



# LATIN LITURGY

The Journal of the Association for Latin Liturgy  
No 167 – St Isidore of Seville, 4<sup>th</sup> April 2025

*Latin Liturgy and Gregorian Chant for the Church of today*



*Benediction of the Blessed Sacrament, Blackfriars, Oxford,  
4<sup>th</sup> October 2024.*

**Advance notice of meeting at Oscott  
Saturday 4<sup>th</sup> October 2025**

Members and friends of the Association are invited to join us at Oscott College on 4<sup>th</sup> October. Detailed information about the day will appear in the next *Latin Liturgy* and on the website. Meanwhile please reserve the date in your diaries now.

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## **Norwich Catholic Cathedral of St John the Baptist, Saturday 10<sup>th</sup> May 2025: Open meeting**

### **Programme for the day:**

10.00 Welcome with tea/coffee, in the Narthex Hall.

10.30 Schola and Server Rehearsals to prepare for Mass.

11.30 Sung Latin Mass celebrated by Bishop Peter Collins, who will also preach. Other clergy have been invited to concelebrate.

13.00 Lunch in the Narthex Hall. