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QUASIQUAEDEMURGENTIA

Editorial

Discerning a ‘certain Eucharistic need’ has inspired the Pope to choose the Eucharist as the subject of the next Synod of Bishops at the Vatican in October 2005 and of the period leading up to it. At this late stage of a momentous pontificate, his passionate concern for the liturgy has never been more intense. We have already seen a succession of notable initiatives

– the Third Edition of the *Missale Romanum*, the revised General Instruction, the encyclical *Ecclesia de Eucharistia* and the instruction *Redemptionis Sacramentum*. Now, to prepare for the Synod of Bishops, the Holy Father has announced a Year of the Eucharist, which will begin with an International Eucharistic Congress this October in Guadalajara, Mexico.

Although there is a lot more to come, there is little danger of fatigue setting in. For our part, we surely never tire of striving in whatever capacity we are called to contribute to the most worthy celebrations of the Liturgy. Sadly there are Catholics in the parishes who are also unlikely to be fatigued, if only because for the most part these great initiatives have so far passed them by. A number may still ‘like to go to church’ in a ‘nice service, Vicar’ sort of way. But where is Faber’s ‘most beautiful thing this side of Heaven’? How stands the ‘source and summit’ of Christian Life? The post-conciliar changes reached the parishes quickly enough, so why not these powerful new messages from Rome?

The Association’s officers continue to travel to inspiring events and duly let us have their reports. Bernard Marriott, our Chairman, has been privileged to accompany Dr Mary Berry to three Chant singing enterprises, in Rheims, Pontigny and Venice, while Mike Withers went as the ALL representative to the American LLA’s great convention in Indianapolis. Our friends in the Netherlands had Cardinal Arinze to celebrate their annual Mass. A boy from a fine Catholic school writes about Latin in the Mass and there are reviews of two interesting but quite different books. All are covered in this issue.

AGM IN CHELSEA

St Mary’s Cadogan Street

This year’s Annual General Meeting will be held on Saturday the 2nd October, at St. Mary’s, Cadogan Street, Chelsea, London, SW3. Bishop Alan Hopes, Auxiliary in Westminster, will celebrate Solemn Sung Latin Mass for the feast of the Holy Guardian Angels at 12.00 noon. A buffet lunch will be served in the adjacent St Thomas More School hall and this will be followed at 2.15 by a talk from Mike Withers on ‘Lawmakers and Lawbreakers’. The day will conclude with Solemn Vespers and Benediction of the Blessed Sacrament. The full programme is as follows:

12.00 Solemn High Mass
13.15 Lunch (please use the Booking Slip)
14.15 Talk
15.15 Tea
15.45 Business Meeting
16.30 Vespers and Benediction

The church is a short walk from Sloane Square. Cadogan Street runs parallel to Kings Road and Draycott Place, slightly to the West of Peter Jones department store.

St Mary's lies almost halfway between the London Oratory and Westminster Cathedral, geographically and perhaps also in liturgical style or 'churchmanship' as the Anglicans say. It is slightly more modest in scale and embellishment than the comparable London churches of Farm Street and Spanish Place, but has long been much loved by its regular congregation and numerous visitors.

The parish had its origins in the aftermath of the French Revolution when emigrés and their priests settled in the area, and the first purpose-built chapel was opened in 1811. The present church was opened in 1879. The architect was John Francis Bentley who, a few years later, in 1895, went on to design Westminster Cathedral in a very different style. The high altar and pulpit he had designed for the former chapel in Chelsea were brought into the new church, which also incorporated the pre-existing cemetery chapel and the Blessed Sacrament (now Sacred Heart) chapel designed for the earlier building by Edward Pugin.

Formal notice of the Business Meeting is given below. All, members and non-members, are welcome to attend, but those who would like lunch are reminded to return the enclosed slip.

AGENDA FOR THE BUSINESS MEETING AGM 2004

1 Chairman's Report.

2 **Treasurer's Report.** An Income and Expenditure Account and Balance Sheet for the year ending 5 April 2004 will be distributed at the meeting.

3 **Subscription Rates for 2005/06.** Council propose the maintenance of the existing rates of subscription, which came into effect on 1 September 1998. These are:

Members in the UK and Europe £10

Reduced rate (for priests, religious, students, persons under 18, and retired) £5

Joint membership – for those living at the same address, Newsletters being sent in the same mailing £12

All members outside Europe £15

4 **Election of Council for 2004/05.** The Constitution provides for a Council with a maximum of 12 members, three of whom shall hold the offices of Chairman, Vice Chairman and Treasurer with the others being ordinary members. The three Officers retire annually; ordinary members serve for periods of two years. All are eligible for immediate re-election. The Council has power to co-opt up to three ordinary members to serve for two years. The present Council consists of:

Officers elected until October 2004

Chairman: Bernard Marriott

Vice Chairman: Edward Barrett

Treasurer: Michael Ellis

Ordinary members elected until October 2004

Fr Bruce Harbert,

Fr Guy Nicholls

Ian Wells,

Mary Halloran

Ordinary member elected until October 2005

Fr Kevin Hale

Ordinary member co-opted until October 2005

Mike Withers

Thus the AGM will be invited to elect a Chairman, Vice-Chairman and Treasurer for the year to October 2005, and up to seven ordinary members until October 2006. If fewer than seven ordinary members are elected, it will be open to Council to co-opt additional members until October 2006 providing that the maximum number of Council members is not exceeded.

Council nominates the present Chairman, Vice Chairman and Treasurer for re-election in the same posts, and Fr Guy Nicholls and Ian Wells for re-election as ordinary members. Lewis Berry resigned from Council membership upon commencing his priestly studies, and Fr Bruce Harbert ('whilst in exile') and Mary Halloran are not seeking re-election – our sincere thanks are due to them for all they have done whilst Council members. **Any member may make alternative nominations for any of these positions and, given the loss of three Council members over the last twelve months, we are very much in need of new blood.** Any member who feels able to make a contribution to the running of the Association by being a Council member is very welcome to discuss this with the Chairman (0116 285 6158). The names of nominees, whose prior consent must be obtained, and those of proposer and seconder, must be received by the Chairman not later than Saturday 18 September 2004.

5 General discussion. Any member wishing to put a motion to the Meeting must notify the present Chairman in writing by 18 September, giving the name and address of a member who has agreed to second it. But it is open to any member to raise topics informally under this item.

CARDINAL ARINZE AT MAASTRICHT

Dutch AGM

Our thriving sister organisation in the Netherlands, the *Vereniging Voor Latijnse Liturgie*, held a highly successful general meeting in Maastricht on the 22nd May. The principal celebrant of the Solemn Sung Latin Mass was Cardinal Francis Arinze, Prefect of the Sacred Congregation for Divine Worship and the Discipline of the Sacraments. After lunch, the Cardinal gave a talk entitled "Faith and Reverence in the Eucharistic Celebration". The following extracts are reproduced with kind permission of the VLL.

The Eucharistic Sacrifice is "the fount and apex of the whole Christian life" (*Lumen Gentium*, 11). It is the highest point of the sacred liturgy,

the public worship of the Church. The liturgy itself is “the summit toward which the activity of the Church is directed; at the same time it is the fountain from which all her power flows” (*Sacrosanctum Concilium*, 10). It matters very much how the Holy Mass, the Eucharistic Sacrifice, is celebrated in our churches. Do we participate in faith and reverence? Do we grow in this spiritual and even bodily attitude?

The Cardinal spoke in turn on three substantial themes: ‘Our Eucharistic Faith, The Eucharist – Celebration of the Whole Church, Faith in and Reverence for the Word of God in the Mass’ and then continued:

Faith and Reverence shown by Observance of Liturgical Norms

Our faith and reverence towards the Eucharistic mystery should also appear in our attitude towards liturgical norms. It is important that these norms be seen, not as arbitrary impositions, but as consequences of our Eucharistic faith and correct ecclesiology.

The sacred liturgy is not primarily something which we make. It is a gift which we are given. The Holy Eucharist is Christ's inestimable gift to his Spouse, the Church. The heart of the celebration is instituted by Christ himself. The ritual in its details is arranged by the Church in careful attention to Scripture and tradition. The early Church “remained faithful to the teaching of the Apostles, to the brotherhood, to the breaking of bread and to the prayers” (Acts 2:42). The Church strives to do the same in every age by celebrating the Eucharist according to carefully prepared and approved rites. Every Eucharistic celebration should be clearly seen as a public celebration of the whole Church, not as an initiative of an individual or event of a local community, no matter how gifted or how well-intentioned.

It follows necessarily that the Church cannot avoid laying down norms to guide and protect the celebration of so great a mystery. As Pope John Paul II insists: “These norms are a concrete expression of the authentically ecclesial nature of the Eucharist; this is their deepest meaning. Liturgy is never anyone's private property, be it of the celebrant or of the community in which the mysteries are celebrated” (*Eccl. de Euch.*, 52). It is in this light that the recent Instruction of the

Congregation for Divine Worship and the Discipline of Sacraments is to be seen.

When one reflects on it, one will appreciate that this is reasonable. If soccer needs rules just for good order and fairness, for much stronger reasons does the Eucharistic celebration need norms for promotion of divine worship, for the catechesis of the people of God, and for the protection of this august mystery, “for the Most Holy Eucharist contains the Church's entire spiritual wealth: Christ himself, our Passover and living bread” (*Presbyt. Ordins*, 5).

Therefore respect for liturgical norms, faithful following of the approved rites and readiness to sacrifice one's personal choice (not to talk of idiosyncrasy) are exigencies and manifestations of faith, devotion, reverence towards the holy Eucharist, and love of the Church. The desire for creativity should be disciplined within the limits indicated by fidelity to holy Mother Church. This is also a mark of respect to the congregation which has the right to have the Mass as the Church wants it. When celebrations are carried out in this spirit, each celebration will be an experience of faith that is confessed and communicated, of hope that is confirmed and enlivened, and of charity that is spread in active solidarity.

Faith and Reverence shown in Arrangements for Mass

Our faith in the Eucharist and our reverence are also shown by the material arrangements which we make for the Mass. Church and altar equipment which are of good taste are a manifestation of faith and an encouragement to reverence.

We do not grudgingly make offering to God. We offer joyfully and generously. The woman who anointed Jesus in Bethany feared no extravagance. So all along the centuries the Church has felt the need to provide as excellent a setting as possible for the Eucharistic celebration and for the preservation of the Most Blessed Sacrament in the tabernacle. “Though the idea of a 'banquet' naturally suggests familiarity, the Church has never yielded to the temptation to trivialize this 'intimacy' with her Spouse by forgetting that he is also her Lord

and that the 'banquet' always remains a sacrificial banquet marked by the blood shed on Golgotha" (*Eccl. de Euch.*, 48).

All this explains why the Church sets high value on liturgical architecture, sculpture, painting and music. The Holy Father therefore stresses the importance of the ministry of priests and bishops, "It is their responsibility to preside at the Eucharist in persona Christi and to provide a witness to and a service of communion not only for the community directly taking part in the celebration, but also for the universal Church, which is a part of every Eucharist" (*Eccl. de Euch.*, 52). This priestly and episcopal ministry also covers matters touching sacred art.

When we translate these principles into our parish churches we see the importance of a good artistic sense in the construction of the altar, the tabernacle, the celebrant's seat, the ambo and the people's pews suitably furnished with kneelers. We appreciate the contribution made by good vestments and acceptable altar servers' dress and such an obvious necessity as a large crucifix with a figure of the crucified Christ which leads to devotion. These are some of the visible manifestations of Eucharistic faith and reverence.

Gregorian Chant, Latin and the Vernacular

As members of the Association for Latin Liturgy, you hold as very dear the keeping alive of Latin and of Latin Church music, especially Gregorian chant. A word on these and on the vernacular will bring our reflections to an end.

The Second Vatican Council wants Latin retained: "Particular law remaining in force, the use of the Latin language is to be preserved in the Latin rites" (SC, 36). All initiatives are therefore to be encouraged that aim at promoting the study of Church Latin and the celebration of the Mass in Latin. The use of Latin in the liturgy permits us to pray in the exact same words as did our predecessors in the faith for many centuries, to adopt a language not subject to frequent change of meaning, and to be able to celebrate with Catholics from other language areas in international gatherings. It is a noted sociological fact that most of the big religions show unwillingness to abandon the

language that has distinguished them for millennia, even when that language is not understood by many today.

The Second Vatican Council also appreciated that the use of the vernacular has advantages, especially because people understand what is said and more personal participation is facilitated. So the Council admitted the local languages under conditions and left the door open to further developments. In these forty years the experience of the Church is that the vernacular has come to stay, although the production of suitable translations is quite a demanding and challenging matter.

Your Association rightly promotes the Gregorian chant. It has an honoured place in the liturgy of the Latin Church. It is very conducive to meditative singing. It has been kept alive by many monasteries. And it has received the praise of Supreme Pontiffs from Saint Pius X (*Tra le Sollecitudini*, n.3, 22 Nov 1903) to John Paul II (Chirograph for the Centenary, n. 7, 22 Nov 2003; cf also *Sacrosanctum Concilium*, 116-117).

My Dear Members of the Association for Latin Liturgy, the holy Eucharist is Christ's inestimable gift to his spouse, the Church. We kneel in adoration and thanksgiving in front of this august mystery. We ask the Most Blessed Virgin Mary, the "Woman of the Eucharist" (*Eccl. de Euch.*, 53), to obtain for us the grace to grow daily in Eucharistic faith and reverence.

ON TOUR WITH MARY BERRY

by Bernard Marriott

1. Rheims – Machault's *Messe de Notre-Dame*

Members will recall from Dr Mary Berry's vivid account of the Schola Gregoriana of Cambridge's recording of Vespers in Notre Dame (Newsletter 119) that the Schola has made a series of recordings of Church music in its various stages of development. The latest venture has been the recording of Machault's *Messe de Notre-Dame* in Rheims Cathedral. Dr Berry says:

This is a project of great cultural interest, focused on one of the crowning glories of our western musical heritage. Guillaume de Machault made provision in his will for a Sung Mass of the Blessed Virgin Mary to be celebrated every Saturday for the repose of his soul and the soul of his brother Jean, both having been canons of Rheims Cathedral. In 1377, the year of Machault's death, one of two major Marian feasts, the Feast of the Assumption (August 15) happened to fall on a Saturday. This is a feast which has been known in both East and West from about the end of the fourth century.

I have transcribed the Proper chants for it from the Rheims medieval liturgical books, and these chants, together with Machault's polyphonic settings of the Ordinary, are sung at their appointed places in the celebration. To perform and record a liturgical celebration of this importance in its place of origin is a uniquely valuable and enlightening experience, not only for music lovers and historians, but for a far wider public. The historic nature of the project is enhanced by preserving a sound recording of the occasion.

The celebration of the Mass of the Assumption was particularly apposite as the great west rose window of the cathedral depicts Our Lady being assumed into heaven, surrounded by twelve Apostles, angel musicians, the Kings of Judea and the prophets.

Machault's Mass is the earliest surviving complete polyphonic setting of the Ordinary. The reconstruction of the text and rubrics of the Mass which would have been celebrated in 1377 was entrusted to Fr Richard Conrad, OP. The sacred ministers were all members of the Association, as were half of the servers. The following is a brief description of the Mass to enable it to be compared with what we are now familiar with.

The ceremony began with an empty altar and credence table. In the entry procession, the deacon carried the Missal on a cushion, the subdeacon carried the Gospel book also on a cushion, the acolyte carried the Epistle book, and they were preceded by candle-bearers and thurifer. On reaching the choir, the priest kissed the Gospel text and blessed incense. Whilst vesting, and throughout the procession, the priest had a large number of prayers and psalms to say. The last psalm was Ps 42 *Iudica me* said, like

the rest *sotto voce*, without being followed by the Confiteor or Absolution. The Introit was *Gaudeamus* rather than *Signum magnum*, familiar from the Tridentine Gradual. The current Gradual allows either Introit to be sung. On arrival at the altar, the candle-bearers put down their candles and returned to the sacristy to collect bread, water and wine; water, bowl and towel, which they placed on the credence table. After the intonation of the *Gloria*, the candle-bearers with candles, and the acolyte, returned to the sacristy for the chalice, purificator, paten, pall, veil, corporal and burse. The acolyte wore the humeral veil, and placed the chalice, etc, on the altar.

After the Epistle was sung, the priest and deacon, seated at the sedilia, a *mappa* across their knees, read the Gradual *Audi filia*, with the verse *Specie tua* (which appears in the current Gradual) and Alleluia *Assumpta est Maria*, and said alternately the verses of the Sequence *Area virga*. Then the deacon washed his hands at the credence table, and unveiled the chalice at the altar. The subdeacon washed his hands, and the acolyte, with humeral veil, brought the chalice to the sedilia. The candle-bearers brought bread, water and wine for the subdeacon to put a large host on the paten; and wine with water blessed by the priest, into the chalice. The acolyte returned the chalice to the altar and veiled it. (All this was very similar to High Mass in the Dominican rite).

The acolyte and candle-bearers returned to the sacristy for the processional cross. Whilst the procession went to the place where the Gospel was sung, the priest stood at the epistle corner of the altar, facing the Gospel book as the Gospel was being sung. At the end of the Gospel, the priest intoned the *Credo* immediately. When the procession returned to the altar, the priest kissed the Gospel and then recited the Creed. The Gospel was then taken to other clergy and servers for them to kiss it. The acolyte and candle-bearers returned the processional cross to the sacristy.

As may be imagined, the Liturgy of the Word was quite lengthy, and the rest of the Mass moved at a much brisker pace. Parallels were drawn between this and the lengthier Liturgy of the Word of the current Mass in comparison with the Tridentine rite.

The Offertory antiphon was *Ave Maria, gratia plena*, after which the choir sung Machault's *Felix virgo, Inviolata genitrix*. With the chalice already

having been prepared, the Offertory was a comparatively simple matter, with a special prayer for the dead, the usual incensation of the altar and lavabo. These finished with the priest saying: “*Orate fratres et sorores ut meum pariter et vestrum in conspectu Domini acceptum sit sacrificium*” for which there was no response. (In the Dominican rite, the priest said: “*Orate fratres, ut meum ac vestrum pariter in conspectu Domini sit acceptum sacrificium*” for which there was also no response).

Whilst the Preface (very similar to the Tridentine preface of the Blessed Virgin Mary) was being sung, the deacon, subdeacon and acolyte lined up behind the priest, and the candle-bearers stood on either side of the deacon to form a cross on the steps. At the end of the Preface, the candle-bearers lit Sanctus candles and then obtained torches from the sacristy before returning to their places beside the deacon. At *Nobis quoque peccatoribus*, the deacon washed his hands at the credence table before removing and replacing the pall at the end of the Canon. The *Libera nos* included mention of some local saints after Peter, Paul and Andrew.

The Communion antiphon was *Dilexisti iusticiam*. After Communion and the usual ablutions, Mass ended very swiftly with the Postcommunion prayer, *Dominus vobiscum* and Dismissal. There was no blessing or last Gospel. The deacon took the missal on its cushion, the subdeacon the Gospel book on its cushion, and the acolyte the chalice through the humeral veil. As at the beginning of Mass, the priest had much to say to himself, beginning with *Placeat tibi*, the prayer said between the Dismissal and the Blessing in the Tridentine rite. The priest’s prayers continued with the *Benedicite* and psalm 150, the Lord’s Prayer, some versicles and responses, and three more prayers.

The recording was made just after Easter. We will let you know as soon as the CD is available.

2. Pentecost at Pontigny 2004 – *La Splendeur Eternel*

Pontigny, a large former Cistercian abbey church in Burgundy, has a number of connections with the English, most notably housing the remains of St Edmund of Abingdon in a shrine behind the High Altar. Les Amis de Pontigny organise a series of concerts throughout the year, and every two or three years they invite the Schola Gregoriana of Cambridge.

This year's concert by the Schola was inspired by the chant *Alleluia, Candor est* from the Feast of the Transfiguration (Alleluia: He is the brightness of eternal life, a mirror without flaw and the image of His goodness). The concert began with the *Lucernarium* – two responsories used at the start of Vespers for the Epiphany in the Ambrosian Rite whilst various candles are lit on the altar and in the sanctuary. This was followed by a variety of appropriate chant and polyphonic items, including Dufay's *Christe redemptor omnium*, Palestrina's *O Lux beata Trinitas*, Tallis's *O Nata Lux*, and Palestrina's *Surge illuminare Jerusalem*. The performance ended with *Letabundi jubilemus*, the 12th century Sequence for the Transfiguration by Adam de Saint Victor, which was sung as the choir processed in two halves, one going clockwise around the outside of the audience, whilst the other half went round anti-clockwise, making the most of the vast space available for processions.

One of the reasons for using the *Lucernarium* was that our chaplain was an Ambrosian Rite priest from Milan. He celebrated Mass for us on Whit Sunday according to the Ambrosian Rite, and for a description of the Ambrosian Mass, see the talk given to the Association by Canon Alan Griffiths in 2001, reproduced in Newsletter no 114.

3. Venice – Chanting in Seven Churches

A long-awaited visit to Venice by the Schola Gregoriana of Cambridge, organised by Maureen MacGlashen who was formerly the UK Ambassador to the Holy See, finally came to fruition in May. We stayed at the Centro Culturale Don Orione, interestingly just at the time Don Orione was canonised by the Pope in Rome. The Centro Culturale seemed to take the canonisation in their stride, with little fuss being made (and no request for the Schola to sing anything to mark the occasion!).

During the course of one week Mary Berry had us singing in no fewer than seven churches, including St Mark's. We learnt two Masses – the Mass of the Sunday, that would be used on ferias during the week, and a Votive Mass of Our Lady.

On the Sunday we sang at Santa Maria della Visitazione, a small church attached to the Don Orione, on Zattere, the promenade overlooking the

Giudecca Canal, and in the afternoon we crossed the canal to San Giorgio to sing Compline. San Giorgio has a Benedictine monastery (where some members of the party were staying). The church was designed by Andrea Palladio and completed in 1610. It has a campanile with a view to rival that at St Mark's, and the benefit of having a considerably shorter queue.

On the Monday we sang at Mass at Santa Maria Gloriosi (the Frari), and on the Tuesday we sang at the regular evening Mass at SS Maria e Donato at Murano. On the Wednesday we went to Torcello, to the original cathedral of Venice, Santa Maria Assunta. The island of Torcello once had a population of about 40,000, but this has now declined to a handful, and the cathedral moved to San Pietro di Castello in 1451 (and to St Mark's in 1807). Having visited the old cathedral, we sang Mass in the church next door to it, Santa Fosca. We were received by the priest with open arms, and quite a few tourists joined us as the Mass proceeded. As there is no motor traffic on the island, and very few buildings remain, the ambience of the square outside the cathedral and Santa Fosca must still be much the same as it was when these churches were built.

On Thursday we were back in the centre of Venice at Santa Maria dei Miracoli. This remarkable church has a sanctuary that is reached by ascending a central staircase of fourteen steps from the nave. On either side of the staircase are retaining walls, at the top of which there is a pulpit, high above the congregation. Just the place for a hellfire and brimstone sermon from our chaplain, Fr Guy Nicholls, had he been so minded.

Friday was particularly interesting, with a visit to the Armenian monastery on the island of San Lazaro. Armenia, we were told, is the oldest Christian country, dating back to the start of the 4th century, and its Church is independent of both the Catholic Church and the Orthodox. Our guide gave us a demonstration of their chant, and showed us their notation which, by the standards of present day Gregorian chant notation, appeared very primitive. They have a library of Armenian history, including old chant manuscripts and books, and a museum containing one of the best-preserved mummies in the world.

Friday concluded with our singing the usual evening Mass in St Mark's. They are presumably very used to choirs visiting from all over the world,

which could account for the somewhat muted welcome we received. However, this did not detract from the wondrous nature of the place, and we were able to have a much better look the next day.

On the Saturday we returned to San Giorgio and were taken ‘backstage’ by the guestmaster, Dom Andrew, a Scot, on a visit that included the room used for the conclave in 1800 which led to the election of Pope Pius VII. Afterwards we sang the vigil Mass of the Sunday, celebrated by a visitor from Belmont Abbey because, apparently, none of the community could cope with Mass in Latin.

As always with Schola visits, the week was packed with interest, and an opportunity to do many things which are not possible for ordinary tourists.

INDIANAPOLIS 2004

Report by Mike Withers

Our sister organisation in the USA, the Latin Liturgy Association (LLA), held its Ninth National Convention in Indianapolis over the weekend of 25th to 27th June.

The Convention started with High Mass of the Blessed Virgin Mary (1970 Missal) at St John Church. The Ordinary was *Cum jubilo*, and the Proper was superbly sung by the Schola of Holy Rosary Church. The Offertory motet, Hassler’s *Dixit Maria*, and Communion motet, Victoria’s *Ave Maria*, were sung by members of Holy Rosary’s choir.

Delegates then moved to the spacious and well-equipped facilities of the Holy Rosary Church.

The Convention was opened by LLA President, Bill Leininger. In a brief welcoming address, he spoke of the LLA’s ‘obligation to bring the glories of the Liturgy to the 95 per cent of US Catholics who have no knowledge of it’.

The opening presentation was given by the President Emeritus of *Catholics United for the Faith*, James Likoudis. Under the title ‘The Latin Liturgy: *Quo vadis?*’ he bemoaned the deterioration in liturgy over the past forty years, listing a series of abuses introduced by ‘activist liturgical terrorists’. The sense of the awesomeness and majesty of God had disappeared, he said, but he believed that the ‘reform of the reform’, as Cardinal Ratzinger

called it, was now under way with more and more people acknowledging the failures of 'the entertainment ethos'.

Four recent Vatican documents were the building blocks for reform: the new General Instruction, *Liturgiam Authenticam*, *Redemptionis Sacramentum* and the agenda and statement of aims for the World Conference of Bishops.

Among his suggestions for improving current liturgies were: support for those seeking more generous provision of the Tridentine rite, the introduction to 'the average parish' of sung Latin/English Masses, *ad orientem* celebration of the Liturgy of the Eucharist, and the restoration of such symbolic actions as ringing bells and incensing the altar.

'**Byrd between the Lines**' given by your Association's representative, looked at religious and political protest evidenced in the text and musical rhetoric of William Byrd's Masses and motets.

Dr Lucy Carroll of Westminster Choir College (Princeton, NJ), who had conducted a pre-Conference chant workshop the previous evening, spoke on the history, forms and purpose of Gregorian chant. Arguing that the chant evolved only to serve the liturgy and that it lifts us out of the mundane – that, when the music sounds sacred, people will respond accordingly – Dr Carroll made the memorable assertion that 'chant is totally unsuitable to birthday parties, discos or slasher flicks'.

An Illustrated Introduction to the Dominican Rite was given by Fr Denis Duvelius FSSP, Associate Pastor of Holy Rosary Parish (and translator of the LLA's rubrics booklet).

Early Latin Hymnody was surveyed by Professor Richard Haefer (Arizona State University) under the title *Loquentes de psalmis, hymnis, canticis spiritualibus*. First distinguishing between psalms, canticles and hymns, Prof Haefer went on to survey three periods of Latin Hymnody: the 'Formative Period' (4th Century to 8th Century, eg *O lux beata Trinitas, Vexilla Regis prodeunt*), the 'Period of Florescence' (8th to 16th, eg *Veni creator Spiritus, O salutaris hostia*) and the 'Period of Decline' (17th to 20th, eg *Adeste fideles*).

Fr James Jackson FSSP, Rector of Our Lady of Guadalupe Seminary (Denton, NE), wanted 'to wonder aloud why' the two seminaries run by the Fraternity of St Peter are full, with none of its products having left the

priesthood. In an inspiring and encouraging talk, Fr Jackson, an ex-Marine and ex-Marine Chaplain, spoke of the ‘catastrophe . . . of having received a gift [the priesthood] and then rejected it’, putting forward six possible reasons for his Fraternity’s success:

- a careful and stringent admissions policy with no real reliance on psychological theory
- a calling to prayer, hard work (all seminarians undertake manual labour), sacrifice and generosity
- learning what the Scriptures mean, with no involvement in Rationalism
- prayer and the rejection of all sentimentality
- the traditional Mass but, above all, fidelity to the magisterium
- a closed campus

What can we do in these difficult times? he asked. ‘This and that, but we must pray . . . Fight the good fight: it could be that the bloom for your good



work might not be seen in this life, but you’ll see it in the next.’

The first day of the Convention ended with sung Vespers in Holy Rosary church.

On Sunday morning, after delegates enjoyed an excellent

breakfast at Holy Rosary, the Convention continued with an intriguingly-entitled paper ‘Why stick to the Book?’ by Bishop Thomas Paprocki, Auxiliary Bishop of Chicago and a member of the LLA’s Board of Episcopal Advisers.

Introducing his theme by listing just a few liturgical abuses, Bishop Paprocki reminded us of Canon 846/1 ‘. . . may not add, remove or change .

. . .', giving four reasons for this canonical stricture: to avoid heresy, to preserve communion, to preserve tradition, to respect the rights of the Christian faithful by observing the rites of the Church. A historical review of liturgical texts and regulations followed.

Referring to ICEL, and Michael King's comment that its texts are 'less of a translation and more of a synthesis', the Bishop posed the question: can there be an international liturgical English?

Bishop Thomas Paprocki receives the Domus Dei award from LLA President, Bill Leininger, to mark his 25 years' service to the Association.

A Colourful Presentation by Prof James Yeager, of Pontifical College Josephinum (Columbus, OH), used DVD and PowerPoint to provide an audio-visual survey of his development of the Curriculum in Sacred Music.

Arriving at the seminary in 1984, Prof Yaeger found no music room, no music and no facilities for teaching music; there was a single chant course, lasting one term. There are now seven courses, plus musical appreciation and voice training. The seminary choir is now of sufficient quality to tour in Italy.

A compulsory course, *Introduction to Liturgical Music*, covers the Vatican documents, definitions of sacred music, history of music from ancient times ('Did you realise homilies used to be chanted?') to the present day.

All available musical resources are used for sung Masses at the seminary. There is a sung Latin Mass at least twice a term; Lauds and Vespers are chanted (sometimes in Latin) every day. Echoing Dr Carroll's earlier theme, Prof Yaeger pointed out that 'Gregorian chant, in its own scale, has immense expressivity', whilst modern popular music assaults the emotions.

'An Unbelievable Story' was told by Fr Robert Pasley, Rector of *Mater Ecclesiae* Chapel (Berlin, NJ). A derelict chapel was purchased by the Diocese, but with a reversionary clause in the sale agreement requiring the Tridentine Mass to be celebrated. The parish, founded in October 2000, is thus a diocesan-approved 'Tridentine' parish.

There is great emphasis on the traditional, with High Mass (followed by Benediction) every Sunday, the full Holy Week liturgies (including Tenebrae), Corpus Christi procession, Forty Hours' devotion every October. On the Feast of the Assumption each year, there is 'a big choral

Mass' of thanksgiving; this year, it will be Haydn's *Nelson Mass* with orchestra, at the Cathedral.

For 25 years, local people had been praying for a church. When the parish was founded in 2000, it had seventy families; there are now 420. 'The faith and devotion of the people', said Fr Pasley, 'save the Church when the priests get weak.'

Solemn High Mass (1962 Missal) at Sacred Heart Church was surely the highlight of the Convention. Mozart's *Coronation Mass* was accompanied by full orchestra. Were it not for the style of the building (late nineteenth-century Italian, decorative) and the soloists' use of vibrato, the congregation could well have believed themselves to be in the Austria or Bavaria of two centuries ago. Two hours of Tridentine glory passed, it seemed, in minutes.

A late lunch, back at Holy Rosary, was followed by a brief panel discussion, closing announcements and sung Vespers.

Your correspondent would like to express his sincere thanks for the very warm and friendly welcome which he received, not only from the LLA's officers but also from so many individual members.

LATIN AT CHAVAGNES COLLEGE *Pupils' Viewpoint*

We have written previously (Newsletter 120) about this Catholic boarding school in the Vendée region of France, which is continuing to gain a sound reputation and enjoying a steady growth in numbers. We are greatly impressed by a report we have received from Alexander and Gregory Morrison, pupils at the College, about their experience of Latin in the Mass which is customary there. Alexander writes:

Early in 2002, my mother came home armed with a leaflet on Chavagnes International College which she had picked up in Church quite by chance. This new college advertised itself as 'a radical solution to problems in English Catholic education', a place where young men would be educated to be future Catholic leaders, strengthened by a knowledge of their Faith. I (the elder of two brothers currently at Chavagnes) was convinced after a friendly meeting with the staff that this was what I wanted to do, and I went out to be a founder pupil that

September. I got more than I bargained for, as not only was the education brilliant – we receive a traditional, all-round classical formation with Faith and Catholic culture given pride of place – but I also experienced something of a rediscovery of Catholicism through my experience of the liturgical life of the college, and this I had not expected. My younger brother's experience since he joined me at the college in 2003 has been similar to my own, and many of his comments are included here also. The amazing thing is that we *both* feel that the traditional ceremony we have each day at the college has literally been a saving grace.

We come from a practising Catholic family, but before going to Chavagnes we had not been exposed to anything other than the Mass in English in our local parish. We assumed that this was all the Church had to offer, and we went along, often reluctantly, helped by a series of good priests and the good example of our parents. However, at the college we were presented with something different: the priest faces east during the Mass and apart from the readings all the ceremony is in Latin. This very traditional *Novus Ordo* forms our staple liturgical diet, which we gratefully receive at 7:30 each morning. As a result, my brother and I have grown more and more attached to 'the traditional way'. Perhaps learning Latin has helped our appreciation of the liturgy, but for us it was more than just a change of language in the Mass.

To an average outsider, particularly a non-Catholic, it may seem as if our liturgy is theatrical or eccentric, but not so: for us, it is a) a link to the many Saints and Martyrs who used Latin at Mass (albeit with an older missal), b) a continuation of the Tradition of the Church, and c) a recognition of our great heritage. Personally, I am not surprised that many pupils, most of whom have experienced Latin liturgy for the first time at Chavagnes, also like it for all these reasons. Both my brother and I are now of the opinion that, if it were universally possible, this would be the *ideal* setting for the Sacrifice of the Mass, since it reassures us that the action of the Mass is miraculous and holy – in other words, it aids our faith. For us, it is a boost we need to continue practising our faith without reluctance. But why has Latin had such an impact, and why do we now wholeheartedly support its use?

The most obvious reason is the fact that Latin is still the official language of the Church, a sacred language. It seems fitting to continue to use Latin for the sacred words of the Mass, especially since these days Latin is not used except for a few dignified purposes – mottoes, university graduations and suchlike. The elevation of the words of the Mass above everyday speech is appropriate seeing as the Mass is the supreme prayer of the Church to Almighty God. And yet there is a quiet solemnity and dignity in the Latin Mass which I have not seen elsewhere. The current English translations are perhaps to blame for any apparent lack of dignity where Mass is said in the vernacular, particularly when one considers that they have been intentionally stripped of repetition, which is what makes the original Latin text so likeable. Also, one is not distracted by the priest's own voice when he says Mass in Latin, because it is no longer a commonly spoken language; this is helpful when considering that the priest acts *in persona Christi*.

You may ask, 'do the students at the college know the text of the Mass, and understand what is actually said?' Yes, we all follow Latin/English missals, and we know the responses by heart in both English and Latin. Some may think that Latin is too old-fashioned for the students. In so far as it is an ancient language largely untaught in state schools, yes, it is old-fashioned. But so what? Because Latin has become something for classicists and a select number of schools, modern culture has rejected it as being 'old-fashioned'. But we are not put off by other people's rejection of Latin – we are encouraged by the knowledge that we are preserving as well as using it.

There is another reason why my brother and I are convinced of the value of Latin, and it is a pastoral one; the college wants all of its pupils to be unashamed to hold their Catholic Faith. Long ago, young lads proudly knelt to say their *Paternoster's* and *Ave's* because apart from being the language of learning, Latin reminded them that they were members of the Universal Church, different from the reformed Protestants, who rejected Latin prayers when they rejected Rome. This pride in the heritage of the Church is being instilled in us at Chavagnes, a pride that for one reason or another is not emphasised enough in many parishes. Unfortunately, if a young person today attended services at

certain Anglican churches, he would probably not be able to tell the difference between that and the Mass! But a return to Latin in the liturgy could, I believe, be of tremendous service to young people.

All of the senior boys at Chavagnes decided recently in a discussion that incorporating ‘street culture’ into the liturgy (through dancing, pop-hymns, so-called Youth Masses or Children’s liturgy) is not beneficial to today’s Catholic youth; it will give them nothing solid to fall back on, and when their tastes change, they will lose interest. However, if they were familiar with the traditions of the Church, its rich musical heritage and its solemnity, they would have a much clearer idea of their Catholic identity. If the pupils of our college (especially the younger boys) are anything to go by, most teenagers would probably be attracted by the sense of mystery emphasised through the use of Latin at Mass. One of our pupils, Patrick Adams, commented recently to a visiting journalist (*John Preston, The Sunday Telegraph Review, 6 June 2004*) that he likes “all the traditional bits” which form part of college life: “I like how when we go to Mass the priest stands facing the altar in the traditional way”, he says. Perhaps the “traditional bits” which intrigued Patrick and his friends will also convince others and give them the assurance they need to persevere as Roman Catholics.

