral directed by Chris Burton provided the music for the day, which included Byrd's *Mass for four voices*, *Exultate Deo* (Palestrina), *Justorum Animae* (Stanford) and *Hymn to St Ignatius* (arr John Driscoll SJ). Improvisations were played by the assistant organist Graeme Vernon.

After lunch members enjoyed an illustrated talk on the History of Catholicism in Nottingham given by Ian Wells. The Business Meeting followed, beginning with the Chairman's annual report from Bernard Marriott.

The day concluded in fine style with Sung Latin Vespers of the 30th Sunday of the Year, at which the celebrant was Fr Thomas Crean, OP, of Holy Cross Priory, Leicester, and the cantors in copes were Fr Nicholls and Fr Anton Guziel also of the Birmingham Oratory. The day concluded with Exposition of the Blessed Sacrament in the sumptuously restored Blessed Sacrament Chapel.

Illustrated reports of all our recent meetings can be seen under "Events" on our website [www.latin-liturgy.org](http://www.latin-liturgy.org) in which the photographs capture the atmosphere most effectively. As it happens, the pictures of our last three meetings present an impressive kaleidoscope of liturgical colours: white at Farm Street, blue at Gloucester, red for Mass and green for Vespers at Nottingham.



The Chairman's Report is reproduced below, followed by an adaptation of the presentation on Catholic Nottingham by Ian Wells.

**CHAIRMAN'S REPORT 2007/08  
by Bernard Marriott**

WE BEGAN THE YEAR with our last AGM, held at Farm Street, Mass being celebrated by the Parish Priest, Fr William Pearsall SJ. In the afternoon we had an illustrated talk on Catholic Church Architecture given by Fr Anthony Symondson SJ, one of the leading experts in this field. It is probably the first of our meetings to have been illustrated by slides, and it took us to a great many interesting churches many of which now, sadly, are locked outside service times. Many exteriors belie the splendour of their interiors, and it is a sorry state of affairs that they are little known outside their immediate group of parishioners.

As is now customary we had a stall at the 'Towards Advent' gathering in Westminster Cathedral Hall, and were able to renew acquaintances and make new contacts and friends.

OUR SPRING MEETING took us to Gloucester Cathedral, the third Anglican Cathedral in which we have met, and the grandest so far. The genesis of the day was an invitation from the then Dean of Derby Cathedral upon his appointment as Bishop of Gloucester. We invited the *Schola Gregoriana* of Cambridge to take care of the singing, and this they did in style, coping effortlessly with the acoustics of the Lady Chapel for Mass, and the vast space of the Choir for

Vespers. We were given the privilege of being part of the Cathedral's normal worship at Vespers in that it took the place of Evensong, normally said at that time. Between the *Schola* and ourselves, some eighty people attended the day.

The celebrant of the Mass was Dom Aidan Bellenger OSB, the Abbot of Downside who spoke in the afternoon on the Benedictines' connections with Gloucestershire (the Cathedral was a Benedictine foundation before the Reformation), and he obviously relished being in the place.

We have, as usual, to record our heartfelt thanks to Ian Wells for having turned the idea into reality. Anyone who has never organised a gathering such as this can have no idea of the detailed work involved, and the patience and planning needed to make the whole thing work. We had a narrow escape financially. Lunch was held at the New County Hotel, near the Cathedral, and an excellent meal it was. Some members spent the weekend there too. To my surprise and horror I discovered on the Monday after the meeting that the hotel ceased trading at the end of the Sunday, making all its staff redundant on the Monday morning. Fortunately we hadn't had to make any payment for the meal upfront, but nevertheless it was a reminder that major problems can descend with no warning at all.

THE YEAR HAS BEEN MARKED especially by the death at the age of 90, on Ascension Thursday, of one of our most eminent members, Dr Mary Berry, CBE and holder of the Papal Cross 'Pro Ecclesia et Pontifice'. She devoted the

last thirty years of her life specifically to promoting Gregorian Chant, especially through the *Schola Gregoriana* of Cambridge, which she founded in 1975 and directed until the end. She spoke to the Association in 1985 on 'Research, Revelation, Relevance: Reflections on Gregorian Chant today', and again in 2003 on 'Recording Marcel Dupré's Fifteen Antiphons in Notre-Dame Cathedral'. The latter can be seen on our website. Both these talks demonstrate vividly Mary's love of the Chant and her unstinting efforts to see it promoted in the Church.

Her funeral was a four-day affair with celebrations of both Vespers of the Dead and Mass at both Cambridge and Dorchester on Thames. These celebrations were entirely in Latin (apart from Readings and intercessions), the sacred ministers including members of the Association who also organised most of the ceremonial. The funeral Mass was in Dorchester Abbey and this was followed by a procession, during which were sung chants and a litany, to the small Catholic church of St Birinus for burial in the churchyard.

Our Spring meeting in Gloucester was the first occasion on which members of the *Schola* had met following Mary's death. It was a poignant occasion, and the setting of Vespers was Dupré's Vespers of the Virgin, the recording of which in Notre-Dame Mary had described for us in Derby. The organ versets were played by David Cowen of Holy Cross, Leicester, and the chant was accompanied by Nigel Kerry of Our Lady and the English Martyrs, Cambridge. This meeting with Nigel Kerry prompted us to arrange next year's

AGM, on our 40th anniversary, at Cambridge – especially appropriate given the Association's origins in Cambridge.

IT WAS WITH VERY GREAT PLEASURE that Edward Barrett and I went to join our good friends in France, the *Association pro Liturgia*, for their twentieth annual meeting at Villars-les-Dombes, a pretty village near Lyon, with a well-tended church dating from the 11th century, and run by a young and enthusiastic parish priest. We were treated most handsomely all weekend. There were a number of talks, one of which was given by Mgr Marc Aillet, the Vicar General of Fréjus-Toulon, and a member of the Community of Saint-Martin. He introduced us to the Community and its excellent work *Les Heures Grégoriennes*. This is a three-volume bilingual Liturgy of the Hours with chant on the Latin side, and the approved French texts on the other. It is due to be published in November. We shall obtain a copy with a view to seeing if a similar Latin-English volume might be produced in this country. It is with great pleasure that we have just learned that Mgr Aillet has been appointed the Bishop of Bayonne. *Ad multos annos!*

WE CONTINUE TO WAIT PATIENTLY for the approval of the new translations into English. The Ordinary of the Mass has been approved by Rome, and ICEL has submitted the whole of the rest of the Missal to English-speaking bishops' conferences but, just as they were completing this work, the US bishops failed to approve some of the Propers, and they will be re-presented to the conference in November. The use of ICEL texts will continue to be restricted

by copyright and this may well have a deleterious effect on the layout of bilingual missals, involving much wasted space with unjustified lines. The new translation of the Ordinary is now available for the pastoral preparation of the clergy, appropriate catechesis of the faithful, and the composition of musical settings.

Meanwhile, the International Commission for the Preparation of an English Language Lectionary (ICPEL) had hoped to produce a new Lectionary based on the New Revised Standard Version of the Bible (NRSV) for use in countries, including England & Wales, currently using a Lectionary based on the Jerusalem Bible. Furthermore, they hoped to have the new Lectionary ready when the new Missal translation is approved for use. However, the NRSV copyright holders were not prepared to permit alterations to their text to conform to *Liturgiam Authenticam*, and I am not aware of ICPEL's proposals in the light of this refusal. Nor, I imagine, does anyone know if the new Missal translation will held back from being used until the Lectionary is finished.

All this means that we cannot take any definite steps towards the production of a new bilingual missal, and lay people have to continue to manage with the present totally unsatisfactory arrangement where Proper Mass texts are only available at those churches with the resources and will to produce handouts for their congregations.

THE CHURCH CONTINUES TO ADJUST slowly to the Pope's *motu proprio Summorum Pontificum*, and his exhortation *Sacramentum Caritatis* gets

scarcely a mention now. Undoubtedly the coup of the year was the acceptance of the Latin Mass Society's invitation to Westminster of Cardinal Castrillón Hoyos, President of the Pontifical Commission *Ecclesia Dei*, charged with 'looking after' the old rite. Pontifical High Mass at the High Altar was celebrated from the throne. The ceremonial was magnificent, and the cathedral was full to standing, although the appearance in a number of Catholic journals of a photograph of the Cardinal in full train (*cappa magna*) is unlikely to have drawn *Tablet* readers to old rite celebrations, judging by its correspondence column. Cardinal Murphy-O'Connor had a private meeting with Cardinal Hoyos, and sent a message of welcome which was read out at the Mass.

