



Newsletter

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ASSOCIATION FOR LATIN LITURGY

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It is possible to detect an air of confidence and hope in the Church as the second year of Pope Benedict's pontificate begins. Peter Seewald, the German journalist, puts it elegantly in an interview published in the local newspaper of Passau in Bavaria where Joseph Ratzinger grew up: "He has found a quite distinctive, very subtle style. Reserved, calm, almost shy, and yet he very firmly goes his own way. There is an air of meekness that you recognize from the Gospels. The new Pope makes himself little and gives the impression of being that much greater, and as a result his office is all the more accessible. In a certain way Benedict is a born teacher and what he has started with his new school of faith may be the greatest catechesis since the time of the apostles. Benedict has no intention of distancing himself from the magnificent legacy of his predecessor. On the contrary, he wants to bring it to full fruition. And that is plenty to accomplish."

Yet as Catholics there is always much that we are waiting for. For example, Pope Benedict is expected to publish his apostolic exhortation to crown the achievements of the Year of the Eucharist and the Synod of last October. It may well give us a clearer idea of how any "reform of the reform" might develop. In March, the Pope studied with senior cardinals the possibility of a reconciliation with the Society of St. Pius X, with all that it would imply for a more general restoration of the old rite of Mass, but there will be a further delay while a strengthened team, including newly appointed Cardinals Levada and Ricard, brings its influence to bear on the problem. Some things are certainly happening, however. In a crucial step towards reshaping the Roman Curia, the Pope has appointed Cardinal Bertone to replace Cardinal Sodano as Secretary of State. Also, there is encouraging news regarding the new ICEL translation of the Missal. The bishops of England & Wales, Australia and, to much relief and some surprise, those of the United States, have approved the latest draft of the *Ordo Missae*. Work may now continue apace on the remaining sections of the Missal.

In our own country, the challenge remains of raising the standard of liturgy and restoring sacralty in our cathedrals and parish churches. We report Cardinal Arinze's talk in Westminster among articles to inspire us. It means conscientiously eliminating whatever abuses and defects exist. It calls for a proper awareness of the guidelines contained in the documents from *Ecclesia de Eucharistia* of 2003 to the recently translated General Instruction of the Roman Missal. Also, it requires the unstinting devotion of resources to securing a truly worthy standard of music to clothe our worship with fitting beauty, a theme treated prominently in our last Newsletter.

ANNUAL GENERAL MEETING 2006

Wimbledon

The date to note this year is Saturday the 21st October, when the Association will hold its Annual General Meeting at the great Jesuit Church of the Sacred Heart, 9 Edge Hill, Wimbledon, London SW19 4LU. The church was commissioned by Edith Arendrup, a member of the Courtauld family. The young architect, Frederick Walters, was engaged to design it in the late Decorated Gothic style. The nave of the present church was opened on the feast of the Sacred Heart in June 1887. Other parts were subsequently added, finally the west front in 1901, with twin turrets and a huge traceried window above the main entrance. The sanctuary was substantially reordered as recently as 1990 by the architect Austin Winkley. Aspects of this reordering were controversial, but the church remains impressive and there is much of interest for the visitor to observe.

As usual, the day will begin with Solemn Sung Latin Mass at 12.00, followed by a full and interesting programme. Public transport facilities are excellent, by train, underground, tram and buses, while access by car is straightforward. We therefore hope to welcome a record number of members. Full details of the programme and helpful transport information will be given in our Michaelmas Newsletter. Please keep the day free.

SPRING MEETING IN DERBYSHIRE

Hassop, Tideswell and Padley

Our Spring Meeting this year took place on Saturday 29th April and included rewarding celebrations of Mass at All Saints, Hassop, near Bakewell, and of Vespers and Benediction at Padley Chapel. All Saints Church was built between 1816 and 1818 as a private chapel for the Eyre family of Hassop Hall by the Catholic architect Joseph Ireland. It is designed in the Classical Revival tradition, with a remarkable pillared portico in the style of an Etruscan temple. Contrasting with this fairly severe exterior, the barrel vaulted interior is attractive and welcoming. It has a nicely restored coved coffered ceiling. The ornate altar and reredos are clearly of French origin. The gallery contains a chamber organ by H C Lincoln dating from the 1820's but recently restored. There is a painting of the crucifixion with the Virgin and St John and a monument to Thomas Eyre who died in 1833.

Solemn Sung Latin Mass for the feast of St Catherine of Siena was celebrated by Fr Anton Guziel, assisted by Fr Guy Nicholls of the Birmingham Oratory and Bro Anton Webb of the Oxford Oratory. For the occasion Fr Guziel had kindly provided a full set of beautiful vestments believed to be 200 years old. The Gregorian propers were sung by the Schola directed by Mary Halloran

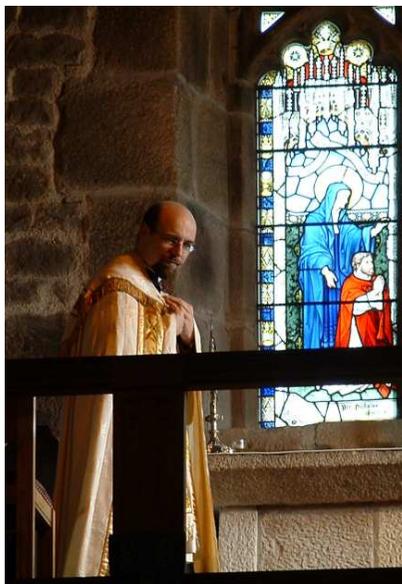
and the Mozart setting was sung by the ladies of Derby Cathedral Voluntary Choir directed by Dr Tom Corfield, who also played the organ.cello continuo was played by Gary Stevens. The Mass setting was Mozart's *Missa Brevis* in B flat (K275), and the motet *Ave Verum Corpus* (K618). The congregation sang the responses enthusiastically together with Credo III and 'Faith of our Fathers' at the conclusion.'s Andante in F (K616) was played at the opening and the recessional voluntary was Haydn's March in E flat, one of his two Derbyshire Marches.

The Association's thanks are due once again to Ian Wells for organising the day's events. He was predictably solicitous that members would not leave Derbyshire without an opportunity to savour some of the majestic scenery of the Peak District, so yet again there was a hint of the RAC Rally as members travelled between locations, opting for scenic or easier routes at their discretion. Lunch was taken at the George Hotel at Tideswell and was excellent in every way. Here Ian delivered an absorbing talk entitled 'Robert Hugh Benson and *Come Rack! Come Rope!*' based on that author's celebrated work set in this part of Derbyshire and touching on the history of the Derbyshire Martyrs. The text of his talk is reproduced after this report. Before moving on, members had the chance to look over the late Gothic Anglican church of St John the Baptist, known as the 'Cathedral of the Peak', which dates from the 14th century and is noted *inter alia* for the many impressive tombs which it contains.

Padley Chapel lies along a track beyond Grindleford station and is all that remains of Padley Manor, which was built around 1400 but was confiscated by the Crown after priests were found hiding there and martyred at Derby in 1587. What remains today is the small Catholic chapel converted from the original to become the 'Martyrs Chapel'. The chapel had been on the upper floor of this wing before the conversion which incorporated the ground floor as well. Two of the doorways are original as is part of the hammerbeam roof with angel terminals.



Padley Chapel



Vesting for Vespers

To achieve the most satisfactory setting for our liturgy, we used the old sanctuary on what remained of the upper level, which contained an altar of considerable antiquity that had been discovered and imported from elsewhere. First Vespers of the Sunday were sung by Fr Anton Guziel with Fr Guy Nicholls and Bro Anton Webb as cantors. We were most grateful as always to Bro Anton for his invaluable work in arranging the texts and music and producing excellent leaflets which made it possible for the congregation to participate fully.

The day ended with Benediction of the Blessed Sacrament. This was celebrated by Fr Robert Thacker, parish priest of Chapel-en-le-Frith, also responsible for

Tideswell, who had very kindly brought along all the requirements for Benediction to make this possible. To conclude another memorable Spring Meeting the *Regina Caeli* was sung by all.

ROBERT HUGH BENSON AND COME RACK! COME ROPE!
From a talk given at the ALL Spring Meeting **by Ian Wells**

ROBERT HUGH BENSON WAS THE YOUNGEST SON of the Archbishop of Canterbury. His two elder brothers also enjoyed literary fame: Arthur became Provost of Eton and King's College Cambridge but is best known for writing the words of "Land of Hope and Glory", while Fred, encouraged by a meeting with Henry James, eventually acquired James's house in Rye, Sussex, and chronicled the affairs of the town in his Mapp and Lucia novels. Archbishop Benson had the joy of ordaining Hugh as an Anglican priest in 1895. He died the following year, so did not live to see his son become a Catholic (he was received at Woodchester priory) and to be ordained into what Archbishop Benson had christened "the Italian mission".

He was ordained on his own patrimony, but wishing to acquire pastoral experience he served at Our Lady & The English Martyrs in Cambridge. Here he was required to celebrate High Mass, of which he wrote on the feast of Corpus Christi 1905: "I have just come from singing High Mass for the first

time. I suppose that one day one will be able to be devout during that action.” It was a service he did his best to avoid: in *Papers of a Pariah*, written before his ordination and adopting a non-Catholic persona, he had written of the “ritual dance of the Mass” and this clearly expressed his sentiments. Indeed when preaching at such a ceremony he would not attend the service in choir but merely come out for his sermon. At Brompton Oratory he was remembered for working himself up into a lather in the pulpit, returning to his room, flinging open the window and hanging out his shirt to dry.

