



LATIN LITURGY

The Journal of the Association for Latin Liturgy
No 162 – St John Chrysostom
13 September 2022



The chapel of St Mary's University, Twickenham

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Cover pictures: Front cover: The Chapel, St Mary's University, Twickenham (photo credit: St Mary's University). Back cover: Dedication of *The Ceremonies of Holy-Week at the Vatican* by Charles Edward Baggs (photo credit: the Editor).

Enclosed: Booking form for St Mary's Twickenham

Saturday 22nd October: Open Meeting at St Mary's University, Twickenham

This special day for the Association is taking place at the kind invitation of the Vice-Chancellor, Anthony McClaran, a distinguished member of the ALL for many years, and a former member of our Council. Our members and friends are warmly invited to take part in what is sure to be a most interesting and stimulating day. The programme will be as follows:

10.30 am Welcome & coffee

10.50 Practice of music for Mass

11.30 Solemn Mass

12.40 pm Sherry in the Chaplaincy

1.00 Lunch in the Refectory

1.45 AGM in the Waldegrave Drawing Room (see below)

2.15 Talk by staff of the University

3.30 Practice of music for Benediction

4.00 Benediction of the Blessed Sacrament

4.30 Tea & departure

As well as a full day of liturgy, music and much else, this will be the first time we've been able to hold our Annual General Meeting 'in real life' since our Golden Jubilee at Corpus Christi, Maiden Lane in September 2019. **Advanced booking is essential, as the caterers will need to know the numbers for lunch, coffee etc. Please book on the website or use the enclosed form.**

Agenda for the 2022 Annual General Meeting

- 1) Reports on progress during the last year from the Chairman and Treasurer.
- 2) Council will seek approval from the meeting for proposed changes to our Constitution (see below).
- 3) Election of Council for 2022 – 2023: the Constitution provides for a Council with a maximum of twelve members, three of whom hold the offices of Chairman, Vice-Chairman

and Treasurer, with the others being Ordinary Members. The three Officers retire annually; Ordinary Members serve for periods of two years. All are eligible for immediate re-election. The Council has the power to co-opt Ordinary Members to serve for two years, provided that the maximum number of Council members is not exceeded. Accordingly, Christopher Francis (Chairman), Fr Guy Nicholls (Vice-Chairman) and Bernard Marriott (Treasurer) retire, but all three are willing to offer themselves for re-election.

The following Ordinary Members were elected for a two-year term in 2021: Brendan Daintith, Laura Dance and Mgr Bruce Harbert. This year the following are due, and have consented to offer themselves, for re-election: Paul Henriksen, Frank Leahy, Fr Anton Webb and Canon William Young. Members of the Association may, if they wish, make alternative nominations for these positions, in which case the names of nominees (whose prior consent must be obtained) and those of proposer and seconder, must be received by the Chairman at least two weeks before the meeting. According to our Constitution, if no nominations are received from members, Council's nominees will be deemed elected without a vote being taken. In addition, following the retirement of two members, Graeme Jolly and Ben Whitworth, earlier this year, Council, at its May meeting in Oxford, co-opted for a two-year period Nigel Kerry and Carol Parkinson, whom we warmly welcome. Carol, with a professional background in education, in particular as an educational audiologist and schools inspector, is Secretary of the Friends of Cardinal Newman. Nigel, besides being a distinguished organist and teacher, is Director of Music at Our Lady and the English Martyrs, Cambridge.

4) Subscription 2022 – 2023. Council proposes that the existing subscription rates remain unchanged.

5) General discussion. Any topics may be raised informally under this heading but, if wishing to put forward a formal motion, members should notify the Chairman in advance.

**Proposals for amending the Association's Constitution,
to be voted on by members at the Annual General
Meeting on 22nd October 2022.**

In its existing form our Constitution, which was composed shortly after we were founded in 1969, reflects the social world in which it was written, a world in which people moved about and mixed freely without covering their faces, joined societies prolifically, paid subscriptions by sending cheques in the post, attended meetings in person - often in considerable numbers - had only letters and the telephone with which to communicate with each other and only printed media in which to find information. Living as we now do in a world that was inconceivable then, we are inevitably obliged to revise the Constitution, so that our Association can continue to function properly in this very different world. The Constitution is printed below, with, ***in bold italics***, the changes which Council proposes should be made.

A vote on these changes will be held at the meeting at St Mary's, Twickenham. Council obviously wishes to give all members, not just those who will be attending the Business Meeting at St Mary's, the opportunity to decide on the changes. If you will not be attending the meeting, but wish to vote either for or against the changes, please do so by emailing or writing to the Chairman by not less than two weeks before the meeting. To those members from whom we hear nothing, the maxim *qui tacet consentire videtur* will be applied.