When interviewed by the press, Cardinal Hoyos said that the Pope wished the old rite to be celebrated in all parishes, not just many. Predictably this made good headlines, but nothing has been put in place to bring this into effect. Indeed, a move by Archbishop Kelly in Liverpool to allocate a church for use by traditionalists came to naught when it was turned down by his Council of Priests.

On the question of transferred Holy Days of Obligation, the cardinal said that the new arrangements must be observed but that there was nothing to prevent, for example, the celebration of the Ascension on the Thursday, provided it was also celebrated on the following Sunday. The Thursday Mass would not be one of obligation. This is a muddle and makes a mockery of the obligation to attend Mass on such feasts.

NEWS FROM ROME ITSELF has not been dramatic, but has been good in terms of the re-sacralisation of the Mass. At papal Masses, people now receive communion kneeling and on the tongue. The replacement of the old papal master of ceremonies, Archbishop Piero Marini, by Mgr Guido Marini has seen a variety of improvements in papal liturgies, and given encouragement to a great many other masters of ceremonies. Likewise, the appointment of a new Director of the Choir of St Peter's Basilica, Fr Pierre Paul.

What are we to make of all this? In spite of Cardinal Hoyos's statement, in my estimation it is more likely that a camel will pass through the eye of a needle than all parishes will have old rite (or, indeed, Latin *novus ordo*) Masses. The gulf between the old rite as currently celebrated (ie. in accordance with 1962 norms) and normal parish practice remains as wide as ever. With the continuing decline in the number of priests, the prospect of extra old rite Masses in any number is remote. Replacing *novus ordo* Masses with old rite Masses also seems unlikely to find much favour given the number of people such as Readers, Extraordinary Ministers of Communion and female servers who have laboured diligently, often for many years, suddenly finding their services are no longer required. The debacle at Cardiff Cathedral in May where an old rite Mass was cancelled at short notice by the Latin Mass Society when they discovered that there would be a female server is an indication of the likely problems.

SO THE WORK OF THE ASSOCIATION remains as important as ever. I sense that the general drift of attitude towards the liturgy is moving away from the unsettled era begun in the 1960s, and is looking for something more stable and spiritual. The antagonism towards Latin and its music is dying away, and we must make the most of opportunities to improve celebrations as they arise. It remains the case that the one great opportunity to advance will be when liturgical books are reprinted upon the introduction of the revised translations. The longer this is delayed, the greater the frustration, but also the greater the opportunity as 1960s diehards go to their eternal reward.

When Mary Berry addressed us in 1985 she concluded by saying:

"Truth is what we seek, and true liturgical words and music are worlds away from the empty, fatuous, childish rubbish that now, too often, disgraces Catholic liturgy and repels the seeker after the God of truth and perfection. How dare we offer Him: 'I'm jogging with Jesus down life's highway'! The picture that I perceive among the thousands who come and sing the Chant is of a desperate spiritual thirst, not only unappeased, but too often unrecognised even by the leaders of the Church."

Whilst the Liturgy is probably better celebrated now than it was when these words were written in 1985, and they were directed specifically in relation to the Chant, they remain apposite now, and equally applicable to the use of Latin and classical polyphony in our worship.

## **CATHOLIC NOTTINGHAM by Ian Wells** **From Peveril's Cave to Pugin's Cathedral**

*Adapted from Ian's illustrated talk given at the AGM in October 2008*

**Y**ou can look in vain for a Roman name for Nottingham. Although the Fosse Way is just ten miles distant there was no recognisable settlement there. Alfred the Great's monk biographer Asser tried to suggest that the settlement was pre-Roman, giving it the Pictish name Tigguocobauc, the place built on caves:

"In the year of our Lord's incarnation 868, which was the twentieth of King Alfred's life, there was a severe famine. Then the aforesaid revered King Alfred, but at that time occupying a subordinate station, asked and obtained in marriage a noble Mercian lady, daughter of Athelred, surnamed Mucil, Earl of the Gaini. The mother of this lady was named Edburga, of the royal line of Mercia, whom we have often seen with our own eyes a few years before her death. She was a venerable lady, and after the decease of her husband, she remained many years a widow, even till her own death.

The same year, the above-named army of pagans, leaving Northumberland, invaded Mercia and advanced to Nottingham, which is called in the British tongue, "Tigguocobauc," but in Latin, the "House of Caves," and they wintered there that same year.

Immediately on their approach, Burhred, king of Mercia, and all the nobles of that nation, sent messengers to Ethelred, king of the West-Saxons, and his brother Alfred, suppliantly entreating them to come and aid them in fighting against the aforesaid army. Their request was easily obtained; for the brothers, as soon as promised, assembled an immense army from all parts of their dominions, and entering Mercia, came to Nottingham, all eager for battle, and when the pagans, defended by the castle, refused to fight, and the Christians were unable to destroy the wall, peace was made between the Mercians and pagans, and the two brothers, Ethelred and Alfred, returned home with their troops."

The biography might be true, but neither the "British" nor the "Latin" names have any authenticity. It is true that in 868 or thereabouts Danish invaders settled there, led by Snot (a name which in Danish denotes a wise man). They established themselves on the escarpment one mile north of the Trent and the settlement became known as Snotengehame. Any claims for Christianity on the site before that time are totally speculative, and when the Domesday book was compiled two centuries later the unhelpful reference is merely to Aitard the priest and a church, which had evidently been in existence for a century or more.

Thankfully the Normans could not pronounce the “Sn” of the existing settlement’s name, hence Nottingham, which they ruled from a rock half a mile to the west, where they established Nottingham Castle. This became known as the Norman borough, the Saxon borough remaining on the existing site and the two co-existing uneasily for several centuries. The church in the Saxon borough (St Mary’s as it now is) was rebuilt in 1140 but destroyed in a fire which consumed much of the borough in 1171; in its rebuilt state it was to last two centuries more.

Two other medieval parish churches stand in the city centre: St Peter’s and St Nicholas’s, both of them established by the Normans. William Peveril, constable of the castle, also set out to establish a monastic community in the town, and at first two Cluniac Benedictines were installed in a sort of hermitage by the river Leen not far from the castle.

Asser is right to think of Nottingham as the “house of caves”. The area is founded on Bunter sandstone, easily worked but very stable so that dwellings can safely be carved out of it. Caves were excavated across the whole area for dwellings and work places, and several of these can be explored today, among them the site of Peveril’s monastic community, presented to us today as the Cave of St Marie de la Roche. We see what we are told is a Gothic arch giving onto an ambulatory and the site of an altar; whether this is true or an eighteenth-century antiquarian fantasy we do not know. Legend also has it that Mass was secretly celebrated there during penal times. What we do know is that the monks were evicted by Henry III

who loved hunting and turned the hermitage into a hunting lodge (in later life the complex has accommodated a tea-room, bowling alley, used-car dealership and drug addicts and is now used as bike sheds for the new apartments built immediately in front of it).

The monks went elsewhere, less than a mile away, to Lenton Priory, as splendid as Cluniac houses tended to be, with a vast church (longer than Southwell Minster) and a hunting park some miles to the north. Among their responsibilities was the chancel of St Mary’s church in the Saxon borough; when this was rebuilt between 1379 and 1500 their contribution ensured that the chancel was somewhat less splendid than the rest of the building.

Nottinghamshire can claim two of the Forty Martyrs, John Houghton and Robert Lawrence, successive priors of the Carthusian house at Beauvale on the Notts/Derbys border who were executed at Tyburn. A Nottinghamshire layman, Blessed Robert Widmerpool, was martyred in Canterbury. Lenton Priory was dissolved in 1538, and barely a stone can be seen today. From the late nineteenth century the recently-demolished Nazareth House occupied much of the site.