By this time he had an independent existence, preaching, writing, travelling. There was a steady stream of articles, spiritual writings – and novels. These covered the past (to which we shall come) and two contrasting visions of the future: *Lord of the World*, featuring a church struggling for its very existence, and the exuberant *Dawn of All*, which presented the re-conversion of England. This later novel took him into the realm of science fiction, most notably with his invention of volors, rapid-transit vehicles vividly described. And in another direction entirely, he covered the 1913 Cup Final for the *Daily Mail* (Aston Villa won). Was there no end to his talents?

Yet with all this whirlwind activity he longed desperately for quiet. He seriously looked at property in Cornwall but settled instead (in 1907) on Hare Street House, south of Cambridge. An old house recast in the eighteenth century (and whose early history he presented in his novel *Oddsfish*), he felt he could create some sort of independent religious community there. He drew up a sort of quasi-monastic horarium for the place and declared: “The redeemed shall walk there.” This was never to happen, although the house did provide a respite of sorts.

In 1911 Benson preached at Padley Manor in north Derbyshire. The surviving wing of this medieval house had in the late nineteenth century become a place of pilgrimage in honour of the Derbyshire martyrs, and Benson recalled: “I have myself once had the honour of preaching on such an occasion leaning against the wall of the old hall that is immediately beneath the chapel where Mr Garlick and Mr Ludlam said their last masses, and were captured.”

This was in the preface to *Come Rack! Come Rope!* This 1912 novel vividly recreates penal times in this part of Derbyshire, a county which for the first ten years after the bull *Regnans in excelsis* seemed undisturbed by the Reformation.

Basically this was because the Queen’s representative, the Earl of Shrewsbury, had a very important guest, none other than Mary Queen of Scots who, after she was deposed, crossed the border to Cumbria where she found herself under a sort of open arrest; she was then taken to Yorkshire, but as both areas were

considered too near Scotland she was moved to the middle of England, far enough from the sea to be safe, and where the Earl of Shrewsbury had several houses in which she could be confined.

He cannot have appreciated this. Elizabeth had insisted that, as an anointed sovereign, Mary must have a retinue of some sixty servants, with a need for twice that number of guards to control this bizarre household (it is said that the “disorderly knights” in *King Lear* are based on this ghastly crew). It was also necessary to keep this household on the move. Nottingham Castle had been considered as a possible residence for Mary, but in the event the Earl’s Derbyshire and Staffordshire properties were chosen. Wingfield Manor (whose substantial ruins survive) was the first choice, and then Chatsworth (not the house we see now) where Mary was able to go hunting and to practise falconry, and to Buxton (where she could take the waters). However word of this liberal regime reached London and orders were given for closer confinement. Mary was taken to the Earl’s Staffordshire properties at Tutbury (where she complained about the drains) and Chartley (where a significant episode of *Come Rack! Come Rope!* takes place involving Benson’s fictitious hero Robin Audrey). On one occasion, following rumours of a plot to rescue her, the Earl was ordered to take her further afield, to the castle at Coventry. On arrival it was discovered that the castle was ruinous and had been for ninety years, and Mary was actually accommodated overnight in an inn, something the Earl’s masters fortunately did not discover. Eventually, on the eve of the Armada, she was as the novel tells us removed to Fotheringhay in Northamptonshire, where she was executed.

Round her story, and that of the Derbyshire martyrs Nicholas Garlick, Robert Ludlam and Richard Simpson (three of the eighty-five martyrs beatified in 1987), is woven the story of a young gentleman, Robin Audrey, his fiancée Marjorie Manners (a good Derbyshire name) and the way they deal with the challenges to their faith. Both their homes are fictitious (Marjorie’s, Booths Edge, is clearly north of Padley and Robin’s, Matstead, somewhere in the direction of Chatsworth). Otherwise there is much highly accurate local colour, and outside this there are evocative descriptions of London and Derby, even if Benson gives All Saints’ Church (now Derby Cathedral) a spire: it actually has one of the finest and tallest towers in the country, the work of John Otes, a master mason who worked with John Wastell on the chapel of King’s College Cambridge. Another curious slip is the name given to (Saint) Nicholas Owen, whom Benson insists on calling “Hugh”. But more important is this celebration of penal Derbyshire and the great work done there. The county produced, in addition to these three martyrs, some distinguished Jesuits: (Saint) Ralph Sherwin, born at Rodsley near Ashbourne; the Jesuit

superior Fr Henry Garnet, born on the east side of the county at Heanor (both martyred); and Fr John Gerard, of south Derbyshire stock, who escaped from the Tower of London, ministered for many years and died in his bed aged eighty. His London housekeeper Mrs Anne Line was not so lucky; she was hanged, and is now venerated as one of the forty martyrs.

Early in *Come Rack! Come Rope!* is a major row between Robin and his father about his father, crippled by fines, deciding to attend the local church at Easter. This causes a split which leads to the extraordinary climax of the novel, but in more personal times it might well have been the sort of “discussion” that would have taken place between Benson and his father had the archbishop lived to see his son’s conversion. This episode is one of the few in which Robin actually seems to be decisive. If we accept the Ancient Greek division of mankind into drastic or pathetic characters, words which have quite changed their meaning since that time, we would see Robin – apart from his initial outburst with his father, as pathetic – decisions tend to be taken for him.

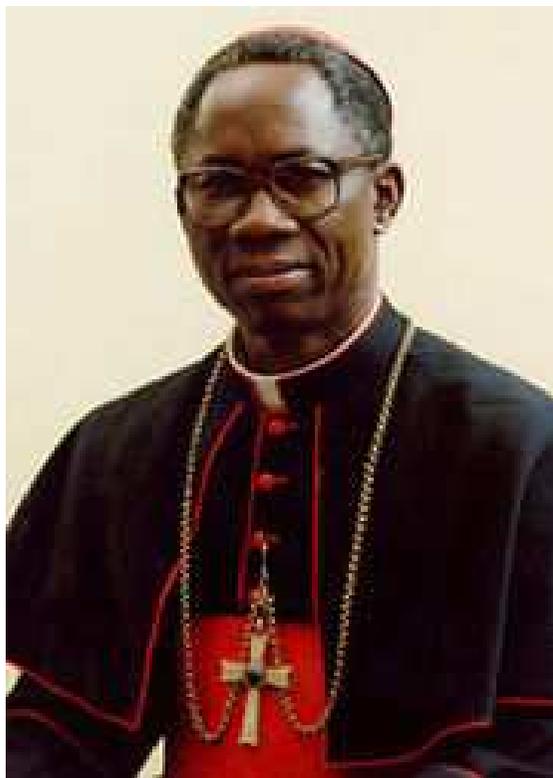
His decisive (or drastic) fiancée sees to that: a feisty lady as we might say today, one whose power rather astounds some of the other male characters. She is soon presiding over the movements of priests in the area (Nicholas Garlick finds her power rather disconcerting). She alters the course of her relationship with Robin, encouraging Robin to become a priest because that is how she sees his role even if it culminates in the scaffold. Thus she begins a series of twists and turns in the novel that in their outcome could be seen as Hardy-esque – when, finally, Robin’s father is responsible for his son’s arrest – or as people on earth carrying out the will of God, which was undoubtedly Benson’s intention. Moving from one state of certainty to another, Marjorie can seem a little inhuman with her singleness of purpose, but is in no doubt of her place in the divine scheme of things.

There are some interesting comments on the nature of the priesthood. The atmospheric account of the Easter mass at Padley celebrated by Richard Simpson (*this was read in Padley chapel prior to our singing of Vespers*) which reiterates the “withdrawn” nature of Simpson described when Robin first encounters him and this is what determines Robin to become a priest. Yet this contrasts with the totally energetic portrait of Nicholas Garlick and Robert Ludlam, both “manly men” in Chaucer’s phrase, first encountered on what is surely Beeley Moor near Chatsworth, an energy that stays with Garlick especially even when being drawn on the hurdle to the scaffold. And Edmund Campion’s novel rescue from the pursuivants is enthusiastically remembered, but this at the end of an episode which lulls us as readers as well as the characters themselves into a false sense of security, giving the impression that adherents of the old religion can go undisturbed.

A prolific writer, manic preacher and extremely heavy smoker, it is no surprise that Benson had burnt himself out by the age of forty-three. One could make comparisons with Pugin and his eldest son, both dead by forty. Or with that highly learned and totally eccentric priest Adrian Fortescue, gone by forty-eight. Benson is clearly of their company: and what a legacy he has left us!

WITH CARDINAL ARINZE AT WESTMINSTER *Hearts & Minds*

“ALL OF US MUST CELEBRATE THE MASS MORE WORTHILY” was the heading of a full page article by Cardinal Murphy O’Connor, published in the Catholic Herald of the 31st March. We can all applaud that, not least those of us who have long devoted our energies to securing exemplary celebrations wherever we have influence. He reminds us that in the white paper *Communion and Mission* (February 2006), an outline of pastoral priorities for the Archdiocese of Westminster, he gives first importance to the call to holiness, prayer and the Eucharist. He acknowledges that while the importance of *Sacrosanctum Concilium* “has become increasingly clear” there have been all too many defects in its implementation.



The need for renewal is acknowledged. “Prayer has to be rooted, as the recent Synod taught us, in a deeper understanding and appreciation of the Holy Eucharist, the source and summit of the Church’s life.” To encourage this, he proposed a more thorough catechesis and the provision of resources and courses to help all concerned. The cardinal concludes: “My prayer is that the Holy Eucharist, as the Vatican Council declared it should be, is celebrated ever more worthily: liturgy is the source and summit of the life and mission of the Church. We must never forget that”.

