



Newsletter

In the Easter 2010 issue – 136

Editorial.....	3
Annual General Meeting 2009.....	4
Chairman’s Annual Report 2008-2009	5
Website on new English translation	7
Spring Meeting 2010.....	8
<i>Liturgiam Aestimare</i>	8
Mgr Marini on ‘The Reform of the Reform’	9
Forty Years On:	
The Beginning — Colin Mawby	10
The Early Days — Tony Simons	11
Anglican and Catholic Liturgical Memories — NC.....	13
Some Recollections — Michael Morris.....	15
Canonization of the Forty Martyrs — Colin Mawby.....	16
Londinium Subterraneum — Bernard Marriott	17
Report from an Armchair — Edward Barrett	18
Letter to the Editor	21
New Translation: US Bishops’ Website.....	17
Book Reviews	
<i>Listen to the Word</i>	22
<i>Appreciating the Collect: An Irenic Methodology</i>	24
Gregorian Chant Network	27
Oxford Oratory: Reaffirmation and Renewal	27
Learn Latin in London 2010	28
Fr Reginald Foster	28
From the Press	29
Gregorian Chant on the move.....	31
AGM 2010 at Southwark Cathedral	31
In our next Issue	31

**ASSOCIATION FOR
LATIN LITURGY**

ASSOCIATION FOR LATIN LITURGY

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

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

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EDITORIAL

There will be many readers of this newsletter who have a vague feeling that they are not getting a completely new Editor, as they had been promised, but one whom they have the sensation of having *déjà*, as it were, *vu*. They are not mistaken: apart from occasional reviews, you last heard from me, dear readers, in the summer of 2001, when I signed off after having edited the Newsletter for a number of years (even I am not sure how many). But, having heeded the Chairman's appeal for volunteers, I now find myself again in the editorial chair. I must emphasise that I am a genuine volunteer, not one recruited with that proverbial Army injunction: 'I want three volunteers – you, you and you'.

I am very conscious that the Editorship of Edward Barrett is a very hard act to follow: his urbanity, his wisdom, his sheer knowledge of the liturgical scene, particularly the metropolitan one, I cannot hope to emulate. I ask your indulgence therefore, requesting also that you supply my deficiencies, by writing many Letters to the Editor, providing local information wherever you can.

Liturgically things have changed quite a lot since 2001, when the outlook was not particularly rosy, and it will slowly change further, as Pope Benedict's initiatives have an increasing effect: the slow but steady growth (though only in certain churches) in the use of the Extraordinary form of the Mass, the manner in which the Ordinary form is celebrated, the effect of the new English translations, when at long last they are introduced; all these are in play, as are other, more negative factors such as the increasingly problematic shortage of priests. It must be said too that if one lives in some part of the provinces far from the bright altar-candles of London, Cambridge, Oxford or Edgbaston, and the liturgy which one has no choice but to attend is as banal and threadbare as ever it was in the Bad Old Days of the seventies and eighties, one may well continue to feel despondent. There can be no doubt that, liturgically, we live in interesting times. This newsletter will endeavour to continue illuminating that chequered field.

ANNUAL GENERAL MEETING 2009

A SPLENDID DAY WAS SPENT IN CAMBRIDGE marking the AGM at the end of our fortieth year, and it was a great pleasure to be back in the city after an interval of eleven years.

We were at the Church of Our Lady and the English Martyrs and received a particularly warm welcome from Mgr Tony Rogers, the parish priest, who was a curate there at the time Dick Richens founded the Association, and Fr Christopher Back who assists at the church and is a regular celebrant of the Sunday evening solemn Mass.

Our Chairman's last two visits to the church were the funerals of Ruth Richens in 2002 and Mary Berry in 2008, so he was much moved by the occasion and the associations we have with the church. The church is one of the largest Catholic churches in the country, and its 65-metre spire is a landmark which can be seen for miles around Cambridge.



Solemn Latin Mass for the feast of St Paulinus of York was celebrated by Mgr Bruce Harbert, assisted as deacons by Fr Christopher Back and Fr Guy Nicholls. The ministers wore the beautiful vestments of the High Mass set first used

at the opening of the church in 1890 (at a Mass celebrated in the presence of all the bishops of England and Wales except Cardinal Manning and Bishop Vaughan who were unable to attend for reasons of health). Fr Guy's singing at Our Lady's as a student was his introduction to the Association.

A schola, conducted by Christopher Hodkinson, sang Byrd's Mass for Five Voices, and the motet *O Sacrum Convivium* from his Gradualia of 1605. After Mass, Nigel Kerry, Director of Music, played the *Hymne d'Action de Grace 'Te Deum'* from the *Trois Paraphrases Gregoriennes Op.5 No 3* by Jean Langlais.

After lunch, Joanna Bogle gave a captivating hour's talk on 'Celebrating our Catholic Heritage - the glories of the Catholic Calendar', also covering some of the secular connections with our Catholic past, in things as diverse as pub names like the Lamb and Flag, and Angel (hence the Underground station of that name), and celebrations like Hallowe'en (including its word-connection, hallowed, in the Lord's Prayer). This was a talk Joanna has given to many different groups, but was geared entirely to our particular interests.

At the AGM, the Treasurer's report was approved (see insert), it was agreed that subscriptions remain at the current rate for 2010/11, and the candidates for officers of the Association and Council membership were approved.



Joanna Bogle

The day ended with First Vespers of the 28th Sunday *per annum* celebrated by Fr William Young, with Frs Guy Nicholls and Anton Webb as Cantors. This was followed by Benediction and the singing of the Salve Regina. Organ Music after Benediction was Nigel Kerry's own improvisation on the 'Benedicamus Domino'.

In Joanna Bogle's words in her blog a day or two later: "A GLORIOUS MASS...in the magnificent church in Cambridge. I was last here some three years ago for the baptism of a young relative. This weekend it was a splendid setting for the Mass celebrated for the annual meeting of the Association for Latin Liturgy. A good choir, a glory of timeless worship. A grand meeting and the delight of meeting various friends. A warm, open, friendly atmosphere with an upbeat feel. The day ended with a beautiful sung Vespers and Benediction..."

Bernard Marriott

Chairman's Annual Report 2008-2009

This year began with our AGM at Nottingham Cathedral, the second time we have visited the cathedral, and after a gap of 12 years.

Mass was celebrated by Fr Adrian Tomlinson of St Theresa's, Sheffield, and an illustrated talk in the afternoon on the history of Catholicism in Nottingham was given by Ian Wells, to whom we are also indebted for the organisation of the day.

Once again we had a stall at 'Towards Advent' at Westminster Cathedral Hall. We recruited some new members, and met old friends, and had a generally convivial day.

Our Spring Meeting was held at St Joseph's Church, Burslem, a fascinating church in a part of the country with which many members present were unfamiliar. We saw the stained-glass windows and internal decorations for which the church is famous, and it was pleasing to discover later that English Heritage and the Heritage Lottery Fund have made a substantial grant for structural repairs to prevent damage to the internal decoration. Ian Wells gave a talk on the architect, Sydney Brocklesbury, and again we thank him for organising the day.

This year has been our fortieth, the Association having been founded in September 1969 in Cambridge by Dick and Ruth Richens, Dick being the director of music here, at Our Lady and the English Martyrs. Our principal means of communication with its

members has always been the Newsletter. For the first fourteen years the Newsletter, like almost all of our administration, was prepared by Dick and Ruth Richens. With so much happening, in the fourteen years to June 1983 they produced fifty-five Newsletters, after which this work was taken over by Martin Lynch. He, with great assistance from his wife, Anne, produced thirty-three Newsletters in ten years, in turn being succeeded by Christopher Francis. Christopher edited twenty-six issues to 2001, and then Edward Barrett took over. The Newsletter has always been recognised as a first-class source of information on the liturgy, and is entirely free of sort of polemic so often found amongst groups with particular interests in the liturgy.

Edward indicated last year that he wished to retire, and an appeal to members yielded a worthy successor, but due to entirely unforeseen problems he was unable to take up the post. Christopher Francis has kindly offered to step in. I must record our thanks to Edward for his work, which has included translating documents in a variety of languages not otherwise found in English, beautifully elegant pen-portraits of events attended, and completely comprehensive coverage of the liturgical situation. I'm pleased to say that Edward will remain as 'Our man at Westminster', and all members are asked to let us have details of anything which will be of interest to everyone else.



