



# LATIN LITURGY

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*Above: Fr Paul Gunter addressing the AGM.*

*Front Cover: The Association's Mass at Corpus Christi, Maiden Lane, on the day of our 50th anniversary AGM*

## **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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## Editor's Preface

This edition of *Latin Liturgy* and the one that will follow cover two events of great significance, the canonisation of St John Henry Newman and the Golden Jubilee of the Association for Latin Liturgy. They contain some remarkable pieces of writing, both official and personal, which I commend to your close scrutiny, and I trust that you will find much of interest and permanent value. At the time of writing, the entire world is in the grip of the Covid-19 crisis, with no reliable prediction as to how long it will last. An inevitable consequence is that our open meeting at Mayfield School, which was to have been held on June 6, has been postponed until next year. It is too early to predict whether our meeting on 10 October in Aldershot will take place, but obviously we shall be keeping the situation under constant review, and will keep you



informed by email and in the next edition of *Latin Liturgy*. We are keeping this online edition to the usual length, so Frank Leahy's 'Reflections on Cardinal Newman's Canonisation', 'An Easter Homily' by Fr Benedict Hardy and 'In memoriam Colin Mawby' by Ian Wells will all appear in our next issue. Meanwhile, we offer our congratulation to ALL member Anthony McClaran, who has been appointed by St Mary's University, Twickenham as its new Vice-Chancellor. Mr McClaran joins St Mary's from the Australian Tertiary Education Quality and Standards Agency (TEQSA) where he has served as Chief Executive since 2015.

### **Report on the Golden Jubilee on 28 September 2019**

The ALL's 50<sup>th</sup> anniversary celebrations were a triumph for the Association. They took place at the Church of Corpus Christi, Maiden Lane, London, by kind permission of the Rector, Fr Alan Robinson, who himself celebrated the Mass, assisted by Fr Paul Gunter and Deacon Craig Aburn. The Schola, made up of ALL members, was directed by Fr Guy Nicholls, and sang the proper *Cibavit eos* and the ordinary *Kyrie magnae Deus potentiae*. The congregation participated in most of the chants (the Introit and Communion were from the *Graduale Parvum*) and in this way the Mass, with its readings sung in English rather than in Latin, was, as befits the post-conciliar liturgy, both noble and accessible.

Vespers and Benediction were sung by cantors (Fr Anton Webb and Mr Ben Whitworth), schola and congregation, the verses of the psalms and canticles alternating between them. Mgr Bruce Harbert officiated, and the glories of the Shrine, now sumptuously redecorated and ornamented, were at their most apparent at Benediction. The Divine Praises were sung in Latin, and after the *Adoremus in aeternum* the sanctuary party moved to the Lady Chapel for the *Salve Regina*.

The day was marked by two outstanding pieces of oratory, Mgr Harbert's sermon at Mass and Fr Paul Gunter's address given in the church in the afternoon. Both are printed in this edition of *Latin Liturgy*; these texts clarify and strongly reinforce the Association's *raison d'être*, and for this we are most grateful to their authors.

The business meeting began with the **Chairman's Report** for the year 2018 – 2019: "May I first of all express our gratitude to Fr Alan Robinson, Rector of this church, for his great kindness in welcoming us here today, a gesture that is very much appreciated by all of us.

"It's hard to remember, if you were there, and even harder to imagine if you weren't, how very different the world and the Church were fifty years ago, when, through the wisdom of our founding fathers, most notably Dr Richens, the Association for Latin Liturgy came into being.

"Very few, if any, of that original crew are still with us today, but the ALL ship sails on. And on its journey, of course, it has weathered the same storms as the Barque of Peter itself, and out of all proportion to our tiny numbers our influence has been great. People are inclined to forget, for example, that during the seventies and eighties, when the old rite was to all intents and purposes proscribed, it was the ALL which played the major part in keeping liturgical Latin alive in the English Catholic Church. Now, thanks to Pope Benedict, the old rite flourishes, and we are of course glad of that, but as we celebrate our fiftieth birthday we do not lose sight of the fact that it is Latin in the Ordinary Form that does most for the universality of the Latin tongue in the Roman Rite. As to the future, this afternoon we've had an informed and experienced view from Fr Paul Gunter, and we can feel certain that the Church will continue to have need of the Association and the unique contribution it makes.

“In the past year, two particular things of note: we had an extremely successful day entitled ‘Sing with the Angels’, at Norwich Cathedral exactly twelve months ago. A member of our Council, Liam Carpenter was ordained, first to the Diaconate on 18th January and then, on the 6th July, to the Priesthood, and we offer him our warmest congratulations. The *Graduale Parvum*, launched at Oscott on 21 April last year, continues to make good progress. Sales of the Introits, now available in both A4 and A5 formats, are good, and work is well under way on the second volume, the Communions.”

The Treasurer’s report followed. The key change during the year had, of course, been sales of the *Graduale Parvum* which amounted to £2800. We had exhausted the initial print run and had had to re-print. The two printings had cost some £4700, but we then had plenty of stock. Other aspects of income and expenditure differed little from previous years. Copies of the Income & Expenditure Account and Balance Sheet for the year ending 5 April 2019 were distributed, and appear in the Appendix. The meeting agreed that the subscription rates voted in at the 2015 AGM should be maintained.

Following this, elections to the Council for 2019-2020 were approved by members, as follows: Christopher Francis, Fr Guy Nicholls and Bernard Marriott were re-elected unopposed as Chairman, Vice-Chairman and Treasurer respectively. The two-year term of the following Ordinary Members was now expiring: Mgr Bruce Harbert, Canon William Young, Brendan Daintith, Laura Dance, Graeme Jolly and Ben Whitworth. Council nominated these members for re-election. Due notice having been given, and no alternative nominations having been received from members, Council’s nominees were deemed elected without a vote being taken at this meeting, in accordance with our Constitution.

At this point the Chairman advised members as follows: “The senior members of Council are no longer, as you can see, in their first youth. I have worked for the Association for forty years, my colleague Bernard Marriott for even longer, and Fr Nicholls and Mgr Harbert for almost as long. If younger people do not come forward soon to take over from us the senior executive positions of the Association, within a very few years it will inevitably cease to exist, which would be for the Church, in this country and beyond, a significant and irreplaceable loss. We are not a political party: we cannot compel or persuade any particular persons to step forward. But the imperative, as we reach our Golden Jubilee, is clear, and I ask you all to think about it very seriously.”

An excellent lunch was enjoyed by about forty members and guests at Salieri Restaurant nearby, providing a convivial element in a most memorable day. Our thanks to all members who took part, to Fr Alan, to Fr Paul Gunter and Deacon Craig Aburn, to the sacristan Alex Dimminger, Graeme Jolly our MC, to the servers at Corpus Christi and to all the musicians.

### **Sermon given at the Association’s Golden Jubilee Mass**

The texts of the Mass and Office of the Solemnity of Corpus Christi, which are also used at a votive Mass of the Blessed Sacrament such as we are celebrating today, are widely believed to have been composed by Saint Thomas Aquinas, in accordance with the will of Pope Urban IV after the miracle of Bolsena in 1263, when bloodstains were seen on a corporal as a priest was celebrating Mass. The attribution to Saint Thomas is not entirely certain – how could it be when Saint Thomas left no verse compositions to compare with the texts of the feast? But we can say that there is nothing in these texts that conflicts with his theological understanding of the Eucharist — indeed, they offer a fine summary of it.