Obviously we shall watch these initiatives with interest, but at this stage we are encouraged to note his reference to the revised *General Instruction of the Roman Missal* and *Redemptionis Sacramentum* which apparently “have contributed to liturgical formation in England and Wales by showing how to enable liturgy to be an effective channel of God's grace”. We would hope that these essential documents are not seen as something which has come and gone, but will be increasingly studied and implemented, ideally at the core of the proposed courses and training. However, special congratulations are due to the cardinal for his initiative in inviting Cardinal Francis Arinze, Prefect of the Congregation for Divine Worship and Discipline of the Sacraments, to address a meeting at Westminster Cathedral, to mark this ‘new stage’ in the life of the archdiocese. This was a bold move, knowing that the Cardinal Prefect does not hesitate to call a spade a spade and is quick to offer withering condemnation of any sloppy liturgical practice.

CARDINAL ARINZE WAS THE PRINCIPAL SPEAKER AT ‘HEARTS & MINDS’ an event in the cathedral on the 1st April, efficiently organized by the Liturgy Commission under its Chairman Fr. Allen Morris. There was a large attendance of priests and laity representing all three London dioceses, Brentwood, Southwark and Westminster, led by their respective bishops. To start the meeting, there were three short contributions from people who could claim useful achievements, either pastorally, musically or architecturally, in their own parishes. For the afternoon meeting both cardinals arrived in simple black cassocks with red piping. Cardinal Murphy-O’Connor welcomed his guest warmly then allowed him to enjoy the limelight for the remainder of the day. Cardinal Arinze immediately established a brilliant rapport with the large congregation. Once widely considered a candidate to become the first African pope, he is unmistakably devout and has a deep love of the faith and the Church’s liturgy. He speaks in a forthright manner but has an infectious sense of humour with a perfect sense of timing.

His talk was entitled ‘The Eucharistic Mystery Calls For Our Response’. He began by recalling the concern for the Eucharistic shown by Pope John Paul and he went on to speak eloquently about Christ’s inestimable gift to us, then about faith, adoration and reverence. He made clear his own belief that the tabernacle should always be accorded a place of honour, ideally in the centre of the sanctuary. He dealt firmly with those who did not adore God, claiming to be ‘liberal intellectuals’. Only in the fifth, penultimate, section of his talk did he focus on the importance of respecting liturgical norms, deploring any departure from official texts of the Missal or unwelcome ‘creativity’. He stressed the value of silence and was critical of the playing of background music in churches. In reports that followed, perhaps predictably, ill advised commentators latched onto these few strictures to generate a whiff of

controversy. A spokesman for the National Conference of Priests bridled at the very suggestion that any deviation from the rubrics might occur in this country. Even the Catholic Herald's editorial was surprisingly hesitant, although it provided good coverage of the event on its front page. The Cardinal had not made any accusation about priests in England, but one does not need to travel far abroad to come across all the abuses he mentioned and more. In any case, it is not uncommon to encounter liturgies marred by irreverence and unworthy celebration without necessarily involving any technical breach of official norms. Finally he spoke of 'Eucharist and Mission': the first duty which the Eucharistic mystery enjoins on us is to live the faith and share it with others – our response to the gift that our Saviour has given us. The text of this inspiring address, which left the congregation smiling and satisfied, was made available immediately on the diocesan website and it is reproduced here following this report.

After a short break, Cardinal Arinze was the celebrant, at First Vespers of the Fifth Sunday of Lent, then at Solemn Sung Mass. Suspecting that Latin might be in short supply even when we had so prominent a celebrant, the editor had taken the precaution of attending the cathedral's (only) regular full Latin Sung Mass as customary on Saturday mornings. Thus fortified, any Latin in the evening liturgies would be a bonus. One wondered how the choir would perform, as it was not the great cathedral choir that would be singing, but *Canticum Populi*, a choir gathered from around the diocese for the purpose. One need not have worried however, as Westminster's Master of Music, Martin Baker, was in charge, the result was admirable. The office hymn and psalms of Vespers were sung in English but we were allowed to sing the *Magnificat* in Latin in alternation with the cantor and the office concluded with the *Ave Regina Caelorum*. In the Mass, the high points were the processional *Attende Domine*, with all singing the refrain; the choir sang a verse of the tract *Saepe expugnaveunt*; *Credo I* was sung in alternation; the choir sang the Offertory *Iudica causam meam* followed by Psalm 21. Cardinal Arinze sang the Preface (in solemn tone, if memory serves correctly), *Sanctus XVIII* was sung by all; the choir sang the Communion verse (actually of Palm Sunday) followed by Psalm 115. Finally the Cardinal sang the episcopal blessing in excellent style. The congregation dispersed clearly in happy mood after a highly rewarding day.

Seeing Cardinal Arinze in Westminster, we can be pleased to find him still firmly and confidently in place as Prefect of the CDW, in spite of rumours that Pope Benedict was to put in hand a far reaching upheaval of the Curia. He will have the invaluable support of Archbishop Albert Malcolm Ranjith Patabendige Don, who has been appointed Secretary of the Congregation. The

Sri Lankan prelate is known to be much concerned with quality in the liturgy and well disposed to the older rite. Arinze's own views have been clearly expressed in the following answers to questions:

"The current Roman Missal is essentially the same as the Missal of St. Pius V, slightly 'retouched'."

"Those attached to the Old Rite have been given the facilities they need under the provisions of *Ecclesia Dei*."

"The new translation of the Missal must conform strictly to *Liturgiam authenticam* in accuracy and style."

The last is as we would wish it and appears to be on the point of achievement, thanks largely to Arinze's firmness. The first two may also be much as we wish them to be, but some work is needed to bring them to reality.

THE EUCHARISTIC MYSTERY CALLS FOR OUR RESPONSE

by Cardinal Arinze

An address given by the Prefect of the Congregation for Divine Worship and Discipline of the Sacraments at Westminster Cathedral on the 1st April 2006

MANY EVENTS IN THE CHURCH IN THE LAST THREE YEARS have in a special way oriented our attention to the Holy Eucharist. In April 2003, the Servant of God, Pope John Paul II, gave to the Church the beautiful Encyclical Letter, *Ecclesia de Eucharistia*. At his direction, the Congregation for Divine Worship and the Discipline of the Sacraments issued the Instruction, *Redemptionis Sacramentum* in March 2004. A special Eucharistic Year declared by Pope John Paul was celebrated by the whole Church from October 2004 to October 2005. The October 2005 Synod of Bishops has the Eucharistic mystery as its theme. In this specially Eucharistic climate, it is fitting that we now reflect on what the Lord Jesus asks of us in this mystery of the Holy Eucharist. The Eucharistic mystery calls for our response.

1. Holy Eucharist: Christ's Inestimable Gift

We begin with a statement of fact. The Holy Eucharist is Christ's inestimable gift to his Church. He did not just live for us, work miracles, teach us, and suffer, die and rise again for love of us and for our salvation. He found a wonderful way to continue to be with us and to associate his Church with his sacrifice in a sacramental way. The Second Vatican Council summarises our faith in the Eucharistic mystery: "At the Last Supper, on the night when He was betrayed, our Saviour instituted the Eucharistic Sacrifice of His Body and Blood. He did this in order to perpetuate the sacrifice of the Cross throughout the centuries until He should come again, and so to entrust to His beloved spouse, the Church, a memorial of His death and resurrection: a sacrament of

love, a sign of unity, a bond of charity, a paschal banquet in which Christ is consumed, the mind is filled with grace, a pledge of future glory is given to us” (*Sacrosanctum Concilium*, 47; cf also *Catechism of the Catholic Church*, 1323).

The Holy Eucharist is sacrifice, sacrament and presence. As sacrifice, the Holy Eucharist is the sacramental re-presentation of the paschal mystery, that is, of the suffering, death and resurrection of Jesus Christ. “Do this as a memorial of me” is the injunction that Jesus gave his Church through the Apostles. At Holy Mass Jesus Christ associates the Church with himself in the offering of himself to God the Father. The Mass is offered for four principal motives: adoration, thanksgiving with praise, asking pardon for our sins with reparation, and requesting for what we need for body and soul.

The Holy Eucharist is also Sacrament of the Body and Blood of Christ. At consecration the bread is no longer bread, it becomes the Body of Christ; the wine is no longer wine, it becomes the Blood of Christ. The Council of Trent teaches us that in the Most Blessed Sacrament of the Eucharist “the body and blood, together with the soul and divinity, of our Lord Jesus Christ and, therefore, the whole Christ is truly, really and substantially contained” (cf CCC, 1374). The Real Presence of Christ in the Holy Eucharist is therefore very much a part of our Catholic faith.

Jesus is present as our Eucharistic Lord. This type of presence is very special. It surpasses all other forms of presence. It is much more than his presence in the Word of God proclaimed in the liturgical assembly, or his presence in the people of God gathered in worship, or his presence and action in the priest celebrant, or even his presence and action in all the other Sacraments. We call the presence of Christ in the Holy Eucharist the Real Presence, because it is a very special presence, his presence par excellence. In front of this inestimable gift and mystery, what does Jesus ask of us?