So the Catholics went into hiding. Derbyshire, as those who attended our 2006 spring meeting will recall, was Royalist and Catholic. Nottingham was Parliamentary and Nonconformist. Puritan worship was established in St Mary’s well before the Protectorate, and Nottingham quickly became a Parliamentary town, ruled by Colonel

Hutchinson. When Royalist troops attempted to fire on the castle from the tower of St Nicholas's church they were repelled; Hutchinson then blew up the church to ensure that the attempt was not repeated. However in the fullness of time Nottingham was punished for supporting Cromwell, and the castle was destroyed, hence both it and St Nicholas's church look rather "modern".

As religious tensions began to ease, Catholics were enabled to worship cautiously by the end of the seventeenth century at Aspley Hall, some three miles from Nottingham and long destroyed. By the eighteenth century they were worshipping in the centre of the town (it did not become a city till 1897) in decidedly unsanitary "upper rooms". It was not till 1826 that Catholics had a church, a recognisable nonconformist-looking classical building by E J Willson of Lincoln, to whom we shall return. It was not far from St Mary's which, Perpendicular Gothic though it was, had been graced with a classical west front for over a century, when necessary repairs had been carried out in the accepted style of the day.

Move the clock forward fifteen years and who should come on the scene but our old friend Augustus Welby Northmore Pugin, ready (at the behest of the Earl of Shrewsbury) to provide Nottingham with what would be its cathedral once Rome had stopped vacillating and restored the hierarchy. It is curious that there is no reference by Pugin to St Mary's. He disapproved of Perp it is true, but he would certainly have enjoyed himself with the classical west front. He would also surely have

been interested in the fact that the whole church was in a parlous condition (its tower had been destabilised by burials beneath it at the request of those who feared body-snatchers) and that demolition had been seriously proposed. He could, if he had wished, walk the half-mile across the town from St Barnabas's (the future cathedral) to see the work of rebuilding being carried by first L N Cottingham, then (Sir) Gilbert Scott and finally Scott's former partner William Bonython Moffatt.

Perhaps Pugin had his own reasons to gloat. Although as usual he was given less money than he needed, and deplored the need for lancets which made the building dark, he could rest assured that this was (at least for the moment) the largest Catholic church in Britain. He did have further money worries though and they concerned the tower and spire which the good Earl could not afford. They arrived thanks to the generosity of a priest with a curious religious history. A convert from Anglicanism, Richard Waldo Sibthorpe became a Catholic priest, served at St Barnabas's and paid for the tower. He then resumed his Anglican ministry and returned to Catholicism once more, dying in that faith but holding a copy of the Book of Common Prayer on his deathbed.

The first parish priest of St Barnabas's was E J Willson's brother Fr Robert Willson, later bishop of Hobart, Tasmania. The erection of the diocese of Nottingham was delayed because Cardinal Wiseman spent a long and fruitless time trying to persuade one Fr John Henry Newman to accept the bishopric.

Later bishops made their mark on the building. Puginesque Gothic had gone out of fashion and the appointment in 1874 of Edward Gilpin Bagshawe, a priest of the London Oratory, saw the removal of the rood screen and the banning of Gothic vestments; his successor Robert Brindle installed a “wedding-cake” altar around 1902. But the arrival of Thomas Dunn in 1916 saw a return to “all things in Pugin” as he put it; F A Walters, he of Buckfast Abbey and the Sacred Heart Wimbledon was brought in to do a moderately Puginesque decorative scheme and to install an English altar (now in the crypt) in place of Brindle’s creation. Dunn’s scholarly successor John McNulty (in post 1931-43) is rather obscure by comparison, but it has recently been suggested that his was one of the three names (along with Arthur Hinsley) on the *terna* submitted to Rome following the death of Cardinal Bourne.

McNulty was succeeded by local man Edward Ellis who led his diocese through all the changes brought about by Vatican II. He certainly set about the cathedral, its well-intentioned reordering intended to increase participation but leaving it with a decorative scheme which was well described in the Nottinghamshire Pevsner as “harsh and crude”. The 1993 restoration by John Smith of Bakewell has restored much of Walters’s 1927 scheme, although the sanctuary does not easily accommodate the participants at solemn ceremonies. Throughout these many changes what has remained constant is the music. Despite various attempts Gregorian chant has never disappeared from Cathedral worship. Peter Smedley maintained it throughout very difficult times indeed, and it remains under his successor Neil Page and the Director of Music at our AGM services, Chris Burton. *Deo gratias!*

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## **CARDINAL CAÑIZARES LLOVERA** ***New Prefect of the CDW***

On 9th December, Pope Benedict announced the appointment of the Spanish Cardinal Antonio Cañizares Llovera, Archbishop of Toledo, as the new Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, in succession to Cardinal Arinze who has retired.

The choice of Cardinal Cañizares for this key post had been widely predicted for several months, but particularly since his meeting with the Pope on the 20th November. This move, taking him to



Rome from Primate of Spain and President of the Spanish Bishops’ Conference, gives a clear indication of the exceptional status and significance that Pope Benedict has in mind for his

head of liturgical affairs.

Cardinal Cañizares, who is 63, was ordained to the priesthood in 1970. He taught theology at the University of Salamanca, became Bishop of Avila in 1992, then Archbishop of Granada in 1996. In 2002 he was appointed Archbishop of Toledo and was raised to the College of Cardinals by Pope Benedict XVI in 2006. It is interesting to note, incidentally, that his titular church in Rome is that of San Pancrazio (St Pancras).

In recent years, he has led the Spanish hierarchy strongly in upholding Catholic teaching in the face of the Zapatero government's secularising policies, in matters such as abortion law and same-sex unions and, particularly, Catholic influence in education. A popular figure in Spain, Don Antonio has also found himself referred to as 'Ratzingerino', which he himself jokes about as being because his hair colour is similar to the Pope's, and he is smaller, but it is known that he is a very close supporter of the Holy Father on all important aspects of faith and worship.

He figured conspicuously at the Synod of Bishops in October last year, when he spoke eloquently about catechesis, without which "Christians would not be ready to assume the Gospel and translate it into daily life, nor to act in a missionary and apostolic sense, nor to successfully confront the spiritual and cultural currents of our time", concluding: "Only with a serious, authentic and renewed catechesis can the Church solidly unfold the fullness of the elements and functions of her evangelistic action".

## ABOUT HOLY COMMUNION ON THE TONGUE

Immediately following his appointment, in reply to a question from the Madrid daily *La Razón*, he spoke strongly in support of the Pope's well known approval of the reception of Holy Communion kneeling and on the tongue. The Cardinal's words were instantly quoted across the world: "What does it mean to receive Communion in the mouth? What does it mean to kneel before the Most Holy Sacrament? What does it mean to kneel during the consecration at Mass? It means adoration, it means recognizing the real presence of Jesus Christ in the Eucharist; it means respect and an attitude of faith of a man who prostrates before God because he knows that everything comes from Him, and we feel speechless, dumbfounded, before the wonder, His goodness and His mercy. That is why it is not the same to receive Communion in the hand, or to receive in any fashion, other than in a respectful way; it is not the same to receive Communion kneeling or standing, because all these signs indicate a profound meaning. What we have to grasp is that profound attitude of prostrating oneself before God, and that is what the Pope wants."

## INTERVIEWED IN *OSSERVATORE ROMANO*

On 28th January, *L'Osservatore Romano* published in Italian a lengthy interview of Cardinal Cañizares by the Spanish writer Juan Manuel de Prada. It ranged over the Cardinal's earlier career, the current situation on Spain and Spanish influence in South America for example. Here is a translation of some extracts

dealing with matters relevant to the liturgy.

Asked first about moving to Rome at this stage:

Certainly, leaving Toledo was a wrench, a deprivation; but I see it as an experience of unity with the Church, such as St Paul describes in his letter to the Philippians. Being taken out of one's self was an experience familiar to Abraham, whose example is helping me greatly at this time. "Go towards the land I show you". I too am going to a promised land, the land of the future. God is leading me to where the future lies, which is next to Peter, with Peter, always with Peter. Besides, I am going to the Congregation of Divine Worship and Discipline of the Sacraments. Where is the future of man if not in the adoration of God? This is what the Pope insists on all the time. One has only to read his beautiful book *The Spirit of the Liturgy*. It will provide my programme of action as Prefect of the Congregation.

