

LATIN LITURGY

The Journal of the Association for Latin Liturgy

No. 148

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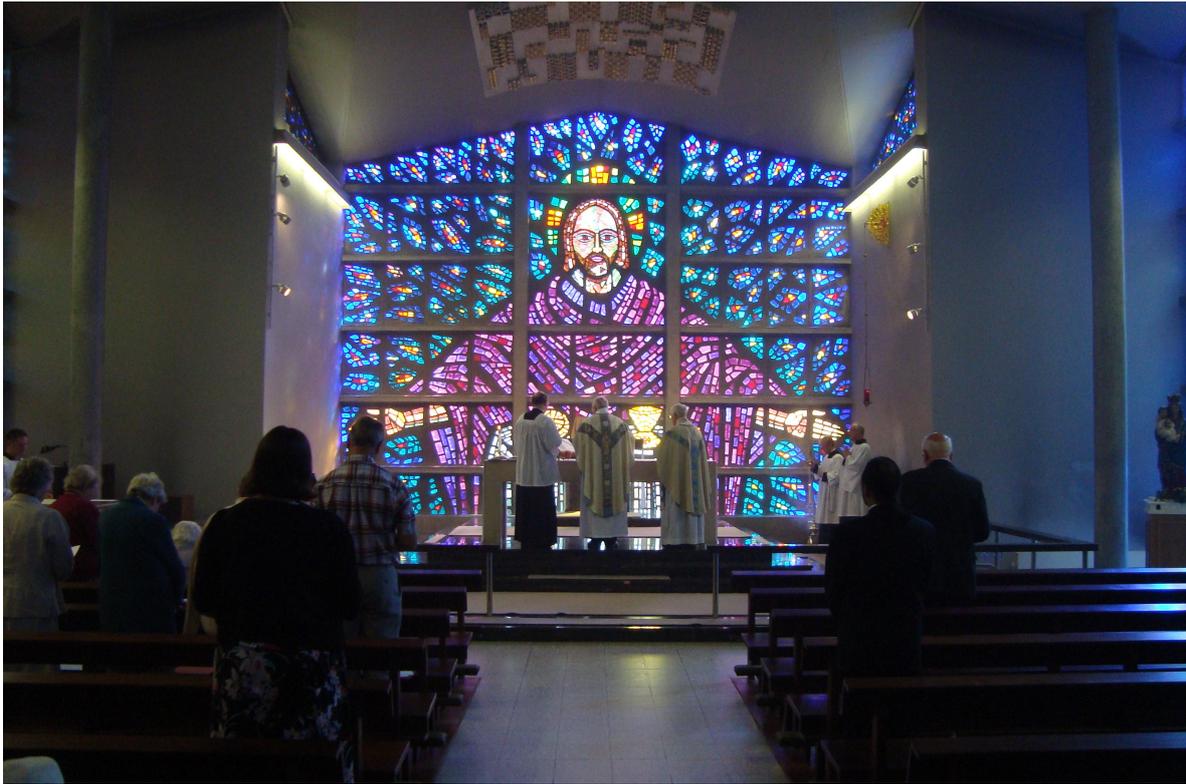
Buckfast Conference, August 2015

Twenty-two members attended the Association's first ever two-day conference on 17 and 18 August at Buckfast Abbey, Devon, under the auspices of the School of the Annunciation. Two main threads ran through the entire proceedings, the first being a series of three talks given by Mgr Bruce Harbert focusing on the Order of Mass, addressing first the fundamental question 'now that we have a more faithful English translation, what place is there for Mass in Latin?' He went on to consider elements in the Latin that are difficult or impossible to transport into an English liturgy for linguistic reasons, and to explore theological aspects of the liturgy that are difficult or impossible to transport into a *modern* English version. These talks were of such depth and intricacy that it is impossible to summarise them, but we hope to be able to print them in a future edition of *Latin Liturgy*.

The second strand took the form of three talks by Fr Guy Nicholls on the ALL's flagship project, the *Graduale Parvum*, all illustrated by his beautifully sung examples of chants. The first talk gave a general view of the *GP*, what it's for and how it works. Fr Guy explained that the idea of the *GP* is like that of the *Graduale Romanum* itself, but in a simple, approachable form, much of the chant of the *GR* being in the nature of 'professional' music. This simplification is something that the Council fathers wanted, and the authentic spirit of the chant is definitely conveyed in it. In the *Graduale Simplex* Solesmes only wished to use original chants and not new compositions. This meant that in some cases different texts had to be substituted for the original ones. The *GP*, though, has chants of an authentic character created for texts which have no existing music, and moreover has vernacular versions in addition to the Latin.

The second talk focused on Introits, and the third, given just before we went into the Abbey Church, covered the antiphons, psalmody and hymn that we were to hear there, notably the *Tonus Peregrinus*, with its two reciting notes. Vespers was sung in Latin by the monks, as was Compline at the end of the day. The next morning we turned to the practical application of the principles Fr Guy had expounded, when we celebrated a votive Mass of the Assumption in the Blessed Sacrament Chapel of the Abbey Church.

Everyone present sang all the chants, the proper and the ordinary *Cum Iubilo*, superbly accompanied on a fine chamber organ by Philip Arkwright. The celebrant was Mgr Bruce Harbert, assisted by Fr William Young. It was afterward agreed by all that this Mass had fully demonstrated the ideals of noble simplicity and full participation.



The accommodation and facilities at Northgate House were superb, the staff helpful and flexible, and there was a general consensus that the conference had been a great success. Breakfast and supper were taken in Northgate and the two lunches in the Grange Restaurant, part of the Abbey complex. The meals were sociable occasions, offering further opportunities for discussion. The Abbey looked splendid in the sunshine which favoured both days. One participant wrote that that he had “found the conference enjoyable, thought-provoking and edifying - all at the same time!”

Report on the 2015 Annual General Meeting

This took place at the conclusion of the Buckfast conference, and opened with the Chairman’s Annual Report, which was as follows:

“This is a report on rather a short year. From time immemorial (well, since 1970) we have nearly always held our AGM in October, and this occasion is a first in two senses: our first AGM in August and our first ever two-day residential event.

The 2014 AGM and its accompanying liturgies took place at Our Lady of the Angels, Bayswater, London in October. Fr Uwe Michael Lang spoke on ‘Ritual and the Sacred in the Catholic Liturgy’. Thanks to a tiny handful of

Council members, who did all the work, the day was a success, but the attendance was disappointingly small. The arrangements for the day, which included paying for the services of professional singers, gave rise to considerable expense, at a level of spending which we cannot prudently sustain; so our liturgies and meetings will in future be more 'home grown', with, for example, our own small plainsong Schola, rather than elaborate polyphony, which, though beautiful, has really become too costly.

Last year, in February, we sustained the sudden and unexpected loss, at an early age, of Jeremy de Satgé (the AGM Mass just mentioned was a Requiem for him), and this year we suffered a further blow, when Edward Barrett, our Vice-Chairman and a member since 1978, died in March following an operation. These departures of two of our dear friends and colleagues have left the ALL more short-handed than ever, which is of course what it has always been. It is indeed remarkable that over all these years we have achieved so much with so few active members. Today, one thing of which we must fully grasp the nature, function and importance is the phenomenon of social media, and in this context I would like to express our thanks to Graeme, who, though he is unable to be here today (he lives and works in Italy) has done great things for the ALL with the creation and maintenance of our own Facebook page. Work is also being done, by Alastair and others, to bring our website, which has become technically obsolescent, up to a modern standard.

I'd also like to thank Brendan, for taking over the offices of Membership Secretary and Meetings Organiser, and Bernard and Mike Carson-Rowland for their extensive work on our Sung Mass booklets. Their efforts were rewarded recently when we received a single order for 800 of them. Our appeal for the use of a laser printer produced more than one offer of help, of which the most promising was from the Benedictine nuns of St Cecilia's Abbey, Ryde, on the Isle of Wight. They have a printing works, and have offered to produce the Mass booklets for us (we will pay for the paper, ink and postage) as a part of their apostolate. This is marvellous news, and we are most grateful to them.

Throughout the ALL's existence, it has always been at work on at least one project, often a major one. For example we produced the first ever post-Conciliar Latin-English Missal and the 'New Approach' tutor for priests and seminarians. Our current major project, of which we've all just had first-hand experience, is the creation of the *Graduale Parvum*, on which Fr Guy, ably backed up by Bernard, has been working very hard.

This experiment of meeting over two days in, for us, a completely new location, has been a great success, and on everyone's behalf I would like to

offer a vote of thanks to Mgr Bruce and Fr Guy for leading us through this absorbing and stimulating experience. [Applause].

We live in uncertain times liturgically, but then, unless our memories go back to the 1950s, we always have done. There have been many attempts to gauge the present Holy Father's attitude to the liturgy (certainly greatly in contrast to that of his illustrious predecessor) and it has to be admitted that the climate is currently not markedly in favour of what *we* are in favour of, the Ordinary Form of the Mass in Latin. But then fashions change in liturgy as they do in everything else, and I see no cause for more than an *ordinary* degree of pessimism.

The Council continues to do whatever it can, but remember, the future lies with *you*, the members.”

In presenting the Financial Statement, the Treasurer drew members' attention to forthcoming expenditure, and the reserves held by the Association. The cost of engraving the chant for the *Graduale Parvum* was likely to exceed £5,000, and there would also be expense associated with research and chant composition. Although we are sharing the cost with the Schola Gregoriana, our share is likely to consume much of our reserves. The parts of the *Graduale Parvum* are published on-line as they are produced, and it will not be possible to provide choir books for sale until the project is complete.

As well as the *Graduale Parvum*, we need to overhaul our website completely, move towards accepting payments by bank card and through PayPal, and have an attractive and purposeful place in on-line social media. Whilst some very good work has been done with Facebook by Graeme Jolly, setting up other arrangements require more specialised knowledge, for which the Association will have to pay.

Our reserves have hovered around the £8,000 to £10,000 mark in recent years. This may sound a comfortable cushion, but it is being eaten away by inflation, and £10,000 in 2005 needs to be £13,500 now in order to maintain its value. It was this need to maintain our financial resources at a realistic level which has prompted Council to recommend increasing subscriptions. This increase in subscriptions, the first since 2007, is also necessary because of sharply rising printing and postal costs, resulting in a significant decrease in the Association's assets.

Elections to the Council followed. Mgr Kevin Hale, a Council member for many years, has resigned from the Council as he takes up his new office of Vicar General of the Diocese of Brentwood. Christopher Francis (Chairman)

and Bernard Marriott (Treasurer) duly resigning as stipulated in the Constitution but offered themselves for re-election, for which the meeting voted. Mgr Bruce Harbert was elected, and Ben Whitworth, Brendan Daintith and Graeme Jolly were re-elected. All these elections were unopposed. The Chairman welcomed Laura Dance, who has been co-opted to the Council, to which she brings not only her Latinity but also her knowledge of the nature and function of social media, without the proper use of which the Association's work will become less and less effective.

A general discussion followed, including several suggestions as to initiatives such as approaches to bishops and to seminary rectors, suggestions that would indeed be feasible if we had more than the tiny handful of people running the Association that we actually do have. As it is, only the bare essentials can be carried out. ***So if you wish to see our work grow and flourish and are willing to promote that work in an active and constructive way, please contact the Chairman.***

One important point that emerged from the discussion, after someone had commented on the considerable success the Latin Mass Society is enjoying, is that our key strength, which that morning's Mass had so strikingly demonstrated, is *participation*, and this is what we must especially promote; the implementation of the *Graduale Parvum* is a classic example of that very virtue.

Increase in Subscriptions

Following the approval by the AGM of the increase in subscriptions proposed by the Council, the new annual rates, with effect from 6 April 2016, will be as follows:

UK ordinary membership: £20

UK clergy and students: £12

UK joint membership (two copies of *Latin Liturgy* sent in the same mailing):
£25

Please note that there is no longer a reduced rate for retired persons.

Members in Europe (outside the UK): £25

Members outside Europe: £30

No overseas members at all have opted for a reduced subscription in return for receiving emailed (rather than printed) copies of *Latin Liturgy*. The journal will therefore continue, *pro tem* at least, as a printed publication only.

- **NB. If you already pay by Banker's Order, please be sure to amend it before the due date.** A subscriptions form is enclosed. Please make the date of operation no earlier than 6 April 2016, and this new order will supersede your old order.
- **If you wish to change to payment by Banker's Order,** please complete the enclosed form, making the date of operation no earlier than 6 April 2016.
- **If you pay by cheque,** your subscription is not due until 6 April 2016, but you are welcome to make the payment now.