When speaking of Thomas' Eucharistic theology we often focus on the concept of Transubstantiation, which so impressed the Council of Trent. But today I wish to focus on a different theme. Thomas quotes Saint Paul, who says (1 Corinthians 10:17): 'For we, being many, are one bread, one body, all that partake of one bread' and goes on to explain that from this 'it is clear that the Eucharist is the sacrament of the Church's unity' (3a q73 a 2 sed contra). In his support he quotes Saint John of Damascus as he loves to do: 'It is called Communion because we communicate with Christ through it, both because we partake of his flesh and Godhead and because we communicate with and are united to one another through it' (DFO IV).

We shall encounter the same theme again shortly, in the Prayer over the Offerings which, as I have said, may or may not be by Saint Thomas:

*Ecclesiae tuae, quaesumus, Domine,  
unitatis et pacis propitius dona concede,  
quae sub oblatis muneribus mystice designantur.*

Grant in mercy to your Church, O Lord, we pray,  
the gifts of unity and peace,  
which are mystically signified  
by the gifts that have been offered.

These gifts are, of course bread and wine, and we can see them as signs of unity and peace because they are at the centre of a shared meal, which is, or should be, an experience of unity and peace among those present. But in this prayer we are praying, not only for unity and peace among those present, but for the Church as a whole.

Some fifty-five years ago, in some parts of the Church, the Mass, far from fostering unity and peace, began to be a source of division and strife. Developments mandated by the Second Vatican Council,



carried too far and implemented too fast, led some of us to feel that valuable traditions were being unthinkingly cast aside. Thus was born the Latin Mass Society, dedicated to the preservation of our inheritance. But soon a fresh challenge presented itself. A newly reshaped form of the Mass was brought in, not simply a translation of the old one. Were traditionalists to embrace this, or to cling to the Tridentine form? Thus the Association for Latin Liturgy was born, with a policy of moving forward with the Church while preserving her traditions.

The liturgical reform itself, and the liturgical movement that gave rise to it, had the aim of honouring, preserving and developing the inheritance of the Roman Rite, not by any means of jettisoning it. For instance, many prayers of the oldest substantial Roman liturgical book, the so-called Veronese or Leonine Sacramentary, copied by hand as early as 640 AD, were introduced into the new book. This manuscript and its contents were unknown in the sixteenth century, and so could not have been brought into the Tridentine Missal. Their restoration in 1970 was a notable enrichment of the Roman Rite.

The rite of Mass used before the Council contained very few Prefaces: in the middle of the nineteenth century there were only 11. Subsequent additions had brought their number to 15 by the eve of the Council. By contrast, the Veronese Sacramentary contains 146 Prefaces. The editors of the post-conciliar Missal used much of this material in composing the Prefaces we have now, which number nearly a hundred. They help us to understand the Mass in accord with the Council's desire, as a sacrifice of praise.

I hope my words will have persuaded you that those who speak of the Tridentine rite as the 'Traditional Latin Mass' are misled. Today's Mass is more traditional, more representative of the tradition we love, than its predecessor was. The last half-century has seen much strife, even amounting to schism, between those

who cling to the old Mass and those who welcome the new. Happily, recent Popes have worked to overcome this rift with considerable success, culminating in Pope Benedict XVI's letter *Summorum Pontificum*. Does this mean, then, that after fifty years the Association for Latin Liturgy should seek to be reabsorbed into the Latin Mass Society? I think not.

Look at the changes that have taken place in society over the last half-century. Specifically, when today's Mass is over, look outside the door of this church. See the crowd that throngs Covent Garden, a rich mixture of races and languages from all over the world. Many of them are tourists, but nonetheless they remind us of a change that is happening in so many of our parishes. Fifty years ago our congregations were made up mostly of people whose first language was English. Nowadays we welcome worshippers from Poland, from India, from Nigeria, from the Philippines and from many other countries. Our priests, too, come from many countries. This diversity poses a linguistic challenge: which language should Mass be in?

I worked for some years in the United States of America and attended many Masses celebrated half in English and half in Spanish. The jolt out of my own language, when it came, was a distracting shock. Music was the worst problem, with groups flaunting their national idiom rather than contributing to a recollected celebration. (I have attended similar events in this country too.) There are divisions among the Spanish-speaking communities as well, with national groups refusing to attend each other's liturgies on a linguistic pretext. When the international Commission on English in the Liturgy celebrated its fiftieth anniversary in Rome a few years ago, it was congratulated by the Cardinal Prefect of the Congregation for Divine Worship, Cardinal Canizares, on having managed to produce an English translation of the Mass accepted by the entire English-speaking world, something that Spanish-speakers had failed to do.

Amidst the strife of tongues of this modern city of Babel that we now inhabit, I wish to suggest that the Association for Latin Liturgy has a new vocation. I will introduce it with a story. A priest friend of mine, pastor of a parish in Chicago, told me that in that city, Mass is celebrated every Sunday in over fifty languages. 'How would you cope with that situation?' he asked. You will have guessed my answer: I would celebrate Mass in Latin. Nobody is fully at home in the Latin language, and consequently everybody can feel at home. Our multilingual church needs a language of unity. Think of Pentecost, when the heralds of the Gospel were heard by speakers of so many languages. In our day and in our country, Latin can foster unity and peace. The role of this Association is to facilitate that, partly by gatherings such as this one, partly by our publications, and partly by providing music in the Gregorian tradition.

Pope Saint Paul VI, when he brought in the new Missal, expressed a wish that all Catholics of the Latin rites should be able to sing the Ordinary of the Mass — the Gloria, Creed and so on — in Latin to the traditional chants. His wish is far from being realised. But if you witness the forthcoming canonisation in Rome of Blessed John Henry Newman, with other *beati* of various countries and languages, you will see how Latin can unite a multilingual congregation. Our Association has learned from experience that worshippers welcome Latin more readily if it is discreetly mixed with the vernacular. Hence the vernacular readings in today's Mass.

And now I wish to move your thoughts beyond language to silence. Cardinal Sarah, currently Prefect of the Congregation for Divine Worship, has recently published a book about silence. Is it appropriate that the one man responsible for the noises we make in Church, whether verbal or musical, should write on silence? Yes, it is, for the purpose of all our words and music is to lead us into silent contemplation of the divine mystery. Today in St Peter's in

Rome, Cardinal Sarah celebrates the fiftieth anniversary of his ordination to the priesthood and the fortieth of his ordination as a bishop. Replying to his invitation to be present (as a Consultor of his Congregation), I explained that I had already agreed to preach to you here, but assured him of prayer for him in this church of Corpus Christi, where he himself has celebrated.

The unity and peace that we seek today, and that we may on occasion imperfectly achieve, is a preparation for that time when our words and our song will fall silent. And so we pray in today's Post-Communion prayer 'Grant, O Lord, we pray, that we may be filled with eternal enjoyment of your Divinity, which is prefigured by our reception in time of your precious Body and Blood'.