2. Faith

The first thing that Jesus asks of us is faith. When God speaks to us, we are expected to listen, to receive, to believe. We are not expected to challenge, to doubt, to argue, or to hire half a dozen lawyers or even theologians who are to find out more facts from him before we decide what our attitude should be. This would be most disrespectful, indeed stubborn and unbelieving. We should not behave like those Jews who on hearing Christ promise that he would give them his body to eat and his blood to drink, refused to believe and retorted: “How can this man give us his flesh to eat?” (Jn 6:52). Indeed those unbelieving disciples “returned to their former way of life and no longer accompanied him” (Jn 6:66). Rather we should in total faith reply like St Peter who spoke on behalf of the believing Apostles when Jesus asked if they also

would go away: “Master, to whom shall we go? You have the words of eternal life. We have come to believe and are convinced that you are the Holy One of God” (Jn 6:68-69).

Here are words of a person of faith. Peter believes because Jesus the Son of God has spoken. And God is neither deceived nor can he deceive. Peter does not need to understand how. It is enough for him to know that Jesus has spoken. Faith is an act of total trust in God who is Truth itself. It is a personal adherence of man to God. The act of faith is most reasonable because it is entirely and supremely reasonable for us human beings to accept what God has said, to entrust our everything – will, intelligence, future, prospects – to him. Indeed, the person who refuses to believe God is unreasonable, arrogant, insolent and most foolishly self-sufficient. Moreover, God’s grace makes supernatural faith possible: “Believing is an act of the intellect assenting to the divine truth by command of the will moved by God through grace” (St Thomas Aquinas II-III, 2, 9; cf. Vat I: *Dei Filius*, CCC, 155, 156).

Faith does not make everything clear to us. It is a sacrifice of our intelligence and will. But it calls on us to meditate on what God has revealed, to read the Holy Scripture, to compare one article of revelation with another, in short to seek understanding, as far as our puny powers of intelligence can go. Theology is faith seeking understanding, says St Anselm. St Augustine puts it this way: “I believe, in order to understand; and I understand, the better to believe”. All of us will not rise to the dizzy theological heights of St Thomas Aquinas and St Augustine. But all of us can read the Bible, the Catechism of the Catholic Church, and from time to time some good book on the teachings of the Fathers of the Church, of the General Councils, and the magisterium of the Popes. In this way our faith is nourished, strengthened and promoted. And we are better equipped to articulate it, to give to anyone who asks of us a statement of what we believe and the reason for our faith.

3. Adoration

Adoration is consequent on our Eucharistic faith. If we believe that the Sacrifice of the Mass is a sacramental re-presentation of the Sacrifice of the Cross, and that Jesus is really, truly and substantially present in this august Sacrament, adoration is going to follow. The Mass is the supreme act of adoration, praise and thanksgiving which humanity can offer to God. We owe everything to God: life, family, talents, work, country. Moreover God has sent us his only-begotten Son for our salvation. At Mass we offer God this supreme acknowledgment of his transcendent majesty and thanksgiving for his magnificent goodness towards us. Moreover, at Mass we associate ourselves with all creation in acknowledging the greatness of God. God is not our equal. He is not our colleague. He is our Creator. Without him we would not exist at

all. He is the only necessary being. It is normal that we acknowledge this fact. Those who refuse to adore God must not decorate themselves with the apparently nice title of liberal intellectuals. If we are to call a spade a spade, we shall inform such people that they are unreasonable, ignorant and blind to most obvious facts. A child who refuses to recognize his parents is not a liberal. He is a brat! Would it be wrong to call him stupid, and unaware of common sense, and even of his own best interest? And God is to us much more than parents are to their children. On the other hand, God is not a rival to us human beings. He is not a threat. He is not a kill-joy. God is our loving Father. He is Providence. He takes care of every detail regarding our life. When we adore him, praise him and thank him, we not only do not demean ourselves. Rather we begin to realize our greatness. Our acknowledgment of God's transcendent reality elevates us. The shepherds in Bethlehem and the Magi were all the better because they adore the Child Jesus. St Anselm, St Augustine, St Thomas Aquinas, St Teresa of Avila, St Thérèse of the Holy Child Jesus, St Benedicta of the Cross (Edith Stein) and Albert Einstein were all the greater because they offered the sacrifice of their intelligence to God the Creator. Christians must not allow themselves to be misled by the errors of a secularistic mentality which lives as if God did not exist. Man is not the centre of reality. God is. By adoring God through the Holy Eucharist, we pay this due tribute to God's transcendence.

4. Manifestations of Adoration and Reverence

It is not superfluous for us to mention some of the ways in which adoration and reverence manifest themselves regarding the Eucharistic mystery. We human beings are body and soul. External gestures can manifest our faith, strengthen it and help to share it with other people. The way in which we celebrate the Mass has great importance. This applies first of all to the priest celebrant, but also to deacons, minor ministers, choirs, readers and every other participant, each in that person's own role. The way the priest celebrates the Holy Eucharist affects the congregation in a very special manner. If he celebrates in such a way that his faith and devotion shine out, the people are nourished and strengthened in their Eucharistic faith, the weak in faith are awakened and everyone is sent home energized to live and share the faith. Such a priest has knack or skill of celebration with dignity, faith and devotion for the Eucharist of which the October 2005 Synod of Bishops emphasized the importance (Synod Proposition, 25).

We manifest our adoration of our Eucharistic Jesus by genuflection whenever we cross the area of the tabernacle where he is reserved. It is reasonable where he is reserved. It is reasonable for us to bend the knee before him because he is our God. This is a way in which adoration is shown to the Holy Eucharist in

the Latin Rite Church. The Oriental Churches and Benedictine Monasteries have the tradition of a deep bow. The meaning is the same. Moreover, our genuflection should be a reverential and deliberate act and not a careless bending of the knee to the nearest pillar characteristic of some people in whom over-familiarity with the tabernacle seems to breed hurried and nonchalant movements. As is well known, Cardinal Joseph Ratzinger, now Pope Benedict XVI, has written beautifully on the sense of the act of genuflection. (cf. J. Ratzinger: *The Spirit of the Liturgy*, Ignatius Press, San Francisco, 2000, p. 184-194). As for those who may ignore the significance of this gesture, it may be well to remember that we are not pure spirits like the angels. A Protestant once was visiting a Catholic church in the company of a Catholic friend. They passed across the tabernacle area. The Protestant asked the Catholic what that box was and why a little lamp was burning near it. The Catholic explained that Jesus the Lord is present there. The Protestant then put the vital question: "If you believe that your Lord and God is here present, then why don't you genuflect, even prostrate and crawl?" The superficial Catholic got the message. He genuflected.

Everyone can thus see why the tabernacle of the Most Blessed Sacrament is located in a central or at least prominent place in our churches. It is the centre of our attention and prayer. The October 2005 Synod of Bishops emphasized this point (cf Prop., 6, 28, 34). In some of our churches some misguided person has relegated the tabernacle to an obscure section of the church. Sometimes it is even so difficult for a visitor to locate where the tabernacle is, that the visitor can say with truth with St Mary Magdalene: "They have taken my Lord, and I do not know where they laid him" (Jn 20:13). We also show our adoration and reverence towards the Holy Eucharist by silence in church, by becoming dress and postures at sacred celebrations, by joining other people in singing, giving responses, and gestures such as sitting, kneeling or standing, and by general care over whatever has to do with Eucharistic worship such as reading, discipline in church and tidiness in altar and sacristy equipment.

May I say a further word on the importance of silence in our churches and chapels. Movements of silence help us to prepare for the celebration of Mass. During Mass, a few minutes of silence help us to meditate on the lessons, the Gospel and the homily just heard. Silence after receiving Jesus in Holy Communion is a time for personal prayer to Our Lord. At the end of Mass and at all other times in church, silence is a mark of reverence for God's house and especially for Jesus present in the tabernacle. Some church rectors have the habit of playing recorded soft music as a background in churches almost the whole day outside Mass. This is doubtless well-intentioned. But it is a mistake. People enter churches to pray, not to be entertained. They are not tourists in a

museum or music hall. They need silence in order to concentrate on the tabernacle, or even to reflect on the statues, sacred images which are on-going catechesis, and the figures of the Way of the Cross. Gradually in the Church of the Latin Rite from the Middle Ages, Eucharistic devotion has developed in such forms as visits to the Most Blessed Sacrament, personal and group Holy Hour of Adoration, and Eucharistic Benediction, Procession and Congress. None of us should behave as if he or she had outgrown such manifestations of faith and had no need of them. I mention in particular Eucharistic adoration as encouraged by Pope John Paul II (cf *Mane Nobiscum Domine*, 18) and by the Synod of Bishops of October 2005 (cf Prop., 6). Some parish priests have been surprised by their parishioners signing up for adoration at all hours of day or night. I was told about a Congregation of Sisters in Mexico which has kept up perpetual adoration for 130 years, including the years of persecution. Genuine Eucharistic faith never fails to manifest itself.

5. Observance of Liturgical Norms

In the celebration of the Holy Eucharist, the observance of liturgical norms is one of the ways in which we show our Eucharistic faith. To a person who asks why there should be liturgical norms at all, we answer that the Church has the right and duty to promote and protect the Eucharistic celebration with appropriate norms. Christ gave the Church the essentials of the Eucharistic celebration. As the centuries rolled by, the Church, under the guidance of the Holy Spirit, developed details on how the mysteries of Christ are to be celebrated. Being a hierarchical society, the Church also manifests her nature and structure in the celebration of the Holy Mass.