ASSOCIATION FOR LATIN LITURGY

CONSTITUTION AND RULES

as agreed at the Annual Business Meeting, 10th October 1970 and varied at Annual Business Meetings on 15 October 1988 and 26 October 1991

1 **Name:** The name of the Association shall be the Association for Latin Liturgy.

2 **Objects:**

2.1 To support and uphold the defined teachings and authorised practices of the Roman Catholic Church in matters pertaining to liturgy.

2.2 To encourage the clergy and laity to preserve and make use of the Latin language and Latin Church music in the Roman rite in accordance with the Constitution on the Sacred Liturgy of the Second Vatican Council.

2.3 To promote amongst the clergy and laity a greater understanding and appreciation of the authorised ceremonial of the Roman rite.

2.4 To encourage, in accordance with the encyclical *Veterum Sapientiæ* of Pope John XXIII, the study of liturgical Latin in seminaries, colleges of education and schools.

2.5 To promote the continued composition and performance of Latin Church music in accordance with the Constitution on the Sacred Liturgy of the Second Vatican Council.

3 **Membership:** Any person who approves the objects of the Association shall be eligible for membership.

4 **Management:** The business of the Association shall be conducted by a Council with a membership not exceeding twelve persons. Three of these shall hold the offices of Chairman, Vice-Chairman and Treasurer and the others shall be ordinary members. ***To discharge its responsibilities, Council may meet either in person or by video conference.***

5 Election of Council and Co-option of Members: Election of Council members other than those co-opted by the Council shall be conducted at the Association's Annual General Meeting. The Chairman, Vice-Chairman and Treasurer shall retire annually, but shall be eligible for immediate re-election as officers or ordinary members of the Council. Ordinary members shall be elected for two years but after this period shall be eligible for immediate re-election for the same period and subsequently for periods of two years. The Council may co-opt up to three ordinary members to serve for periods of two years. It shall be the duty of the Council to propose the names of officers and ordinary members of the Council for consideration at the Annual General Meeting of the Association. Any two members of the Association may propose names for the officers and ordinary members of the Council; such proposals must be forwarded **by email or** in writing to the Chairman at least two weeks before the date of the meeting. When no such proposals are received, the nominees of the Council shall be deemed elected; otherwise election shall be by ballot at the meeting. The Council may fill any vacancy that occurs between Annual General Meetings. An ordinary member of the Council so appointed shall remain on the Council as long as his **or her** predecessor would have remained, provided that his **or her** appointment is approved at the next Annual General Meeting. ***When it is not possible for members to meet in person, they may vote electronically (for example by email) or by post.***

If no objections are received to a resolution by Council, the membership's approval shall be deemed to have been given.

6 Election of Ordinary Members: Election of ordinary members of the Association is vested in the Council. Candidates for election may apply **by email or via the website or** in writing to the Chairman.

- 7 **Subscription:** It shall be the duty of the Council to propose the subscription for the following year for consideration at the Annual General Meeting of the Association.
- 8 **Annual General Meeting:** An Annual General Meeting shall be held once in every calendar year, on any date between April and October inclusive. At this meeting the election of members to vacant places on the Council shall take place, the annual subscription shall be determined, and any other business of which notice has been given at the calling of the meeting shall be transacted, and any other matters may be discussed at the discretion of the Chairman. At least four weeks' notice shall be given of the Annual General Meeting, and this notice shall include the Council's proposals for membership of the Council, for the annual subscription, and any other matters. Any other proposals for consideration at the Annual General Meeting must be forwarded **by email or** in writing to the Chairman at least two weeks before the date of the meeting, and be supported by at least two members of the Association.
- 9 **Other General Meetings:** A General Meeting may be called by the Council at any time; a General Meeting shall also be called if requested in writing by a quorum of those entitled to attend. At least four weeks' notice shall be given of the date of the meeting and the business to be transacted.
- 10 **Quorum:** The quorum for a General Meeting shall be ten and for the Council three, one of whom shall be an officer. ***Where a quorum of ten members is not reached at a General Meeting, any matters requiring a vote will be put to the membership as a whole by email or by post and on the website. If no objections are received within two weeks, the membership's***

approval of Council's proposals shall be deemed to have been given.

- 11 **Lapse of Membership of the Council:** A member of the Council, who, having been notified, fails to attend three successive meetings without having notified the Chairman shall be deemed to have resigned from the Council.
- 12 **Lapse of Membership:** The Council may terminate the membership of a member whose subscription is more than two years in arrears.
- 13 **Termination of Membership:** The Council may terminate an individual's membership of the Association for a sufficiently grave cause, but only after the member concerned has been invited in writing, with not less than two weeks' notice, to state his case before the Council.
- 14 **Assets:** The assets of the Association shall be vested in the Council and shall be applied solely to furthering the Association's objects. Should the Association be dissolved, its assets shall be transferred to a charitable body having charitable purposes similar to those of the Association approved by the Council, and whose rules prohibit the distribution of profits to its members.
- 15 **Amendment of the Constitution:** The Constitution and Rules of the Association may be amended or added to, provided the amendment or addition is first approved by the Council and then by a ~~two-thirds~~ **simple** majority of a General Meeting of the Association, ***or, if a quorum cannot be assembled at a General Meeting, then by email, website or postal consultation among the whole membership.*** No amendment shall be made to clauses 2 or 14 or to the present clause or which shall cause the Association to cease to be a charity in law.