Notice of 2016 AGM

The 2016 Annual General Meeting will take place on Saturday 15th October 2016 at St Mary Moorfields, 4/5 Eldon Street, London EC2M 7LS, by kind permission of the Parish Priest, Fr Peter Newby. ***Please put this date in your diaries now,*** and make every effort to ensure that we have a substantial number of members and friends there on the day. Details about the arrangements for the day will be given in our next edition.

***Graduale Parvum* study days**

Members and any others who are interested are invited to take part in either or both of two forthcoming study days on the Propers of the Mass as presented in the *Graduale Parvum*, for use in ordinary parishes with limited musical means. The first, on music for Advent, will take place at Ss Mary and John, Snow Hill, Wolverhampton, WV2 4AD on 14 November at 12 noon, with Fr Paul Gunter OSB as guest speaker and Celebrant at Mass. The second, on music for Christmas and Epiphany, will be at the same time and place on 12 December, with Bishop Robert Byrne as Celebrant at Mass. For further information please see the JHN Institute for Liturgical Music website: jhnilm.org.uk. These events are the initiative of Fr Guy Nicholls.

Requiem Mass for Edward Barrett



On Saturday 24 October, the Association together with St Mary's, Cadogan Street, Chelsea celebrated a Solemn Requiem Mass for the late Edward Barrett, who was for many years a mainstay of our Association, and is sadly missed by all (see LL147), in the presence of a sizeable congregation including many of his friends and family members. The Mass was celebrated by Mgr Bruce Harbert, assisted by Frs William Young and Guy Nicholls, and was said and sung entirely in Latin. The Latin Mass Choir of St Mary's, who entered first in procession, sang very beautifully the six-part setting of the Requiem by Tomas Luis de Victoria (1548 - 1611) and the complete plainsong proper including the Sequence. Graeme Jolly, as MC, led a team of accomplished servers: Ryan Bloomfield, Liam Carpenter, Richard Hawker and Frank Leahy.

The first reading, *Iustorum animae in manu Dei sunt*, was chanted from the lectern by Fr Guy in the tone of the Prophecy, that is so austere and archaic in character, especially with its haunting descent at the conclusion to the flattened leading note. The gospel, *Ego sum panis vivus qui de caelo descendit*, was chanted from the pulpit by Fr William. Inevitably there was an element of sadness at times, but also of great consolation, and everyone's spirits were lifted when instead of returning straight to the sacristy after the *Ite missa est*, the sanctuary party processed to the beautiful statue of Our Lady and sang the *Salve Regina*.

Edward was famous for his colourful accounts of liturgical events, and we think he would have thoroughly approved of this one, and given it a favourable write-up.

We are grateful to Mgr Martin Hayes, the Parish Priest, for permission to celebrate this Mass in his church, and we would especially like to thank the Latin Mass Choir of St Mary's, and Colin Fernandez, one of its members, for so helpfully liaising with us beforehand.

The text of the sermon given by Mgr Bruce Harbert was as follows:

“We have prayed in the Collect of this Mass for Edward Barrett as one whom God our Father strengthened by the Mystery of the Cross, and marked with the Mystery of the Resurrection. Thus we began our prayer for Edward by looking back to the moment of his baptism.

In that sacramental rite Edward was signed on his forehead with the Sign of the Cross. In the Canon we shall remember him, and ask God to remember him among those *qui nos praecesserunt cum signo fidei*, ‘who have gone before us with the sign of faith’. The former official translation said ‘marked with the sign of faith’, and perhaps that is correct, but perhaps the underlying image is rather of the Cross as a standard or banner, behind which the baptised march towards eternal life.

At baptism, Saint Paul tells us, we enter into the tomb with Christ. This has given rise to a curious passage in the English version of the Third Eucharistic Prayer, where the deceased is said to have been ‘united with [Christ] in a death like his’, which many will take as an allusion to the person's recent death. They will scratch their heads and object ‘he died in hospital, but Jesus died on a cross’. But the reference is to baptism, when we die in order to rise again with Christ. St Paul says in another place: ‘I am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me’.

Nowadays a funeral is commonly spoken of as ‘a celebration of the life’ of the deceased. But the life that a Catholic funeral celebrates is the life of Christ in the person who has died.

The Second Vatican Council mandated a reform of the rites that surround death so that the ‘paschal character of Christian death’ should be more apparent through them. This has led to misunderstandings and abuses, so that the Resurrection is remembered but the Cross is forgotten. (I am thinking of such celebrations as the recent obsequies of Cilla Black.)

By contrast, the Prayer over the Offerings will shortly remind us that we are offering the sacrifice of praise as a dutiful office that pleads for mercy. (The official English translation makes no mention of God's mercy, failing to translate *placationis*.) The Preface reminds us that for God's faithful *vita mutatur, non tollitur*, life is changed, not taken away. We go on to pray after Communion that the soul of Edward, whom God has made a party to his covenant (or perhaps a beneficiary in his will) may come to rejoice in the peace of Christ.

The reformed liturgy of the dead takes us back to the catacombs, with their inscriptions of doves and olive-branches evoking peace, and their repetitions of *in pace*. It contrasts with the spine-chilling fanfares of Mozart and Verdi and the menacing exploitation by Liszt and Berlioz of the opening phrase of the *Dies Irae*.

May Edward, who has gone before us with the sign of faith, find that eternal rest in the peace of Christ that was promised to him by his baptism.”

Our Website

We are still striving, despite irritating technical problems, to bring our website into line with current technology. For eighteen months or more, because of the now obsolete format, it has not been possible to update the website or use it for the many purposes we wish to. We hope that the necessary work will be accomplished in the reasonably near future.

Our Facebook page

<https://www.facebook.com/latinliturgy>

We ask all members who are on Facebook to post news and comments frequently on our page. Graeme Jolly does splendid work in maintaining the page and posting many things on it, but he cannot do it all himself! So please weigh in with likes, news and comments. For example: is there any Latin liturgy where you are? Give the name and location of your parish, the extent to which Latin is sung or said there; if there are Latin Masses, are they New Rite or Old? Could you post one or more photos of the Mass (discreetly taken) or simply a picture of the interior of the church? This is your chance to be heard, so do please make yourself known and help raise the ALL's profile.

Latin in the Liturgy **Fifty years after *Sacrosanctum Concilium***

[We are printing here substantial extracts from the talk given by Fr Gordon Reid at the 2014 AGM. We are unfortunately unable to include the entire text, with links, references and lists of publications, because of Royal Mail's restrictions on size and weight for the basic postal rate. However, we will publish it all on our website once it is functioning fully again.]

Introduction

The Vatican II Constitution on the Sacred Liturgy was promulgated by Pope Paul VI on 4 November 1963 and was the first document of the Council to be completed and promulgated. This very fact points to the fundamental importance that was attached to the Liturgy in the life of the Church and also to the perception that its contents were less controversial than some other documents under consideration. This was reflected in the very small number of those giving a negative or qualified approval. It was seen as the culmination of several decades of Liturgical study and the various reforms undertaken in the wake of Pius XII's *Mediator Dei*, most recently the reforms to the rubrics of the Missal and Breviary promulgated by John XXIII.

SC needs to be taken as a whole and also set in context. Other documents are also relevant, not only John XXIII's *Veterum Sapientia*, but also the Conciliar decree on the formation of the clergy *Optatam totius*. Latin in the Liturgy cannot be isolated from the wider life of the Church, where the Latin language operates as a guarantee of continuity and universality and as a key to sixteen centuries of teaching.

Sacrosanctum Concilium said this on the use of Latin and the vernacular:

36. 1. Particular law remaining in force, the use of the Latin language is to be preserved in the Latin rites.
2. But since the use of the mother tongue, whether in the Mass, the administration of the sacraments, or other parts of the liturgy, frequently may be of great advantage to the people, the limits of its employment may be extended. This will apply in the first place to the readings and directives, and to some of the prayers and chants, according to the regulations on this matter to be laid down separately in subsequent chapters.
3. These norms being observed, it is for the competent territorial ecclesiastical authority to decide whether, and to what extent, the vernacular language is to be used;

their decrees are to be approved, that is, confirmed, by the Apostolic See. And, whenever it seems to be called for, this authority is to consult with bishops of neighbouring regions which have the same language.

4. Translations from the Latin text into the mother tongue intended for use in the liturgy must be approved by the competent territorial ecclesiastical authority mentioned above.

54. In Masses which are celebrated with the people, a suitable place may be allotted to their mother tongue. This is to apply in the first place to the readings and ‘the common prayer,’ but also, as local conditions may warrant, to those parts which pertain to the people, according to the norm laid down in Art. 36 of this Constitution. Nevertheless steps should be taken so that the faithful may also be able to say or to sing together in Latin those parts of the Ordinary of the Mass which pertain to them. And wherever a more extended use of the mother tongue within the Mass appears desirable, the regulation laid down in Art. 40 of this Constitution is to be observed.

We see that the norm envisaged by the Council fathers remains the use of Latin, even though the use of the vernacular is permitted in certain circumstances and primarily at Mass for the readings and prayers of intercession. The greater extension of this is foreseen, but again steps are to be taken to ensure that the faithful remain familiar with the Ordinary of the Mass in Latin so that they are able to join in those parts that pertain to them.

The musical heritage of the Latin Rite

The importance of maintaining the use of Latin is made more explicit in the context of Sacred Music:

112. The musical tradition of the universal Church is a treasure of inestimable value, greater even than that of any other art. The main reason for this pre-eminence is that, as sacred song united to the words, it forms a necessary or integral part of the solemn liturgy. Holy Scripture, indeed, has bestowed praise upon sacred song, and the same may be said of the fathers of the Church and of the Roman pontiffs who in recent times, led by St. Pius X, have explained more precisely the ministerial function supplied by sacred music in the service of the Lord.

Therefore sacred music is to be considered the more holy in proportion as it is more closely connected with the liturgical action, whether it adds delight to prayer, fosters unity of minds, or confers greater solemnity upon the sacred rites. But the Church approves of all forms of true art having the needed qualities, and admits them into divine worship.

113. Liturgical worship is given a more noble form when the divine offices are celebrated solemnly in song, with the assistance of sacred ministers and the active participation of the people.

114. The treasure of sacred music is to be preserved and fostered with great care. Choirs must be diligently promoted, especially in cathedral churches; but bishops and other pastors of souls must be at pains to ensure that, whenever the sacred action is to be celebrated with song, the whole body of the faithful may be able to contribute that active participation which is rightly theirs.

115. Great importance is to be attached to the teaching and practice of music in seminaries, in the novitiates and houses of study of religious of both sexes, and also in other Catholic institutions and schools. To impart this instruction, teachers are to be carefully trained and put in charge of the teaching of sacred music.

116. The Church acknowledges Gregorian chant as specially suited to the Roman liturgy: therefore, other things being equal, it should be given pride of place in liturgical services. But other kinds of sacred music, especially polyphony, are by no means excluded from liturgical celebrations, so long as they accord with the spirit of the liturgical action.

117. The typical edition of the books of Gregorian chant is to be completed; and a more critical edition is to be prepared of those books already published since the restoration by St. Pius X. It is desirable also that an edition be prepared containing simpler melodies, for use in small churches.

118. Religious singing by the people is to be intelligently fostered so that in devotions and sacred exercises, as also during liturgical services, the voices of the faithful may ring out according to the norms and requirements of the rubrics.

Postconciliar documents

The Instruction *Musicam Sacram* of 5th November 1967 also offers important guidance, the more so since it implicitly recognises that by that stage the use of the vernacular was already becoming general practice.

IV. The Language to be used in Sung Liturgical Celebrations; on preserving the heritage of Sacred Music:

47. According to the Constitution on the Liturgy, ‘the use of the Latin language, with due respect to particular law, is to be preserved in the Latin rites’. However, since ‘the use of the vernacular may frequently be of great advantage to the people’, ‘it is for the competent territorial ecclesiastical authority to decide whether, and to what extent, the vernacular language is to be used. Its decrees have to be approved, that is, confirmed by the Apostolic See.’ In observing these norms exactly, one will therefore employ that form of participation which best matches the capabilities of each congregation. Pastors of souls should take care that besides the vernacular ‘the faithful may also be able to say or sing together in Latin those parts of the Ordinary of the Mass which pertain to them.’

48. Where the vernacular has been introduced into the celebration of Mass, the local Ordinaries will judge whether it may be opportune to preserve one or more Masses celebrated in Latin – especially sung Masses (*Missae in cantu*) – in certain churches, above all in large cities, where many come together with faithful of different languages.

49. As regards the use of Latin or the mother tongue in the sacred celebrations carried out in seminaries, the norms of the Sacred Congregation of Seminaries and Universities concerning the liturgical formation of the students should be observed.

50. In sung liturgical services celebrated in Latin, (a) Gregorian chant, as proper to the Roman liturgy, should be given pride of place, other things being equal. Its melodies, contained in the “typical” editions, should be used, to the extent that this is possible. (b) ‘It is also desirable that an edition be prepared containing simpler melodies, for use in smaller churches.’ (c) Other musical settings, written for one or more voices, be they taken from the traditional heritage or from new works, should be held in honour, encouraged and used as the occasion demands.

51. Pastors of souls, having taken into consideration pastoral usefulness and the character of their own language, should see whether parts of the heritage of sacred music, written in previous centuries for Latin texts, could also be conveniently used, not only in liturgical celebrations in Latin but also in those performed in the vernacular. There is nothing to prevent different parts in one and the same celebration being sung in different languages.

52. In order to preserve the heritage of sacred music and genuinely promote the new forms of sacred singing, ‘great importance is to be attached to the teaching and practice of music in seminaries, in the novitiates and houses of study of religious of both sexes, and also in other Catholic institutes and schools,’ especially in those higher institutes intended specially for this. Above all, the study and practice of Gregorian chant is to be promoted, because, with its special characteristics, it is a basis of great importance for the development of sacred music.

Note that the 1983 Code of Canon Law maintains the principle that the Liturgical norm remains the use of Latin: Can. 928: ‘The Eucharistic celebration is to be carried out in the Latin language or in another language, provided that the liturgical texts have been legitimately approved.’

***Veterum Sapientia* and the wider context for Latin**

On 22 February 1962 Pope John XXIII promulgated the Apostolic Constitution *Veterum Sapientia* whereby he sought to promote the study of Latin. The context for this was not liturgical, but partly doctrinal and partly cultural. He wished to preserve the integrity of the Church’s doctrinal heritage,

recognising that without a good knowledge of Latin future priests and teachers would be unable to understand the full meaning and significance of patristic and scholastic writings and there would be a gradual fragmentation in the understanding of theological concepts, diminishing the universality of the Church. Since the teaching of Latin in public schools was diminishing, the Church needed to address this problem by teaching Latin more effectively in seminaries, but also by fostering a wider knowledge of Latin. The prescripts requiring the use of Latin as a teaching medium were well meant, but fell into disuse almost immediately. Longer lasting was the establishment of an Institute for promoting the study of Latin, carried out by his successor Paul VI.

Optatam Totius

Despite overt hostility on the part of some of the Conciliar fathers, Vatican II in its Decree on Priestly Training of 28th October 1965 retained the requirement of the 1917 Code of Canon Law, to which John XXIII had given his support.

13: 'Before beginning specifically ecclesiastical subjects, seminarians...are to acquire a knowledge of Latin which will enable them to understand and make use of the sources of so many sciences and of the documents of the Church. The study of the liturgical language proper to each rite should be considered necessary; a suitable knowledge of the languages of the Bible and of Tradition should be greatly encouraged.'

I will follow this through in the next section. It remains enshrined in the 1983 Code of Canon Law.

Latinitas Foundation

The Latinitas Foundation was established in 1976 by Pope Paul VI with the Pontifical Chirograph *Romani sermonis* and it has the following objectives:

- 1) to promote the study of the Latin language, classical literature and Medieval Latin;
- 2) to promote the increased use of the Latin language by publishing texts in Latin and by other suitable means.

Among its principal activities are:

- the journal *Latinitas*, founded in 1953. *Latinitas* is written completely in Latin and is published four times a year. It deals with cultural topics in the areas of literature, philology, history, the sciences and other disciplines.

Particular attention is given to the *Diarium Latinum* which deals with current issues in a journalistic style;

- the *Certamen Vaticanum*, an international Latin poetry and prose competition, also established in 1953. Prizes are awarded to the winners towards the end of the year;
- the organisation of intensive Latin language courses according to the so-called natural method, i.e. the teaching of Latin by speaking Latin;
- the organization of congresses, conferences and debates on Latin culture;
- the promotion of the *Lexicon Latinitatis*, an important dictionary of neologisms: it contains over 15,000 words. Experts from all over the world have contributed to this work;
- the *Feriae Latinae*. This Institution was recently replaced and set more firmly in a cultural context by Pope Benedict XVI.

(See http://www.vatican.va/holy_father/paul_vi/speeches/1976/documents/hf_p-vi_spe_19760630_fondazione-latinitas_lt.html)

Extracts from the Motu Proprio *Latina Lingua* of Pope Benedict XVI, establishing the Pontifical Academy for Latin:

1. The Latin language has always been held in very high esteem by the Catholic Church and by the Roman Pontiffs. They have assiduously encouraged the knowledge and dissemination of Latin, adopting it as the Church's language, capable of passing on the Gospel message throughout the world. This is authoritatively stated by the Apostolic Constitution *Veterum Sapientia* of my Predecessor, Blessed John XXIII. Indeed the Church has spoken and prayed in the languages of all peoples since Pentecost. Nevertheless, the Christian communities of the early centuries made frequent use of Greek and Latin, languages of universal communication in the world in which they lived, and through which the newness of Christ's word encountered the heritage of the Roman-Hellenistic culture. After the fall of the Roman Empire of the West, the Church of Rome not only continued to use Latin but, in a certain way, made herself its custodian and champion in both the theological and liturgical sectors as well as in formation and in the transmission of knowledge.

2. In our time too, knowledge of the Latin language and culture is proving to be more necessary than ever for the study of the sources, which, among others, numerous ecclesiastical disciplines draw from, such as, for example, theology, liturgy, patristics and canon law, as the Second Vatican Ecumenical Council teaches. In addition, precisely in order to highlight the Church's universal character, the liturgical books of the Roman Rite, the most important documents of the Papal Magisterium and the most solemn official Acts of the Roman Pontiffs are written in this language in their authentic form.

3. Yet in today's culture, the danger of an increasingly superficial knowledge of Latin may be noted in the context of the widespread weakening of humanistic studies. This is also a risk in the context of the philosophical and theological studies of future priests. Moreover in our own world, in which science and technology play such an important role, there is a renewed interest in the Latin culture and language and not only on those continents whose culture is rooted in the Greco-Roman heritage. This attention seems all the more meaningful since it not only involves academic and institutional sectors but also concerns young people and scholars from very different nations and traditions.

4. It therefore appears urgently necessary to support the commitment to a greater knowledge and more competent use of Latin, both in the ecclesial context and in the broader world of culture. In order to give relevance and resonance to this undertaking the use of didactic methods in keeping with the new conditions and the promotion of a network of relations between academic institutions and scholars is particularly appropriate so as to make the most of the rich and multiform patrimony of the Latin civilization.

To contribute to attaining these goals following in the footsteps of my venerable Predecessors, today, with this *Motu Proprio*, I establish the Pontifical Academy for Latin, under the Pontifical Council for Culture. It is governed by a President assisted by a Secretary, who are appointed by me, and by an Academic Council. The Latinitas Foundation, erected by Paul VI with the Chirograph *Romani Sermonis* of 30 June 1976 is hereby replaced.

Given at St Peter's in Rome on 10 November 2012, the Memorial of St Leo the Great, the eighth year of my Pontificate.

BENEDICTUS PP XVI

Latin in the Seminaries

As indicated in *Optatam totius* each Episcopal Conference has to draw up a programme of studies to be followed by the seminaries within its jurisdiction. Each seminary then has to produce a syllabus putting this programme into effect. I have not been able to obtain copies of these items from England and Wales, but in the USA such materials are available on the Internet. The Program of Priestly Formation envisages that where Junior or 'High School' Seminaries exist, Latin will be part of the course:

172. The study of Latin and Greek represents a valuable component in a serious high school education and is strongly advised.

The section on Senior or 'College' Seminaries is more detailed:

182. The curriculum of studies of college seminarians must include a grounding in the liberal arts and sciences, including studies in the humanities. Special attention is to be given to classical and foreign languages. A knowledge of Latin and the biblical languages is foundational and should be given the emphasis that the Church accords it. Particular attention must be given to ensure that before entering the theologate all seminarians can demonstrate that they have acquired that ‘knowledge of Latin which will enable them to understand and make use of so many scientific sources and of the documents of the Church,’ according to the insistence of the Fathers of the Second Vatican Council.

Note that the document accurately reflects the priorities set out in canon 249 of the Code of Canon Law: ‘The programme of priestly formation is to provide that students not only are carefully taught their native language but also understand Latin well and have a suitable understanding of those foreign languages which seem necessary or useful for their formation or for the exercise of pastoral ministry.’ Priority, after a good mastery of their own language, is given to Latin, and only then to other languages that might be useful for pastoral purposes. This knowledge is to be acquired during the first two years of formation at Senior Seminary.

This approach is exemplified also in the syllabus of St Augustine’s Seminary, Toronto, for September 2013-September 2014 with a course entitled ‘Introduction to Ecclesiastical Latin’:

COURSE DESCRIPTION: Beginning with a quick review of English grammar, the course will introduce the grammar and syntax of the Latin language and provide practice in their use in order to lead students to a reading knowledge of Ecclesiastical Latin: the Vulgate, Canon Law, Ambrose, Augustine, Jerome, Aquinas, prayers, hymns, liturgical texts, and other documents.

Evaluation will be based on course assignments, participation, weekly drills/quizzes, periodic tests, and a final examination.

CLASS OBJECTIVES: That the students may learn the following:

- 1) the basics of Latin grammar and syntax;
- 2) the basic vocabulary of Latin, especially as it pertains to the Latin Vulgate;
- 3) to read and understand Latin texts in the original language;
- 4) to recognise connections between Latin and English and between Latin and the Romance languages;
- 5) to pronounce Ecclesiastical Latin and read it correctly and confidently;

- 6) to improve their English vocabulary and writing skills by observing closely the way in which language works;
- 7) the delight of mastering a new skill that can enhance their study of scripture, ecclesiology, history;
- 8) varied theories of translation with a view to understanding reasons for change in liturgical texts.

It is clear that, at least on paper, some countries and seminaries take the learning of Latin seriously. It is not so clear to what extent this is reality, especially in England and Wales.

***Summorum Pontificum* and the relationship between the two forms of the Roman Rite**

In his letter accompanying the *Motu Proprio*, Pope Benedict XVI wrote:

‘In the second place, the fear was expressed in discussions about the awaited *Motu Proprio*, that the possibility of a wider use of the 1962 Missal would lead to disarray or even divisions within parish communities. This fear also strikes me as quite unfounded. The use of the old Missal presupposes a certain degree of liturgical formation and some knowledge of the Latin language; neither of these is found very often. Already from these concrete presuppositions, it is clearly seen that the new Missal will certainly remain the Ordinary Form of the Roman Rite, not only on account of the juridical norms, but also because of the actual situation of the communities of the faithful.

It is true that there have been exaggerations and at times social aspects unduly linked to the attitude of the faithful attached to the ancient Latin liturgical tradition. Your charity and pastoral prudence will be an incentive and guide for improving these. 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 surest 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.’

Leaving aside the question of the incorporation of elements such the new Prefaces in the 1962 Missal, it is clear that the intention is to strengthen more widely the Liturgical heritage of the Church and in particular to influence the

way in which the Ordinary Form is celebrated so that its sacred nature comes across more clearly.

Concrete examples of implementation

I think it would be fair to say that while many of those who seek celebrations according to the Extraordinary Form are content to have a Low Mass, far more are attracted by sung Mass, with or without sacred ministers. In the Ordinary Form I would think this to be even more true, where far more people are attracted by a sung Mass, and a proportion of these would not be very concerned which form was used. I certainly think that in practice, where Latin has disappeared, one would have to move by stages, introducing the Ordinary so that people could join in, and then moving on to the parts proper to the priest and the sung Proper: introit etc. Key to this is forming a choir or training cantors to support the singing and I think that this is the biggest challenge, given limited resources in a small parish.

However, it is not an impossible project. An example can be found in the development of the Canons Regular of St John Cantius. This community was founded in 1998 by Fr Frank Phillips of the Congregation of the Resurrection. He was inspired by Mgr Hellriegel of Holy Cross parish in Baden, Missouri and Mgr Richard Schuler of St Agnes, St Paul, Minnesota, founder member of the Church Music Association of America and who played a significant role in promoting the Church's heritage of Sacred Music in the decades after Vatican II.

When Fr Phillips arrived at St John Cantius parish in Chicago in 1988 he had no grand plan but simply set out to do what the Church asked. He took his inspiration from the priests mentioned and introduced chant and polyphony to enhance the liturgy. He then began to offer the Ordinary Form of the Mass in Latin. He tried to ensure the use of worthy vestments and other elements that had been part of the Catholic heritage, and to enhance the music and the beauty of the sacred ceremonies. Gradually the parish began to grow. After the issuing of *Ecclesia Dei* in 1988 Cardinal Bernardin asked him if he would like to offer an 'Indult' Mass with a view to offering a place of reconciliation to supporters of the SSPX. He accepted, and what had been a small and struggling parish began to grow and thrive.

However, Fr Phillips was concerned for the long term future of his venture and asked the then Archbishop Cardinal George about forming a community

with several men who were considering a vocation to the religious life. Cardinal George recognised that the Holy Spirit was at work, and authorised the founding of a society of common life with these men – the Society of St John Cantius. Its motto would be ‘The Restoration of the Sacred’. It was founded on 15th August 1998 and the first novices inducted on 20th June 1999. Cardinal George formally erected it as a Public Association of the Faithful on 23rd December 1999, the Feast of St John Cantius. The provisional constitutions were approved for five years in February 2003, and in 2007 the process of elevating it into a diocesan institute was begun in Rome. At this point the name was changed to the Canons of St John Cantius, so as better to reflect its true nature. The community had begun to expand and was assigned a second parish in 2004.

The Canons are a community of religious priests and brothers with a mission to help Catholics recover a profound sense of the sacred through solemn liturgy, devotions, art and music, as well as instruction in Church heritage, catechesis and culture in the context of parish ministry. Activities for young people are central. What is particularly significant from our point of view today is that their characteristic is the celebration of Mass and the sacraments according to both forms of the Roman Rite. Chant and polyphony are central. As a community they chant the daily office and have their own schola. They encourage and employ other musicians and choirs to execute the more ambitious compositions from the Church’s heritage. The mother parish now has seven separate choirs with different musical repertoires. The laity are also educated in singing Gregorian chant, especially those parts of the Mass that are proper to them. Since the publication of *Summorum Pontificum* some have seen this community as the embodiment of what Pope Benedict XVI was trying to achieve. In their experience the broader use of the EF has not been divisive. They see their own role as building bridges. They have launched a website www.sanctamissa.org to provide online tutorials and resources to educate people about the EF and they also provide training for priests not only in Chicago but across the USA. They do not see themselves as a ‘traditionalist outpost’ but as part of the mainstream of the liturgical life of the Church.

Challenges

The American context is very different. The proportion both of Catholics and of church-goers in general is much higher than here. I think it would not be knocking the generosity of our people to say that the Americans also expect to

put far more in the plate to meet the needs of the Church, not least because historically they have had to pay the full cost of parish schools. My parishioners are quite generous and our parish is in the middle of the diocesan league table at about £750 a week, with a Mass attendance of under 200, but in the USA, from conversations with priests who have worked there, one would be looking at more like \$10,000-\$100,000 per week. It makes a great difference to the resources available!

However, great oaks grow from small acorns. Priests can do little without supportive lay people – if there is not support from within the parish, help from outside can be seen as divisive, and what the priest does as an imposition. This implies that the laity need to encourage their priests, to see first of all the importance of enhancing the sacred nature of the Liturgy, and secondly the use of music, especially chant, and Latin as a way of achieving that. The use of Latin is not an end in itself but is a means of expressing the universality of the Church and to make accessible her liturgical heritage so that God may be worshipped in a worthy fashion. It is important that this is seen as the driving force behind requests for the use of Latin in the Liturgy.

The second challenge is to provide the human resources needed in the form of musicians and servers. For the OF the provision of servers should not be too difficult, in that the liturgical actions are the same. It is a matter of enabling them to grasp basic liturgical Latin for the responses. More challenging is forming a group to sing the Mass. It can be hard to find any musicians, not simply those who are sympathetic. After about ten years without an organist I now have three people who can play the organ, at least to some degree, and some people who can lead the singing, but no choir or choir leader as such. They can perhaps manage a motet for Christmas or Easter but are not up to singing the Ordinary of the Mass even in English. For weddings and funerals we have to borrow an organist from the Anglican Church.

If someone with the necessary skills and confidence can be identified, then I would suggest the place to start would be with those Masses of which there may be a residual memory such as the *De Angelis* and *Orbis Factor*. The Proper could be psalm-toned, particularly the more difficult parts such as the Gradual, Alleluia and Offertory. Alternatively one could use simplified settings and attempt the full Gregorian chant just for major feasts. This was the pattern in my home parish even in the 1950s and 1960s, despite being a large parish with Mass attendance of over 2000 and three priests. It may also

be easier to sing four-part settings, if you have the voices, than complex Gregorian chant.

I would also suggest that, like Fr Phillips, the approach has to be gradual, with an incremental introduction of Latin elements to the parish Mass. The alternative is to have a separate celebration entirely in Latin, whether EF or OF. While this is what many people would want, and would supply a real need, it is more difficult to schedule, not least from the point of view of a priest who will probably already have three Masses to celebrate on a Sunday or Holy Day, and does not advance the sanctification of the liturgy more generally in the life of the parish.

The more you can offer a priest when you approach him the less reason he has to say, 'No'!

Gordon Reid

Letters to the Editor

From Fr Benedict Hardy OSB

I was very sorry indeed to hear of the passing of Edward Barrett. I never met him, but recognise him as a stalwart of the much valued Association for Latin Liturgy. *Requiescat in pace.*

May I take the liberty of offering a slight correction to one little remark you made in the obituary notice? You say you know of no one else who has produced a congregational sheet with parallel texts for all the Sundays of the 3-year cycle, but I have done the same! I'm aware there remain still one or two lacunae, but otherwise I've done the lot - all the chants and prayers of the Mass, including the Preface, with brief reflections on or introductions to each of the readings, and quite often (especially for big Feasts) an introductory blurb as well. Admittedly I did them before the new translations came out, and haven't corrected them in line with that.

God bless you in your excellent work, and thank you very much for sending your publication, which is deeply appreciated.