The Mass is the most solemn action of the sacred liturgy, which is itself the public worship of the Church. “Liturgy”, says Pope John Paul II, “is never anyone’s private property, be it of the celebrant or of the community in which the mysteries are celebrated... Priests who faithfully celebrate Mass according to the liturgical norms, and communities which conform to those norms, quietly but eloquently demonstrate their love for the Church” (*Ecclesia de Eucharistica* 52). At the direction of Pope John Paul II, the Congregation for Divine Worship and the Discipline of the Sacraments, in collaboration with the Congregation for the Doctrine of the Faith, issued the Instruction *Redemptionis Sacramentum* in March 2004 “precisely to bring out more clearly this deeper meaning of liturgical norms” (*Ecclesia de Eucharistica* 52). It follows that individuals, whether they be priests or lay faithful, are not free to add or subtract any details in the approved rites of the celebration of the Holy Eucharist (cf *Sacrosanctum Concilium*, 22). A do-it-yourself mentality, an attitude of nobody-will-tell-me-what-to-do, or a defiant sting of if-you-do-not-like-my-Mass-you-can-go-to-another-parish, is not only against sound

theology and ecclesiology, but also offends against common sense. Unfortunately, sometimes common sense is not very common, when we see a priest ignoring liturgical rules and installing creativity – in his case personal idiosyncrasy – as the guide to the celebration of Holy Mass. Our faith guides us and our love of Jesus and of his Church safeguards us from taking such unwholesome liberties. Aware that we are only ministers, not masters of the mysteries of Christ, we follow the approved liturgical books so that the people of God are respected and their faith nourished, and so that God is honoured and the Church is gradually being built up.

6. Eucharist and Mission

At the end of the Mass the deacon, or in his absence the priest, says to us “*Ite, Missa Est*”. Our celebration is over. Go now to live and share with other people what we have received, heard, sung, meditated and prayed. The Mass sends us on mission. The first duty which the Eucharistic celebration enjoins on us is to live the faith and share it with other people. Evangelization in the express form of proclamation of salvation in Jesus Christ is a priority. We must share with other people “the supreme good of knowing Christ Jesus” (Phil. 3:8). Every Catholic – priest, consecrated person or lay faithful – will do this according to that person’s vocation and mission in the Church and in the world. At the Eucharistic celebration Jesus is also sending us to show Christian solidarity with the poor, the hungry, the sick, the imprisoned, and the needy in general. At the Last Supper he himself washed the feet of his Apostles, thereby teaching us mutual love and service as an injunction of the Holy Eucharist. He taught us that the last judgment will be based on whether we have shown love and solidarity towards the needy.

Pope John Paul II says that the authenticity of our Eucharistic celebration can be judged from how we love the poor and people in difficulty (cf *Mane Nobiscum Domine*, 28). In his first Encyclical Letter, *Deus Caritas Est*, Pope Benedict XVI illustrates beautifully how love of God necessarily carries with it love of neighbour. The Holy Eucharist promotes both in a magnificent way. The Holy Father says: “The saints – consider the example of Blessed Teresa of Calcutta – constantly renewed their capacity for love of neighbour from their encounter with the Eucharistic Lord, and conversely this encounter acquired its realism and depth in the service to others” (*Deus Caritas Est*, 18). Brothers and Sisters in Christ, in the Eucharistic mystery our beloved Lord and Saviour Jesus Christ is giving us the inestimable gift of himself. He asks for our response. Shall we refuse to pay him back with love? May the Most Blessed Virgin Mary obtain for us the grace to respond with generosity, with constant faith, with heartfelt adoration and with apostolic dynamism.



BOOK REVIEWS

THE MASS AND MODERNITY by Fr Jonathan Robinson

FATHER ROBINSON IS NOT JUST AN ORATORIAN, or simply Provost of the renowned Toronto Oratory; he was in fact the founder of it. The community he brought together in Montreal was recognized as an Oratory in 1975 and four years later it moved to Toronto and has thrived there for a quarter of a century. He was actually ordained as long ago as 1962, but his considerable pastoral experience followed and to some extent overlapped a distinguished academic career. He holds a doctorate in philosophy from Edinburgh, a Licence in Theology from the Gregorian and a number of other degrees. He held the position of professor and head of the philosophy faculty at McGill University. He speaks kindly of his Oratorian friends in this country, in most cases ours also, who have encouraged him, not least the late Fr Michael Napier, whose successor in London, Fr Ignatius Harrison has contributed a fine Preface. Therefore we could not possibly ignore this work, although we may be surprised at the direction in which his study of liturgical influences has taken him.

What he sets out to do is to examine how the Enlightenment and the philosophers influenced by it have affected people's perception of God, man, society, religion, community, and much more. These ideas are explored in Part One, headed 'Wingless Chickens', a concept borrowed from Flannery O'Connor, alluding to those who have had religion 'bred out of them' rather in the manner of genetically modified chickens. The author has a penchant for such quirky chapter headings and the book itself is subtitled 'Walking to Heaven Backward' – a quotation from Newman. Within the six chapters of this part he focuses especially on the ideas of Hume, Kant, Hegel and their successors, even Marx *en passant*. One might ask why he ignores their contemporaries Rousseau and Voltaire whose philosophies were no less influential and no less inimical to the Church, the latter regarding himself as leader of a crusade against Christianity. But it matters not, as there is more than enough material here.

He looks at the various –isms: latitudinarianism, deism and of course atheism, that emerged along the road to modernity. Some confusion arises, in the reviewer's mind, if not the author's, when it comes to Martin Heidegger in the 20th century. His influence is acknowledged to be important, but his

philosophy is given no detailed treatment. We are told this is because his ideas are brought into the Church anyway through his devoted pupil, Karl Rahner, only to learn subsequently that Heidegger would be unlikely to recognize himself in Rahner's work. Heidegger, incidentally, was considerably influenced by the work of Nietzsche, but he too receives no coverage. However, we have to remind ourselves that we are looking at a particular set of ideas rather than facts and we are grateful to Fr Robinson for striving to untangle this complex web.

In the relatively short Part Two, 'The Night Battle', containing only three chapters, he focuses on postmodernity, which is used here interchangeably with postmodernism. He makes the perfectly serious point that it is considered, by its partisans, very unsophisticated to ask what it means – "because language for postmodernists is not something used by autonomous individuals to arrive at the truth; it is rather the case that the individual is submerged in the language". Robinson agrees that this is very strange but that it is nevertheless worth looking at. He invokes the help of the late Iris Murdoch, the author of *Metaphysics as a Guide to Moral*, as well as the novel *Under the Net* which is about postmodernists. She deals with them witheringly: "a movement populated by and large by the semi-literate and totally barbarous".

He considers that secularization is now best summed up as an attitude rather than as an intellectual position. Indifference to religion, rather than scientific objection, is responsible for a society that neither believes God nor fears hell. However, secularization is a fact of life and obviously in most cases the Church relates to civil society rather than the state. In a situation where the concerns of Church and state are separate and are directed at different areas of life, this can be a harmonious and beneficial arrangement. He considers opposing views, on one hand that modern society leaves no room for churches that teach doctrines with no relevance to daily life while, on the other hand, the world generally is "as furiously religious as it ever". He recognizes the existence of a subculture of 'trendy' opinion formers who are hostile to religion, found in the media but with support from the universities and the law, for which he cites evidence from Canada and the United States. But the Church going about her own sacramental and liturgical business deserves space in which to operate and the right to raise her voice about social issues.

The author has been justly praised for his lucidity, but this does not mean that everyone will find the book easy to read. Some may well find Parts One and Two, the philosophical analysis, slightly hard going, but should nevertheless persevere because they lead us to Part Three, 'The Lamb's High Priest'. Here the author lets us know his views on what could be done to restore the liturgy. In the five chapters of this section he gives a masterly exposition of the

meaning of the Paschal mystery, the transcendence of God, awe and reverence manifested in the liturgy, the importance of the Old Rite in any renewal, and concludes with practical suggestions for re-establishing liturgy as worship “offered by the Mystical Body of Christ through the work of the Holy Spirit”.

There is no doubt that he sees the Church as having sunk into what he calls ‘a liturgical morass’. While he acknowledges that a full-scale return to the Old Rite is neither possible nor desirable, he thinks the “way out of the morass is to move the *Novus Ordo* to what the Old Rite in fact was: the worship of the transcendent God through participating in the sacrifice of his Son”. It should be developed to include characteristics of the Old Rite. In that way it may be saved from continuing its descent into triviality and irreverence.

In his final chapter ‘Know What You are Doing’, he shows that much that is wrong with contemporary liturgy is based on a fundamental misconception of what *participatio actuosa* meant for those who first developed the idea and provided the context for it being taken up in the Vatican II reform. A sensible interpretation is ‘contemplatively engaged participation’. He is strongly in favour of the Liturgy of the Eucharist being celebrated facing *ad orientem* and notes that there is nothing in the decrees of the Council suggesting otherwise. He tells us that to restore order and objectivity there should be an increased use of Latin, which Vatican II never intended to abolish. It certainly envisaged that the Eucharistic Prayer would remain in Latin. He believes “that the use of Latin as a universal and hierarchical language in at least one or two Masses at regular intervals in all parishes would serve as a flagship pointing towards God and would help to inform Masses in the vernacular with this spirit.” Lastly, he urges us to give practical effect to all the exhortations from Rome about Sacred Music and the place to be accorded in particular to Gregorian Chant.

He provides valuable references throughout, but in the final section he has quoted from the works of a host of respected figures on the liturgy, which include Eamon Duffy, Deryck Hanshell, Aidan Nichols, Michael Lang, Alcuin Reid, some of which we have reviewed and recommended in earlier Newsletters. Fr Jonathan Robinson’s book will take its place among them as a work of considerable importance. Among accolades from his peers, we like the description from Fr Aidan Nichols *OP* “Fr Robinson’s book is a philosopher’s gift to the Catholic liturgy”.