Your subscription

Running the Association involves a lot of hard work by a few, entirely voluntary, unpaid people. There is one way in particular that you can make our collective efforts more effective, and that is by paying your subscription regularly and in particular **by paying the full amount**, which by today's standards is remarkably modest:

United Kingdom: Ordinary Subscription **£20**.

Europe: Subscription **£25** (£20 if receiving *Latin Liturgy* by email).

Outside Europe: Ordinary Subscription **£30** (£20 if receiving *Latin Liturgy* by email).

UK and Europe: Priests, religious, under 18s, students **£12**. Students, if opting to receive *Latin Liturgy* and all correspondence by email: **Gratis**.

UK: Joint Subscription is available for **£25** to two members living at the same address. Quite a few members seem to be unaware that over the years the subscription has risen to meet costs, and what they pay is no longer sufficient even to cover the price of printing and posting *Latin Liturgy*. Please help us, then, by reviewing your payment and augmenting it if necessary.

Our website

Please be sure to look at our website from time to time:

latin-liturgy.org

There is much of interest on it, news, views and general information, and it is Council's means of keeping you informed as to what is going on; and with the exorbitant postal charges now prevailing it is the only way we can communicate with members at short notice. While we know that there are still a few members who don't yet have access

to the internet in their own homes, such access is available in public libraries, and sometimes also with the help of friends and relations.

From the Editor

‘The situation is desperate, but not serious’

This not entirely jocular remark from early 20th century Vienna seems particularly apt when we consider the rhetoric and polemic surrounding the liturgy today.

In 1847 Walter Savage Landor published, in his *Poemata et Inscriptiones*, an essay in Latin: *Quaestio quamobrem poetae Latini recentiores minus legantur*, in which he criticises his contemporaries for calling “dead” ‘languages that are the only ones that will never die’ - *linguae...quae solae sunt nunquam moriturae*. The problem with so-called ‘living languages’ is that, as we well know, ‘words strain,/ Crack and sometimes break under the burden,/ Under the tension, slip, slide, perish,/ Decay with imprecision, will not stay in place,/ Will not stay still.’ (T S Eliot, *Burnt Norton*).

Later in this edition I quote Bishop Charles Baggs, who wrote in 1839: ‘As in all parts of the globe there are members of the Catholic Church, she has wisely preserved in her liturgy a language common to all countries’. If there is a language common to all countries today, it is English – often American – but that functions only in the secular sphere. Any attempt to impose English (whether British or American) as a liturgical language in countries where it is not widely spoken would obviously fail, not least because of its associations with imperialism and other current *bêtes noires*.

To do the same with Italian or Spanish would create similar problems, problems which would be different, but obviously just as insuperable, if any Asian or African language were tried. Esperanto has been attempted – the International Union of Catholic Esperantists still exists – but is a forlorn hope. Elsewhere in this edition you will find words from Pope

Paul VI in which he claimed to demonstrate the inevitability of discarding the Church's universal language. But what might have – just possibly – looked plausible in the 1960s looks distinctly less so today.

CF

Report on chant day at St Thomas More, Bexleyheath

On Saturday 2nd July some members of the Association's Council led a Chant Workshop at the Church of St Thomas More, Bexleyheath, at the invitation of the parish priest, Fr Jonathon Routh. He is in the process of introducing Latin and chant into the regular parish liturgy, and has a small but growing and enthusiastic band of singers and servers.

The day was given over to practising the introits and communions for the following Sunday, as well as the Mass *Cum Jubilo* and some Marian hymns and antiphons. The singing and interpretation were directed by Fr Guy Nicholls, who had prepared the Mass settings, which are in the course of being published by the Association in our *Graduale Parvum*. Mgr Bruce Harbert spoke about the many reasons for having the chant and the Latin language itself, and why they have such an important place in the liturgy.

The participants (some thirty people, both young and old) joined in the singing with a will, and listened with great interest to the speakers. There was nowhere any feeling that this was 'over their heads' or 'dull' or 'out of date': rather, it was something new and exciting. The day ended with Benediction of the Blessed Sacrament, also sung in Latin.