*Fac nos, quaesumus, Domine, divinitatis tuae sempiterna fruitione repleri, quam pretiosi Corporis et Sanguinis tui temporalis perceptio prefigurat. Amen.*

**Mgr Bruce Harbert**

## **Fifty Years of the Missal of Paul VI: perspectives and priorities**

### **Introduction**

It gives me particular pleasure to speak this afternoon, as we celebrate fifty years of the Association for Latin Liturgy. I have been a member of this Association for many years. Indeed, in childhood, as the vestiges of the pre-Vatican II Liturgy ebbed in *Roma Parva*, otherwise known as Wolverhampton, the introduction of the *novus ordo* in Latin proved as much a liturgical invitation as a perceived temporary consolation prize for those for whom separation from the Latin tongue was a genuine bereavement. Priests were encouraged by the late Archbishop Dwyer of Birmingham to celebrate a Latin Mass about once a month, so that Christ's faithful

would be served in an increasing liturgical breadth and our heritage not be lost. So, the Latin Mass Booklets, published by Goodliffe Neale of Alcester, were a frequent feature of parish life. They appeared on alternate Sundays and at least once during the week as well.

So it was, serving Mass, I also grew up participating in Mass according to the Missal of Paul VI in Latin, quite distinct from my experience of answering the Tridentine Mass which was slow to vanish in Wolverhampton, though my tongue still twisted on '*totiusque*' and '*quotiescumque*', and the third of the Eucharistic acclamations. Then, after 1974, the publication '*Jubilate Deo*' revamped the 'Plainsong for Schools' that had served since 1930 and which still survives in many a choir loft. Both publications were widely used in the parish I came from, so adding the beauty of song to the proceedings. I was fortunate because the religious sister who was choirmistress at Tettenhall, Wolverhampton, had been taught her craft by a French emigré, who had been the chaplain of their convent while still in India. He had been schooled at Solesmes. Therefore, she handed down in simple language how we were to interpret a *quilisma* (on one syllable in Latin), sustain a line gently and soften the endings. Similarly, life in preparatory school at Alton Castle still fostered a liturgical tradition and it was there I received my earliest classes in accompanying the chant. Fr Clifford Howell, an old boy of the Castle, though somewhat venerable by then, was always encouraging during his visits and gave helpful indications about how to encourage people to sing.

In celebrating fifty years since the foundation of this Association, it is important to remind ourselves of the turmoil already becoming the order of the day before 1969, with the demands of many changes, some of them irritating because their implementation was



piecemeal, confused even, while the faithful were now required to pray aloud and even sing! For the celebrant, the liturgy of a single book was over and he had to integrate the chair and the ambo into a different paradigm. Meanwhile, there were excesses, some of them in retrospect funny, if tragic, while clergy and faithful, faced by the new liturgy, received its import in various proportions of delight, expectation, indifference and even horror. You will have heard and read the application of the word 'mentality' many times. In Italian it carries a different sense, where '*mentalità*' denoted a different 'mindset' from that previously in force.

It was in this climate that Dr Dick Richens founded this Association, to protect our liturgical and indeed cultural heritage, so that the best could be brought into the experience of the celebration of the *novus ordo* in our land. His was not a lone voice crying in a wilderness, but his contribution, and that of the earliest pioneers, graced by the faith of their striving, enhanced communion in liturgical perspective, by upholding the integrity of the reality of the *novus ordo* they had received, embracing its invitations and challenges too, while strenuously working to protect treasures in the Church from disappearing. In 1966, the Bishops of England and Wales had already said: "every encouragement should be given to reciting or saying of the Ordinary of the Mass in Latin, on those occasions when it is possible, fitting and convenient. Definite steps must be taken to see that knowledge of the Latin Mass is not lost." Again, in 1969, after the promulgation of the *novus ordo*, they stated: "the use of Latin in celebrating the new Mass Rite will be encouraged as it has been in the old; Latin expresses the nature of the Church as international and timeless."<sup>1</sup>

The Church in the Modern World of 1969 identified different stresses from those upon which the Church in the Modern World of

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<sup>1</sup> RICHENS R.H., 'Latin in the New Liturgy', Faith Pamphlets, Wallington Surrey, 1976, 11.

2019 focuses today. Eternal truths persist while the infrastructural contexts in which they operate become increasingly demanding with the passage of time. The French Canadian Abbé Emmanuel Bourque wrote prosaically, '*On n'arrête pas l'histoire*'!<sup>2</sup> Each of us, in the course of our lives has watched history unfold. Still, the aims of the Association for Latin Liturgy remain as pertinent to ecclesial and liturgical life as they did at the beginning:

- to promote understanding of the theological, pastoral and spiritual qualities of the liturgy in Latin;
- to preserve the sacredness and dignity of the Roman rite;
- to secure, for the present and future generations, the Church's unique inheritance of liturgical music.

In this paper, fifty years after the foundation of the Association for Latin Liturgy (ALL), it is my intention to consider how the Association has consistently responded to these aims, in the perspectives in the now perennial invitation *ut apti simus ad sacra mysteria celebranda* in the Missal of Paul VI, and to highlight some priorities.

- **To promote understanding of the theological, pastoral and spiritual qualities of the liturgy in Latin.**

The theological, pastoral and spiritual qualities of the Eucharistic celebration in Latin in the *novus ordo*, while characterised by a different *mentalità* from that of the extraordinary form of Mass, all eschew the notion that either the extraordinary form of Mass or the ordinary form of the Mass is holier than the other, because to do so would detract from the primary intention of Liturgy, whose service

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2 BOURQUE E., «Etude Sur Les Sacramentaires Romains», Seconde Partie, "Les Textes Remaniés", Tome Premier, "Le Gélisien du VIIIe Siècle", Les Presses Universitaires Laval, Quebec 1952, 395.

is the worship of God, and distract from the focus needed to consider the science of their different understandings. These distinctive qualities will superimpose themselves on the *ars celebrandi* from the outset of the celebration. One can attempt to make the *novus ordo* look like the extraordinary form, but to do so rather diverts the target of how it intends Mass should be celebrated, quite apart from the contents of its indicated rubrics.

The reform of the liturgy promulgated by the Second Vatican Council in *Sacrosanctum Concilium* (SC) articulated specific priorities. It stated that in the liturgy:

‘Pastors of souls must therefore realise that, when the liturgy is celebrated, something more is required than the mere observation of the laws governing valid and licit celebration; it is their duty also to ensure that the faithful take part fully aware of what they are doing, actively engaged in the rite, and enriched by its effects.’<sup>3</sup>

*Sacrosanctum Concilium* 16 states that liturgy should be taught in its juridical aspects, after stating that liturgy should be taught in its theological, historical, spiritual, and pastoral aspects. SC 11 could be interpreted as having introduced a negative connotation of law in the liturgy since the juridical dimension is the last of the priorities mentioned. Liturgical law seemed to be pushed aside, in deference to the faithful taking part fully while aware of what they were doing. Catechetical emphasis often highlighted how the faithful were to concentrate on what ‘they were doing’, which could shift the balance from their participation in and cooperation with what ‘God was doing’. Disproportionate focus on active engagement in the rite risked diminishing the centrality of the enrichment of the faithful through sacramental grace. While potentially diminishing liturgical law without necessarily

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<sup>3</sup> *Sacrosanctum Concilium* [SC] 11

disparaging the need for it, SC 11 did not explain how it would be replaced. It explained that the law was not enough to fulfil the needs of a liturgical celebration, but did not define precisely what that 'something more' was. One consequence of this lack of clarity has been the proliferations of liturgical aberrance that disregard the law that identifies such errors, precisely because they are more persuaded by the importance of people taking an active part in the liturgy, even when certain kinds of participation produce liturgical misunderstandings.