Fr Jonathan Robinson Cong Orat: The Mass and Modernity, Ignatius Press, San Francisco ISBN 1-58617-0105-5 soft cover 377pp £12.95

A GUIDE TO THE EUCHARIST

by Fr Francis Selman

THERE WAS NO IMMEDIATE EXCITEMENT on hearing of a book written by a priest of East Anglia, not of course that there is anything wrong with that part of the country. That is until we heard that the author was the distinguished academic and lecturer, Fr Francis Selman, Dean of Philosophy at Allen Hall Seminary. Members will be interested to know that Fr Selman came into contact with our founder, Dr Dick Richens and his wife, Ruth, at Cambridge in the early 1970's. He was then a celebrant of the regular Sunday evening Sung Latin Mass at Our Lady & The English Martyrs, which happily continues to this day. Fr Francis found himself drawn into teaching after being persuaded to write a course for students at the Maryvale Institute, then being called on unexpectedly to deliver it himself. He then became a tower of strength at Allen Hall over many years and is held there in great affection.

The book is A Guide to the Eucharist – The Paschal Sacrament. Interestingly it is the first such work, specifically on the Eucharist, that we have reviewed since that of Cardinal Francis Arinze 'The Holy Eucharist' in Newsletter 117 (2003) at the time of his appointment as prefect of the CDW. Like Arinze, Fr Selman displays an unmistakable love of his subject as well as a profound knowledge of it which he conveys with welcome clarity. It is an attractive book that carries on its front cover a well chosen reproduction of Fra Angelico's 'Communion of the Apostles' from San Marco in Florence. Fr Aidan Nichols *OP* sums up the book's virtues admirably in his Foreword. It is printed in easily readable type.

He begins with a thorough analysis of the Eucharist's place in scripture, looking back to the Passover which combines the elements of sacrifice and bread from heaven, prefiguring the two aspects of the Eucharist as a sacrifice and communion.

He deals systematically with the Last Supper in all the four accounts and with the concept of the New Covenant. He shows that the Eucharist recalls the whole of the Paschal mystery, the Last Supper, our Lord's death, Resurrection and Ascension.

After the Ascension Christ left His body really present in the sacrament in an invisible way that "we can only apprehend by faith".

Next we read of the understanding of the Fathers: Saints Ignatius of Antioch, Justin, Irenaeus, Gregory of Nyssa, Cyril of Jerusalem, John Chrysostom, Ambrose, Augustine, and John Damascene. From these saints of the East, we are taken in the next chapter to the West in the early Middle Ages and to the doctrine of the Real Presence which developed. Before rushing on however, the author reminds us, perhaps even surprising us, that Christ's presence is with us outside the Eucharist, in the priest *in persona Christi*, in the

proclamation of the Word and in ‘the Church at prayer’. Among those who figure importantly in the doctrine of the Real Presence, we come across St Paschasius Radbertus, Abbot of Corbie in the 9th century, who wrote a treatise *De Corpore et Sanguine Domini*. Two centuries later, Lanfranc wrote his treatise under exactly the same title, five years before he became Archbishop of Canterbury. It seems that ‘transubstantiation’ appeared for the first time at the Fourth Lateran Council in 1215. But the most important figure in this key chapter is St Thomas Aquinas to whom Fr Selman devotes many instructive pages. He deals also with the Council of Trent, then lists very briefly the opposing views of Luther, Calvin and Zwingli.

There follows an excellent chapter on the Sacrifice of the Mass, looking at this concept over the centuries, taking in Trent and bringing us up to date with Popes Pius XII, Paul VI and John Paul II. Next in ‘The Eucharist and the Church’ which focuses on the unity of Christ’s mystical body which the Eucharist brings about, we encounter Augustine and Aquinas again along with Henri de Lubac. There follows a good chapter on the Heavenly Liturgy, then one on the vexed question of Ecumenical Dialogue. Finally, in ‘The Eucharist in Our Daily Lives’ Fr Selman considers how it effects us in different ways: union with Christ, unity with His mystical body, the Church, charity, forgiveness of sins, spiritual food, indwelling of the Trinity and the resurrection of the body.

We imagine that seminarians who passed through Fr Selman’s hands will have progressed to the priesthood wonderfully well equipped to understand the mystery they were ordained to celebrate. There is no guarantee that this would have been matched by their formation and understanding of liturgy – something the Church itself needs to address with some urgency – but they should have solid faith in the Real Presence and the essential understanding of sacrifice.

Fr Francis Selman: A Guide to the Eucharist, Family Publications, Oxford ISBN 1-871217-57-1 soft cover 160pp £6.50

PEOPLE OF THE GOSPEL

by Fr Jerome Bertram

MEMBERS OF THE ASSOCIATION WHO ATTENDED OUR SPRING MEETING at the Oxford Oratory in April 2001 will need no introduction to Fr Jerome Bertram who gave us an entertaining talk on ‘Latin and the End of Apartheid’ on that occasion. His contention was that after years of treatment as an outcast, there were signs that Latin was being allowed in from the cold, however cautiously. We are certainly happy that it has flourished in Oxford, along with music and all the ingredients of good liturgy, since the arrival there of the Oratorians.

This is an enjoyable book to read. Its subject matter is of considerable interest

although it does not pretend to be an academic work. It started life as a series of sermons and talks, which clearly were good examples of that art, of digestible bite-size but whetting one's appetite to find out more. This welcome characteristic is carried forward into the book. Intriguingly, the talks were given in Albania to nuns of the late Mother Teresa's order, the Missionaries of Charity, identified in a colour photograph on the back cover. Incidentally, the pictures reproduced on the pleasant blue front cover are appropriately of Our Lady, Salome and Mary of Clopas and children, taken from stained glass windows at All Souls, Oxford. Family Publications are rather good at using such well chosen pictures.

Fr Jerome sheds light on aspects of the scriptures that we take too readily for granted without asking obvious questions as we grow ever more accustomed to hearing the succession of lectionary readings week after week. However, before he takes us to meet the characters of the New Testament, he has a more serious task to undertake. This is to answer the sceptical modern 'scholars' who attack the faith and throw doubt on the authenticity of the scriptures, and he reassures us by doing so firmly. Genuine scholarship has shown the errors of the sceptics. He tells us that we can trust the New Testament. We can be confident in looking at the Gospels for an authentic record and "we can come to appreciate the holy men and women who pass through their pages and the Incarnate Word of God who glorifies the whole". He discusses the merits of different bible translations and concludes that the Catholic version of the RSV is as reliable as any that can be found, although he regrets that the Knox version is almost forgotten.

As to the 'People of the Gospel', many do indeed come to life in these pages even if some remain shadowy and difficult to identify with any certainty. He tries, for example, to sort out the 'women who followed Jesus' in which Mary Magdalene receives major attention. By the time we reach the Cross, four of the 'other' women are satisfactorily identified. Similarly, he deals with the supposed 'Brothers of Jesus', and with the various James's, Josephs, Simons and Johns. There are good stories to read about the Apostles and the Evangelists. It would have been helpful to have given us an index, as readers will surely be tempted to refer back often to the characters so well described here. Fr Jerome's book sets out "firstly to reclaim the New Testament for the ordinary Christian reader and secondly to look at the fascinating characters of the Apostles and their contemporaries that emerge from the sacred pages". These objectives are most ably accomplished.

Fr Jerome Bertram Cong Orat: People of the Gospel, Family Publications, Oxford ISBN 1-871217-56-3 soft cover 158pp £9.95

SAINTS OF THE ENGLISH CALENDAR

edited by Fr Marcus Holden

THIS IS ANOTHER VERY ATTRACTIVE BOOK, a well-presented hardback, co-written by four able young priests, two from Southwark and two from Westminster. We should have reviewed it over a year ago but having enjoyed it greatly in the meantime, hasten to do so now. As well as providing information in easily readable form to interest the general reader, it will serve as a valuable liturgical resource in conjunction with the revised Proper Calendar for England of June 2000. This book is, we believe, the first to provide brief biographical details of all the saints in the latest Calendar. It lists 41 feast days, a few of which are shared by more than one saint. The biographies are well written and nicely succinct. In each case where it is possible, further reading is suggested together with information about relevant places to visit. One of the most impressive achievements has been the gathering of pictures to illustrate the articles on so many of the saints. These are taken from drawings from manuscripts, prints, statues, wall paintings and other sources.

Before the reforms of Vatican II, the Calendar was filled with such a profusion of saints that several commemorations would ‘concur’ on the same date and they were divided into classes to determine precedence. The Missal would of course contain a supplement of feasts in the National Calendar to be celebrated in addition to those in the Universal Calendar. The Mass said would be that appropriate to the highest ranking saint, but others would be commemorated by adding one or perhaps two collects to the principal collect of the Mass (with one *Oremus* and ‘under one conclusion’). In the post-conciliar Calendar, there seem to be so few saints by comparison and the choice of Mass is normally straightforward. One thinks of the sonorous words of that powerful prayer once used at Benediction (on the second Sunday of each month): “Remember all those holy confessors, bishops, and kings, all those holy monks and hermits, all those holy virgins and widows, who made this once an island of saints, illustrious by their glorious merits and virtues.” Today, it is rare to find any occasion for a *Gloria* or *Credo* other than on Sundays or the few Holydays celebrated on their proper dates.