This is a lively London parish with a fine church and a well-equipped hall. We were made very welcome and treated to an excellent lunch, all of which helped the day to run smoothly and successfully. All credit is due to Fr Routh and his parishioners, who have shown what *can* be done in a parish if the will is there. We hope to be able to arrange more

such events in other parishes, and would welcome invitations to do so.

Brendan Daintith

Abbatial Blessing at St Cecilia's Abbey, Ryde

The Benedictines of St Cecilia's Abbey on the Isle of Wight are justly famed for the excellence of their liturgy and of their singing. On their most attractive website:

www.stceciliasabbey.org.uk

where you can hear some of the singing, we read: 'For all our liturgical worship, we have retained the use of Gregorian chant and the Latin language. For centuries the Church has expressed her love for her Lord in Gregorian chant, "which springs from the depths of the soul where faith dwells and charity burns" (Pope St Paul VI). Far from being a museum piece or relegated to dusty tomes, Gregorian chant is a school of prayer, a source of beauty and truth, and a powerful means of raising the heart and mind to God.' These words are followed by a cogent and eloquent *apologia* for the use of Latin throughout their liturgy, which could not be improved on!

Early in January this year the Abbess of St Cecilia's, Mother Ninian Eaglesham OSB, who had been in office since 1987, announced to the Community that her resignation, on grounds of age and health, had been accepted by the Abbot of Solesmes, Philippe Dupont, President of the Congregation. On 17th January, the nuns of St Cecilia's elected as her successor Sr Eustochium Lee, who had been Prioress up to that time. On April 26th the Abbatial Blessing took place, a service of great interest, naturally occurring only rarely. I am indebted to Sr Bede of St Cecilia's for the substance of the account which follows.

The Blessing, presided over by Bishop Philip Egan of Portsmouth, was celebrated entirely in Latin, the Proper being that of Our Lady of Good Counsel, with the ordinary *Cum Iubilo*, the Litany of the Saints, and concluding with the *Te Deum*. Several Benedictine abbots, abbesses and prioresses and others were present in the sanctuary. This event has been commemorated by the Abbey with the printing of a prayer card bearing the ‘blazon’ or coat of arms created for the new Abbess by Sr Bede, with this text: *In festo B.M.V. Mater Boni Consilii Benedictio Abbatialis R.M. Eustochium Lee Abbatissa quarta Monasterii Pax Cordis Iesu apud S. Ceciliam de Ryde.*

A distinctive liturgical event consequent on the abbatial Blessing was the *Laudes Festivae* which, as Sr Bede tells us ‘requires a skilled Latinist to compose a special new text for the occasion, to take its place in the traditional structure’.

We are again grateful to Sr Bede for providing us with this background to the tradition of the *Laudes*. The Benedictine Congregation of Solesmes maintains occasionally this extra-liturgical practice, which has its origins in the Carolingian era. The text has a particular format, and is composed in Latin to honour prominent persons (royalty, bishops, abbots and abbesses at their blessings). It is usually sung at a festive gathering or banquet after a solemn liturgy, but not in the church itself.

Musically, the *Laudes* are founded on the chant of the *Christus vincit*, with the text expanding into petitions specific to the occasion, such as, in this case: *Eustochio Abbatisse novae dilectissimae, Superni Pietati deservienti, Scripturis ab Agno apertis illuminatae, sororibus suis in Christiania ductum ministranti: sapientia, sancta Laetitia, pariter cum sororibus iter prosperum!* ‘To Eustochium, our dearest new Abbess, serving the Divine Goodness, enlightened by the Scriptures opened by the Lamb, giving her sisters leadership in the way of Christ: wisdom, holy gladness, a good journey along with the sisters!’

St Cecilia's Abbey has close connections with Solesmes, mother-house of the Congregation, and so when the Abbatial Blessing of the new Abbot of Solesmes, Dom Geoffroy Kemlin, took place, all the Abbesses and Abbots of the Congregation were invited to attend, including of course Mother Eustochium of Ryde. We hope to have more on this subject in our *Latin Liturgy Bulletin* in the autumn. [Note to readers: the *Bulletin* only appears on our website, and members whose email addresses we have received are notified when it is posted there.]

An interesting sidelight on the link with Solesmes is provided on the St Cecilia's website, in answer to the frequently asked question: 'If you're connected with the Abbey of Solesmes, does that mean that postulants have to be able to speak French?' Part of the answer given is this: 'Most of us enter with only the French learnt at school, usually very meagre indeed. The chief elements of [the connection with Solesmes] are total dedication to the contemplative life and celebration of the liturgy with the greatest care and beauty. [But] we try to be able to get along in French. For this reason, the reading in the refectory at supper is in French.'

Lingua populo non intellecta

[Where texts are quoted in this article, capitals and spelling are given as in the original books, both Latin and English.]