Having reached the ripe old age of forty, it is opportune to review some of the Association's activities and achievements in that time. This is our sixty-seventh meeting, giving us an average around 1½ meetings a year. We have had a talk at every meeting, and have given talks at other gatherings, and seventy-one of these have been published in or with the Newsletter, or in 'A Voice for All Time'. Forty-one members have served on Council, giving us a combination of continuity and new blood.

We have produced a series of publications. As well as those currently available, we produced, in advance of the *Ordo Cantus Missae*, a guide for church choirs so that they could find appropriate chants in the old books. This was followed by a bilingual *Ordo Missae* with a translation by Professor Jack Bennett, and our *New Latin-English Sunday Missal*. This last publication must, surely, be Dick and Ruth Richens' crowning achievement, being published after years of patient negotiations with the Bishops' Liturgical Committee, and just two years before Dick's untimely death in 1984.

Progress this year has been unspectacular, but steady. The Vatican has published a reprint of the *Missale Romanum*. Most noticeably it contains some new dismissals from Mass, it has been shorn of Eucharistic Prayers for children, there is a supplement with new proper texts, and mistakes have been corrected but, unaccountably, it still does

not have the chants for the Prefaces other than those used on Solemnities.

The French Community of St Martin have now produced their fully comprehensive work, *Les Heures Grégorienne*. The thoughts we had of considering an equivalent work with English as the vernacular rather than French were swiftly dashed when it was realised that ICEL would be moving on to the translations of the Office once it had finished with the Missal. As with the Missal, we shall have to bide our time before a useful bilingual publication can appear.

Our Newsletter of January 1989 said that ICEL had published a progress report on their revisions of the English translations of the Missal. They said the work was proceeding on schedule for completion in 1991. Now, twenty years later, it does look as though ICEL's translations will all be approved for use within the next twelve months. There remain many unanswered questions – for example, how much Latin and chant will appear in the altar missal, will there be one changeover day, and will there be any alterations to the Lectionary translations? We need answers to these questions before detailed plans can be made for the production of bilingual missals for congregations.

One gap in publications which may be plugged soon is the provision of chants in Latin which are less complex than those found in the *Graduale Romanum*. The Society of St Catherine is working with Professor László Dobszy, of the Ferenc Liszt Academy of Music in Budapest, to produce a *Graduale Parvum* which would be of great benefit to parishes with limited musical

resources by providing simple melodies which could be sung by congregations, led by small choirs. They have established a committee to oversee this work, and it is very pleasing to note that it includes two members of the Association.

We continue to live in hope. Signs from Rome continue to be encouraging, most recently by what are probably well-founded rumours that the Congregation for Divine Worship has put propositions to the Pope to the effect that there should be 'a recovery of celebrations in Latin in the dioceses', as well as the publication of bilingual missals. These two propositions encapsulate nicely the principal aims of the Association, and we must hope and pray that progress is made on bringing them to fruition throughout the Church.

WEBSITE ON NEW ENGLISH TRANSLATION

The Bishops of the United States have an excellent website on the new English translation of the Mass:

<http://www.usccb.org/romanmissal/>

Amongst many other things, it offers direct comparisons between the work of the 1970s translators and that of their successors, which are highly instructive. It makes one wonder how the former got away with it for so long; for nearly forty years, in fact.

SPRING MEETING 2010

The Spring Meeting will be held on Saturday 1st May at Farnborough Abbey. The day will begin with Mass at 11.30, celebrated by the abbot, Dom Cuthbert Brogan OSB. In the afternoon, Dom Cuthbert will speak about the history of the abbey with its royal connections, including a visit to the crypt wherein lies the tomb of the emperor Napoleon III of France.

We hope that it will be possible to have a demonstration of the famous Cavaillé-Coll organ, and to finish the day with Vespers.

The abbey's liturgy is sung in Latin, and we hope as many members as possible will come to support the community with its liturgy in a form so dear to our hearts. Please make a note of the date in your diary now!

Members who wish to serve, and priest members who wish to concelebrate Mass with the abbot, are asked to let the Chairman know in advance (his contact details are on p2). If you wish to come to lunch at the pub at the abbey's gates, please complete and return the enclosed slip to Ian Wells by Wednesday 21 April.

LITURGIAM AESTIMARE ***The 'Appreciating the Liturgy'*** ***Project***

On September 8th 2009 I travelled to Ealing Abbey to meet Frs James Leachman and Daniel McCarthy, both Benedictine monks and scholars, the former from Ealing Abbey itself and the latter from St Benedict's Abbey, Kansas, but both currently based at the Pontifical Institute of Liturgy, Sant'Anselmo, Rome. Reviews of their 'Appreciating the Collect: An Irenic Methodology' and of Fr McCarthy's book 'Listen to the Word', appear in this edition.

In the warm and pleasant surroundings of the Abbey gardens we talked about the liturgical issues which are under

debate in the Church today. The range of topics which they deal with is large: in addition to the two titles mentioned above, works on 'Transition in the Easter Vigil' and 'Christian Maturation in the Liturgy' are forthcoming.

Obviously one of the main purposes of my meeting Fr Daniel and Fr James was to get an idea of their attitude to the actual use of Latin in an everyday liturgical context, to the Ordinary/Extraordinary dichotomy and other such matters. The message I received very clearly is that they see study as a means of healing divisions within the Church. They have no interest in controversy, or in apportioning blame for the present state of the liturgy; rather, their model of liturgical renewal is based on deepening our appreciation of the post-conciliar liturgical texts, of which little real study had previously been attempted, in the

fog of polemic that surrounded them from the start.

Interest in the older rite and its books seems to be confined to their historical context, rather than to its active revival in the context of *Summorum Pontificum*. Fr James and Fr Daniel are very much middle-of-the-road *Novus Ordo*, speaking for example, when talking about the celebrant, of his 'presiding in the assembly and directing its prayer'. It would appear, though I may be wrong about this, that their interest in actually using Latin in the liturgy is less strong than their interest in studying the Latin texts themselves and deriving theological and pastoral fruits from them. Their aim and that of this Association are therefore rather different. Of course, they insist on scholarship of a high standard, and an intimate knowledge of the Latin language, for those pursuing this

research; but the pursuit is primarily academic, leading by extension to the education of the clergy and laity in a proper understanding of the liturgy at parish level.

In response to my questions about ICEL translations, old and new, they remained non-committal, certainly not prepared to voice any criticism of the former. This reflects their strictly *irenica* approach to all such questions, their belief that study brings peace, and the deeper the study the more genuine and lasting the peace is likely to be.

I am most grateful to Fr Daniel and Fr James for their warm welcome, charming, learned and cheerful conversation, and to Ealing Abbey for its kind hospitality.

Christopher Francis

<http://web.mac.com/danielmccarthyosb/iWeb/DREI/Welcome.html>

MGR MARINI ON 'THE REFORM OF THE REFORM'

Speaking at a conference of English-speaking priests in Rome, Mgr Guido Marini, the chief papal liturgist, emphasised the importance of historical continuity in the form and nature of the liturgy.

In a paragraph that will have struck an answering chord with many delegates, he said 'the liturgy can not and must not be an opportunity for conflict between those who find good only in that which came before us, and those who, on the contrary, almost always find wrong in what came before', the former a scarcely-veiled reference to

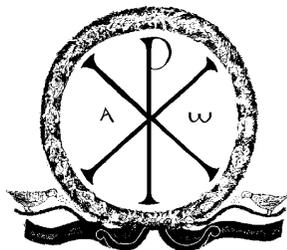
extreme Tridentinists, the latter to those whose liturgical paradise is still located somewhere in the early 1970s.

He cited various recent developments in papal Masses, such as placing a standing Crucifix in the centre of the altar at *versus populum* celebrations, (as is now done at a few places in England, for example at the Oxford Oratory) and communion given on the tongue to kneeling communicants, as ways in which greater reverence and faith in the Real Presence can be strengthened.

FORTY YEARS ON

In his message to members just over a year ago, our Chairman asked for recollections of the foundation of the Association forty years ago, and comments on the more general liturgical front at the time.

Our thanks are due to the members who responded, and these are their recollections.



THE BEGINNING OF THE ASSOCIATION

by Colin Mawby

When the vernacular was introduced in England on Advent Sunday in 1964, there was great anger among a small minority of Catholics. This led to the formation of the Latin Mass Society. When the New Rite was promulgated (then known as the *Missa Normativa*), there were two views within the LMS. The first, led by Hugh Ross Williamson, believed that the Society should fight to preserve the Tridentine Rite. The second wished to preserve the use of Latin within the New Rite. The Society's Chairman, Harman Grisewood, called for a vote among members as to which path the Society should follow. The LMS voted heavily in favour of fighting to preserve the Old Rite. Harman Grisewood, Dick Richens and myself resigned from the Committee of the LMS and Dick Richens proceeded to establish the Association for Latin Liturgy.