Despite such challenges, *Sacrosanctum Concilium* had acknowledged that parts of the Missal could be changed while others were immutable. Nonetheless, *Sacrosanctum Concilium* required the new Missal to be organised around the active participation of the faithful, as befits a community.<sup>4</sup> The new Missal was designed for the restoration of concelebration and extensive ministries to manifest their rightful place in the celebration as deacons, lectors and chanters. The reason for proclaiming Sacred Scripture in word and song was to open the worship of God to include the purposes of catechesis for salvation. The Scripture became specifically directed to the faithful. SC 51 stated:

'The treasures of the bible are to be opened up more lavishly, so that richer fare may be provided for the faithful at the table of God's word. In this way a more representative portion of the holy scriptures will be *read to the people* in the course of a prescribed number of years.'<sup>5</sup>

The missal is crowned by its lectionary rather than by its *Graduale Romanum*. There is no escaping the significance of the *Graduale*, whether the Mass is celebrated in Latin or in the vernacular, though

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4 *Sacrosanctum Concilium* 21

5 *Sacrosanctum Concilium* 51, italics mine. ed. A.FLANNERY, Vatican Council II, The Conciliar and Post-Conciliar documents, Dominican Publications, Dublin 1992, 17.

diffusion of a realisation of this fact proves yet reticent. The Missal was promulgated by Paul VI, and after the Apostolic Constitution dated 6 April 1969, in eight chapters, which expounds the structure of the Mass and the different kinds of celebration, rather than the manner in which the priest might use the texts placed before him. The great development was the introduction of three additional Eucharistic prayers to stand alongside the Roman Canon. Eucharistic Prayer II is modelled on the third century prayer of St Hippolytus, while Eucharistic Prayer IV presents a summary of the mystery of salvation and draws imagery from anaphoras from the East. Eighty-four prefaces compare with a lesser quantity of prefaces in the missal of 1570 and the number of collects in the Missal of 1970 has almost doubled.

The *mentalità* of the collects for the feasts of saints in the Missal of 1970 has altered. It is now to be seen that they have been adapted to illustrate the specific mission of a saint honoured in the all-encompassing celebration of the Paschal Mystery. The memorial of February 11 provides an example. We celebrate 'Our Lady of Lourdes' rather than the apparitions, as in the Missal of 1962. The prayers for the dead have been re-worked to reflect the teaching of *Lumen Gentium* and *Gaudium et Spes* from Vatican II and to refocus the deceased in the Paschal character of the death of a Christian. Matias Augè described awareness of a conflict that had developed between the sanctoral cycle and the proper of time or the Christological cycle and the need for a reform that would rekindle a sense of the equilibrium lost.<sup>6</sup>

The *Ordo Missae* has changed its emphasis in a number of ways. The priest leads everyone in a communal act of penitence. The

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6 M.AUGÈ., "I santi nella celebrazione del mistero di Cristo" in *Anamnesis*, vol 6, Marietti, Genova 1988 reprinted 2002, 254. "Esplode così il conflitto tra sanctorale e temporale o ciclo cristologico. Lentamente si delinea il bisogno di una riforma che cerchi di ristabilire l'equilibrio perduto."



Tridentine offertory prayers have given way to an adaptation of the Jewish blessing of a table. The *Orate Fratres* has become a communal mode of offering since the *meum ac vestrum* that distinguishes the priest's manner of offering the sacrifice from that of the faithful has often been blurred. The dismissal of the 'assembly' closes the celebration.<sup>7</sup>

Celebrating the Sacred Liturgy in Latin, the Association can be relieved that there have been fewer opportunities to divert from the texts of the rite itself, even when resources could appear to have been stretched, since there was no dependency on vernacular hymns to surround the Mass. The challenge rests in unpacking the mind of such a cerebral rite, highly intellectually charged, where the expectation is that spiritual fruit will be drawn and much understood, specifically by 'active' participation in the rites. The bar is set high and the work ongoing.

- **To preserve the sacredness and dignity of the Roman rite.**

The second aim 'to preserve the sacredness and dignity of the Roman rite' is arguably the surest ground upon which the Association can identify its contours.

The vested priest and the assembled congregation appear as contiguous components of the Eucharistic celebration, on the basis that the person attending is part of the congregation who sees what unfolds, while the celebrating priest wears sacred vestments to celebrate Mass. The citations *Sacerdos paratus* and *Populo Congregato*, however, suggest different theological understandings and pastoral

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7 JOUNEL P., "La composition des nouvelles prières eucharistiques" in *La Maison Dieu* 94 (1968) 38-76. Also see:

THURIAN M., "La théologie des nouvelles prières eucharistiques" in *La Maison Dieu* 94 (1968) 77-102.

priorities. They are the opening words of the rubrics of the missals of 1570 and 1970 respectively.<sup>8</sup> The rubric, prior to the celebrant beginning Mass in the Missal of 1962, states that the vested priest, arrived at the altar and having made the customary reverences, makes the sign of the cross and, unless another specific rubric prescribes otherwise, says in a clear voice: *In Nomine Patris, et Filii, et Spiritus Sancti. Amen.*<sup>9</sup> While the Missal envisages ministers to answer the dialogue, there is no specific role described as integral to the assembly and, in the absence of such a concept, there is even a rubric attached to the *Orate Fratres* that allows the celebrant to answer the *Orate Fratres* himself when there are no servers.<sup>10</sup>

The opening rubric of the Missal of 1970, conversely, and carried into subsequent editions, states as the first premise, that the people have assembled: *Populo congregato*. Then the priest arrives at the altar with the ministers during the Introit, bows profoundly to the altar and may incense the cross and altar before going to the chair with the ministers. When the Introit has been sung, the priest **and the faithful**, standing, make the sign of the cross, while the priest is **turned to the people**, *ad populum conversus*, and **who answer Amen.**<sup>11</sup> Reluctance to enter into the notion of a private Mass is

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8 WARD A. - C. JOHNSON., *MISSALIS ROMANI EDITIO PRINCEPS: MEDIOLANI ANNO 1474 PRELIS MANDATA*, Biblioteca «Ephemerides Liturgicae» Subsidia, Instrumenta Liturgica Quarreriensia, Supplementa 3, Roma 1996, 165. In the Missal of 1474 beneath the heading *Ordo Missae* is stated: “Paratus Sacerdos cum intrat ad altare dicat”.