It is not unusual to find among members of our Association those who are, or who formerly were, members of the Church of England. They, and perhaps others too, may be curious about the existence and use of the Book of Common Prayer in Latin. Over the centuries there have been a few translations into Latin of the 1662 Prayer Book, the first being published in 1670, and there were others made in the 19th Century. But the basis of this article is the 1785 version compiled by Edward Harwood, entitled *Liturgia, seu Liber Precum Communium, Administratio Coena Dominicae, et*

Catechismus, in Ecclesia Anglicana receptus, itemque Psalmi Davidis et Articuli Religionis.

Let us go straight to one of its most topical texts (from our point of view): here is No. xxiv of the Articles of Religion, headed: *De loquendo in Ecclesia Lingua quam Populus intelliget* (in the original: ‘Of speaking in the Congregation in such a tongue as the people understandeth’). It reads: *Lingua populo non intellecta, publicas in ecclesia preces peragere, aut sacramenta administrare, verbo Dei, et primitivae ecclesiae consuetudini, plane repugnat.* In the English Prayer Book: ‘It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have Publick Prayer in the Church, or to minister the Sacraments, in a tongue not understood of the people’.

It comes as no surprise to learn that all this effort was made for the purposes of the two ancient Universities, and its use, in England at any rate, was almost entirely confined to them. (Although by the late 19th century several other English universities were already in existence, I once saw an advertisement in the personal column of *The Times* c.1895, requiring the services of an able young man for some task or other, which concluded: ‘A degree from either university would be acceptable’.) So the short preliminary note, signed ‘E. Harwood, S.T.P.’, begins: *Prodit haec editio Liturgiae Anglicanae, commodo juventutis Britannicae egregie inserviens, ut Latinus sermo cum facillime doceretur tum in memoria diutius retineretur.* Since at the time of publication (1785) much of the business, and some of the teaching too, at Oxford and Cambridge was still being carried on in Latin, none of this is surprising, though it is certainly edifying.

Harwood is a curious figure, who made his own translation, or rather paraphrase, into English of the Greek New Testament, which was not very well received, for reasons which may be surmised from his rendition of the ‘Our Father’, as follows:

‘O Thou great governour and parent of universal nature, who manifestest thy glory to the blessed inhabitants of heaven, may all thy rational creatures in all the parts of thy boundless dominion be happy in the knowledge of thy existence and providence, and celebrate thy perfections in a manner most worthy thy nature and perfective of their own. May the glory of thy moral government be advanced, and the great laws of it be more generally obeyed. May the inhabitants of this world pay as chearful a submission and as constant an obedience to thy will, as the happy spirits do in the regions of immortality. As thou hast hitherto most mercifully supplied our wants, deny us not the necessaries and conveniences of life, while thou art pleased to continue us in it. Pardon the numerous errours and sins, which we have been guilty of towards thee; as we freely forgive and erase from our hearts the injuries that our fellow creatures have done to us. Suffer no temptation to assault us too powerful for the frailty of our natures and the imperfection of our virtue, but in all our trials may thine almighty aid interpose and rescue us from vice and ruin. Amen.’

Looking into Harwood’s book, and selecting some representative texts, we can get an idea of his method and thinking. Taking the collects first, a good specimen is that for St Michael and all Angels. First, the Missal of Trent (there may be some slight textual variations in the Sarum Missal):

Deus qui miro ordine Angelorum ministeria hominumque dispensas: concede propitius; ut ab quibus tibi ministrantibus in coelo semper assistitur, ab his in terra vita nostra muniatur.

BCP: O everlasting God, who hast ordained and constituted the services of Angels and men in a wonderful order; mercifully grant, that as thy holy Angels always do thee service in heaven, so by thy appointment they may succour and defend us on earth.

Harwood: *Aeterne Deus qui et Angelorum et hominem ministeria miro quodam ordine instituisti; per gratiam largire, ut quemadmodum sancti Angeli tui Tibi semper in caelo ministrant, ita tuo jussu nobis in terra versantibus et praesidio et munimini sint.*

An even more striking contrast is provided by the opening of the Collect for Epiphany, which is familiar from the Missal of Trent as: *Deus qui hodierna die Unigenitum tuum gentibus stella duce revelasti*). Harwood has this: *Deus, qui stella duce Filium tuum unicum alienigenis patefecisti*. This literary and ‘classicalising’ tendency is fundamental to Harwood’s book, and it is what we would expect at that period. But, although it is certainly interesting, lacking as it does the balance and harmony of the English, and hampered by the prolixity which is Harwood’s besetting weakness, we find here little that might attract even the high-church Anglican of today.