Adoration is what is offered to God, it is the recognition of God who is the centre of everything, of God who is not antagonistic towards man, but on the contrary comes to meet him, and raises him to nobility. Before Him man can only say: "I offer myself with all that You have given me, which is really the persona of Christ. Through the liturgy, Christ makes Himself present in the Church, which is not simply a society for promoting the "case for Jesus", rather it is Jesus himself present and working within it. In the

liturgy we feel transformed since we see everything starting from God and in consequence we are transformed through His love that is revealed in the Eucharist. In the liturgy God comes to meet man, God speaks to man like a friend, gets close to him, lets him into his secret and his truth.

Asked about Pope Benedict's frequent reference to tradition as an essential element in the faith, he had this to say:

Indeed, tradition par excellence, the fundamental act of tradition is the Eucharist. St Paul said: "You have given that which I have received." The Eucharist is fundamentally traditional, a gift of the unique reality that the Church has and of which the Church consists, Jesus Christ. The Church of Jesus Christ has always been and will always be traditional, never ruptured from what it has inherited. Some have maintained that the conciliar reform broke with the previous liturgy, but in reality it was the opposite: dealing with what had been received with faithfulness, and obviously with the natural updating that everything needs. So I think that the true restoration of the liturgy has to embrace the traditional, enabling the Church to give its wealth, life and thought, that which has transformed history and generated a new humanity. Liturgy is a remembrance, but not of an inert past, rather of something that is being realized before us and which still needs to be fully completed.

Were Catholics sufficiently conscious of

what they were saying in the Mass:

Unfortunately we are barely aware of the fact that in saying "Come Lord Jesus" we are repeating the *marantha* of St Paul (1 Corinthians 16:22 and Apocalypse 22:20) and we do not even connect it with the phrase in the Lord's Prayer "Your Kingdom come". We have made these words of the liturgy a mere routine. "Come Lord Jesus" was said by a community who were living in difficulty and longing for the return of their Saviour. And, naturally, if we say it with all the truth it contained then, we are also expressing the "spirit of the liturgy", since we are asking that what was happening then may become actual and visible reality for mankind and sanctify man's future: life eternal. To recover the liturgy, to recover the Sunday Eucharist must be one of the main commitments of the Church. That is something the last two Popes have insisted on. It is necessary to overcome the 'routinization', we need to carry out thorough formation in the liturgy.

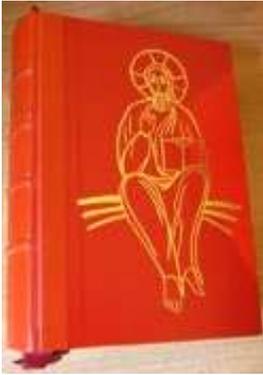
Asked if he was calling for catechesis:

Yes, in effect catechesis in the liturgy. Further, that all catechesis should lead to the liturgy. Where liturgy and catechesis are things apart, the catechism of the Catholic Church should bring them together completely. Let us consider "Come, Lord Jesus" that we mentioned earlier. If we take some catechetical texts and examine them to see how they deal with that ultimate reality, we

see that they often do not deal with it, or if they do, only as a sort of utopia or social eschatology. The resurrection of the body is ignored, as are eternal life, retribution, standing in the presence of God. Thus the faith becomes more secularized and less spiritual. We note also a similar absence when we look to see if some of these catechisms deal with creation. If there is no creation there is no eternal life: man is of this world only, purely immanent. This misrepresentation of the dogma of the faith is typified in the portrayal of Jesus as simply a moral example to follow, often with little emphasis on the crucifixion, as it might be read about in some book, like an incident at work. If we lose the values of sacrifice, redemption, expiation, reconciliation, mercy to save us from sin, the abyss of death and hell, if we do not even speak of hell, which like original sin is another reality ignored, this is how the faith becomes transformed into a morality easily replaceable by anything else. [*Translation EB*]

The foregoing will serve to confirm our view that the Holy Father has chosen wisely indeed in appointing the new prefect. We look forward to continuing progress in the restoration of sound and worthy liturgy throughout the Church. The Association has written to Cardinal Cañizares to inform him of our own activities and to assure him of our support.

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## **MISSALE ROMANUM**

### ***Altar Missal again in Print***

**I**t is good to report that, after having been out of print for some time, the definitive Latin Altar Missal, *Missale Romanum Editio Typica Tertia* of 2002 is now in print again.

It is available from [www.paxbook.com](http://www.paxbook.com), the sales arm of the *Libreria Editrice Vaticana* (ISBN 13: 978-88-209-8120-4). The price is 200 Euros.

The proposed reprinting was announced in a Decree of June 2008, and the official publication date was the 6th October 2008. It is of the same weight and impressive appearance, in half leather binding, as the 2002 book. It is emphasised that this is not a new revised edition of the Missal, although the opportunity has been taken to incorporate several changes in the reprinting.

The most obvious changes are the introduction of three new alternative formulae for the dismissal and the exclusion of the Eucharistic Prayers for Children that were formerly included.

Cardinal Arinze, Prefect of the CDW, explained all the changes that had been made in an interview in the monthly *30 Giorni*, here translated from Italian.

The *Ite, missa est* has not been abolished. It remains in force but is joined by three other possibilities. These are:

*Ite ad Evangelium Domini  
annuntiandum*

*Ite in pace, glorificando vita vestra  
Dominum*

*Ite in pace*

Why the changes? The question was raised during the Synod on the Eucharist 2005 (Art 51), the idea being to show the missionary nature of the dismissal, whereas *Ite missa est* could signify simply: "the Mass is finished, go and rest". Three new formulae were chosen by the Pope from 72 alternatives which were suggested in the wide survey he had asked the CDW to arrange.

Were there many other alterations in the reprinting? Not many. In fact it was never intended to produce a new edition as such but to correct a few printing errors and imperfections that had been noticed by those involved in the work, such as accents, punctuation and the correct use of red and black colours.

However, there is also some improvement in the graphical layout of the texts in order to enable the priest to offer a prayer without the inconvenience of turning the page.

Regarding the mention in the Decree of a variation in item 149 of the General Instruction, it is a change that does not affect the faithful but only how a bishop should refer to

himself in the Roman Canon and the other Eucharistic Prayers.

Also in the Decree, it states the Missal would no longer include the Eucharistic Prayers for Masses with children. In fact it was thought better not to have these two Eucharistic Prayers obligatory for the whole Church. Perhaps it is not even necessary to have any Eucharistic prayers specially for children, but if there are conferences of bishops who wish to keep them, they may do so in their national Missals.

On the other hand, at the end of the Missal a Supplement has been included with the proper texts for some additional Masses. These are for

the Mass for the Vigil of Pentecost – which were published in 1988 but omitted in error from the third typical edition of the *Missale Romanum* of 2002 – and of three celebrations recently added to the General Roman Calendar, which are St Pius of Pietrelcina on the 23rd September, St John Diego Cuauhtlatotzin on the 9th December and Our Lady of Guadalupe on the 12th December. So devotees of Padre Pio and of the Mexican sanctuary will be very happy. Finally, an earlier *Super Oblata* has been added to the feast of the Nativity of the Blessed Virgin Mary on the 8th September and in the Common of the BVM.

[Translation EB]

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## **LES HEURES GRÉGORIENNES**

### **Latin-French Liturgy of the Hours**

**W**e have been extremely pleased to come into contact with the Communauté Saint-Martin, an admirable association of priests working in different dioceses across France for whom “the liturgy has a central place, whether in Latin or in French, but always in the Ordinary Form of the Roman Rite”. Their greatest work so far must be the production of *Les Heures Grégoriennes*, a comprehensive three-volume Latin-French version of the *Liturgia Horarum*, the Daily Office of the Church.

The work has been produced in co-operation with the great Abbeys of Solesmes and Clairval-Flavigny. Cardinal Arinze has given his enthusiastic endorsement, as has Archbishop Robert Le Gall *OSB*, President of the French Bishops’ Liturgical Commission.

Our hope is of course that a Latin-English equivalent may be produced as soon as possible. Exploratory conversations are already taking place. In the meantime, the Association has purchased a copy of this impressive work and it is intended to publish a full review in the next edition of the Newsletter.

Those interested in obtaining more information or considering purchasing the books may refer to the website [www.communautestmartin.net](http://www.communautestmartin.net), on which the text may also be found in English. The total price for a set of these three volumes is 195 Euros.