Ever fraternally,
Fr. Benedict

From Mr Graeme Jolly

We should be concerned about two things. The first is liturgical polarisation between the EF and a sloppy ‘do it yourself’ approach to the OF. It is for this reason that for a long time I advocated not a *reform of the reform* but a reform of the Missal of John XXIII along the lines of *Sacrosanctum Concillium* (something which of course never happened after the council because of Bugnini’s influence). A prelate I know recently confided in me that as he celebrates more and more the EF, he sees the OF as ‘the work of human hands’. And yet we know the Fathers of the Council wanted a reform of the (EF) liturgy. What we have in the OF isn’t the fruit of the Council that it ought to be, and yet a wholesale return to the EF isn’t going to happen – and probably isn’t the answer to our current problems either.

This brings me to my second worry. There has been a spate of priest-bloggers and others over the last year talking about the Benedict XVI attempt at liturgical reform as being dead in the water and advocating the EF as the best or only option. This for me is unsatisfactory, as it doesn’t do what the Council wanted, and particularly because it misses a great opportunity for ‘mutual enrichment’. That in itself is an uphill struggle of course, because many supporters of the Old Rite admit no possibility of reforming the old Missal. Many use only pre-1962 editions of the Missal and thus deprive themselves of so much that is rich in the calendar of the OF, and of the legitimate liturgical development which has occurred since the Council, as indeed it has throughout the history of the Church.

Graeme Jolly

From Mr B G P Beatty

I have been a member of the Association for many years and enjoy Latin Liturgy. I am a retired academic, but still go to conferences and write, mainly on Byron, sometimes on the Bible, and am Senior and Associate Fellow in the School of English at Liverpool and the School of Divinity at St Andrews. I was a Dominican for three years 1956-59 alongside Fergus Kerr, and my time with the Dominicans increased my love of the liturgy.

For nearly thirty years I was choirmaster at St Francis’s Capuchin Church in Chester, which had a Novus Ordo Latin Mass and a strong musical tradition. All this came to an end three years ago, with the arrival of a young Polish

Capuchin who, without any consultation, ended it all. We decamped to a neighbouring parish (St Clare's) with a friendly Nigerian priest who has just received a doctorate in Rome for a thesis on Cardinal Ratzinger's Marian theology. He set up a Latin Mass time for us every Sunday (11.15). It is *Novus Ordo* (though he has talked about using the older form) where we sing all the Proper and Ordinary in plainsong each week (from the Solesmes Gregorian Missal) though the responsorial psalm is in English. The spoken parts of the Mass are largely in English, but the Eucharistic prayer is in Latin. At St Francis' we had a large regular congregation, but it is a small one (about 18) here.

B G P Beatty

[This is the sort of story that we hear all too frequently, demonstrating how a large fund of goodwill, built up over time by persons loyal to the Church, can be and is destroyed by arbitrary clerical action of this kind. The harm done is incalculable – Editor]

Varia Latina

Benedict XVI on music

The Tablet of 11 July reported a speech by Pope Emeritus Benedict given at Castelgandolfo, in which he spoke of the Church's tradition of sacred music. "There is music everywhere", he said, "but you will not find music of the magnitude of that which the Christian world brought forth – the music of Palestrina, Bach, Handel, Mozart, Beethoven and Bruckner – in any other cultural region. This music is unique. It must not disappear from the liturgy." The Pope Emeritus was receiving honorary doctorates from the Pontifical University of John Paul II in Krakow and the Krakow Academy of Music, for his promotion of respect for the sacred music tradition in the Church.

Octave of Pentecost

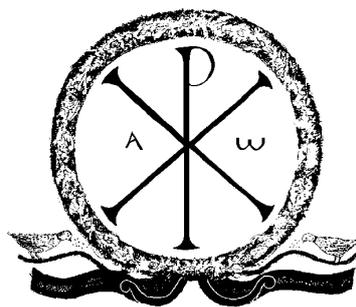
Fr John Zuhlsdorf, in his 'Omnium Gatherum' column in the *Catholic Herald* of 15 May deplored the suppression of the Octave of Pentecost after Vatican II. Newman in his *Essay in Aid of a Grammar of Assent* calls the Breviary texts for Pentecost and its Octave 'the grandest, perhaps, of the whole year'. Fr Zuhlsdorf suggests that it is high time this lost Octave, and others, was restored to the Ordinary Form.

Cardinal Robert Sarah

Appointed last November as prefect of the Congregation for Divine Worship, the Cardinal has not made very many high-profile statements on the sort of questions that interest members of the ALL. But in an article for *L'Osservatore Romano* in June he said that it is entirely consistent with the Council to celebrate the Ordinary Form *ad orientem*, a practice which this Association strongly supports. He also argued against the 'contemporary Western mentality' that renders the Mass 'convivial', and makes the faithful 'constantly busy'.

King Richard III

An Anglican Requiem Mass in Latin for King Richard III was said at the Church of St Mary de Castro in Leicester on 16 October, using the Roman *Novus Ordo Missae*, with Eucharistic Prayer II, in which Pope Francis was duly mentioned. Everything was said in Latin except the readings, psalm and *Pater noster*. The Mass was celebrated *versus populum*, though at the east end of a long sanctuary.



Appendix: Financial Statement 2014 - 2015

The Association is extremely grateful for a substantial donation that has been given by a member towards the costs of producing the *Graduale Parvum*. This will be an enormous help in realising this major project.

Association for Latin Liturgy Cash Receipts & Payments for the year 6 April 2014 to 5 April 2015

Receipts		Payments			
2013/14		2014/15	2013/14		2014/15
£		£	£		£
1,775	Subscriptions	1856	78	Council Members' Travelling expenses	0
100	Donations	0	343	Printing of publications/stock purchase	57
307	Sales of Publications/Compact discs	392	430	General Postage	0
579	Meetings	540	0	Banking	0
5	Bank Interest	4	183	Internet costs/software	0
45	Royalties	0	673	<i>Latin Liturgy</i>	984
0	Income Tax Repayments	633	2,329	Meetings	1983
0	Miscellaneous	0	231	Advertising/Promotion	135
2,812	Total receipts	3,425	4,266	Total payments	3,159
			-1,454	Difference between receipts & payments	266
<u>2,812</u>		<u>3,425</u>	<u>2,812</u>		<u>3,425</u>
	Cash capital	£			
	Opening balance at 6 April 2014	9,685			
	Profit (-Loss) for the year	266			
	Closing balance at 5 April 2015	<u>9,951</u>			

Report by the Treasurer:

I certify that the above Cash Receipts & Payments Account and Cash Capital Balance Sheet have both been prepared in accordance with the books and vouchers of the Association.

Bernard Marriott (Treasurer)

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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