Turning to the Psalms, the recitation or singing of which at Mattins and Evensong (called in this book *Matutinae Preces* and *Vespertinae Preces*) plays such an important part in the Prayer Book liturgy, the Latin that Harwood uses comes not – as might perhaps be expected – from Calvin himself, but from his circle. Calvin, an able Latinist and the chief exponent of protestant doctrine in that language, only translated some parts of the bible himself, but he wrote many Latin commentaries on various biblical books, from which his versions of the biblical text itself can be reconstructed. He wrote in Latin because he was keen to use the medium of a universal language to correct what he saw as ‘errors’ in the Vulgate, and in Catholic teaching generally.

But there was a standard protestant Latin bible in use from about 1580 onwards, the work of three men, Immanuel Tremellius, Franciscus Junius and Theodore Beza, and it is probably that which Harwood used for his scriptural passages, as it was printed in London as well as in protestant centres on the continent such as Geneva and Amsterdam. The language used here in the psalms is quite

different from that of the psalter in the Vulgate (which itself antedates Jerome's complete translation). In the Harwood book, for example, Ps 110 (Vulgate 109) begins *Ait Jova domino meo, sede ad meam dexteram, donec tuos hostes effecero scabellum pedum tuorum*, whereas the Vulgate has *Dixit Dominus domino meo: sede ad dextris meis, donec ponam inimicos scabellum pedum tuorum*.

Did Harwood use, for the epistles and gospels of his Latin Prayer Book, the same protestant Latin bible as he did for the psalms? To give an idea of how it sounds, here are samples of three passages, one from Jeremiah, then two familiar texts from the New Testament; it will be seen how much they differ from the text of the Vulgate:

Jeremiah XXIII v *Futurum est, inquit Jehova, ut ego suscitem Davidi justam stirpem, qui rex regnet, et sapiat, et jus aequumque faciat in terris.*

I Corinthians XIII i *Si et hominum loquar et, angelorum linguis, neque charitate sim praeditus, sum aes resonans, aut cymbalum tinniens.*

Matthew II i *Jesus autem Bethlehemaie in Judaea nato tempore regis Herodis, venerunt ab Oriente Magi Hierosolymam, et ubinam esset Judaeorum natus rex quaesierunt.*

If this exploratory essay proves to be of interest to readers of *Latin Liturgy*, in subsequent articles I shall examine this intriguing publication further. As we have seen, the scriptural translations are not Harwood's own. Whether or not that applies to the collects remains to be investigated.

Christopher Francis

Two views of Holy Week in 19th century Rome (2)

*The Ceremonies of Holy-Week at the Vatican
and S. John Lateran described by C M Baggs DD
Cameriere d'onore to His Holiness
Rome 1839*

As Bishop Baggs is a much less well known figure than Wiseman, about whose *Four Lectures on the Offices and Ceremonies of Holy Week, as performed in the papal chapels* I wrote in our previous edition, a summary of his life and achievements may be useful.

Charles Michael Baggs was the eldest son of an Irish protestant barrister, also called Charles, and of Eleanor Kyan, a member of a prominent Ulster family. After his father's early death, Charles was sent by his mother to a Catholic seminary in England, from where he progressed to St Edmund's, Ware and thence to the English College in Rome. Ordained in 1830, he remained in Rome, becoming Vice-Rector, and then Rector, of the English College, as well as a *cameriere d'onore* to Pope Gregory XVI.

In 1844, having been appointed Apostolic Vicar of the Western District, he left Rome and set up his household at Prior Park, Bath. He pursued his new charge with vigour and energy, but after scarcely more than a year in office he died at the very early age of 39. The *Ceremonies of Holy-Week* is dedicated to Hugh, 7th Baron Clifford of Chudleigh, son in law of Thomas, Cardinal Weld, whose idea, as Baggs states in the dedication, the lectures originally were, their purpose being to impart to 'our fellow-countrymen' some idea of the august ceremonies which very few English Catholics would ever actually see, and he concludes 'I pray your lordship to regard these pages as a memento of the constant labours of His Eminence Cardinal Weld in the cause of truth and Christian charity.'

There are two preliminaries, a Preface and ‘Directions for seeing the ceremonies’, both of which provide an immediate view of Baggs’s lively style. [I have retained throughout his sometimes idiosyncratic capitalisation and use of italics.]

‘The ceremonies of holy-week at Rome have been described by several writers. We shall not notice *caricatures* of them inserted in the publications of certain petulant travellers, who “blaspheme whatsoever things they know not”’.

He commends Bishop England [see LL161 p.24] but in a somewhat lukewarm manner, saying that the American’s writing had lacked an historical sense, and even Wiseman is discreetly reproached for his preoccupation with art and religious history. ‘The author of the following pages’, he goes on, ‘adheres in them to the plan laid down in his preface to *The Papal Chapel Described and Illustrated from History and Antiquities*’ which he had published in 1839. To establish his credentials he thanks the Pontifical Masters of Ceremonies for their detailed information and, rather intriguingly, ‘a distinguished Antonian monk of the Armenian rite’.