9 *MISSALE ROMANUM Ex Decreto Sacrosancti Concilii Tridentini Restitutum Summorum Pontificum Cura Recognitum, Editio Prima Iuxta Typicam, Sacrae Rituum Congregationis Typographi*, Barcinone 1962, 307: “Sacerdos paratus cum ingreditur ad altare, facta debita reverentia, signat se signo crucis a fronte ad pectus, et clara voce dicit, nisi peculiari rubrica aliter statuatur”

10 *MISSALE ROMANUM Ex Decreto Sacrosancti Concilii Tridentini Restitutum Summorum Pontificum Cura Recognitum, Editio Prima Iuxta Typicam, Sacrae Rituum Congregationis Typographi*, Barcinone 1962, 313: “Minister, seu circumstantes, respondent; alioquin ipsemet sacerdos:” “Suscipiat.... (vel meis)”

11 *MISSALE ROMANUM Ex Decreto Sacrosancti Oecumenici Concilii Vaticani II instauratum Auctoritate Pauli PP. VI Promulgatum Ioannis PP. II Cura Recognitum, Editio Typica Tertia, Typis Vaticanis*, In Civitate Vaticana 2002, 503: “Populo congregato, sacerdos cum ministris ad altare accedit dum cantus ad introitum peragitur. Cum ad altare pervenerit, facta cum ministris profunda inclinatione, osculo altare veneratur et, pro opportunitate, crucem et altare incensat. Postea cum ministris sedem petit. Cantu ad introitum absoluto, sacerdos et fideles, stantes, signant se signo crucis, dum sacerdos, ad populum conversus, dicit: [...] Populus respondet: Amen”

accentuated in the transition between the Missal of 1970 and that of 2002, the latter of which renames the separate section found in the *Missale Romanum* of 1970, *Ordo Missae Sine Populo*.<sup>12</sup> Instead, the Missal of 2002, while acknowledging the existence of legitimate circumstances, refers to its corresponding section as *Ordo Missae cuius unus tantum minister participat*.<sup>13</sup> The development of concern is illustrated in the differences contained in the attendant *Institutio Generalis* supporting each of the missals of 1970 and 2002. The Missal of 1970 states that Mass should not be celebrated without a minister unless there is grave necessity.<sup>14</sup> The Missal of 2002 mentions the importance of the minister and the faithful interchangeably. *Celebratio sine ministro vel aliquo saltem fidei ne fiat nisi iusta et rationabili de causa*.<sup>15</sup> Nonetheless, the dispositions of the faithful in the light of the liturgy of the Roman Missal of 1970 are deemed to need clarification by the time of the third typical edition of the Roman Missal in 2002. In the section on the Eucharistic prayer in the *Institutio Generalis* there is added the note: *Prex eucharistica exigit ut omnes reverentia et silentio auscultent*<sup>16</sup> illustrating that reverent silence forms an intrinsic part of the *participatio actuosa* of the faithful.

The *participatio actuosa* of the faithful is no less central to the sacredness and dignity of the Roman rite in which they are not spectators<sup>17</sup>. The term *participatio actuosa* might more readily be seen as ‘engaged sharing’ in an immense mystery of which we are but a

12 MISSALE ROMANUM *Ex Decreto Sacrosancti Œcumenici Concilii Vaticani II instauratum Auctoritate Pauli PP.VI Editio Typica, Typis Polyglottis Vaticanis*, In Civitate Vaticana 1970, 479-486.

13 MISSALE ROMANUM 2002, 663-672. “The Order of Mass at which only one minister participates”.

14 MISSALE ROMANUM *Ex Decreto Sacrosancti Œcumenici Concilii Vaticani II instauratum Auctoritate Pauli PP.VI Editio Typica, Typis Polyglottis Vaticanis*, In Civitate Vaticana 1970, 65: “Celebratio sine ministro non fiat nisi ex gravi necessitate [...]” *Institutio Generalis Missalis Romani III. De Missa Sine Populo, Praenotanda* 211.

15 MISSALE ROMANUM *Ex Decreto Sacrosancti Œcumenici Concilii Vaticani II instauratum Auctoritate Pauli PP.VI Promulgatum Ioannis PP.II Cura Recognitum, Editio Typica Tertia, Typis Vaticanis*, In Civitate Vaticana 2002, 61: *Institutio Generalis Missalis Romani ‘De Diversis Formis Missam Celebrandi’*, *Praenotanda* 254. Bold print mine.

16 MISSALE ROMANUM 2002, *Institutio Generalis* n.78.

small part. Consideration of “active participation” means more a participation in the liturgical act than “actual participation”, as described by what we, either as individuals or, in different liturgical roles, ‘as befits a community’, ‘do’. This means that by ‘participation in the act’ the life of God and the life of the faithful are brought together under three aspects intrinsically united through:

- i. The offering of one’s interior self to the unique sacrifice of Christ;
- ii. The transformation of human nature by linking it to the divine nature;
- iii. The liturgical act of itself carrying us beyond what we can see.

Pope Benedict XVI, in 2012, during a video address to the 50th International Eucharistic Congress in Dublin said: “Yet not infrequently, the revision of liturgical forms has remained at an external level, and ‘active participation’ has been confused with external activity. Hence much still remains to be done on the path of real liturgical renewal. In a changed world, increasingly fixated on material things, we must learn to recognise anew the mysterious presence of the Risen Lord, which alone can give breadth and depth to our life.”<sup>18</sup>

This chimes with Pope Francis, who in a different context stated that a self-referential Church is a sick Church.<sup>19</sup> The Missal of 1970, in the context of the assembly, requires that the accessibility of its rites should be self-explanatory as regards their content and celebration. SC 34 articulated this desire for noble simplicity in the rites which, intrinsically connected to the anthropological realities

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17 Cf SC48., “ne christifideles huic fidei mysterio tamquam extranei vel muti spectatores intersint”

18 50th International Eucharistic Congress, Dublin. The Final Mass, Statio Orbis, Croke Park, Dublin, Sunday 17 June 2012.

19 FRANCIS PP., “When the Church does not come out of herself to evangelise, she becomes self-referential and then gets sick.” during the General Congregations, Vatican City, 4-11 March 2013.

of the assembly, will continue to be an uphill struggle since many factors need to be in place if rites, in their texts and in their *ars celebrandi*, are to prove 'noble', 'short', 'clear', and 'within the people's powers of comprehension' and 'normally not requiring much explanation.' In any case, each liturgical book needs to be placed within its theological context so that we can be conscious of the breadth of what is being conveyed in proclamation.

It would be tempting to view the question about the readings at Mass less than directly relevant to the ALL, since the readings tend to be proclaimed in the vernacular, but that is a misnomer. Rather, in search of a coherent liturgical celebration, as a seamless robe, the ALL could prioritise excellence in the manner and beauty of the proclamation of Sacred Scripture, consistent with its dedication to the dignified for the heavenly in worship. This would raise the tone and register of the *ars celebrandi*. St Jerome, priest and doctor, explains the link:

'Does one not seem to dwell, already here on earth, in the Kingdom of Heaven when one lives with these texts, when one meditates on them, when one does not know or seek anything else?'<sup>20</sup>

'The God who speaks', the 'Year of the Word', is being launched on 30th September 2019 and will run throughout 2020 from the First Sunday of Advent this year. The texts of the liturgical propers are so heavily scriptural, that it would be wonderful if the ALL developed particular attention to this as part of its liturgical contribution. I was struck by this urgency during the ferial reading on Friday of the twenty-fifth week from the prophet Haggai 1:15-2:9<sup>21</sup> where, proclaiming that the glory of the new Temple is to

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<sup>20</sup> ST JEROME., Ep.53,10

<sup>21</sup> HAGGAI 1:15-2:9



surpass the old, almost as a refrain, throughout its narrative we were reminded: 'It is the Lord of Hosts who speaks.'