It is therefore most heartening to have details of these additional saints whose feasts actually occur in our current Calendar. We may enhance our weekday Masses by celebrating these saints in accordance with their liturgical rank, and refreshing our memories about their contributions to the history of our faith. There are 46 individual saints, plus the 40 celebrated together as the English Martyrs and an unspecified number of Saints of Lindisfarne remembered with St Aidan, their bishop. The English Calendar includes not only saints closely

associated with England, such as Augustine, Bede, Cuthbert, Thomas Beckett and Wilfrid. We find also Saints Cyril and Methodius, Catherine of Siena, Teresa Benedicta (formerly Edith Stein), Benedict and Gregory the Great. In the English Calendar the rank of most saints is no higher than 'memorial' and often only 'optional memorial'. There are 9 ranking as 'feasts' and thus meriting a *Gloria* and just one, that of St George, ranked as a 'solemnity' and thus getting a *Credo*. The case of St Edward the Confessor is different: in most of the country he has no more than an 'optional memorial' so may legitimately be ignored, but in the diocese of Westminster he enjoys a 'feast' and happily in churches within the City of Westminster, including the Cathedral itself, a 'solemnity' with *Gloria* and *Credo*!

The four authors and the publishers have done an excellent job in bringing us this volume. It will be a joy to refer to it regularly as the Church's year unwinds.

Fathers Marcus Holden, Nicholas Schofield, Gerald Skinner and Richard Whinder: Saints of the English Calendar, Family Publications, Oxford ISBN 1-871217-45-8 hard cover 150pp £12.95

LEX ORANDI LEX CREDENDI

by John Wetherell

THIS BOOK IS PHYSICALLY A MOST IMPRESSIVE PRODUCTION from a new publisher, the St Joan Press, which claims a Cambridge address but seems likely to be in Midhurst. Although basically a slim volume, it is bound extremely stoutly in dignified dark blue material with gold lettering and a fine colour reproduction from the a late 15th century Book of Hours applied to the front cover. Its solidity is surprising, but it is pleasant to handle and thanks to its quality is satisfying to possess. As double spacing of the text is used throughout, it occupies twice as many pages as it needs, otherwise it would be a thin book indeed. As to the content, we approached it with some hesitation knowing that the author was a devoted disciple of the late Michael Davies, who discovered a passionate attachment to the Old Rite of Mass after Vatican II and devoted huge energies to urging its preservation but failed to see any possibility of good in the post-conciliar Church or its liturgy. The book is in fact dedicated to Michael Davies and cleverly quotes brief words written by the then Cardinal Ratzinger on hearing of his death. We understand that John Wetherell is an Ampleforth educated layman who read Theology at St Benet's Hall, Oxford and has a further degree in the subject from Chichester.

He writes well with admirable clarity and sets out his facts in a straightforward manner. Such quotations as he chooses to use are apt and not too numerous. His account of the introduction of the Mass at the Council is accurate and we

would not argue with his assessment of “what went wrong”. The trouble is that all this is only too well known to us and we have heard the same for the last thirty years. Admittedly the polemics and ranting that once disfigured attempts at discussion have given way to more reasonable tones – not that one did not understand the causes of such passions. It is important to realize that times have changed and that positions are no longer so rigidly entrenched. We are less likely to describe the other’s preferred rite as ‘manufactured’ on the one hand or ‘fossilized’ on the other. It is recognized by important figures in the Church, from the Pope downwards, that the Mass as celebrated in most places is certainly not what the Council Fathers intended and that the restoration of a truly Catholic ethos is greatly needed. It is however unrealistic to expect the Church to act in haste. That is what happened before and after 1969, but was atypical of Church history.

What the Church cannot now do is to concede that the pre-conciliar rite of Mass was not in need of reform or that the current Missal is theologically defective. On the other hand, it could seek to achieve a situation in which a more truly fitting ethos is recovered in the areas of reverence, sanctuaries, tabernacles, orientation, communion, language and music. At the same time proper facilities without restriction could be insisted upon for celebrations of the Old Rite. Liturgical law rules out any mixing of the rites, which obviously could lead to chaos, but the Church could in time officially embrace a rite built on the best of both Missals. Much sense is evident in what Fr Jonathan Robinson has to say on the subject in his book which is also reviewed in this Newsletter.

The author has written the equivalent of a little over thirty pages. The remainder of the book is occupied by three appendices containing firstly, the full *Ordo Missae* of the Tridentine Rite, as he is happy to call it, then that of the New Rite and finally a reproduction of Michael Davies’ purported comparison of the two. The last is in fact a comparison also with Cranmer’s service of 1549, in which Davies finds similarities with the *Novus Ordo* and would have us regard that as evidence of protestant skulduggery. The appendix itself is of interest and harmless enough if one can resist this ‘spin’. What we should have come to realize by now is that it is quite unhelpful to indulge in a forensic examination of the texts to seize upon the odd word as evidence of surreptitious doctrinal change or of malign infiltration by protestant or masonic elements. In any case, if we agree that much is unsatisfactory in current liturgical practice, there are at least half a dozen more likely factors to blame for that before we even consider any textual changes in the *Missale Romanum*. One might add that the most clearcut indicator of protestantism is the wholesale adoption of the vernacular.

The book can be recommended to newcomers to liturgical studies, if only to save them wading through the hundreds of pages in Michael Davies' massive trilogy and successive works and those of other writers labouring the same theme. None of us can talk intelligently about the current rite without having a proper knowledge of the history and practice of the older rite.

John Wetherell: Lex Orandi Lex Credendi, The Saint Joan Press, Cambridge, ISBN 0-9550707-0-8 hard cover 148pp £9.99

COMPENDIUM OF THE CATECHISM OF THE CATHOLIC CHURCH

THIS REALLY IS DELIGHTFUL. We knew a Compendium of the Catechism was being produced but never dared to imagine that the CTS would give us such an exquisite gem of a book. It is of course a concise version of the official Catechism of the Catholic Church published in 1992, which some claimed to be the most important achievement of Pope John Paul II's pontificate. It is introduced by a *Motu proprio* from Benedict XVI and commended as "a *vade mecum* which allows believers and non-believers alike to behold the entire panorama of the Catholic faith".

Everything is beautifully set out in attractive, easily readable type. The 598 points of catechesis are in traditional question and answer form, in four main sections: Profession of Faith, Celebration of the Christian Mystery, Life in Christ and Christian Prayer, each conveniently divided further into sections and chapters. The List of Contents and Index are helpfully arranged and reference numbers relating to the full Catechism are given next to each answer.

In addition to the catechism itself, there is an excellent selection of Common Prayers and Hymns which readers will be delighted to learn are given in Latin and English in facing columns. These include the: *Angelus*, four Marian Antiphons, *Magnificat*, *Benedictus*, *Te Deum*, *Veni Creator*, *Veni Sancte Spiritus*, *Anima Christi*, *Memorare*, Rosary and others (including, amusingly, one each of Coptic, Syro-Maronite and Byzantine prayers, these only in English). In addition to that pleasant surprise, we must mention the beautiful illustrations in full colour, of which there are fourteen, in an imaginatively varied selection and from a wide range of famous sources. Some would gladly buy the book for these pictures alone.

The Catholic Truth Society deserves our warmest congratulations for its fine work in producing this Compendium. It will be of lasting value to all who acquire a copy, which should include every Catholic, not excluding priests and

religious, but particularly teachers, catechists, parents and of course children. The price is extremely modest and we are delighted to hear that it is selling by the thousand.

Compendium of the Catechism of the Catholic Church, Catholic Truth Society, London ISBN 1-86082-376-9 hard cover 208pp £ 6.95

ICEL TRANSLATION

The Breakthrough

Following their May meeting, the bishops of England & Wales announced in their *Liturgy Newsletter* that they had been studying the latest draft translations of the Roman Missal prepared by ICEL. The bishops were apparently pleased with the way that ICEL had taken on board the comments they had made and with the progress of the work. It was thanks to the *National Catholic Reporter's* Rome correspondent, John R. Allen, writing on the 2nd June about the "New Order of Mass" as if it were a *fait accompli*, that we learned that the English bishops had indeed approved the first part of the *Ordo Missae* and that the Australian bishops had done so a week later. The *Catholic Herald* of the 9th June confirmed this and under the headline "Deadlock Broken over English Mass" gave prominence to the favourable reaction of *Cardinal Pell, president of the Vox Clara committee*.

Meanwhile, in the United States the situation remained tense ahead of the vote of the American bishops scheduled to take place in Los Angeles on the 15th June. It was known that they had been divided almost equally for and against ICEL's earlier draft. In particular, the chairman of the Bishops' Committee on the Liturgy, Bishop Donald Trautman, had been sharply critical of the demands of *Liturgiam authenticam* and unimpressed by the search for 'sacral language'. Earlier, on the 2nd May Cardinal Arinze had written to the U S bishops pointing out that they were "bound to follow the directives of the instruction *Liturgiam authenticam*" and he made it clear that their fear that changing the familiar people's responses would be unsettling was unacceptable as a reason for failing to do so.

We were glad to see that our distinguished friend and member, Mgr Bruce Harbert, who is the executive director of ICEL, published an article in the National Catholic Reporter on May 26, under the heading "The Search for Catholicity in English" in which he defended the style of the more recent translation, concluding: "The prize at the end of the process is catholicity. For one and a half millennia, Latin secured the unity of a large section of the Church. It remained stable as the Romance languages were growing out of it.

Now English often has a similar role. If we can develop a single English language liturgy, faithful to the traditions of the Roman rite, we shall be handing on to the Church of the future a gift of immeasurable value”.