The *Directions for seeing the Ceremonies* would do credit to Baedeker. Here are some samples:

‘Provide Yourself with a Holy-week-book, or *Uffizio della Settimana Santa*. Take care that your dress is according to rule. For many of the ceremonies ladies require tickets signed by *M Maggiordomo*.’

‘On palm-Sunday morning the Pontifical ceremonies begin at S. Peter’s (this year) at about 9 o’clock: no stranger can receive a palm without a permission signed by *M Maggiordomo*. In the afternoon the Cardinal Penitentiary goes at about 4 or half past 4 to St John Lateran’s, where the Station of the day is held.’

‘In the evening [of the Wednesday, Thursday and Friday] the feet of the pilgrims are washed, and they are served at table by Cardinals etc. at the Trinità dei Pellegrini.’

‘On *Saturday morning* service begins at S. John Lateran’s at about half past 7. As soon as you have seen the baptism at the baptistery, you had better drive to the Vatican, to attend at the beautiful mass of the Sistine chapel.’

It is uncommon today for Catholics speaking of Christian faith and rites to refer to those of pagan Rome. But Baggs opens his first chapter with Livy’s account of how, when the Capitol was besieged by the Gauls, ‘the Flamen Quirinalis or priest of Romulus, and the Vestal Virgins loaded themselves with the sacred things, that they might secure those hallowed treasures from profanation’. It had been a constant theme of Christian writers for centuries that the Roman Catholic Church was the inheritor of the religious aspirations and devotions of ancient Rome, which were by no means all seen as negative, especially when some of Virgil’s works, such as the Fourth Eclogue, were considered. And it was the Church which had transformed and purified pagan religion of its base matter in the light of Christian revelation, and brought it into the light of perfected faith.

Quite when this identification of modern Christian with ancient pagan Rome ceased to be commonly made is hard to say exactly, but it is not something we hear much of after Vatican II. The 1960s saw a steep decline generally – and within the Church no less than anywhere else – of interest in classical antiquity. We must remember that that decade brought a turning against the past and a rejection of it throughout the whole of the Western world. In this connection I would commend J H Plumb’s book *The Death of the Past* (1969). A cursory glance at British town planning in the 1960s (the razing of swathes of Georgian housing, the demolition of the Euston Arch) is all that is needed to

illustrate this desire to destroy the achievements of the past in the secular material sphere.

Within the Church the same rejection of the past was happening too, as illustrated by these words of Pope Paul VI, in which he deploys parallel arguments to those of the town planners: ‘yes, it’s a great shame that we have to abolish these things, but they are standing in the way of progress and so, regrettably, they have to go.’

“No longer Latin, but the spoken language will be the principal language of the Mass. The introduction of the vernacular will certainly be a great sacrifice for those who know the beauty, the power and the expressive sacrality of Latin. We are parting with the speech of the Christian centuries; we are becoming like profane intruders in the literary preserve of sacred utterance. We will lose a great part of that stupendous and incomparable artistic and spiritual thing, the Gregorian chant.”

“We have reason indeed for regret, reason almost for bewilderment. What can we put in the place of that language of the angels? We are giving up something of priceless worth. But why? What is more precious than these loftiest of our Church's values? Understanding of prayer is worth more than the silken garments in which it is royally dressed. Participation by the people is worth more – particularly participation by modern people, so fond of plain language which is easily understood and converted into everyday speech.”

“If the divine Latin language kept us apart from the children, from youth, from the world of labour and of affairs, if it were a dark screen, not a clear window, would it be right for us fishers of souls to maintain it as the exclusive language of prayer and religious intercourse?”

(Address to a General Audience, November 26, 1969)

Neither Baggs nor Wiseman, I think, would have been persuaded by this reasoning, but there is something else in play here, which has its origins in the strongly pro-classical and pro-Latin movement associated with Italian fascism, and indeed with Mussolini, who certainly saw himself as the heir of the Caesars. The fascists identified the Latin language as an expression of nationalism, as the voice of the unified Italian state. Therefore, when fascism fell in Italy, there was a strong reaction *against*, almost revulsion with, that whole classical, Roman, Latin ethos and identity. Paul VI's background was very much that of the anti-fascist sector of society, Milanese much more than Roman, and so beneath the surface of that allocution other currents are running strongly against the Latin language, not only those which we might naturally suppose.

[I am indebted to Fr Guy Nicholls for his suggestions which gave rise to the preceding paragraph.]

When the classical revival did come, it took place almost entirely in the secular academic sphere. There were some individual exceptions within the Church, of whom Fr Reggie Foster was the chief, for whom classical Rome had as much to say to today's world as Christian Rome did, but for the most part the ecclesiastical discourse was now wholly directed towards the 'early Church', which was seen as the one source of the necessary correctives to everything that had 'gone wrong' in the Church and its practices from late antiquity onwards.