If only celebrants would follow the rite as it is, a greater challenge when celebrating in English because of its accompanying verbiage few avoid, but deemed 'pastoral' where priests 'walk' the people through the rite, the sacred aura of liturgical celebration would provide organically a worthy setting for the dignity which the Roman rite demonstrates instinctively. The 'verbiage' that characterises many liturgical celebrations affects the Liturgy more than we realise. In Part Three of 'The Spirit of the Liturgy', the then Cardinal Ratzinger put his finger on the problem all around us:

'Let us have one last brief look at our own times. The dissolution of the subject, which coincides for us today with radical forms of subjectivism, has led to "deconstructionism" — the anarchistic theory of art.'<sup>22</sup>

The point he identified is that we are subject to God in the Liturgy. What has happened is the destruction of a proper understanding in Liturgy of the human subject. In the Liturgy, we are subject to God and truth, and cannot do just what we like. Entropy has affected many, because the tools needed for the celebration of the Sacred Liturgy, especially in its Latinity, have not been handed down and relevant skills have been buried with our forbears. This reality is particularly apparent in parishes. In many places, parish celebrations of the *novus ordo* in Latin disappeared exponentially during the 1980s. It appeared that 'what modernity has lost is not so much cognition but recognition.' Charles Taylor in his work *A Secular Age*, on secularity and secularisation, published in 2007, wrote that modernity, on account of encroaching 'rationalism' is bereft of recognising God as the source of all good in 'an eclipse of

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<sup>22</sup> RATZINGER J., "The Spirit of the Liturgy" tr. J.Saward, Ignatius Press, San Francisco 2000, 155.

worship.’<sup>23</sup> We had previously been warned about this by Romano Guardini in his open letter ‘On the Essence of the Liturgical Act’, in which he stated shatteringly towards its conclusion, that liturgical disintegration was evident considerably earlier than many have suspected:

“As I see it, typical nineteenth-century man was no longer able to perform this act; in fact he was unaware of its existence. Religious conduct was to him an individual inward matter which in the ‘liturgy’ took on the character of an official, public ceremonial. But the sense of the liturgical action was thereby lost. The faithful did not perform a proper liturgical act at all, it was simply a private and inward act, surrounded by ceremonial and not infrequently accompanied by a feeling that the ceremonial was really a disturbing factor.”<sup>24</sup>

Hope emerges where renewed interest responds to a received *ars celebrandi*, according to liturgical books, rather than in ‘subjectivised’ liturgical presidency as an end. Renewed interest is found in a number of seminaries and religious houses, alongside a desire for a rediscovery of the Latin language. It could be thought that the Association for Latin Liturgy had been superseded or ‘gazumped’ by *Summorum Pontificum* in 2007. The genius of the *mens* of *Summorum Pontificum* has been missed by many who think that its mandate was to provide the Missal of 1962 for a niche audience. It can be argued its target was further-reaching. Its greater vision included an attempt to examine recovery for the ordinary form of the character of the Roman rite in its historical form as well as in its classical form. The term ‘mutual enrichment’ is

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23 TAYLOR C., “A Secular Age”, Harvard University Press, 2007, 87.

24 GUARDINI R., “Der Kultakt und die gegenwärtige Aufgabe der Liturgischen Bildung. Ein Brief”, in *Liturgisches Jahrbuch* 14 (1964), Aschendorff Verlag Münster, 101-106. This letter was published in the aforementioned publication in April 1964 but the translation appeared in the July issue of 1964 in the Herder Correspondence.

the nearest we have with which to describe this phenomenon, to provide enhancement of dignity in the celebration of the Roman rite of Mass in both its forms. The Association for Latin [in the] Liturgy over fifty years has demonstrated how this works, providing a purifying effect on liturgical celebration in a context that is no less pastoral in its measurable outcomes, among young and not so young, alike.<sup>25</sup>

- **To secure, for the present and future generations, the Church's unique inheritance of liturgical music.**

The third aim is to secure for the present and future generations, the Church's unique inheritance of liturgical music. The Association for Latin Liturgy has been at the vanguard of a rediscovery of beautiful liturgical music. It is to be noted that the Association has also provided a worthy setting for the retention and musical offering of polyphony in the liturgical celebration, much of which, in earlier decades, risked being lost.

Moreover, a characteristic of the new liturgical rites is that each of the ministries is respected by its own liturgical book. The celebrant uses a Missal, the readers a Lectionary, the deacon an *Evangelarium*, the cantors a *Graduale*. Each of these books lends *gravitas* to the liturgical celebration, rendering its dignity to the whole, while protecting the weights relative to its parts. The *Graduale* provides the means of singing the propers at Mass and protects the rite from extraneous materials that do not belong, however accustomed we might have become to certain ways during the last fifty years.

Hymns are part of our national identity, but when their idiom is overused, they inhibit the rightful character of the Mass. We learnt

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<sup>25</sup> My reference to the Association for Latin [in the ] Liturgy is a suggestion that balance is needed between the use of Latin and the vernacular in particular settings of the Eucharistic celebration.

to sing them for school assemblies, they form part of our national character, our genius, as Remembrance Sunday exemplifies each year. They are a mixed blessing, however, despite the ease with which we sing them at Mass. Hymns at Mass, widely deemed pastorally invincible, obscure the seamless simplicity of the Mass.

The *Graduale* has been the context of considerable research in recent decades, not in any way decontextualised from the research that brought the New Vulgate to light in 1986. Intrinsic to the *novus ordo* has been the scholarship invested in its music. The Solesmes tradition brought up to date the *Graduale*, so that its propers replicated the texts of the Missal and its psalmody the New Vulgate. Also, musical research by scholars Eugène Cardine and Paul Saulnier of Solesmes, among others, have arranged the tones for the Psalter according to the fruits of their findings. All of this illustrates that the singing of Mass in the *novus ordo* is a forward-looking project, innovative rather than retrograde.

Attempts at simple ‘*Graduale[s]*’ tended towards short lives, while hymns taking over the experience of music at Mass meant the idiom of the sung Mass is yet slow to take off, but it is a work to be achieved, little by little. The Association has been a witness to how the Liturgy can and should be celebrated in word, gesture and song. However, some composers have made attempts at composing chants to correspond with liturgical texts for use at Mass, while others have arranged existing paradigms to the same end. Fr Guy Nicholls published the first part of his *Graduale Parvum* in 2018. No less valuable than the chants contained within, in both languages, is his very full introduction. In its third section on the propers of the Mass, he expresses succinctly why the Propers are indispensable to coherent liturgical celebration, why it is worth discovering them or, where they are already known, why one would turn to them:

“This practice should be examined closely. The Propers are a rich source of liturgical prayer and meditation. In the first place, they are overwhelmingly drawn from Holy Scripture, and especially from the Psalter, which comprises texts which are of their nature intended for singing, as the Greek *psallein* or its Latin translation *psallere*, meaning ‘to sing praise’ tells us. They are, therefore, inspired texts suitable for praise and for instruction, and to ignore them or simply read them out is largely to deprive them, and the liturgical assembly, of their fruitfulness and prayerfulness.”<sup>26</sup>

Nobody who occupies themselves with liturgical celebration in any context, can afford to neglect the place of liturgical music and its integral role in the celebration of the Roman rite. Here, liturgical misunderstanding is at its most evident. Tales about poor liturgical taste demonstrate institutional ignorance of liturgical norms and low cultural expectations. Nonetheless, this is recognised and some bishops have issued letters to indicate this. They follow in the example set by the Pastoral Letter issued in January 2013 to the diocese of Marquette by Bishop Sample, now Archbishop of Portland, Oregon, who explains at the beginning of his letter, ‘Rejoice in the Lord always’ why liturgical music is necessary.