TURNING TOWARDS THE LORD

Orientation in Liturgical Prayer

Uwe Michael Lang

Review by the Editor

One has to take notice when a young Oratorian publishes a work addressing a vital aspect of the Liturgy. In this case, even before we immerse ourselves in the text, there is much about the book to attract us. Firstly, the front cover carries an illustration of the beautiful gold and green mosaic Tree of Life from the apse of the church of San Clemente, described all too briefly in the article on Rome in our last Newsletter (121). Next we find a foreword by Cardinal Ratzinger who never fails to support what he describes here as “the struggle – necessary in every generation – for the right understanding and worthy celebration of the sacred liturgy”. Then, members of the ALL in particular will be delighted to note the book’s dedication to the late Fr Michael Napier, former Provost of the London

Oratory, who is remembered with much affection as one of the Association's staunchest and most celebrated supporters throughout its early years. Most relevant, however, it was Fr Napier who, virtually alone at the time, had the wisdom to study the authentic requirements of the reformed liturgy with calm objectivity and had the courage to stand aloof from the ovine mass of clergy who were so easily persuaded to allow drastic re-ordering of the sanctuaries entrusted to their care, "to meet the needs of the 'new' liturgy".

Forty years on, Michael Lang gives us the benefit of his very thorough study of the orientation of the celebrant and people in the light of all available scholarship to date. This work is developed from his essay published in German in 2000, considerably revised and expanded. The translation is so good that the only give-away is perhaps a more precise use of language than often found in English. Thus 'oriented' means strictly 'turned to the East', rather than simply having one direction or another, and 'common direction of prayer' always means priest and people facing the same way. In the extensive footnotes, however, the German influence is inescapable, with a wealth of unfamiliar names, titles and extracts of text, which one hopes the general reader will not find intimidating. In any case, some of the important authorities quoted are well known to us, such as Joseph Jungmann, Balthasar Fischer, and Klaus Gamber. We should be grateful to the author for drawing our attention to the recent and relevant work of Gerhards, Messner and Nussbaum (if sometimes to dissent) as well as Metzger and Thurian (in French). He also quotes Louis Bouyer, Cardinal Ratzinger and of course Michael Napier, who wrote a masterly article in the *Clergy Review* (1972) and whose address to the Association is reproduced in *A Voice for All Time* (1994 – copies of this book are still available from the ALL). Authors omitted from the extensive bibliography but widely known for their relevant if trenchant writing on this subject include Michael Davies and the architect Michael Rose.

Although much is still not known about the first two centuries AD, the author deals as comprehensively as possible with Early Christian history and we learn much about how the eastward facing attitude became crucial as a symbol and a custom in Christian worship. It was from the east, like the rising sun, that Our Lord was expected to come, therefore to that direction that pray and sacrifice were offered. There was an early period in

which the existing patterns of synagogues and Roman basilicas were adapted for Christian worship. Among oddities, we even learn of a scenario in which priest and people were thought to pray outwards together through the open east door.

As a theologian, Lang confidently explores the situation from numerous perspectives: cosmic, eschatological, latreutic, parousial and trinitarian, but the general reader need not be deterred, as the essential study moves strongly forward. The research he calls upon leaves us in no doubt that despite relatively few exceptions, forward facing altars were never the norm and that “*celebratio versus populum* was unknown in Christian antiquity”. Louis Bouyer (*Rite and Man: The Sense of the Sacral and Christian Liturgy*, 1963) is quite definite: “the notion that the arrangement of the Roman basilica is ideal for a Christian church because it enables priest and faithful to face each other during the celebration of Mass is really a misconstruction. It is certainly the last thing which the early Christians would have considered, and is actually contrary to the way in which the sacred functions were carried out.”

Archaeologists have scoured early Christian sites in search of evidence that their altars had been forward facing and used for *celebratio versus populum*. Uncannily like the weapons inspectors of more recent times, their efforts have yielded no positive evidence to support the theory being promoted. Yet, extending that parallel, the propaganda did not cease and after Vatican II some priests were confidently assuring their flocks that the alterations to their churches were making them more like ‘early Christians’, (and incidentally, if not spoken overtly, more like protestants). However, regardless of whether or not there had been any truth in this notion, the Church would be ignoring the exhortation of Pope Pius XII who in *Mediator Dei* (1947) warned strongly against misguided archaism: “The ancient liturgy is most certainly worthy of all veneration. But ancient usage must not be esteemed more suitable or proper on the simple ground that it carries the savour and aroma of antiquity.” Indeed, the passage goes further than quoted in this book, including: “It would be wrong, for example, to want the altar restored to its ancient form of table”.

In preparation for the liturgical ‘renewal’ desired by Vatican II, there were, of course, other, just possibly more valid, arguments in favour of turning

towards the people. The first, however, now seems laughable: the scripture readings should be addressed to the congregation and, as these were said at the altar, the whole altar should therefore be turned. There were minor considerations: in the absence of microphones the people could rarely hear even the parts intended to be heard, while the consecration involved an intricate ritual conducted out of their sight. Those with an un-Catholic agenda were keen to promote the ‘meal’ aspect rather than the sacrificial one. Yet, greater involvement of the faithful had long been advocated and, from the catechetical and pastoral points of view, it was thought that the priest might be required to demonstrate greater interest in the congregation, although Catholics with vivid memories of old style sermons, catechesis and home visits may have been puzzled by that.

What quickly dawned on the reformers was that the key to a more ‘involved’ liturgy lay in separating and clearly distinguishing those parts that should be addressed to the people from the central sacrifice at the altar. Here in fact was the most welcome and valid aspect of the reform. The introductory rites, Kyrie, Gloria and Credo and the entire Liturgy of the Word, not forgetting the homily, could be better conducted from the ambo, chair and choir, leaving the all important Liturgy of the Eucharist to be celebrated at the altar – which existed for that precise purpose. At this point, it should have been apparent that the idea of turning round the altar had become redundant. With all else done away from the altar, the celebrant and people could have been left to face the Lord together during the solemn sacrifice.

What did the Council Fathers of Vatican II want us to do? The answer, in the key Council document *Sacrosanctum Concilium*, is ‘nothing’ as far as altars or the direction of Eucharistic prayer were concerned. In fact, all versions of the *Ordo Missae* clearly assume that at certain points the celebrant **turns** to face the people. However, later in 1964, the instruction *Inter Oecumenici* (para 90) included a short sentence in the section on the design of **new** churches that suggested: “It is better (*præstat ut*) for the main altar to be constructed away from the wall so that one can move round it without difficulty, and so that it can be used for a celebration facing the people.” It did not say ‘must’ or ‘always’ and did not refer to existing churches. But from such an insignificant beginning a terrible upheaval was to follow. There followed a succession of misquotations and false

interpretations, and the steamroller effect gathered unstoppable momentum. One voice surprisingly silent on this topic is that of Annibale Bugnini, the mastermind of the reform, even in his *La riforma liturgica*, 1983, a tome of over 900 pages. However, Bugnini's superior in the *Consilium*, Cardinal Lercaro, is quoted as advising caution: "... it is not indispensable that the altar should be *versus populum*: in the Mass, the entire liturgy of the word is celebrated at the chair, ambo or lectern and therefore facing the assembly; as to the Eucharistic liturgy, loudspeaker systems make participation feasible enough. Secondly, hard thought should be given to the artistic and architectural question, this element in many places being protected by rigorous civil laws." One is tempted to reflect 'not rigorous enough'!