Dick Richens wished the Association to be scholarly and non-controversial, but doing whatever it could to preserve the

Latin language. He carefully avoided public argument and set out to make a good relationship with the Hierarchy based upon a complete acceptance of the New Rite. I remember writing to Cardinal Heenan at the time stressing that the ALL was a totally constructive non-Tridentine organisation. I received a most thoughtful and helpful reply. Dick encouraged a new translation of the Ordinary and the Association published a Latin Mass booklet and also a Newsletter which was always learned and interesting.

The Committee included Father Joseph Crehan who was a mine of historical and liturgical information. He wore his knowledge with considerable humour and nearly always had a funny story about the point under discussion. Also on the Committee was Father Deryck Hanshell who worked at the Apostolic Delegation. He had a wide range of contacts and was a most useful member of the Committee. Deryck celebrated a weekly Latin Mass for the students at London University – unfortunately this didn't survive. Deryck was most helpful to me just before Cardinal Heenan died, at a time when the Westminster Cathedral Choir was under threat of imminent dissolution. He arranged for

me to see the Delegate who, within twenty-four hours of the Cardinal's death, acted to preserve the choir during the ensuing interregnum. The music at Westminster owes a lot to Deryck's help at this very dangerous time. Without the Delegate's intervention I doubt if it would still exist in its present form.

Dick Richens was a man of great knowledge and vision and the Association owes a great deal to him. He knew that there was an unanswerable case for the use of Latin and he always put it with skill and conviction. Dick preserved the Latin sung Mass at Our Lady and the English Martyrs in Cambridge. He conducted the choir who sang much of the great repertoire of chant and polyphony. He foresaw the forthcoming collapse in Mass attendance and religious practice although he did not blame this on the change in Rite and language.

The 1960s and 70s were a time when anything went. Churches were vandalised, most extraordinary "liturgies" took place, the Church was rocked by the reaction to *Humanae Vitae* – I even know of a priest who started a prayer at Mass: "O God, if you exist, etc, etc". Throughout all of this Dick kept his head and was never distracted from the battle to preserve the use of Latin. He was not one for indiscriminate condemnation. His work was always constructive, shrewd and effective.

I pray that the Association will continue to walk the road that Dick Richens so lovingly constructed.

THE EARLY DAYS OF THE ALL

by Tony Simons

The ALL, as is common knowledge to all its members, came into being as the result of a schism in the ranks of the Latin Mass Society in the summer of 1969.

At that time, work in Rome on the *Novus Ordo Missae* was virtually complete and it was due to come into effect from Advent 1969, with vernacular translations following. These, as I seem to recollect, were to be completed at some speed, the English version taking effect from Advent 1970.

Rumour was rife, definitive versions of the text unavailable and the only official or quasi-official commentaries were from enthusiasts strongly biased in favour of change. Not unnaturally, this unnerved traditionalists and threw them into a state of near panic.

Against this background, the AGM of the LMS took place. I was present and can vouch for the storminess of the occasion and its general unpleasantness. Centre stage was taken by Hugh Ross Williamson. In a fiery and impassioned speech he persuaded the meeting to reject the *Novus Ordo* root and branch and to throw its weight solely behind the Tridentine Rite, then about to be officially superseded.

A minority of members, of whom our founder Dr R H ('Dick') Richens was one, felt this course to be madness and said so. He was brushed impatiently aside for his pains.

Here I come into the picture. I had been received into the Church in November 1968 after eight months of instruction at Farm Street under a priest of a traditional and instinctively conservative cast of mind, to whom I have many good reasons to be grateful. As with many converts, it was the Mass that I was looking for and the ethos traditionally surrounding it.

To enter the Church while a tornado of change was sweeping through it was distinctly unsettling. One seemed to be pushed to the vanguard or pulled back to the rearguard, a cool, calm centre being near unattainable. Instinct drew me towards the 'conservative' element.

Correspondence concerning liturgical change raged in the secular press as well as the religious press and, with the confidence of the newly converted, I joined in the fray and succeeded in getting a letter published in 'The Times'. This seemed to impress Dick Richens, as he contacted me shortly afterwards and invited me to join what was shortly to become the Association for Latin Liturgy. He was of the opinion that to be viable, the Association would need at least 150 members. In fact he attained that number easily with 300 to 400 members.

Dick had a wide circle of acquaintances at Cambridge where he was a distinguished academic and many original members came from there or roundabout. I was invited by Dick to join the Council (governing committee) of the Association. As I recollect, the first Council meeting was held in the autumn of 1969. Early members included Colin Mawby, then Master of Music at

Westminster Cathedral, Edward de Rivera who was another Church musician, and Michael Trask. Michael, who was the first treasurer of the Association, had first met Dick while he (Michael) was an undergraduate at Cambridge in the late 1940s. Both were members of the choir of Our Lady and the English Martyrs. Michael emigrated to France in 1970 or thereabouts and died there in 1995.

Another early Council member was Dr Helen Clover, a mediaeval historian from Cambridge whose life was prematurely cut short by her death in a motor car accident. She had no time to make an impact on the Association which one could have expected from her.

Other early Council members included Fr Deryck Hanshell, SJ, one time Master of Campion Hall, Oxford, and Fr Joseph Crehan, SJ, from Farm Street. Because of this connection our early Council meetings were held at Farm Street and this continued for many years.

The 1970s were bleak times for supporters of the Latin liturgy, whether in its new or old forms. Coldness and indifference were the order of the day. One of our earliest achievements was the publication in 1973 or 1974 of an unofficial bilingual *Ordo Missae* [*that is, the (accurate) translation had the approbation of the Chairman of the Bishops' Conference's liturgy committee, but was not approved for use in the liturgy - Ed*]. Reaction to this from supporters of the prevailing ethos was tepid where it was not actually hostile. This was followed in 1977 by the publication by the CTS of its own bilingual Order of Mass with the people,

which largely superseded our own work. (I like to think that it was the publication of our own work which had prompted officialdom into action, but officialdom may criticise me sharply on this point.) Our bilingual Sunday English/Latin Missal followed shortly after.

Without Dick Richens there would have been no ALL. I came to know him well and always admired and respected him. Most of my career was spent in the middle ranks of the Civil Service which led me to appreciate some of Dick's special qualities. Dick was by profession a botanical expert and plant genetics expert, but he had the qualities of a senior civil servant of the best sort – complete integrity and mastery of his temper, which he never lost despite a good deal of provocation. This served us in good stead in negotiations with persons who seemingly were not over-endowed with these qualities.

NC recalls:

**THE EARLY DAYS OF THE ALL
(or ANGLICAN AND CATHOLIC
LITURGICAL MEMORIES
FROM THE 1970S)**

In the early-mid 1970s I was a teenage Anglo-Catholic (AC)¹, but would sometimes attend Catholic worship (I did not, of course, receive Holy Communion at any Catholic Mass I attended). My attitude to worship was coloured by the history of the Oxford Movement which had sought to introduce Catholic teaching and practice into the Church of England.

From about 1870 to 1960, it had been AC policy to adapt the CE liturgy so that it resembled (Roman) Catholic liturgy. After Vatican II — and the parallel theological ferment within the CE — this policy broke down. There were splits among ACs into

- (a) *MODERNISERS* who supported liturgical reform;
- (b) *IMMOBILISTS*, such as the Cambridge-based Ecclesia group, who retained 'Tridentine'-style liturgy — some sympathised with Archbishop Lefebvre and Father Baker of Downham Market. I attended the former's Paddington Mass in 1975 or 1976, spotting three AC Catholic friends there; an Anglican clergyman I knew told me with great enthusiasm of a poster that he'd seen at King's Cross station advertising Masses by the Society of St. Pius X, in the style of Martin Travers (the 'in-house' AC church designer of the 1920s), featuring Mass celebrated at a baroque altar;
- (c) *CONSERVATIVES*, who used the new liturgy, but kept as many traditional adjuncts as possible: eastward altars, Roman vestments, chant, birettas. The best-known AC practitioners of this were the Rev'd W.G. Bennett of the Annunciation, Marble Arch, London², and the flamboyant Rev'd Brian Brindley of Holy Trinity, Reading³, later a convert.

I took a pragmatic position somewhere between (b) and (c).

Little solemn (Roman) Catholic liturgy was on offer to attract the potential AC convert: apart from a few 'English Indult' Tridentine Masses, the only

decent Catholic liturgy I knew of was at the Birmingham and London Oratories, Westminster Cathedral (especially under the Administratorship of the late Canon Bartlett), St. James's Spanish Place, the Assumption Warwick Street, St Mary Moorfields, St Patrick's Soho Square, Holy Redeemer Chelsea, St. Mary's Cadogan Street, and Sts. Anselm & Cecilia Kingsway, plus a handful of other churches such as St. Mary's West Croydon. These churches used the *Novus Ordo*, but with Latin, chant, incense, etc.

I believe the 1964 Tridentine Rite was used at St. Francis Notting Hill, by Fr Cyril Wilson and at St. Mary's Chislehurst by Fr Terence O'Beirne. Another priest, Fr Albert Tomei, Parish Priest of St. Margaret's Carshalton Beeches, retained and used the traditional high altar, Roman vestments and biretta, and Latin, for the *Novus Ordo*. A 1962 lay missal was, I think, used for the English prayers (I think I once saw him sub-deacon at a Latin Mass Society requiem at Westminster Cathedral).

In 1977, after becoming a Catholic, I joined the LMS and, eventually, the ALL. The Catholic liturgy available had not changed since my Anglican days. I attended occasional LMS Masses. While a student, I lived in Chelsea, sometimes attending Mgr Gilbey's Masses at the Oratory, served impeccably by Mr Geoffrey Houghton-Brown, a leading figure in the LMS. Subsequently, I sometimes attended his Farm Street Masses. I did not attend Society of St Pius X Masses as, for both theological and pragmatic reasons, I was unhappy with their approach and attitudes; incidentally, I did know of one

prominent AC layman who was approached by Lefebvrist to see if he knew of any redundant Anglican churches which they might purchase. However, I did meet Fr Michael Cresswell, then of SSPX and who later returned to his home diocese, Leeds, living under the protection of Bishop Wheeler. He was interested to hear of my Anglican background as, at one period, he'd attended Kelham, a now-defunct AC theological college. He was also interested to hear that we had a mutual Anglican acquaintance in the form of Mr David Wilderspin⁴.

By the late 1970s I had left university, and working full-time while living in the suburbs gave me little time or energy to explore what forms of liturgy other parishes might have on offer. Today I usually attend Mass locally, attending churches such as the London Oratory, Corpus Christi Maiden Lane or St. Bede's Clapham Park for Holy Week, weekday Days of Obligation or greater feasts (a pattern followed by others, I suspect). Of course, *Summorum Pontificum* may make things easier when it comes to obtaining good liturgy, but I suspect that this will take decades to work through the Church, and not without struggle (the 'hassle' being undergone by clergy such as Fr Finigan of Blackfen, Kent, being one example).

Notes

1 In fact, I would then have described myself as an Anglican Papalist (AP). For the theology underpinning this, see the Anglican part of Evelyn Waugh's *The Life of Ronald Knox* (Chapman and Hall 1959) and Michael Yelton's *Anglican Papalism, an illustrated history 1900-*

1960 (Canterbury Press 2005).

2 For Bennett, see *The Walled Garden* (Michael Joseph, 1956), the autobiography of Hugh Ross Williamson, convert, writer and a founder of the LMS. In his Anglican days, Ross Williamson dedicated his book on the Canon, *The Great Prayer*, to Bennett.

3 For Brindley, see *Loose Canon*, edited by Damian Thompson (Continuum, 2004).

4 David Wilderspin was a close friend of the Rev'd. R A E Harris, an AP clergyman who, in 1959, was removed from his post as priest-in-charge of a daughter church (chapel of ease) to Carshalton parish church for using the Roman Rite to celebrate the Eucharist. Yelton (see note 2 above) discusses what was subsequently known as the 'Father Harris affair'.

SOME RECOLLECTIONS FROM MICHAEL MORRIS:

I do remember being so disappointed at the English of the *Novus Ordo*. It seemed that an enormous oecumenical opportunity had been thrown away; the Church of England was getting itself in a muddle with "new translations". Why couldn't we have used the English of the Book of Common Prayer? It has so much more of a sense of Worship and dignity, even mystery, than ours; it is timeless, in special language. Clearly some changes would have been necessary for theological and liturgical reasons, but how much better than our mundane and indifferently-translated version could the whole effect have been.

2) There were also some very good translations in the existing old bilingual Missals.

3) I remember being appalled, even outraged, by some of the liberties taken by some priests; for example, using the Penitential Rite as an opportunity to "confess" the perceived "sins" of others... Actually that only happened once to my knowledge in our Parish, perhaps because I wrote to our Parish Priest, who was not in fact the offender; I offered to raise the matter with our Bishop (East Anglia, was it Peter Smith then, surely not?).

4) However, there were some excellent occasions as a consolation, in Cambridge, thanks to the ALL! Also at Ampleforth, where our youngest son was at school, with mixed Latin/English liturgy and excellent singing of course; this continues, with the current Abbot Cuthbert Madden, a good singer.

So I live in hope!

Afterthought, after Parish Mass last Sunday:

I missed the repetitions of the *Kyrie* and *Domine non sum dignus*. St Benedict says these repetitions, which of course occur in the Offices, have the special significance of reminding all hearers of the "Most Holy Blessed Trinity, Father Son and Holy Spirit".

Also, St Paul says that all should bow at the mention of the Holy Name of Jesus; the celebrants, and some (but not all) of the congregation used to do this, especially during the *Gloria*; alas no longer. Likewise the genuflection during the *Credo*, replaced by a bow, which

have both disappeared, except when the celebrant reminds the congregation on Christmas Day and the Annunciation (if indeed Mass is celebrated on the latter Feast).

Genuflexion seems to have become optional, being replaced by a bow, frequently perfunctory, on entering the Church and also when approaching the altar in the case of ‘Eucharistic Ministers’; the entire concept of the Sanctuary has disappeared. (But not in Anglican Churches!)

Then there is the problem of inaccurate translations, for example in the *Agnus Dei* – “Lamb of God, You take....” - presuming to tell God, Maker of all

things, what He knows far better than we possibly could. Also omitting, for example, entire words, such as *sanctae* after *Ecclesiae* in the *Suscipiat*. In fact the translations from Latin of, say, Introit or Offertory prayers, as published in the Tablet, give powerful examples of the weakness of the ‘Official’ translation.

And I’m sure that others will have far better examples.

And then, of course, the lack of sacred language, viz addressing God as “You”, but how on earth the sacred “Thee” “Thou” “Thine” could be recovered is another matter altogether; yet surely we must have a special form of language for addressing our Maker?

Our final Recollection is from Newsletter 5 of November 1970

CANONIZATION OF THE FORTY MARTYRS OF ENGLAND AND WALES

The Papal Mass of Canonization was an impressive event which showed that the reformed liturgy, when carried out with care, can be very effective. The ceremony was entirely in Latin with the exception of the first two readings and Responsorial Psalm which were in English. The Gospel was sung, according to custom, in Latin and Greek. It was moving to watch the Holy Father [Paul VI] say Mass, using the complete Roman Canon and following the tradition of joining thumb and forefinger after the Consecration. There is a gravity and recollection about the Pope which is very inspiring.

I was impressed by the standard of ceremonial in St. Peter’s. It combined simplicity and dignity and left no doubt in my mind that the revised Papal High Mass is worthy of our ancient liturgical traditions.

The music was William Byrd’s motet *Iustorum animae*, and his Mass for five voices (*Kyrie, Gloria and Agnus Dei*), Peter Philips’ motet *Ave Verum* and a new Responsorial Psalm which I had composed. Four hymns were sung: ‘All people that on earth do dwell’, ‘Praise to the Holiest’, ‘The Lord’s my Shepherd’ and ‘Full in the panting heart of Rome’.

Judging from the reactions of the Roman authorities who attended, one was left in no doubt that the Church wishes her traditional language and music to be retained, complemented by a dignified vernacular and an expressive, contemporary style of music.

One lesson learnt in Rome is the importance of maintaining the traditional singing of *Missa de Angelis, Credo 3* and other well known Latin chants. The

Church, which represents so many different language groups, would be much the poorer if its members were unable to worship together using a common language and music. It is, however, becoming apparent that this tradition will be lost unless it is vigorously safeguarded in our schools and parishes. Catholics should often be given the opportunity to sing this music alongside the recent vernacular compositions.

One left Rome with the definite impression that Rome is seeking moderation in liturgical reform. There is a general appreciation of the importance of developing contemporary art for the service of the Church, but it is also realized that this should complement, rather than replace, the older liturgical forms. It takes courage for traditional thinkers to accept this change of emphasis, but there is consolation in the thought that the religious feeling in the work of Michelangelo and the spirituality in the music of Palestrina is the direct result of the Renaissance Popes encouraging the art of their own period.

The success of the ceremonies in Rome again underlined the urgency for musicians and liturgists, of all shades of opinion, to meet together in an attempt to achieve a genuine liturgical unity. So much of our current distress is caused by people retreating into entrenched positions and refusing to even discuss their own views with other people. One hopes that the Canonization will help Catholics to rediscover the sense of unity which has been so sadly lacking over the last few years.

LONDINIUM SVBTERRANEVM

The Stratford-upon-Avon U3A (University of the Third Age) Latin group has translated all the station names on the London Underground map into Latin.



So, if you arrive at *Crux Regis et Sanctus Pancras*, and want to go to *Dominicanes* (leaving aside the fact that this station is closed at the moment...), you see that there are various ways which will take you by way of *Angelus*, *Via Antiqua*, *Porta ad Ancoras*, *Monumentum*, and *Domus Praefecti*, or perhaps taking in *Forum Russelli*, *Circus Picadilli*, *Viridarium*, *Monasterium Occidentale* and *Templum*. For the intrepid, how about visits to *Crux Nova* or *Porta Crucis Novae*, *Silva Quercum*, *Septem Sorores*, *Equi Nigri Via*, *Horti Regii*, *Mons Dollis*, *Sacellum Album*, or *Quercus Regia*, just one stop beyond *Ursa Minor*. Each *Coniunctio Linearum* is shown together with any *Exitus Sine Gradu*.

The Latin group consists of students mostly in their 70s or 80s, some of whom only started learning Latin two years ago. They used the list of stations and a book on the origins of the station names, and have fully labelled a large map. This was shown to 'Latin-speaking' Boris Johnson who called it 'amazing news', and the map is on display at Books Etcetera in Stratford.

Report from an Armchair

by Edward Barrett

It was from an armchair on Christmas Eve that I had the unique opportunity of *participatio* in no less than two fine Midnight Masses. For the first time in more than twenty-five years I was missing from my post in the sanctuary of St Mary's, Chelsea, having broken a leg on sheet ice when setting off for Mass the previous Sunday. The repair is taking some time, not to mention patience. My friends, and no doubt passing bus passengers, are amused as I am taken to hospital for regular treatment, which involves being carried down to the ambulance by the sturdy crew in a mini *sedia gestatoria*.

Back to the liturgy, this calamity afforded a rare opportunity to see how the Nativity was celebrated elsewhere. Starting at the top, I was privileged to see Pope Benedict's Midnight Mass from St Peter's Basilica, thanks to CTV, the Vatican Television Service. As this started at the earlier than usual time of 10.00 pm, only 9.00 pm GMT, it was all concluded well in time for me to watch Archbishop Vincent Nichols celebrate his first Midnight Mass at Westminster Cathedral, broadcast admirably on BBC Television.

Vatican Television is in some ways reminiscent of the BBC in much earlier days. It only broadcasts when there is something to show. In between times it shows a pleasant still picture of the

façade of St Peter's or an occasional test card. When broadcasting events, it is careful to shield viewers' eyes from anything untoward. Thus when the rest of the world heard very soon about the deranged woman who launched herself into the papal entrance procession, those of us watching CTV remained blissfully unaware of that disturbance. Most infuriating however was their practice of overlaying things that one wished to hear with unwanted translations into Italian. This was particularly galling during the scripture readings that were nicely delivered in Spanish, English and Latin, of course, for the Gospel. But worse was to come as *Credo III* was sung with overlaid translation! Unable to hold back my own expletive interjections, it seemed a good idea to see if the EWTN network was also covering the event. It was indeed, but horror of horrors - there an American voice was superimposing an English translation over the Credo! So it was back to CTV without a moment's hesitation.

The Papal Mass was of course wonderfully inspiring, as we have come to expect, and the coverage by CTV caught the atmosphere extremely well. The focus was of course very largely on the Holy Father, but we saw plenty of the surrounding prelates and clergy as well as the huge congregation of the faithful. The camera also dwelt on some notable architectural and artistic features of the greatest church in Christendom, a treat for those who never have the opportunity of a personal visit. Naturally we were never away for long from the papal throne and the high altar beneath Bernini's amazing baldacchino. It is evident that Pope Benedict has chosen to

use the lighter pastoral staff, an archiepiscopal cross with no corpus, apparently in accordance with older Roman tradition, rather than the heavier crucifix made by the sculptor Scorzelli, which was used by his immediate predecessors and by himself until recently.

The Pope celebrated the *Missam in nocte in Nativitate Domini* entirely in Latin, except for the homily which he preached in Italian, in a gentle voice with clear enunciation. In his homily, Pope Benedict avoided complex theology and preached in fairly simple terms about the night our Saviour was born. We are told that the shepherds were on



watch and able to receive the message precisely because they had remained awake. They realized that they must go immediately to Bethlehem. In the same way, we are called so that we too can say: “Come, let us go to Bethlehem”. In the Liturgy of the Holy Night, God comes to us as man, so that we might become truly human. That is what we pray for on this Holy Night: *Signore Gesù Cristo, tu che sei nato a Betlemme, vieni a noi!* Lord Jesus Christ, born in Bethlehem, come to us!

Conditioned by the great liturgical music we hear in London, we could be excused for expecting on such an occasion a great festive setting by Haydn or Mozart or even Charpentier. So we were at first surprised to hear the more humble, but by no means unworthy, plainchant *Missa de Angelis*. One should have

remembered that it is still the normal practice in St Peter’s to give Gregorian Chant pride of place in the frequent sung Latin Masses, exactly as mandated by *Sacrosanctum Concilium (116)*. It was, we now remember, the selected chant when Pope John Paul II so memorably celebrated Mass in Westminster Cathedral in 1982. So the faithful were able to join in singing the all the Ordinary chants, as well as the people’s responses, *Credo III*, the Preface dialogue, and *Pater Noster*. Excellent!

The pope’s chosen Master of Pontifical Ceremonies, Mgr Guido Marini, was in close attendance and the ceremonial details were clearly arranged with care

to the Holy Father’s satisfaction. Those who were privileged to receive Holy Communion from the Pope himself naturally did so on the tongue, but those receiving from the many priests dispersed around the basilica were apparently at liberty to receive in the hand. During the Mass, the camera had occasionally lingered on an exquisite sculpture of the baby Jesus, although it was not clear where this was located. It became obvious as the final procession was prepared that this was the Holy Babe to be carried and placed in the splendid *presépio* or crib that Pope Benedict had blessed earlier. As the Holy Father’s procession left the basilica in a joyful atmosphere, all joined in the singing of the favourite Italian carol *Tu scendi dalle stelle*. All very rewarding television.

contd/...

There was time for refreshments before switching from computer screen to regular television for the BBC broadcast from Westminster Cathedral. It should be mentioned that this has improved immeasurably at such events over the years and on this occasion was a pleasure to watch. With the ceremony taking place at the high altar, it called for camera work of a high standard to capture the action so well within the eight large pillars that support the baldacchino. It was a great relief to discover that any translation that might be thought necessary was shown on the screen in subtitles, so we were spared the irritating commentary that used to spoil such broadcasts. The only regret was that so much of the Mass was in the vernacular anyway! For one who spends so much time at the cathedral in person, it was an illuminating experience to see how it all looked from a quite unfamiliar perspective; one sees things that may go unnoticed from ground level!

The men and boys of the full choir were in their places in the retro-choir before the Mass began. They set the scene with powerful singing of the Introit, *Dominus dixit ad me*. The entrance procession emerged from the south aisle, obviously returning from the crib where the Christ Child was placed. Before the most welcome restoration to use of the high altar this year, it had been customary to site the crib on the altar table. The procession was led in fine style by the rarely seen mace bearer, followed by a full complement of servers, including second MC, thurifer, crossbearer and candlebearers who were augmented by five torchbearers carrying lighted torches.

There were eleven concelebrants, vested in the cathedral's classical roman style chasubles in white and gold. They included Canon Christopher Tuckwell, the administrator, and most of the cathedral chaplains and three or four visiting priests. Fr Slawomir Witon, the sub-administrator and archbishop's MC, directed the ceremony. Archbishop Nichols and the two deacons wore magnificent gold vestments. The sanctuary was beautifully uncluttered and the red carpet invited the sacred



ministrars directly to the altar steps before the baldacchino. The altar itself was clothed with a most attractive gold frontal. The relics were displayed and the gospel book was already in place. A seventh candle, identical to the 'big six' was raised above the altar cross. The new archbishop is not a flamboyant celebrant, but sings his parts and does all that is necessary correctly and confidently. He is already completely at home at the throne and at the high altar. Grandeur was added to the occasion by the Cathedral Choir who sang Charpentier's splendid 17th century setting, *Messe du Minuit pour Noel*.

The scripture readings and Gospel were delivered from the great pulpit, as is now the practice on solemn occasions. The Archbishop, however, preached

from the centre of the sanctuary, at a lectern moved briefly into position for his use. He opened his homily on a joyful note: "We are filled at this moment with peace and happiness, enhanced by the beauty of this liturgy and by memories of goodness." The question was "But will it last?" Happiness and peace were difficult to sustain because of the pressures and troubles of our world. We may be conditioned to believe that wealth and pre-eminence bring happiness. In our hearts we know better, that our happiness lies much closer to home: in our relationships of friendship and love: in family and community. Slowly we learn what our priorities must be. "And the crib, the stable of Bethlehem, spells out those lessons with the clarity of a star shining in the cold night air." There is the child who is at the heart of this revelation, he will disclose the truth. We must not misunderstand the real significance of his message. Only when we grasp that Jesus is truly God and truly man is the gulf between us and God breached. "This is why the heavens rejoiced and the angels sang at his birth! The gift is there of Christ's love and forgiveness, to be received on our knees. Then we may grow again and find true happiness: of sincerely serving others; of rejoicing in shared effort and joy; of knowing and offering forgiveness; of lasting love which is not afraid of self-sacrifice. Let us rejoice in this gift."

Much of the Mass was in the vernacular, but Archbishop Nichols sang the Preface in Latin. The people were able to sing *Credo III*, genuflecting, correctly on this occasion, at *et incarnatus est*, and the *Pater Noster*, shorn sadly but

predictably of its embolism *Libera nos, quaesumus* and the acclamation *Quia tuum est regnum*. During the Offertory, the choir sang an inspiring setting of the venerable *O Magnum Mysterium* by the contemporary American composer Morten Lauridsen. During the people's Communion, we were treated to the motet *Lux Aurumque* (Light of Gold), composed by a younger American, Eric Whitacre, a setting of the Latin translation of a poem written by Edward Esch. Mass concluded, as Catholic Midnight Masses should, with the joyful singing of *Adeste fideles*. When its four Latin verses were exhausted, the singing switched to the four English verses of *O Come, all ye Faithful*.

The broken leg was forgotten for some hours during these two distinguished celebrations of Midnight Mass. And I did not even have to drive home this year!

LETTER TO THE EDITOR

I was specially interested in the Autumn issue of the Newsletter [135], p25/26, on 'The Place of the Tabernacle'. Thorny question! For in most of our parish churches in the country it has been solutioned as here, in Châtillon [-sur-Loire], in a very unsatisfactory way.

I always read the Newsletter with the greatest interest. With my warmest thanks for its maintenance of sending it to me. With my prayers for the success of the Association,

Paul Poitevin, age 88^{3/4}

REVIEW

Listen to the Word: Commentaries on Selected Opening Prayers by Daniel P McCarthy OSB

For some time The Tablet, a journal not previously known for having much sympathy for, or indeed much interest in, liturgical Latin, has been publishing the commentaries by Dom Daniel, spending a year each on the collects, the prayers *super oblata* and, latterly, the post-communions. It is the collects which are now collected together, with some revision, in this most interesting and useful book. Publishing them has signalled two things: firstly a recognition of the theological riches contained in these original texts, and secondly a tacit acknowledgement that the pretence of the now universally discredited ICEL translations of 1973 ever having been more than an approximate paraphrase of their Latin originals is no longer tenable. Indeed, the one odd thing about this book is that it enshrines, prominent in a shaded panel for each prayer, before even the Latin original, the linguistic mediocrity and the syntactical shortcomings of those texts which have blighted our English liturgy for so long.

However, Fr Daniel points out only implicitly the deficiencies of ICEL's original work in the late 1960s and 1970s. Here are three examples of Dom Daniel's approach, from the collect for the second Sunday in ordinary time:

'The complex address *Omnipotens sempiterna Deus* means literally "all powerful ever-living God", which is rendered in English as "Father".'

'The invocation is amplified by the relative clause *qui caelestia simul et terrena moderaris*, "you who regulate heavenly bodies and also earthly realities" which is translated as "of heaven and earth".'

'The first of the two imperative petitions, *supplicationes populi tui clementer exaudi* means "listen with indulgence to the public prayers of your people", and is rendered as "hear our prayers".'

That is as far as he ever goes, never being explicitly critical. It is probably for the best: all that could be said on the subject of this linguistic debacle has already been said, and after all, the Appreciating the Liturgy Project describes its *raison d'être* as being 'the detailed and *peaceful* study of the Church's prayer'.

Significantly, from the ALL point of view, the Anglican bishop, John Flack, who writes the preface, emphatically states that the book is *not* 'part of a campaign to re-introduce Latin liturgy at parish level'. He strongly implies that this is a good thing, but does not say why.

There are 52 commentaries on prayers, and five sample commentaries based on collects. There are two indices, of scriptural references and of proper names.

The ingenious dedication is to Fr Reginald Foster, the already legendary Vatican Latinist, whose method of linguistic analysis has had such a great influence on the succeeding generation of Latin scholars.

The other feature to note is the collection of photographs of panels from the ambo and the Easter Candle holder of Santa Sabina in Rome. These provide another dimension beyond the verbal, which enhance the elucidation of the prayers.

The price is extremely modest for a hardback, and so naturally the book is not a handsome affair like 'Appreciating the Collect', but it serves its purpose, the only irritants being the running title at the foot of every page, even the title and half-title, which is certainly a mistake, and the odd mixture of font sizes in the headings for each prayer, which is not a felicitous touch. But the text itself (in double columns) is clearly printed.

A brief but important introduction to the literary form of the collect opens the collection, and this should be studied for a while to obtain the most benefit from the commentaries themselves. The reader is introduced to certain technicalities which will be referred to throughout the book.

I may just note in passing that when the author lists what he calls the four 'Performative Stages' of a collect, he refers not to the priest or celebrant but rather to the 'presider', something by which I suspect some readers may be obscurely troubled.

The source or sources of each prayer are identified historically, occasionally with comments which are critical of the 'deficiencies' of earlier versions. I would

just add here (although it is not mentioned in the book) that the prayer at the offering of the chalice in the Missal of Pius V, *Deus, qui humanae substantiae dignitatem*, appears, with the omission of the phrase *per huius aquae et vini mysterium*, as the collect for the third Mass of Christmas Day in the Missal of Paul VI.

Fr Daniel's linguistic and theological knowledge, revealed in his analyses of the prayers, is remarkable, and it is easy to see why the column in *The Tablet* has been so popular with many readers, for the exegesis is extremely thorough, yielding much theological and pastoral fruit.

At the end, under the rather forbidding heading 'Five Hermeneutic Exercises', are five homilies, two by Fr James Leachman and three by Fr Daniel, 'offered as a guide to the reader who wishes to preach on the prayers of the Roman Missal'. These are in effect considerable extensions, in a more literary style, of the procedures of the commentaries, and stand as models for what a priest (with sufficient talent, and the time to spare) could compose.

This is essentially a book for reference and consultation, rather than for reading through: inevitably the tone, and to some extent the content, are repetitious; but it is a very valuable work, the fruit of much scholarship and deep thought.

Christopher Francis

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REVIEW

Appreciating the Collect: An Irenic Methodology

Edited by James G Leachman OSB and Daniel P McCarthy OSB

We live in an age in which vast numbers of words are used to say very little, or to disguise the fact that the writer has actually nothing to say. You can see this instantly by switching on the television, opening a magazine or going anywhere at random on the internet. Completely at the opposite end of the spectrum, the Roman Collect uses very few words to say a great deal, about matters of depth and significance. How do we, in this age of verbal hyper-inflation, relate to these prayers, spare, succinct, dense with meaning? The answer to this question, and to many others besides, is provided by this book.

First, a few words about the title, and here I am indebted to Dom Cuthbert Brogan OSB, Abbot of Farnborough, writing in *Pluscarden Benedictines* No. 146: ‘Appreciating’ because ‘it endeavours to inform and deepen the liturgical debate vibrant in today’s church, but aligns itself with no particular party’. ‘Irenic’ because it is ‘marked by an academic serenity which affords the current missal due respect without the unmeasured criticism of it in our day’. And ‘Methodology’ because of ‘its establishing a critical apparatus by which liturgical texts...may be examined and discussed.’

To clear one important matter out of the way before I attempt to give a sense of this complex and fascinating book, it is plainly a work written by scholars for scholars, and hence it is assumed that the reader will be familiar with a certain technical vocabulary: *koinonia*, theandric, euchology (not always used in quite the same sense by the different contributors, of whom there are nine), semiology, theophany, eschaton, redactional, ascesis, hermeneutical,

hyperbaton, illocutory, kenotic, semasiological and so on.

This could present a problem for the interested non-specialist reader, who otherwise could learn a lot from this book, if a handy glossary were included. If the book *is* intended purely for scholars, such a glossary would of course be redundant. But if it is desired to cast the net wider, a subsequent edition might do well to include one. It is true, of course, that one can resort to the complete OED or to the internet, but I think that most people still prefer to read with just the book in their hand.

Having got that out of the way, I shall sketch out some of the ideas and perspectives in this book, which will certainly reward the careful reader.

James Leachman, in his ‘History of Collect Studies’, draws attention to the fact that mediaeval Latin ‘can no longer be considered as a hieratic and fixed language’. This is important, as transient historical influences can affect the sense in which words are used in a prayer, and we need to be aware of the nuances that

convey the intention of a collect, in order to translate it in a way that conveys the tone of the original. Not that this book is much concerned with the question of translation, and the fact, to take an example at random, that in the still current ICEL version the invocation *Deus*, 'God', is routinely rendered as 'Father' is passed over without comment. (Actually, as Gerard Moore points out, 'very rarely is God addressed as Father in ancient Latin Collects or in the *Missale Romanum* 2002.')

The text of the prayers considered throughout is that of the Missal of Paul VI. The authors are emphatically not concerned with that of Pius V, though it is noted that the emphases in the later Missal are often much altered, as for example when 'the language of fasting has been excised from the Lenten collects'.

Older Catholic readers will notice that there is very little connection with that small part of the prayer repertory with which they were formed, but one of the collects analysed by Daniel McCarthy is that which is now appointed for the fourth Sunday in Advent:

Gratiam tuam, quaesumus, Domine, mentibus nostris infunde, ut qui, angelo nuntiante, Christi Filii tui incarnationem cognovimus, per passionem eius et crucem ad resurrectionem perducamur.

ICEL 1974: 'Lord, fill our hearts with your love, and as you revealed to us by an angel the coming of your Son as man, so lead us through his suffering and death to the glory of his resurrection.'

McCarthy [for study purposes]: 'Pour forth your grace, we ask, Lord, into our hearts, that we, who came to know the

incarnation of Christ your Son, as the angel was announcing, may be led through his passion and cross unto the glory of his resurrection.'

This, though, may be more familiar to some of our readers: 'Pour forth, we beseech Thee, O Lord, Thy grace into our hearts, that we, to whom the incarnation of Christ Thy Son was made known by the message of an angel, may by His passion and cross be brought to the glory of His resurrection.' What is so striking about that is its verbal rhythm and balance: it actually sounds, as the best Latin collects do, as if it were written to be spoken aloud.

Reginald Foster, that illustrious and colourful figure, follows. Although his article is incomplete (he hasn't space to discuss participles, or the accusative and infinitive construction, for example) this is the first presentation in print of his famous teaching method. It is minutely detailed, sometimes a little eccentric, but always compelling. Renato De Zan's essay 'How to Interpret a Collect' is central to the whole enterprise. It is extremely dense, and undoubtedly tough going for the layman, but here, and with some of the other chapters, one may benefit from reading first the summary of each contribution in the Concluding Synthesis by Ephrem Carr, at the end of the book. Patrick Regan writes on 'The Collect in Context': the word 'collect', surprisingly enough, was never universally employed, the simple '*oratio*' being generally preferred. The familiarity to English people, whether Anglican or not, of the word 'collect' is partly due its use in the Book of Common Prayer, and there is an

Anglican contributor to this book, Bridget Nichols, who examines the Easter Day Collect in the 1549 Prayer book of King Edward VI. James Leachman, in his second essay, also reviews a Paschal prayer in depth, that for the Easter Vigil, and the difference in tone between these two orations is most instructive.

The other author who focuses on one single prayer (that for Epiphany) is Anthony Igbekele. I notice that in his 'literal translation for study purposes' he renders *Unigenitum tuum gentibus revelasti* as 'have revealed your only Son to the nations'; but Reginald Foster, in his scheme of tenses, or 'verb times' as he calls them, designates this use of the perfect as 'T4b', having the sense of a single event in the past, i.e. 'revealed', as opposed to what he calls 'T4a', an action begun in the past and continued up to the present time, in this case 'have revealed'. My money is on Foster here! And if the methodology is to be applied consistently throughout, there will need to be a little further harmonisation of such occasional discrepancies.

The last two essays, 'The Vocabulary of the Collects; Retrieving a Biblical Heritage' by Gerard Moore and 'Between Memories and Hopes: Anamnesis and Eschatology in Selected Collects' by Daniel McCarthy, both offer further insights. It is interesting to read that in the early church 'a polished traditional style could be of service in the conversion of intellectuals to the faith'. Very little danger of that now!

Finally, a word about what is required of the reader linguistically: this varies somewhat from one contributor to the other. Right at the start James Leachman

makes it clear that, naturally enough, a thorough knowledge and understanding of the Latin language is essential for anyone working in this field. And indeed Reginald Foster, as one would expect from him, provides no translations for the large number of prayers he quotes – but that is perfectly reasonable. When it comes to translating specific collects analysed, each contributor gives the 'official' 1974 version, in all its threadbare mediocrity, and then offers a carefully qualified 'translation for study purposes only', and these are generally very good. There are a few oddities: on page xix we have a Greek original translated into French and Latin, but not into English; on page 58 there are three quotations in Latin, of which the first two are given in English; but the third is in Italian, because it is the 'official translation of the CEI'. I think the English reader still needs it in English. And actually the next quotation, from the Italian Bishops' Conference, is given in English without the Italian original.

The book is beautifully produced, in the best Farnborough manner, with a most attractive dust jacket. The bibliographies, at the end of each chapter, are exceptionally full and useful. The editors are to be congratulated on this endeavour, and we look forward keenly to seeing subsequent volumes.

Christopher Francis

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GREGORIAN CHANT NETWORK

The Latin Mass Society has as one of its aims the support of Gregorian Chant, and to this end its Chairman, Dr Joseph Shaw, convened a meeting of Church musicians in January to float the idea of a Gregorian Chant network backed by the Society but not explicitly so. Its purpose is to promote the use of Chant without becoming embroiled in the politics of which rite is being celebrated.

The network has been launched and has the backing of the Association. It provides for moral and practical support, and will organise training events designed for clergy, choir directors, singers (experienced and novice) and congregations. Organisations such as the Schola Gregoriana of Cambridge and the St Catherine's Trust already organise events, and it was felt that the network would be able to aid the promotion of these, as well as doing its own.

In the afternoon Colin Mawby gave an interesting and entertaining talk on conducting chant, and the day concluded with Vespers.

There can be no doubt that there is a good deal of interest in the singing of the Chant in the liturgy (witness simply the range and sales of CDs), but there does need to be a critical mass of interest with



a supportive parish priest to get a choir established and functioning satisfactorily, or to get an existing choir to add chant to its repertoire, and this is no easy task. The chant network will be most beneficial if it can provide a focus for the gathering of critical masses in places, and we look forward to its becoming firmly established and functioning successfully. Its web address is www.gregorianchantnetwork.org.

Bernard Marriott

OXFORD ORATORY

Reaffirmation and Renewal

Members who live within range of the Oxford Oratory, or who have visited it, will know that it makes an important contribution to the continuity and development of the liturgy in Latin.

A major project has been launched for renewal of all aspects of the Oratory's multifarious life, of which the liturgy is,

of course, at the centre. If you would like to read about the campaign, and think about making a contribution to this important cause, go to:

www.oxfordoratory.org.uk/campaign

or contact:

Fr Jerome Bertram

Oxford Oratory

25 Woodstock Road

Oxford OX2 6HA

Tel. 01865 315 816

campaign@oxfordoratory.org.uk

LEARN LATIN IN LONDON 2010

The Benedictine Study and Arts Centre at Ealing Abbey, London, will be running its fifth Latin Summer School, *Academia Latinitatis aestiva*, for two weeks this Summer.