**SCHOLA GREGORIANA  
OF CAMBRIDGE  
Forthcoming Events**

**Dedication of the Temple – from  
the Templars' Jerusalem Breviary**

Mary Berry's last project before she died was to record some of the chants used by the Knights Templar. Her research has been continued by Dr David Hiley, the Schola Gregoriana's Research Consultant, and will come to fruition with the recording of a CD, and a concert at the Temple Church in London. The concert will be on Saturday the 18th April at 7.30 pm.

**Chant for the end of the Pauline  
Year**

The Schola Gregoriana is having its Summer Singing Weekend at Ushaw College, just outside Durham, from Friday the 26th June to Sunday the 28th June. There will be both old and new rite ceremonies, with a Requiem Mass for deceased Associates of the Schola, Vespers, Compline and Solemn Mass for the Feast of Saints Peter and Paul. All are welcome.

Details of both these events may be seen on the Schola Gregoriana of Cambridge's website – there is a link to it from our own website. Tickets for the concert may be purchased in advance, and bookings for the weekend where possible should be made by the end of March: Telephone 01223 263063.

**ST MICHAEL'S ABBEY  
FARNBOROUGH  
Items of Interest**

**Liturgy**

In our online Latin Mass Directory readers will find that all Masses at St Michael's Abbey, Farnborough, Hampshire, are now correctly listed as 'Category A' Full Sung Latin, as they have in practice been for some time. The times of Mass are 09.00 on Sundays and 08.00 on Weekdays. All Masses are preceded by the Office of Terce. Vespers are sung in Latin at 16.45 daily.

Although most of our Benedictine Abbeys retain some use of Latin in the liturgy, Farnborough Abbey stands apart with St Cecilia's of Ryde, Isle of Wight, and Pluscarden Abbey in the North of Scotland, as one of only three at which the liturgy is fully celebrated in Latin and Gregorian Chant.

**Altars**

As further enhancements to the already superb Abbey Church, four new altars have been installed. These were formerly in the care of the Mill Hill Missionary Fathers. The most notable of the four is the magnificent National Shrine of St Joseph, whose statue is set in the centre of this fine marble altar. An indult was granted by Pope Pius IX to Cardinal Manning to crown the statue with a magnificent jewelled crown in the presence of the hierarchy of England and

Wales in 1874. This shrine is intended to stand as a place of prayer and pilgrimage for those who wish to seek the intercession of St Joseph.

### **Catholic National Library**

The Catholic National (formerly Central) Library, holds one of the finest collections of Catholic books in England, comprising some 70,000 volumes. We knew it for a long time in Francis Street near Westminster Cathedral when it was in the charge of the Franciscan Friars of the Atonement. When the friars departed, it was moved temporarily near to Euston Station but it became clear that a more satisfactory home had to be found. The Abbey has agreed to house this priceless Catholic asset safely at Farnborough for at least the next three years and in due course the Trustees of the Library and the Abbey will consider a closer cooperation on a permanent basis.

### **Publications**

St Michael's Abbey Press has done splendid work in publishing fine books since its revival in the 1990s. It has maintained an excellent reputation for

the quality of its productions which range from serious theological books to tasteful greeting cards. We have been particularly interested in its regular output of valuable works on the liturgy and readers will recall that we have reviewed a succession of them approvingly in these pages. To mention only a very few, we recall the indispensable fourteenth edition of Fortescue's *Ceremonies of the Roman Rite Described*, Dom Prosper Guéranger's *On the Holy Mass* and the exquisite *Monastic Diurnal*.

The latest work from the Abbey Press is a scholarly study entitled *Appreciating the Collect - An Irenic Methodology* edited by the distinguished Benedictine writers Fr James G. Leachman and Fr Daniel P. McCarthy of the Sant'Anselmo Pontifical Institute of Liturgy. It provides valuable insights into the language and theology of the prayers in the current *Missale Romanum* and should be of serious interest to all who take a deeper interest in the liturgy. It is priced at £ 22.95. We hope to publish a full review of this important work in our next Newsletter.

## **DAVID MARRIOTT'S WEDDING Nuptial Mass in Poland**

**IT IS WITH PLEASURE that we can record the happy news of the marriage on 4th October last year of our Chairman's son, David Marriott, to Joanna Klapińska, in the Church of Our Lady, Poznań.**



*David Marriott's Wedding*  
(contd)

The wedding party arrived in style at the church in a former London bus, now resident in Poznań and shorn of its roof, but still in its traditional red livery. Our hosts could not have been more welcoming and the church was full of many of Joanna's relatives and friends, and a contingent from England.

To those unaccustomed to Slavonic languages, the liturgy entirely in Polish would have been daunting (if not a poor reflection on our Association's missionary zeal, Ed).

Happily, however, our Chairman had assumed responsibility for the 'Order of Service' and a memorable celebration was thereby guaranteed. A first-rate choir sang Tallis's 'If ye love me', the *Kyrie* from Victoria's Mass *O quam gloriosum*, as well as Victoria's *O magnum mysterium* and *Gaude Maria Virgo*. They led the congregation in the *Missa de Angelis*, *Credo III*, part of the *Veni Creator Spiritus*, and the *Pater noster*. The Nuptial Mass was celebrated by the parish priest and a former Prior of Holy Cross Priory, Leicester, Fr Michael Dunn, OP.

After the briefest of honeymoons the couple returned to London, even managing to come and help at the AGM in Nottingham. We join in wishing David and Joanna *Ad multos annos!*

**FR UWE MICHAEL LANG**  
**Splendour**  
**of the Ceremonial**

We have followed the career of Fr Uwe Michael Lang with interest since he moved from Vienna to join the London Oratory.

He gained widespread respect with his scholarly work about celebration *ad orientem* or otherwise, *Turning Towards the Lord* (2004), with a Preface by the then Cardinal Joseph Ratzinger. The Italian version of his book *Rivolti al Signore* was published in April 2007, in which year he was called to Rome to join the Pontifical Commission for the Cultural Heritage of the Church. We now understand he is at the Congregation for Divine Worship and the Discipline of the Sacraments, certainly that he was appointed last year as one of the consultors to the Office of Liturgical Celebrations of the Supreme Pontiff. This is the office of the Papal Master of Ceremonies, the recently appointed Mgr Guido Marini. This all seems very good news and, incidentally, it was good to see Fr Lang back briefly in London for the solemn Christmas liturgies at the Brompton Oratory.

What has attracted our immediate attention, however, is an informative article, not the first, that he contributed to *L'Osservatore Romano* on the 12th September 2008. It was entitled "The Splendour of the Ceremonial helps show forth the Truth". In it Fr Lang gives a thoroughgoing account of the liturgical influence of the late Cardinal Giuseppe

Siri (1906-1989) who was Archbishop of the important See of Genoa for forty-one years.

Many had hoped that Siri would become Pope and that was by no means impossible. He was undeniably *papabile* but at a time when there was a long running power struggle between the 'conservative' and 'liberal' elements within the College of Cardinals. Siri was the firm favourite of the conservative, orthodox, traditionally minded cardinals, particularly within the Roman Curia. He was a strong candidate in no less than four conclaves. In the dramatic 'Year of the Three Popes' 1978, he was believed to have come top of the first ballot in at least one if not both of the conclaves. But there was never a real chance of the 'liberals' switching their votes to Siri and therefore a compromise candidate had to be found who was acceptable to both sides. This brought about the inspired but ultimately sad election of Albino Luciani as Pope John Paul I and then of Karol Wojtyla as John Paul II. Thus both the liberal and conservative opponents returned to their archiepiscopal sees, Cardinal Giovanni Benelli to Florence and Siri to Genoa.

Fr Lang tells us how important Genoa and Liguria became in the development of the Liturgical Movement. The leader was Bishop James Moglia, who in 1930 founded the Liturgical Apostolate, to which the young Giuseppe Siri became greatly attached. As late as 1981 he recalled Moglia as "one of the greatest promoters of the liturgical renewal in Italy". Lang goes on to examine Siri's vision of the liturgy under three main aspects: the liturgy as a supernatural reality, the solemnity of the liturgy and

the ecclesial dimension of divine worship. Here are some extracts from this study.