Most of us are able to claim experience of Masses celebrated *versus populum* with perfect reverence and dignity, and to have contributed to them over many years with the best of intentions. However, when we have the privilege of attending Mass celebrated *ad orientem*, we are aware of an extra dimension, at once more fitting, more holy, more Catholic. In having priest and people in a constant interface throughout the Mass one senses a different ecclesiology. No longer is the priest, as Evelyn Waugh liked to picture him, a craftsman coming out conscientiously to perform his sacred task, but more of a *compère* hosting an event. In their apparent enthusiasm for the re-ordering of sanctuaries, some priests may have been influenced by the attraction of playing the genial host or, heaven forbid, the role of a panjandrum presiding from a great chair. Instead of a liturgy looking outward to God we have a liturgy looking inwards on Man, no longer theocentric but anthropocentric. However, the gravest of the Church's self-inflicted wounds was undoubtedly the widespread abandonment or destruction of so many existing altars. Any sanctuary could have been provided with a decent ambo and chair, leaving the altar exactly as it had always stood in the traditional position. For some consolation and a ray of hope, it is worth remembering that there are many churches (especially in Italy, for example) in which the damage has not been too deep rooted, where it would be relatively easy to move away the forward-facing altar to reveal the original high altar standing ready to inspire a new generation of Catholics. Also, there are churches both old and new in which a freestanding altar is designed to allow celebration in either direction. In

these it would be opportune to recapture the *ad orientem* position for at least some celebrations.

It should be stressed that the tone of Michael Lang's excellent and illuminating book is infinitely more restrained than that of this review. He admirably resists any temptation to be angered or judgmental over the excesses of the post-conciliar period, and remains unpolemical, objective and scrupulously polite throughout. He remains focussed on his central concern and avoids the temptation to stray to the related and similarly important matters of the tabernacle or the art and beauty of existing high altars. This valuable work leaves one inescapable conclusion: it was not the orientation of the altar that was wrong but the practice of celebrating all parts of the Mass at it. Clearly, we are given wholesome food for thought when it comes to contemplation of any 'reform of the reform'.

Lang, Uwe Michael: *Turning towards the Lord, Orientation in Liturgical Prayer* 2004 Ignatius Press, San Francisco ISBN 0 89870 986 5 soft cover 156pp £8.50 (Distributors in UK: Family Publications, King Street, Oxford Tel: 0845 0500 879 www.familypublications.co.uk)

LOOSE CANON A Portrait of Brian Brindley

edited by Damian Thompson

Review by an ALL Member

Before his death in 2001, few Catholics, apart from *Catholic Herald* readers, would have known much about Brian Brindley. From his obituaries some would have learned that he was a convert Anglican clergyman, latterly also a Catholic journalist – and controversial in both roles. Now this ably edited collection of reminiscences fleshes out a figure whose life provided entertainment and, on a deeper level, food for thought.

Born in 1931 to middle-class parents, he was educated at Stowe and Exeter College, Oxford. His contemporaries Colin Anson, Ned Sherrin, P J Kavanagh and Alan Bennett give portraits of school and university days that, even though circumscribed by post-war austerity, seemed nearer to *Brideshead Revisited* than to the beery cacophony of the 'Angry Young Men' of the Fifties. After getting a Third, then toying with Law, Brindley decided to enter the Anglican ministry – a term he would not have liked. 'Priesthood' is the term he would have chosen.

As Fr Anthony Symondson SJ shows, in the book's most substantial chapter, Brian Brindley was the most extreme of Anglo-Catholics. Unravelling at length the personal, cultural and theological roots of Brian's ministry, he paints a picture of 1950s Anglo-Catholicism as it entered a deceptively triumphalist phase. Readers of a certain age familiar with that *milieu* will read with mixed emotions of the churches and clerical figures of that era: St Mary, Bourne Street, St Mary Magdalene, Oxford, Henry Joy Fynes-Clinton, Colin Stephenson. This was the Anglo-Catholicism that was celebrated in verse by Betjeman, took Counter-Reformation baroque as its architectural style, choreographed its liturgy to Fortescue-O'Connell and looked forward to union with Rome. Brindley fell in love unreservedly with all of this and, after a touch and go period of training at Ely Theological College, was ordained in 1963. After serving in a small parish near Windsor, he was sent to Holy Trinity, Reading.

There, he injected a whirlwind of new life into this rundown parish. Vatican II had ended two years previously. As a good Anglo-Catholic, he paid attention to Rome, but sought to do so constructively, without jettisoning good things from the past. The post-conciliar changes enabled him to obtain large amounts of beautiful, recklessly discarded vestments and furnishings. The clergy at Holy Trinity officiated in vestments *from l'Art de Saint Sulpice*, Paris while Pugin's rood screen from St Chad's Cathedral, Birmingham, formed the backdrop to a sympathetically re-ordered sanctuary, in which Mass could be celebrated in either eastern or western positions. Discarded furnishings from closed Anglican churches also provided a treasure trove from which Holy Trinity was equipped to provide a splendid setting for solemn worship. Anglo-Catholics were attracted from afar and advertisements of services in the *Church Times* contained the helpful information "fast trains from Paddington". Parish activities flourished. Former parishioners Peter Sheppard and Nicholas Krasno recall the solemn liturgy of the church and the chaotic elegance of the presbytery. Parochial success led to greater things. In the General Synod, Brindley fought for the Anglo-Catholic position in several areas, displaying the tenacity, humour and efficiency which can earn the animosity of organisation men who seek a quiet life. He became a canon of Christ Church, Oxford. Although he made some enemies, rank and file Anglo-Catholics looked to him as a champion against ascendant liberals and evangelicals.

In 1989 disaster struck when indiscreet comments he made about his sexuality resulted in a tabloid exposé, and subsequent loss of his parish and other positions. He retired to Brighton and the Bishop of Chichester found an administrative role for him, but the glory days were over. Yet perhaps this made things easier when the C of E decided to ordain women. Among many other Anglo-Catholics, he made the decision to ‘go over’ to Rome, entering into full communion in 1994. As a Catholic, he was able to play an active role at the Sacred Heart, Hove, which at that time maintained a high liturgical standard. He also found a new vocation as a Catholic journalist, contributing to the *Charterhouse* column of the *Catholic Herald* and to some other publications. Fr Sean Finnegan tells us of his Catholic years and pays tribute to his deep faith. But ill health was taking its toll, and Damian Thompson describes Brian Brindley’s death at a party marking his 70th birthday at the Athenaeum in 2001, a death which had style, a lack of sentimentality and the presence of a priest – all features that were entirely appropriate.

His liturgical approach must be seen as more than just a function of what made him tick. It has relevance today, for it sought to combine the accessibility of the revised liturgy with the splendour of the old – a blend of the best from 1570 and 1970, as it were – that is arguably closer to what most of the Fathers of Vatican II expected from *Sacrosanctum Concilium* than what emerged. Had such an approach been followed, much bitterness that has marked and marred the Church’s liturgical life might have been avoided.