‘Because the place of sacred music is so important, I am issuing this pastoral letter on the nature, purpose and quality of sacred music. This is an important discussion to have, since so often the music selected for Mass is reduced to a matter of subjective “taste,” i.e. what style of music appeals to this or that person or group, as if there were no objective principles to be followed. There are indeed objective principles worthy of study and proper implementation’.<sup>27</sup>

In any event, the need to protect the sacred character of liturgical music from manifestly secular influences is obvious. It should not be forgotten that the organ should be preferred to other musical

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26 NICHOLLS G., “Graduale Parvum” John Henry Newman Institute of Liturgical Music, Birmingham 2018, xi-xii.

27 SAMPLE A.K., Pastoral Letter of the Bishop of Marquette on Music in Divine Worship “*Rejoice in the Lord Always*” Diocese of Marquette 21 January 2013.

instruments where possible and that Gregorian chant should not only be maintained, but promoted in the interests of the sanctity of sacred music, its intrinsic beauty, and its universality. In the ordinary form of the Roman rite, we now have the most musical Missal we have ever had. The layout indicates that it is normal to sing the Mass with as much or as little ceremony as circumstances dictate, so realising the principle of 'progressive solemnity'.<sup>28</sup> 'Progressive solemnity' marks a positive shift in *mentalità* because its studied art commends the 'art of the possible'!

## Conclusion

At a distance of fifty years since the foundation of the Association for Latin Liturgy, it would be unrealistic to look at the technical apparatus of our liturgical life and feel regretful about what we have not yet achieved. Instead, today gives pause to consider just how much *has* been realised, and its celebrations underpin the commitment to strive forward to all that awaits.

It is with pride that we pray for those who made the Association possible. We remember how many have persevered to protect and prosper its work and we give thanks. Some have gone before us, of course *cum signo fidei*, but many are here today for the future.

To honour such a legacy of liturgical invitation, built on the highest tenets of love for the Sacred Liturgy, rather than of its hallowed Latin tongue as a mere consolation prize, we should be careful not to 'dumb down' the possibilities of the rite with the intention of making everything easier to fulfil, however noble the intention. The layers of beauty that form the Liturgy the Church has entrusted to

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28 PAULUS VI PP, *Constitutio Apostolica*, "Laudis Canticum", AAS 63 (1971) 527-535 and The General Instruction of the Liturgy of the Hours 273.

us, all point to the beauty of God, urging us forward towards him by way of the comprehensive *ars celebrandi* they serve. Following that objective, *ut apti simus ad sacra mysteria celebranda*, let us fix our minds on the things that are above, at God's right hand,<sup>29</sup> where, as in the *Ubi caritas*, "delight is pure and faultless, joy unbounded, enduring through countless ages world without end. Amen"<sup>30</sup>

Paul Gunter OSB  
28th September 2019

**Report on the launch of  
*Unearthly Beauty: The Aesthetic of St John Henry Newman*  
by Fr Guy Nicholls, at St Mary's College, Oscott  
on 5 October 2019.**

The event was introduced by the Rector of Oscott, Canon Dr David Oakley, who welcomed the many guests. Fr Guy then spoke of the genesis of the book, which took place about the time of the beatification of John Henry Newman and the visit to Great Britain of Pope Benedict XVI, and how it had developed from its origins as a doctoral thesis at Oriel College, Oxford, the college to which Newman himself was elected to a fellowship in 1822.

The establishment by the Fathers of the Birmingham Oratory of the John Henry Newman Institute of Liturgical Music (JHNILM) of which Fr Guy is the Director, took place in September 2011, shortly before he began his work on Newman. The first publication of the Institute is the ongoing *Graduale Parvum*, which is published jointly by the ALL and the JHNILM. The whole tradition of the English Oratory, Fr Guy remarked, was the fruit of Newman's idea of beauty, especially beauty in the liturgy, but this had been largely

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<sup>29</sup> Col 3:2

<sup>30</sup> As the antiphon at the beginning of the Liturgy of the Eucharist on Holy Thursday recounts in the *Ubi caritas*: "Gaudium quod est immensum, atque probum, Saecula per infinita saeculorum. Amen."

ignored because of the enormous quantity and importance of his intellectual writings. It was this imbalance in the prevailing attitude to Newman that had impelled Fr Guy to write *Unearthly Beauty*.

He then introduced the guest speaker, the Revd Stephen Morgan, Dean of the Faculty of Religious Studies at the University of St Joseph, Macau, and author of (among much else) *The search for Continuity in the Face of Change: John Henry Newman and the Hermeneutic of Reform in Continuity*. We're only able to report a little of Professor Morgan's profoundly learned talk, tempered at intervals by entertaining anecdotes and an excellent dry wit ("Cambridge is the original redbrick university") but we may just mention that he began by pointing out that the distinction between 'Blessed' and 'Saint' is a purely modern one, the whole process of canonisation having been a much less formal affair in the earlier days of the Church. Also that Newman was the first person ever to use the phrase 'the Far East', in his 'Second Spring' sermon at Oscott. JHN is immensely relevant everywhere today, not just in the English-speaking world.

Professor Morgan also, in answer to a question, pointed out something of the greatest interest, which is how very careful Newman was in his punctuation, because 'you can't write with absolute precision in English, as you can in Latin and Greek, so you have to learn how punctuation works.' Newman *did* learn this.

After this excellent and compelling talk Fr Guy signed copies of his book, and we're happy to report that most of the copies brought by the publisher, Gracewing, were sold immediately. *Unearthly Beauty* is most attractively produced, and is available from all good booksellers. We shall be publishing a review in the next edition of *Latin Liturgy*.

CF



## **Shall I ever see Littlemore again?**

Holy Saturday 1994 was for me a day of two parts, and in the Church's liturgy every Holy Saturday is presented in this way. There is the part of the day which is about waiting. We imagine the apostles and the women waiting in the Upper Room perhaps, and at the tomb where the body of Jesus had been laid. Jesus himself though, after his sleep in death, did not wait. We read, at the Office of Readings that day, of his descent into hell. The author of that ancient homily for Holy Saturday tells us, 'Truly he goes to seek out our first parent like a lost sheep; he wishes to visit those who sit in darkness and in the shadow of death.' And again, 'The cherubim throne has been prepared, the bearers are ready and waiting, the bridal chamber is in order, the food is provided, the everlasting houses and rooms are in readiness; the treasures of good things have been opened; the kingdom of heaven has been prepared before the ages.' This second part of Holy Saturday is that which leads inevitably to the new life of the resurrection; a new life for the whole Church, for us all.

I read those words on that 1994 Holy Saturday while I was 'waiting' at Littlemore, on the outskirts of Oxford, as I spent time in quiet reflection in preparation for what would constitute the second part of the day, my reception into the Catholic Church, receiving my own share of the 'treasures of good things'.