In his many contributions on the theme, Cardinal Siri insisted on the supernatural character of the sacred liturgy, because the celebration of the sacraments is intimately linked to divine revelation. In keeping with the encyclical *Mediator Dei* of Pius XII and the Constitution *Sacrosanctum Concilium*, Siri stressed that the liturgy is the action of Christ the High Priest. Therefore "the divine liturgy is stimulus, source, and cause of the supernatural spirit and life" in the soul of the faithful. The worship of God is "the prime act to which men are bound" and "the prime ordinary instrument for the salvation of souls". "With the divine liturgy, especially if understood and followed, everything is sanctified and elevated."

Siri conceived the liturgy as the visible expression of the Faith. He wrote: "The importance of worship cannot be overestimated, because it represents for most people, in a large part of life the main source, often the only one, of the Faith kept, of the grace of God, and of eternal hope ..... The custody of orthodoxy of the Faith involves the careful custody of orthodoxy in the liturgy." A conception of the liturgy that would disregard its revealed content would risk its becoming merely a 'spectacle'.

In his long liturgical ministry he always encouraged and promoted the participation of the faithful, not in the sense of an external activism

– for Siri, the distinction between the ministerial priesthood and the lay state was crucial in the life of the Church – but in the sense of prayer, meditation and understanding of the sacred mysteries that are celebrated within the liturgy. A fruitful participation in worship then manifests itself also in a commitment that includes every aspect of Christian life. The participation of the faithful in the liturgy goes beyond just the intellectual, because the liturgy with its symbolism is "an instrument of translation into figurative elements more accessible to the human capacity to understand."

In the debate over the use of Latin in Catholic worship, Siri expressed his conviction that "in the liturgy before and beyond language, there is the dogmatic content and meaning, there is the direction, the choreography, the symbolism, the gesture, the song, the setting, the people, the vestments." In the liturgy, through signs and gestures, one feels the presence and majesty of God. "Solemnity wants to realize the great even in the small, the decorous in the miserable, the harmonious even in the storm, dignity even in the humble". Solemnity is also the foundation of sacred art and sacred music.

On many occasions during his long Episcopal reign, Siri enunciated standards and guidelines for the design and construction of new churches within the diocese, a particularly urgent task in the years after the war in Genoa. The

Cardinal personally favoured a sacred and essential continuity in line with the traditional vocabulary of the sacred, but not excluding the modern style, provided it corresponded to the criteria of monumentality, normality, theological idea, ascetic intent and liturgical consistency. As for sacred music, Siri never ceased to promote Gregorian chant as the great heritage of the Roman Rite. The archbishop wanted the faithful learn a repertoire of simple, essential chants from the *Graduale Romanum*. At the same time, he encouraged other music of quality and dignity, in particular those which are traditional, and the use of musicians for the performance of polyphonic music and to support the singing of the faithful.

Finally, the ecclesial dimension of the liturgy. For Cardinal Siri, this was the foundation of his liturgical vision. The words used in one of his speeches commemorating Bishop Moglia can also be applied to him: "For the Church the liturgy was its breath, for the Church the liturgy achieved the great spiritual unity, within it the adopted children of God felt united and connected." In its action of adoration and praise to God, the Church is joined with the communion of saints, celebrating the heavenly liturgy in the presence of God. Participation in the choir of the Heavenly Jerusalem is manifested especially in the Divine office, which was always very dear to Siri. The cardinal archbishop of Genoa considered the celebration of vespers an element of the sanctification of the Lord's Day and

the celebrations of the liturgical year, encouraging the faithful to participate.

The ecclesial dimension of the liturgy also shows itself in a respect for the law of the Church. For Siri, obedience to liturgical norms and law was a requirement of priestly spirituality. The Cardinal reiterated that the *aggiornamento* of the liturgy must proceed only under the guidance of the competent authority, especially of the Holy See. The "Romanitas" of Siri is expressed in this attitude of absolute loyalty to the Successor of Peter, even in times of great trial.

Although during the Second Vatican Council Siri showed some

reservations, his opinion on *Sacrosanctum Concilium* was very favourable. He was however much concerned about the application of the liturgical reform. In his archdiocese, he responded to this situation with a reading of the Second Vatican Council in "a hermeneutic of continuity", to quote Pope Benedict XVI. Moreover, since the early years of his episcopal reign, Siri employed prudence in the liturgical field, and he also received with this prudence the post-conciliar reform, whether of the liturgy itself, particularly in the Mass and in the worship of the Most Holy Eucharist, or in the fields of architecture, of sacred art and of sacred music.

### Cardinal Siri connections



1. We note with interest that the publishers of *Les Heures Grégoriennes*, the Community of Saint Martin, about which we write enthusiastically earlier in this Newsletter, and which has done such good work in France since moving there in 1993, was first established in Genoa, under the paternal protection of Cardinal Giuseppe Siri, who granted its first canonical recognition in 1979.

2. As noted in our Newsletter 132 (Easter 2008) the newly appointed papal MC, Archbishop Guido Marini, comes from Genoa and honed his liturgical expertise there. He was ordained by Cardinal Siri and served under him and his successors, in charge of liturgy in that archdiocese until his call to Rome.

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### **HOLYDAYS OF OBLIGATION**

### **Clarification by Ecclesia Dei**

Readers will be aware that last year the Bishops' Conference of England & Wales upset those attracted to the *usus antiquior* of the Mass with their announcement that the transfer of the Holydays of Epiphany, Ascension and Corpus Christi to Sundays should apply to the older form in the same way as had already been imposed on the ordinary form from Advent 2006. This was announced in the following terms:

Following a request for information the Bishops' Conference of England and Wales submitted a *dubium* to the Pontifical Commission *Ecclesia Dei* which confirmed that in the Roman Rite, whichever Form of the liturgy is being celebrated, the Holydays of Obligation are held in common. Where the obligation has been removed and the Holyday transferred to the Sunday, the Epiphany of the Lord, the Ascension of the Lord and Corpus Christi, this is to be followed in both Ordinary and Extraordinary celebrations of Mass.

Hitherto it had been widely assumed, not unreasonably, that those following the Calendar of the Roman Missal of 1962 would continue to celebrate those Holydays on their properly appointed days according to that Calendar, meaning for example that the Ascension and Corpus Christi would fall on the customary Thursdays. However, since the Bishops' Conference had not released the full text of *Ecclesia Dei's* answer, the Latin Mass Society were prompted to approach the *Ecclesia Dei* Commission for clarification with their own *dubium* and were encouraged by the response:

Pontifical Commission *Ecclesia Dei*  
n. 107/97 20 October 2008

With regard to your queries we may state that:

1. The legitimate use of the liturgical books in use in 1962 includes the right to the use of the calendar intrinsic to those liturgical books.

2. While in accordance with Canon 1246 §2 of the *Code of Canon Law* the Episcopal Conference can legitimately transfer Holydays of obligation with the approbation of the Holy See, it is also legitimate to celebrate the Mass and Office of those feasts on the days prescribed in the calendar of the liturgical books in use in 1962 with the clear understanding that, in accordance with the legitimate decision of the Episcopal Conference, there is no obligation to attend Mass on those days.

3. Thus, in accordance with no. 356-361 of the *Rubricae Generales Missalis Romani* of 1962, it is appropriate to celebrate the external solemnity of Holy Days on the Sunday to which they have been transferred by the Episcopal Conference, as has been customary in many other countries hitherto.

For anyone confused by the wording, we might explain that "external solemnity" means simply that the Mass is celebrated separately from the Divine Office of that feast. The Mass to be celebrated is that of the solemnity as it appears in the Missal according to the Calendar.

The LMS hailed this reply as a vindication and to a limited extent that is justified. The Catholic Herald's front page headline on 14th November 2008 agreed: "Vatican allows traditionalists to keep Holy Days" and Anna Arco's article said "The Vatican has told traditionalists they have the right to celebrate major feast days according to the older calendar even where they have

been transferred to the Sunday by the bishops. The Chairman of the LMS said:

This ruling is very important. It confirms that the calendar for the Extraordinary Form is integral to the rite and cannot be suppressed or altered by bishops' conferences. It also confirms the right of those attached to the Extraordinary Form to continue to celebrate the traditional feast days. As a consequence of the *Ecclesia Dei* ruling, the Latin Mass Society will continue to organise Masses on the days prescribed in the 1962 calendar for Holy Days but will also, where appropriate, organise feast day Masses as External Solemnities on the Sundays prescribed by the English and Welsh bishops so that obedience and communion are maintained whilst respecting the sensibilities of those who wish to celebrate the feasts on the traditional days.