To return to Bishop Baggs, after his opening remarks, he says 'But what, it may be asked, is the use of ceremonies?' His answer to that is:

'Since the nature of man is such, that he cannot easily without exterior helps be raised to the meditation of divine things, the church as a pious mother has instituted certain rites, namely that some things in the mass should be pronounced in a low voice and others

aloud; she has also used ceremonies, as mystical benedictions, lights, incense, vestments and many other things of that kind, from apostolical tradition and discipline, in order that the majesty of so great a sacrifice might be displayed, and the minds of the faithful might be excited by these visible signs of religion and piety to the contemplation of those sublime things which are concealed in this sacrifice.'

What is so fascinating about that passage (drawing as it does largely on proceedings of the Council of Trent) is how entirely different the whole tone of it is from anything we would hear today, even in the emanations of 'traditionalist' groups. It's partly a matter of language, of course, but one thing we must greatly miss, even if we would not wish to be transported back to that world, is the atmosphere of Catholic unity which pervades it, and which is so regrettably absent today.

There follows a long discourse on the history and development of the Mass, in which we read this:

'we might not expect to find in the earliest liturgies great uniformity, except in essentials and general outline. Yet Le Brun has endeavoured to restore, from the early Christian writers, the liturgy used in the first four centuries; and it contains the most important prayers and ceremonies of the mass in its more modern form'.

Those remarks are particularly interesting in the context of the desire associated with the Second Vatican Council (or rather with its aftermath) 'to return to the liturgy of the early Church'.

Another way in which Baggs' Church appears remote from ours is revealed by the way he repeatedly speaks of the 'discipline of secrecy'. Notice here again how large a part the pre-Christian world plays in his thinking:

'The Pythagoreans, the Stoics, Plato, the Epicureans and other ancient philosophers concealed their doctrines

from the uninitiated: the mysteries also of Osiris, Isis, Bacchus, Ceres, Cybele etc were carefully kept secret. There was no novelty therefore for the ancients in the discipline of secrecy, the institution of which is attributed by many fathers to Christ himself, who directed that his disciples should not “give what is holy to dogs, or cast pearls before swine”.

In our time, however, the tide runs strongly against the whole notion of secrecy within the Church, instead of which openness (‘transparency’ as it’s often called now) is constantly advocated – even if not actually put into practice by those in the higher echelons.

What follows in Chapter 1 is an extensive and detailed description of the Mass, full of intriguing asides, with quotations from Pope Leo I, Virgil, St Ambrose etc, all testifying to Baggs’ learning and the breadth of his reading and interests. There is a glowing passage about Latin, part of which is certainly worth quoting:

‘The language of our liturgy has descended to us as a precious legacy from the time when Peter and Paul preached in Rome. It would be incongruous that our ancient hierarchy robed in ancient vestments should perform our liturgy in a modern language. As in all parts of the globe there are members of the Catholic church, she has wisely preserved in her liturgy a language common to all countries...’

Chapter I is rounded off with an account of the papal ceremonies in general – not just in Holy Week – and an extensive and rather beautiful quotation from St John Chrysostom’s *De Sacerdotio*.

Having had the ground so thoroughly prepared for us, Chapters II to VI, one each of which is devoted to Palm Sunday, Tenebrae, Maundy Thursday (Baggs calls it ‘Holy-Thursday’), Good Friday and Holy Saturday. They are all full

of interesting details and are again notable for the eloquence of the writing.

I have been working from a copy of the first edition printed by Monaldi in Rome in 1839, but I'm glad to say that there are now inexpensive modern reprints available. I recommend this book very warmly, and there is an added bonus in the appendix entitled *On the peculiar ceremonies of Holy-week at Jerusalem*, in which – as light relief perhaps – we can read of the shocking scenes that took place in the Church of the Holy Sepulchre at the descent of 'the holy fire of the Greeks, Armenians and Copts'. It may not be very edifying, but it is certainly compelling reading!

Christopher Francis

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TO THE RIGHT HONOURABLE
HUGH G. LORD GLIFFORD
OF CHUDLEIGH.

My Lord,

It is not without peculiar reasons that I have requested permission to dedicate this work to you. In obedience to the wishes of your late revered and lamented father-in-law, His Eminence Card. Weld, I first delivered in his palace lectures on the Ceremonies of Holy-Week. Though I have lately altered considerably both their substance and form, yet the original idea was his, and I have only endeavoured to execute his design of conveying interesting and important information to our fellow-countrymen. To the favour and approbation therefore of one, who was connected with His Eminence by so many ties of intimacy as your Lordship, these pages have a special claim; and if I might be allowed in presenting them to make a request, it