Littlemore was the place where John Henry Newman built a church and converted old stables into a dwelling. While I was there I also read his final sermon to his Anglican flock at Littlemore, preached on 25 September 1843. It is poignantly called "The Parting of Friends". He had resigned as Vicar of St Mary the Virgin, Oxford, and therefore of Littlemore too, and retreated to the cottages he'd created, where he and a group of friends had been living a quasi-monastic life. The Passionist priest, Fr Dominic Barberi (now Blessed Dominic of the Mother of God) came twice to Littlemore in

1844, first in June when he met Newman and then again in October when he received him into the Catholic Church. Littlemore then was a place where, by any standards, extraordinary things were happening, it was and is holy ground, one of those places where the veil between this world and the next is extraordinarily thin.

At the end of my few hours of prayer and reflection there in 1994, I returned to Kent, where I had been living for the past seven years. Some weeks earlier, at the beginning of Lent, a sizeable group of us, including the Vicar, had experienced our own 'parting of friends' as we stopped worshipping in our Anglican Parish Church. We were a group mostly of adults with a couple of teenagers, who had learned what we knew about the Catholic faith within the 'Catholic' wing of the Church of England. We were frequent pilgrims to Walsingham and Lourdes, loved Our Lady, made our confessions, and, to all intents and purposes, lived as Catholics. One thing though was lacking — communion with Peter, which after all is the hallmark of Catholic Unity. So it was that after a Lent of preparation, that Saturday evening, during the great Easter Vigil and first Mass of Easter, I knelt with about thirty others before Bishop John Jukes and was received into the Catholic Church. We had all belonged to the same parish and together with our pastor, leaving the 'encircling gloom' we followed the 'kindly light' of our conscience along the Newman path and moved, in the words of his epitaph, *Ex umbris et imaginibus in veritatem*: 'Out of shadows and images into truth'.

To stand in St Peter's Square on 13 October 2019 as Pope Francis said, "we declare and define Blessed John Henry Newman [and four others] to be Saints and we enrol them among the Saints, decreeing that they are to be venerated as such by the whole Church" caused a great stirring of emotion and the recollection of a past journey, but also the realisation that there remains a long journey ahead 'until the shades lengthen and the evening comes'.

The Oratorians and the English Church have venerated Newman as Blessed since 2010, when Pope Benedict first raised him to the altars during his visit to the UK, but now he is given to the whole Church as a model and example. What a gift!

I saw on social media that someone asked ‘but what did he do to be canonised?’. Some answered that he’d effected two miracles and that he’d been a great scholar and so on. The simple answer, though, is that he lived the ordinary life of a Christian extraordinarily well. All of his immense capacity for friendship, scholarship, love of the poor and the working of miracles comes from that. Living that ordinary life, for the first half of his earthly existence, as an Anglican, and latterly as a Catholic and being, as that ancient author tells us, ‘sought out as a lost sheep’ he now shares the glory of the ‘cherubim throne’.

Being present when this declaration of his sainthood took place, I couldn’t help but think about all those who have trodden the same path from Anglicanism to Catholicism, who have had Newman as their friend on the journey, the journey as it were from Littlemore to Rome, from ‘shadows and images into Truth’. Sometimes the journey extracts a high price, the loss of job and home, the ‘parting of friends’, suspicion and nasty remarks from those left behind. Newman asked himself the question “Will I ever see Littlemore again?” but amidst all the loss, perhaps because of what is given up, there is so much to be thankful for.

Newman’s conversion has perhaps been played down during these celebrations, maybe out of ecumenical sensitivity, and it is good that Anglicans and other Christians join with us in celebrating this great Saint; but we mustn’t overlook this central event on his journey to sainthood. He himself, writing to his sister Jemima, told her of his growing unease at staying in the Church of England in these stark words, ‘Ought I to live where I could not bear to die?’

This canonisation of one man sets a seal on our shared history, from the Reformation, with its subsequent protestantisation of the English Church, through the Oxford Movement and the early 1990s to the Apostolic Constitution of Pope Benedict XVI *Anglicanorum Coetibus* (which created the Ordinariates for former Anglicans), and beyond. The declaration of John Henry, Cardinal Newman, of the Oratory, to be a Saint, decorates with yet another 'kindly light' the road that so many converts from Anglicanism have taken and please God, will continue to take, in great numbers, under his heavenly patronage.

Let me finish with some words of Newman, uttered when there were rumours that he was unhappy as a Catholic, words that I can very much make my own: 'I never have had one doubt ... it was like coming into port after a rough sea; and my happiness on that score remains to this day without interruption.'

May St John Henry Newman pray for us all!

**Graeme Jolly**

### **Fr Jerome Bertram Cong. Orat.**

Several ALL members were present, three of whom were priests taking part in the rites, at the Oxford Oratory on 5 October 2019 for the funeral Requiem Mass for Fr Jerome Bertram Cong. Orat. Fr Jerome was a staunch and long-established friend of the Association, and many of us remember, for example, his talk and tour, both scholarly and witty, of the former abbey at Dorchester on Thames. The Requiem was celebrated in the Extraordinary Form, with fine singing by the Oratory Choir. It is a feature of the Oratorian tradition that there is no sermon at the funeral of a Father, and so it happened that not a single word of English was said or sung during the entire proceedings. As witness to how greatly beloved Fr Jerome was by so many, the church was completely packed, with a great many standing in addition, and a multitude of clergy. *Requiescat in pace.*

## Request for assistance with digitising past editions of *Latin Liturgy*

At the time of writing it is not known how long the Covid-19 lockdown will endure. If you are looking for useful tasks whilst in isolation, then please consider helping to digitise Newsletters which were published before 2002 (later issues are on the website). This would provide an accessible and searchable contemporary account of those dramatic years.

Much of the reproduction of the early Newsletters is very poor, and the easiest way to digitise them would probably be to read them aloud in conjunction with Voice Recognition software. If you are able to help, please get in touch via the website's Contact page.

### Appendix: Accounts 2018 – 2019

Association for Latin Liturgy Cash Receipts & Payments for the year 6 April 2018 to 5 April 2019			
Receipts		Payments	
2017/18	£	2017/18	£
2,462 Subscriptions	2,186	1,774 <i>Graduale Parvum</i>	2,940
100 Donations	126	92 Other publications/stock purchase	101
<i>Graduale Parvum</i> (Books and CDs)	2,800	39 P & P on publications	343
383 Other Publications/Compact discs	448	227 Internet costs/software	64
427 Meetings	669	1,210 <i>Latin Liturgy</i> (inc postage)	272
3 Bank Interest	11	1,054 Meetings (inc launch of <i>Graduale Parvum</i> )	1,612
364 Income Tax Repayments	312	0 Miscellaneous	226
0 Miscellaneous	0	442 Travel	51
<b>3,739 Total receipts</b>	<b>6,552</b>	<b>4,838 Total payments</b>	<b>5,609</b>
<b><u>3,739</u></b>	<b><u>6,552</u></b>	-1,099 Difference between receipts & payments	943
		<b><u>3,739</u></b>	<b><u>6,552</u></b>
<b>Cash capital</b>			
	£		
Opening balance at 6 April 2018	15,066		
Surplus (-Defecit) for the year	943		
Closing balance at 5 April 2019	<b><u>16,009</u></b>		
 <i>Report by the Treasurer:</i>			
I certify that the above Cash Receipts & Payments Account and Cash Capital Balance Sheet have both been prepared in accordance with the books and vouchers of the Association.			
Bernard Marriott (Treasurer)			