The clarification came in time for the LMS to publish their excellent and indispensable *Ordo* for 2009 with dates of the solemnities in question shown on their original weekdays, but no longer marked as Holydays of Obligation.

All this does mean that although these Holydays, and any obligation that attaches to them, must still be transferred to Sundays, they can also be celebrated with proper solemnity on the days

appointed in the Calendar that is followed. No obligation can be attached to such weekday celebrations. Thus for those who celebrate in the *usus antiquior*, the solemnities concerned must be celebrated on the Sunday (under obligation) but may also be celebrated again on the proper weekday (without obligation). For those who follow the ordinary form of the *novus ordo*, there is no such option, although one could perfectly well attend the new form on Sunday and switch to the old form on Thursday or whenever as appropriate! The two forms could thus possibly enrich each other, but is this what the Church really wants?

It should be mentioned that the *Ecclesia Dei* Commission prefixed their answer to the *dubium* with this important qualification: "The question of the liturgical calendar to be followed for the use of the liturgical books of the extraordinary form of the Roman Rite is one that will continue to be studied by this Pontifical Commission. Hence present responses should be understood without prejudice to any subsequent clarifications which may be eventually made by this Pontifical Commission."

It is considered probable that the responsibilities of *Ecclesia Dei* may be absorbed into the Congregation for Divine Worship in the near future. Further changes are certainly possible.



**MOVING HOUSE?**  
**Please don't forget to tell  
the Membership Secretary**



## **GREAT MUSIC IN ROME** **Festival of Sacred Music and Art**

THE INTERNATIONAL FESTIVAL OF SACRED MUSIC AND ART is held annually in the Roman Basilicas just before Advent. Organized by the *Fondazione Pro Musica e Arte Sacra*, it is intended to restore great sacred music to its authentic context, the churches: a context that is the right one for revitalizing music originally created for the liturgy. We are most grateful to the renowned commentator Sandro Magister for his reporting of these events.

Most notably, on the 26th November, there was Solemn Mass celebrated in St Peter's by Cardinal Angelo Comastri, with Haydn's great *Harmoniemesse* in B flat major conducted by Helmuth Rilling. Other highlights were non-liturgical performances which included Bruckner's Sixth Symphony by the *Wiener Philharmoniker* in St Paul's Outside the Walls, attended by Pope Benedict. The Pope had with him all the cardinals and bishops who had been attending the Synod on the Word of God. In St Mary Major, Marek Janokowski conducted the *Suisse Romande* Orchestra and Berlin's *Rundfunkchor* in the German Requiem of Johannes Brahms. Hans-Albert Courtial, president of the *Fondazione*, declared "My dream is that on each Sunday of the year, in one of the churches of Rome, there would be a Mass accompanied by the masterpieces of sacred music, Gregorian and polyphonic, with performers of the first rank." Hearing this makes one feel more than a little guilty about the riches we enjoy in London and other favoured locations!

What seemed like good news was the emphasis given to the organ. For four evenings in a row, the organ dominated

the programme of the festival, with both ancient and contemporary works played by famous organists in various Roman churches, crowning a more extensive schedule of organ concerts in nine European countries, which began in June at the annual festival in Bavaria. Also, restoration had been completed on two magnificent organs, in the Academic Hall of the Pontifical Institute of Sacred Music and in the Church of Sant'Antonio dei Portoghesi. Another of the most splendid organs in Rome, that of the Church of St. Ignatius, is soon to be restored, thanks to sponsorship by the *Fondazione pro Musica e Arte Sacra*, and will be played again at the festival in 2009. The Italian bishops' conference had also organized a study seminar last month for organists and liturgists, entitled: "The pipe organ. A journey of centuries in service of the liturgy". These are hopeful signs indeed. Hope is needed badly according to Sandro Magister who is far from happy with what he finds in Rome:

Not only is the sound of the organ largely absent from liturgical services, but its use is even overlooked for situations perfectly suited for it. One example is the basilica of St. Peter itself. Every time there is a liturgical celebration with

the pope, the basilica is filled by the faithful, long before the scheduled time. This would be an ideal moment for the sound of the organ. It would create an atmosphere of greater recollection, of preparation for the liturgical celebration. And instead, nothing. The organ is there, the organists are there, there are thousands of faithful who would enjoy listening to good music that would raise their spirits. The only thing missing is the will to decide to do something so basic.

There is a sort of musical paralysis, in Rome, around the celebrations of the pope. Benedict XVI's thought on liturgical music is very well known, it has been presented in his writings, very critical of the decline that has taken place. But almost nothing has changed, in more than three years of pontificate. The Vatican still has no office with authority on sacred music. The Sistine Choir, conducted by Mgr Giuseppe Liberto, is a shadow of its glorious former self. And when the Sistine Choir is not singing at the papal Masses, what dominates is the theatrical style of Mgr Marco Frisina, director of the choir at the Lateran, the cathedral basilica of Rome.

In this sense, too, the International Festival of Sacred Music and Art taught a lesson. To perform the Masses and motets of Giovanni Pierluigi da Palestrina, Tomás Luis de Victoria, Luca Marenzio, Claudio Monteverdi – in short, the illustrious choir directors at the cathedrals of Rome and of Europe in the sixteenth and seventeenth centuries – the choir of the Shrine of the Immaculate Conception in Washington, conducted by Peter Latona, came from the United States, and from Germany the choir of the cathedral of Speyer, conducted by Leo Krämer.

It is not that Rome and Italy lack valid performers of this great polyphonic music. On the contrary, the most ingenious performer of Palestrina in the world is certainly Mgr Domenico Bartolucci. But Bartolucci conducts Palestrina in the concert halls, and no longer at the papal Masses with the Sistine Choir, which he conducted until he was sadly removed in 1997. It is difficult to find a church choir in Rome and in Italy today that could perform the works of these composers in the live setting of liturgical action. If it takes a festival to permit such marvels to be savoured again, it's a sign that there's still a long road ahead.

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## **CHAVAGNES SCHOOL** ***Living the Latin Liturgical Tradition***

**W**e have written before about the College established in France by Ferdi McDermot. Fr Anthony Talbot, a priest of Birmingham Archdiocese, has joined the College as chaplain and has kindly sent us this up-to-date account.

The heart of life at the school is the daily sung liturgy. Once a week Mass is celebrated in the vernacular, alternating between French and English. For the rest of the week it is completely in Latin, with the exception of the readings and homily which are in English. On Saturdays Mass is celebrated according to the extraordinary form, otherwise it is in the ordinary form.

I have been very impressed with the standard of singing at Mass. Throughout the week we have a mixture of plainchant, polyphony and some traditional vernacular hymns. In addition to daily Mass we have the opportunity for Confession and traditional devotions, such as Benediction and night prayers. It is thus that we consider ourselves in the forefront of educating Catholic children in the venerable traditions of their Faith. It is not just in its liturgy that Chavagnes lives and celebrates its Catholic Faith. Taking Vatican II's *Gravissimum Educationis* for its model, faithfully passing on the Faith in its entirety is the College's *raison d'être*. Whilst academic standards are set high, the overall priority is to educate Catholic gentlemen who live their Faith to the full.



Living in France adds an extra dimension to Chavagnes. We are situated in the Vendée, a traditional Catholic (and royalist) stronghold. Our beautiful chapel, like many of the local churches, was unspoil in the wake of the Council. We have some French boys, as well as other nationalities, which gives the school an

international flavour. Being very much an English school but situated in France gives the added bonus of teaching boys French *in situ*, a benefit most parents would welcome. Being in France helps to keep our costs down, which means lower fees (about half that of an English boarding school). That there is easy access via cheap flights to Nantes also makes it an attractive alternative.

This year we are holding a special 'taster-week' for boys of all ages from Monday the 16th to Friday the 20th February 2009. For a contribution of £75, we will welcome a boy at the College for a week which will give him a taste of the Chavagnes routine, some of our lessons, sports and activities, plus aspects of local French culture.