The final outside influence brought to bear was that of Bishop Arthur Roche of Leeds, the Chairman of ICEL, who was invited to address the US bishops at the crucial meeting. He acknowledged the considerable challenge of adopting a single English translation that would be acceptable in the eleven countries that would hope to use it. He drew attention to the regional variations in English that could be found, not least within the boundaries of the United States. However, the common ground among regions is far greater than differences between them. English is still a single language. He observed that criticism of ICEL’s work was really criticism of *Liturgiam authenticam* which he reminded the bishops was a child of Pope John Paul II’s document *Vigésimus quintus annus*, marking the twenty-fifth anniversary of *Sacrosanctum concilium*, which called for an opportune stocktaking, not least in the area of faithfulness in translation. The major part of his speech was devoted to the importance of recapturing the richness of scriptural references with which the prayers of the liturgy were filled and which had been largely lost in the freer translations employed after Vatican II.

When it came to the vote, the ICEL translation of the *Ordo Missae* was approved by the surprisingly large majority of 173 to 29. By this time even Bishop Trautman had come round to acquiescing, in view of amendments ICEL had made. At the same time, the bishops voted for 64 amendments which they had been given to understand would be acceptable to the CDW, the most significant being the avoidance of ‘consubstantial’ in favour of ‘of one being’. On the other hand changes demanded by the CDW and now accepted include the accurate rendering of such longstanding stumbling blocks as *Et cum spiritu tuo*, *pro multis* and *ut intres sub tectum meum*. Catholics will also find changes in the wording of the English versions of the *Gloria*, *Credo* and *Sanctus* that they have used for the past 35 years or so.

The new translation still has to be approved by the Vatican and almost certainly will not be used until the rest of the English translation of the Roman Missal is completed and approved. Cardinal George of Chicago wrote in an article in *Catholic New World* “The texts of the Order of Mass approved by the U.S. bishops last week are both beautiful and interesting. It will take some time and personal investment to pray them well. The full Missal will not be in use for two or three years, and this will give us time to become more instructed in the matter”. Cardinal Pell welcomed the USCCB’s decision: “The new single translation for all the English speaking world captures the theological

richness of the original Latin and the English is clear, dignified and accessible. Catholics will quickly get used to it and come to love it.”

It is perhaps worth saying that however sublime and accurate the new translation may be, that is no reason for accepting the spread of the vernacular to every part of every Mass in every church. When the Council Fathers agreed that “some use of the vernacular may be of assistance to the faithful” it was reasonable to believe that they had in mind little more than the scripture readings. In this context the proposed revision of the Lectionary seems no less important, despite the ‘blood, tears and sweat’ that have been shed over the Missal. We are pleased to see that this task has also been set in motion.

The first meeting of ICPEL, the new International Commission for the Preparation of an English Language Lectionary, took place at Roehampton in April. Its chairman is the newly appointed Archbishop of Canberra, Mark Coleridge, who as Auxiliary Bishop of Melbourne was a concelebrant at Cardinal Arinze’s Mass in Westminster. We understand that the translation will be based on, but not copied from, the Catholic edition of the New Revised Standard Version. We trust care will be taken to avoid the ‘inclusive language’ feminist version!

POPE BENEDICT XVI

Keep Polyphony Alive

On the evening of the 24th June, the Holy Father attended a concert of sacred music in the Sistine Chapel, presented in his honour by the Domenico Bartolucci Foundation. Mgr. Bartolucci who directed the concert was the highly respected director of the Sistine Chapel Choir for 41 years from 1956 to 1997. The concert programme included his own composition *Oremus pro Pontifice Nostro Benedicto* written at the time of Pope Benedict’s election in April last year and a number of his motets. These were interspersed with works by Palestrina, including a *Credo*. Pope Benedict used the occasion to speak of the legacy of sacred polyphony and its value today:

All the pieces we have heard, and especially their arrangement – with the sixteenth and twentieth centuries running in parallel – go to confirm the conviction that sacred polyphony, and especially that of the so-called Roman School, is a legacy to be carefully preserved, kept alive and propagated, for the benefit not only of scholars and enthusiasts, but of all the ecclesial community for which it constitutes a priceless spiritual, artistic and cultural heritage. A proper *aggiornamento* of sacred music cannot be achieved except in line with the great tradition of the past, of Gregorian Chant and of sacred polyphony. For this reason, in the musical field as in that of other forms of art, the ecclesial community has always

promoted and sustained those who seek new forms of expression without rejecting the past, the history of the human spirit, which is also the history of its dialogue with God.

Expressing his thanks to Mgr Bartolucci he said “The spirit spontaneously points out the need to praise, bless, give thanks to the Lord, who has given man the capacity to express himself with the language of music and singing.” Although the concert was in honour of the Pope, it was clear that the Holy Father himself wanted to show publicly his high regard for Bartolucci, now aged 89, and for the quality of sacred music that his life’s work represented. It is no secret that many believe there has been a serious deterioration in the reputation and the repertoire of the Choir without Bartolucci’s leadership. Pope Benedict’s words were seen as strong evidence of his intention to encourage the revival of traditional music in the liturgy. Some commentators and the popular Catholic media may have tended to overemphasize the significance of this single event, but there is no doubt about the Holy Father’s outlook on music which will become even clearer when he makes new appointments to certain key positions in the near future.

ARCHBISHOP RANJITH PATABENDIGE DON on Liturgy

The first public appearance of the newly appointed secretary of the Congregation for Divine Worship and the Discipline of the Sacraments, Archbishop Ranjith Patabendige Don, was on the happy occasion of the presentation of the Italian translation of Fr. Michael Lang’s book *Turning towards the Lord* at the Augustinian Institute in Rome on the 27th April. Fr Lang’s book was highly recommended in our review in Newsletter 122 (Michaelmas 2004). A German version has also been available from 2003. The Italian version *Rivolti al Signore, L’orientamento nella preghiera liturgica* is published by Cantagalli of Siena. The appearance of the book in Italian will bring it to an important readership and the significance of the then Cardinal Ratzinger’s foreword will not be lost.

The placement of Archbishop Ranjith Patabendige Don alongside Cardinal Arinze at the CDW is thought to be indicative of Pope Benedict’s concern for the restoration of good liturgy, preparation perhaps for any “reform of the reform”. What he had to say on this occasion is therefore of more than passing interest. We are grateful to *chiesa.espressonline* for making it available. Here is a slightly abridged version:

In order to grasp the profoundly spiritual and practical value of the Church’s liturgical life, we need not only a spirit of scientific or theological-historical research, but above all an attitude of meditation,

prayer, and silence. Those who study the historical journey of the liturgy and strive to contribute to its progress must place themselves in a posture of humbly listening to the evolution of the Church's liturgical traditions down through the centuries, and of the important role of the magisterium. They must also pay attention to the gradual development of these traditions within the ecclesial community, and arm themselves with a spirit of intense prayer and adoration of the Lord. This is because what happens in the Church's celebrations of praise is not simply an earthly and human reality. And if these mystical aspects are not betrayed, everything will become a source of edification rather than disorientation and confusion. Arbitrariness, haste, and emotional excitement should have no place in this search. The Constitution on the Sacred Liturgy affirms this point when it says:

That sound tradition may be retained, and yet the way remains open to legitimate progress. Careful investigation is always to be made into each part of the liturgy which is to be revised. This investigation should be theological, historical, and pastoral. Also the general laws governing the structure and meaning of the liturgy must be studied in conjunction with the experience derived from recent liturgical reforms and from the indults conceded to various places. Finally, there must be no innovations unless the good of the Church genuinely and certainly requires them; and care must be taken that any new forms adopted should in some way grow organically from forms already existing (*Sacrosanctum Concilium* 23).

This is why this same conciliar constitution offers clear and stringent norms on who is truly competent to make decisions on liturgical innovations, asserting, among other things, that "therefore no other person, even if he be a priest, may add, remove, or change anything in the liturgy on his own authority" (*Sacrosanctum Concilium* 22). This great sense of reverence toward what is being celebrated stems not only from the fact of the centrality of the liturgy in the Church's life, affirmed by the principle *lex orandi, lex credendi*, but also from the conviction that the liturgy is not a purely human act, but a reflection of what is happening, as *Sacrosanctum Concilium* itself says, "in that heavenly liturgy which is celebrated in the holy city of Jerusalem toward which we journey as pilgrims."

The liturgy is also that which is given as a gift to the community of the Church, the bride of Christ and the heavenly Jerusalem. Unfortunately, for various reasons, which are sometimes well-intentioned, there are priests and bishops who introduce every sort of experiment and change, diminishing the sense of the sacred and mystical nature of what is depicted in the Church's liturgical celebrations. The temptation to

become the leading actors in the divine mysteries, and to seek to control even the action of the Lord, is strong in a culture that divinizes man. Every trace of the sacred often disappears in these so-called “liturgies.”

One of the most beautiful of flowers, the lotus flower, grows in Asia. But it grows in the mud. Even though mud is not beautiful, the flower grows out of it and orients itself toward the sun, spreading its petals and imparting beauty to its surroundings. It is not by lowering the sense of the divine to the human level, but by seeking to raise ourselves to supernatural levels that we will succeed in making contact with the divine mystery.

For this reason, preserving and enriching the spiritual mysticism of the liturgy is no longer an option for us, but a duty. If the world falls into the pit of human self-sufficiency, thus becoming more thirsty for the infinite, the Church cannot help but offer the liturgy, because in Christ humanity is raised up into the divine presence. It is not by lowering itself to superficiality that the liturgy will motivate us to reflect the values of the infinite to the world, but by affirming these mystical and divine dimensions more and more.