Teachers provisionally booked include:

FR DANIEL MCCARTHY OSB

a regular contributor to 'The Tablet' on the translation of Latin liturgical texts

FR JAMES LEACHMAN OSB and FR ALEXANDER BEVAN OSB
of Ealing Abbey

ABBOT PAULINUS GREENWOOD OSB
of Ramsgate Abbey

Monday 16th August to Friday 20th August

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£150 per week non-residential

Limited B&B accommodation is available at Ealing Abbey Guest House (Please note accommodation will be allocated on a first-come, first-served basis. Early booking is therefore recommended as places are limited.)

Full details at www.centre.bsac.ac.uk/site/courses/learn_latin_2010.html

SUBSCRIPTIONS

Members are reminded that subscriptions for 2010-2011 fall due in April. A subscription form is enclosed with this Newsletter

Those who pay by Standing Order are asked to complete a new Order (on the reverse of the subscription form) to ensure that the Association is receiving the correct amount.

It is now possible for overseas members to pay their subscriptions by credit card. The appropriate form may be downloaded from the ALL website (<http://www.latin-liturgy.org/forms/subscriptions.pdf>).

Fr Reginald Foster

The Tablet of 5th December reports that Fr Reginald Foster, generally just known as Fr Reggie, has retired at the age of 70 after forty or so years as the Pope's chief Latinist.

He is well known for his enthusiastic teaching and no-nonsense style. As the Tablet says, his retirement is undoubtedly the end of an era. He has been on sick leave for the past year, but he does hope to return to Rome in retirement to continue teaching.

Ad multos annos!

FROM THE PRESS

COLIN MAWBY, AN ALL MEMBER, writing in the Catholic Herald of September 18th, was emphatic as to the crying need for first-rate choirs in the Catholic churches of this country.

Choirs ‘must be good – poor music is an immense distraction and can never be an aid to prayer.’ No doubt about that, certainly. Though as for what music best serves the Roman liturgy, some readers may not be wholly in agreement with Mr Mawby when he says ‘while one may accept that 16th century polyphony is particularly suited to worship, I cannot believe that it is superior to all other forms of music’. But the extraordinary flowering of sacred music during the period which we now call the High Renaissance is without parallel in the history of the Roman rite. For other denominations it may be different – for the Lutheran, Bach is unrivalled – but nowhere in musical history is there any era like that of Byrd, Palestrina, Tallis, Victoria and dozens of less illustrious but equally fine creative minds in the service of Catholic liturgy.

THE ADOREMUS BULLETIN (USA) in its Dec 2009 – Jan 2010 issue reports the US Bishops’ approval, after some considerable delays and arguments, of the new Missal translation. There is a very helpful full-page summary, ‘Roman Missal Translation Highlights’, showing the various ups and downs in the whole saga, from 1963 to the present.

<http://www.adoremus.org/>

THE CATHOLIC HERALD REPORTED OUR AGM in its 16th October issue, under

the heading ‘Latin liturgists return home’. It quoted some of our Chairman’s remarks (reproduced elsewhere in this newsletter) and noted ‘Mgr Bruce Harbert, who has recently finished his term of office as Executive Director of ICEL, celebrated a Solemn Mass.’

OREMUS (Westminster Cathedral’s monthly magazine) for December 2009 carried an article by Stan Metheny entitled ‘The Word Expressed in Song’, in which he outlines the functions of Gregorian chant in the liturgy. Subtitled ‘How Gregorian Chant provides a service to the Church unlike any other music’, the article adduces both papal pronouncements, past and present, on the desirability of using the chant, and the comments of scholars such as Christine Mohrman and Fr Uwe Michael Lang.

‘PASTOR IUVENTUS’, the widely-read columnist in the Catholic Herald, filed a report for the August 28th edition from ‘the Cyber Café of All Saints, London Colney, the slightly implausible name of a small computer room at the entrance to a large neo-Gothic building which has long been the pastoral centre of the Westminster Archdiocese’. He was taking part in the training conference in the Extraordinary Form run by the Latin Mass Society in conjunction with the Archdiocese. He continued: ‘I think it is a tribute to the wisdom of Pope Benedict that this course on the Extraordinary Form is filled with ordinary priests – I mean priests who clearly have not come here because they are desperate to ally

themselves to some faction, but who are working in perfectly average parishes the length and breadth of the country, and who find themselves drawn to the reverence of the older form in order to nourish their priestly lives and thereby to foster the devotion of some of their congregation.... There is nothing marginal or marginalising about the conference.'

A WEEK LATER PASTOR IUVENTUS followed this up with a strong piece headed 'It's clearly time for a reform of the reform': 'the problem is not the rite; it is what has accompanied it. It is the fact that it feels as if it is prayed to the people. The dynamic is radically altered and elements of audience and performer creep in. The social aspect becomes all-important.' Quite so: it could not have been better put.

ON JANUARY 15TH THE SAME WRITER had a powerful piece, headed 'A triumph of secularism', on the displacement of the Epiphany: 'I still feel in my marrow that there is something wholly ridiculous about celebrating the first Mass of the Epiphany on January 2nd. It destroys the shape of the season'. Speaking of the Epiphany customs, which were 'intended to build a Catholic culture in the home', he says: 'That is far harder to do when your own religion appears to be enshrining the idea that your observance is second to your convenience'.

The whole of this article, and indeed all archived editions of the Catholic Herald, can be read online for a modest subscription: www.catholicherald.co.uk/subscriptions

'BISHOP: WE SHOULD KNOW HOW TO PRAY IN LATIN' trumpeted the top of page one of the Catholic Herald on January 29th.

The reality was, inevitably, somewhat more nuanced.

Bishop Terence Drainey of Middlesbrough, interviewed by James Preece, who describes himself on his blogsite as 'a 27-year-old Catholic young dad of two who goes to Mass every week because he wants to and not just because his wife drags him along', was asked 'should there be more Latin prayers in our Sunday liturgy?'. He replied: 'I think we should not exclude them...it's part and parcel of being a Latin Rite Catholic to at least know the Our Father or [sic] to be able to sing the Creed and the basic things'.

The Bishop went on to praise Gregorian Chant, but his interviewer concluded, rather sadly: 'Gregorian Chant is just one of many things that he told me he wants to see. But I am yet to see him really take a lead in making these things happen, and I am left wondering if bishops really have any power at all. Have I just interviewed a spokesman... whose personal views are of little consequence, because his leadership role has been usurped by committees and priests, who just do their own thing?'

MOVING HOUSE?

During the month following each distribution of our Newsletter, three or four unopened envelopes are returned marked "not known at this address". If you're moving, please don't forget to let us know!

KEEP UP YOUR GREGORIAN CHANT WHILE ON THE MOVE

We are indebted to the Newsletter of the American LLA for the following:

An electronic form of the *Liber Usualis* for the iPhone is now available. Called Liber Pro, it is available for iPhone and iPod Touch. It combines an electronic version of the *Liber Usualis* with the 1961 Roman Calendar. It features vertical and horizontal paging and zooming, browser-like navigation, a dynamic liturgical calendar (whatever that may be) and more.

http://drakeapplications.com/products/Liber_Pro/

AGM 2010

Southwark Cathedral

This will take place on Saturday 23rd or 30th October. Mgr Bruce Harbert will speak on the subject of translations.

Please note both these dates in your diaries. The next edition of the Newsletter will confirm the date and provide full details.

Picture credits

pp 4, 5, 6 & 31 MW
p 17 © QT Luong / terragalleria.com
p 19 www.vatican.va/news_services
p 20 BBC TV
p 27 Gregorian Chant Network

IN OUR NEXT ISSUE

Among the items in our next issue will be a full review of an important new book, *Vita Communis: The Common Life of the Secular Clergy*, by Fr Jerome Bertram of the Oxford Oratory. It is published by Gracewing at £15.99.

To quote from the book's cover: 'Vita Communis - "the common life" - is the term used for community life among priests and other clerics, as opposed to monks and friars. While monasticism is familiar, few are aware that pastoral ('secular') priests have lived in communities for most of the Church's history. Many people have suggested that they could do so again, and that this might help with some of the problems facing solitary priests in the modern world. By exploring what was done in the past, we can suggest what might work in the future, learning from the successes as well as the failures of previous priestly communities.'





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All prices include postage & packing, and are subject to change without notice.

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