We also have a sister school for girls, *Notre Dame de la Bonne Nouvelle*, run more on the lines of home schooling by the Lloyd and Boyles families who live nearby. I am their chaplain too and am very impressed with the quality of their Catholic education. They come to us for Mass, Confessions and devotions. Whilst small in number they have plenty of opportunity of mixing with the local French community especially for sport.

For further information please consult our website:  
[www.chavagnes.org](http://www.chavagnes.org)  
or telephone: 00 33 2 51 42 39 82.

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**CATHOLIC TRUTH SOCIETY**  
**Publications Recommended**

Before setting out the book review that follows, it seems appropriate to pay some long overdue recognition of the sterling work of the Catholic Truth Society. For decades we have taken it for granted as it has kept the faithful reliably and affordably informed with its famous booklets that cover almost every topic likely to concern them. The booklets are brighter than ever and the CTS does invaluable service in making available copies in English of each Vatican document as it appears. Currently there are some 500 publications available.

To deal first with a recent and distinguished publication, we should mention

**THE CTS NEW CATHOLIC BIBLE**

If we first asked “Do we need another Bible?”, we very soon recognized that in this version the CTS was providing a timely and valuable resource. It is certainly not a new translation, but is the established and familiar Jerusalem Bible with the Grail Psalm translations. It is intended to provide a version that exactly matches the scripture readings of the Lectionary most commonly used in our churches. It includes many features to facilitate that use, including specially written scriptural and liturgical introductions, footnotes and marginal references, and Directories identifying the readings for the cycles of the Mass and Breviary. There are four different versions,

all equally handsomely presented in dark red, the Standard Edition, hardback in leatherette, at £15.00, the Compact Edition at £10.00, a de Luxe Leather-bound Compact Edition with clasp at £20.00, and a fine Presentation Edition, Leather-bound with gold edges at £25, which is also available in white leather.

The range of CTS booklets is vast, but these caught our eye, being written by authors who are already respected and well known to us.

**PAUL VI**

**BY FR ANTHONY SYMONDSON SJ**

This gives a valuable account in concise form of the many important events and decisions that were packed into Pope Paul’s pontificate of fifteen years. He is called here the first modern pope. During his reign (1963-1978) more changes were introduced in the Catholic Church than in all previous centuries combined, not least due to the Second Vatican Council. His pontificate coincided with a great socio-political upheaval on a worldwide scale. Fr Symondson begins however with Montini’s earlier days in student chaplaincy in the difficult time of Italian fascism, his early service in the Curia, his close association with Pope Pius XII and his achievements as Archbishop of Milan. As Pope in difficult times, he struggled to keep the substance of the Catholic faith intact but is remembered best for *Humanae Vitae* and the liturgical reforms. His story is told here sympathetically and in remarkable detail for such a small book.

CTS ref B 712 88pp £1.95

**THE HISTORY OF THE MASS EXPLAINED, BY FR CHARLES DILKE  
*Cong Orat***

We know and appreciate the dedication which all the Oratorian Fathers have for the Sacred Liturgy. While some of the Fathers are particularly known for their enthusiasm for liturgical affairs, we have regarded Fr Dilke, the long serving Parish Priest of the London Oratory, as a dignified celebrant who simply gets on quietly and correctly with every Mass. It is good to have from him this extremely helpful account of the development of the liturgy from the earliest times up to the present-day.

The booklet looks at how the Mass has changed and developed over the centuries, up to and including the recent changes by Pope Benedict XVI. Fr Dilke's knowledge of his subject is deep and effectively communicated. He omits nothing that we need in order to see when, how and why developments in the liturgy have taken place. He makes a point of speaking of 'Restoration' rather than 'Reform' in relation to the post-Conciliar changes. We should not be surprised that such a worthy standard of liturgy is offered in our Oratories.

CTS ref Do 756 65pp £1.95

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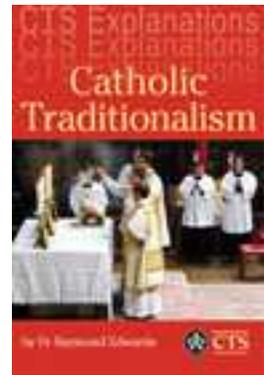
**BOOK REVIEW CATHOLIC TRADITIONALISM  
by Dr Raymond Edwards**

In the more benign atmosphere that has enveloped the Church thanks to the wisdom of Pope Benedict, few Catholics now recoil in horror from the very idea of talking about those attached to what the ignorant can only describe as "The Latin Mass" and all they imagined went with it.

It has become acceptable for ordinary mainstream Catholics, lay and official, quite openly to acknowledge the legitimate coexistence of the older form of liturgy. Many of us who have been seriously concerned about the painful divisions that came to afflict the equilibrium in our worship will have read so much earnest writing on the subject over the last thirty years, that we are happy to let it rest and look more confidently to the future. But others will appreciate at this time a clear and

concise résumé of this extraordinary period of Church history. The CTS has published a booklet which provides this most admirably, within the compass of just 78 pages. The author is Dr Raymond Edwards, a writer and translator for the British Academy who is a contributor to the Catholic Herald and The Tablet.

He gives an informative account of the work of the *Consilium* that managed the implementation of the liturgical changes that followed Vatican II and speaks frankly about the often unfortunate manner of their introduction. He reminds us of the misgivings about the changes that the late Cardinal Heenan expressed



at the time, as well as those famously voiced at the Council by Cardinal Ottaviani. For those who need such explanation, he sets out clearly the practical features of what were long differentiated as 'Tridentine' and 'New Rite' Masses.

Dr Edwards describes the hurt and resentment felt over the destruction of much that had been cherished. Most importantly, he traces the growth and development of Traditionalist movement. He places in context the stages of 'indult' which gradually liberated the availability of the older form, culminating in Pope John Paul II's *Ecclesia Dei afflicta* and Pope Benedict's remarkable *Summorum Pontificum*. He then gets down to the business of telling us about the numerous individual Traditionalist movements and organisations.

In one chapter he describes those in communion with Rome, such as the Latin Mass Society, Una Voce, CIEL, the priestly formations of St Peter (FSSP) and Christ the King, the Brazilian Administration of St John Vianney, the more recently formed Institute of the Good Shepherd, and the abbeys such as Le Barroux and Fontgombault. The paragraphs given to each are not very long but suffice to give a very reasonable picture. The next chapter covers what he does not hesitate to call 'Schismatic' movements and is understandably given over largely to the Lefebvrist of the Society of St Pius X (SSPX). His account appears to be entirely accurate. The smaller Society of St Pius V that has Mass centres in the United States is grouped along with other

miscellaneous *sedevacantists* and the even more obscure *conclavists*.

This book can be highly recommended to any newcomers to the subject, also for refreshing the memory of those of us who have lived through it all.

*Raymond Edwards:*  
*Catholic Traditionalism, Catholic Truth Society, London 2008, ISBN 978 1 86082 529 3 Booklet 78pp £1.95*

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## AGM 2009—NOTTINGHAM



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## **FINANCIAL REPORT 2007-2008**

	<b>2007/08</b>	<b>2006/07</b>
<b>Receipts</b>	<b>£</b>	<b>£</b>
Subscriptions	1,970	2,141
Donations	254	326
Sales of Publications/Compact discs	817	581
Meetings	460	963
Bank interest	189	137
Royalties	119	216
Income Tax repayments	289	984
<b>Total Receipts</b>	<b>4,098</b>	<b>5,348</b>
<b>Payments</b>		
Council members' travelling expenses	145	1,108
Printing of publications	343	2,128
General postage	81	50
Banking	79	103
Internet costs/software	49	366
Newsletters	770	1,202
Meetings	1,658	1,662
Advertising/promotion	339	100
<b>Total Payments</b>	<b>3,464</b>	<b>6,719</b>
<b>Surplus (Deficit)</b>	<b>634</b>	<b>(1,371)</b>
Balance brought forward	9,990	11,361
Balance carried forward	<b>10,624</b>	<b>9,990</b>
<b>Represented by</b>		
Current Account	1,443	497
Capital Reserve Account	9,181	9,493
	<b>10,624</b>	<b>9,990</b>

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