The only criticism of the book one can offer is that, despite reproducing some examples, it does not contain enough of his published work. There is a definite case, and market, for a Brindley anthology. In the last article quoted here, he writes of the seeming liturgical indifference of “cradle Catholics” and of the “treasures of the Roman liturgy being squandered by the ineptitude and inefficiency of priests and musicians”. He ends with the plea “Even ex-Anglicans are God’s creatures: we want to be loved and to be made use of. Love us and use us!” Catholics may find this amusing, bemusing or arrogant but, just as the Oxford Movement converts opened treasures of Counter-Reformation spirituality and liturgy for the flock they joined, so their successors could fulfil a similar function of enrichment of

the liturgy today. *Loose Canon* is an excellent memorial to Brian Brindley's life and work: learning from his liturgical lessons could be a similar memorial. *Cuius animæ propitiatur Deus*.

Editor's footnote: Readers will be interested to know where this highest of High Church Anglicans came to discover the most inspiring form of Catholic liturgy and should not be surprised to be told by Fr Symondson, *inter alia*: "His liturgical ideal was the *Novus ordo*, celebrated in Latin, with elegant ceremonial".

Thompson, Damian editor: *Loose Canon, A Portrait of Brian Brindley* 2004 Continuum London & New York ISBN 0 8264 7418 7 hard cover 163pp £ 16.99

YEAR OF THE EUCHARIST The Synod and the Lineamenta

On the feast of Corpus Christi, in St. John Lateran, the Pope announced a "Year of the Eucharist" that the Catholic Church will observe from October 2004 to October 2005. Explaining why the Holy Father has returned again to the topic of the Eucharist, Cardinal Schotte, retiring Secretary of the Synod of Bishops said: The response comes from observing the present state of affairs in the Church. Today, the Church is undeniably experiencing "a certain Eucharistic need" (*quasi quaedam "urgentia Eucharistica"*) based not on an incertitude regarding the presentation of doctrine—as occurred in the period of the Second Vatican Council—but on a Eucharistic practice which calls for a renewed attitude of love that is expressed in acts of faith in the One who is present for those continuing to search for him in our world: "Master, where do you live?".

The year will begin with an International Eucharistic Congress (October 10-17) in Guadalajara, Mexico, and end at the Vatican with a general assembly of the Synod of Bishops, whose theme will be "The Eucharist: Source and Summit of the Life and Mission of the Church." Already in Mexico, there is reported to be growing enthusiasm as the Eucharistic Congress approaches, with many initiatives and activities at both parish and diocesan level. Apparently "small Eucharistic Congresses are being organized all over Mexico". Meanwhile 400 seminarians in Guadalajara are visiting parishes and families to promote and renew faith in the Blessed Sacrament.

The Synod's meeting a year later will be the 11th general assembly since its first meeting under Pope Paul VI in 1965. Earlier subjects have included the laity (1987), the formation of priests (1990), consecrated life (1994), and the ministry of bishops (2001). To prepare for the Synod of Bishops, the Holy See has circulated a preparatory document outlining a suggested agenda for discussion, called the *Lineamenta* (broad lines), among all the episcopal conferences of the world. There will be about 200 active participants in the meeting, most of them chosen by episcopal conferences, some from the Roman Curia.

The *Lineamenta* ends with a questionnaire, containing 20 questions about conditions in the different local Churches, so as to identify both positive aspects to be shared and insufficiencies to be surmounted in a loyal and constructive dialogue. After gathering the feedback from this exercise, the bishops will prepare a statement to be returned to the Holy See by the end of December. Their answers will assist in the elaboration of the *instrumentum laboris* of the Synod. To give an idea of the information it is hoped to gather, we reproduce below a list of the questions in much abridged form.

1. What importance does the celebration of the Eucharist have in the life of your community and individual believers? What is the frequency of participation at Mass on Sundays, weekdays and major feast days?
2. What attempts are being made to transmit the teaching on the Eucharist? How are the Catechism (1322-1419) and "Ecclesia de Eucharistia" utilized?
3. What is the prevailing idea of the Eucharist among priests and the faithful: sacrifice? memorial? fraternal meal? act of adoration? other ...?
4. What are the 'shadows', i.e. the negative aspects, abuses and misunderstandings, in Eucharistic worship?
5. Do priests manifest any attitudes in their celebration of Mass which are explicitly or implicitly contrary to the liturgical norms established by the Church?

6. What is the faithful's understanding of the relationship between the Sacrament of Penance and the Sacrament of the Eucharist?
7. How do priests and the faithful manifest the sacred character of the Eucharist in their celebration of Holy Mass?
8. How widespread is the practice of celebrating the Liturgy of the Word with the distribution of communion, over which a lay person presides?
9. Are other sacraments (Matrimony, Funerals, Baptisms, etc) celebrated during Holy Mass?
10. Have the faithful preserved faith in the Real Presence in the Sacrament of the Eucharist?
11. What importance is given to adoration of the Most Blessed Sacrament, e.g. Benediction, processions, personal prayer before the tabernacle?
12. Do the faithful understand the difference between Holy Mass and devotional practices outside of Mass?
13. Are there dignified surroundings to give a clear indication that the Eucharist is truly a "sacred" banquet?
14. What criteria are followed in inculturation?
15. In what way is the eschatological tension flowing from the Eucharist present in pastoral life?
16. How is the mystery of the Most Blessed Sacrament preserved at ecumenical meetings, so as not to cause misunderstanding among the faithful?
17. Are the norms of intercommunion understood (cf. The Code of Canon Law, 844)?
18. What do the faithful believe about the necessity of sacramental grace for living according to the Spirit and becoming saints?

19. Are the faithful aware that the Eucharist leads them to their mission in the world?
20. What other aspects of the Sacrament of the Eucharist should be considered?

TOWARDS ADVENT

Westminster in November

Once again, the Association will be represented at this annual festival of Catholic culture which takes place in Westminster Cathedral Hall on Saturday, 20 November. Doors open at 10.00 a.m. and entry is free. Apart from the opportunity to meet officers of the ALL, there to fly the flag, visitors will find stalls with much of interest and a wide variety of goods to buy. There will be talks during the day by Anne Vaill, Fr Armand de Malleray, Joanne Mosley, Professor Jack Scarisbrick and Jane Mawer. Latin Vespers will be sung by the Schola Sancti Nicholae. We will be glad to welcome old friends and are always ready to recruit new members.

WOODCHESTER – SPRING 2005

by Ian Wells

Next year's spring meeting will enable us to celebrate St George's Day, Saturday 23 April, in the Cotswolds, home of the hoped-for Catholic revival.

Solemn Mass will be celebrated at 12 noon at Our Lady of the Annunciation, Woodchester, Gloucestershire, which was built in 1846-9, originally served by the Passionists but soon taken over by the Dominicans; it remains a Dominican parish. Following lunch at a nearby hostelry we will be able to visit Woodchester Mansion. This was intended to be the home of William Leigh, founder of the church. The house, which is of considerable size, was never finished, but we can see the intended chapel and the Gothic bathroom (bath carved out of a single block of stone and shower where the water comes out of gargoyles) among much of this might-have-been. The house after lying forgotten for a century is now maintained by a trust, and there will be a charge of £7.50 per person for this visit (including a welcome cup of tea). Although the park is a National Trust property, the mansion is not, hence the charge.

Prinknash Abbey is nearby and we propose to go there for Vespers which at the time of writing we believe is sung in Latin.

Prinknash and Woodchester Church are both on the A46; the Mansion is a short distance away in Nympsfield. The M5 and M4 are within quite easy reach, and trains could be met at Stroud station in time for the Mass and visit. After Vespers, railway passengers could be taken to Gloucester station.

There will be a booking form in the next newsletter. In the meantime please make a note of the date in your diary.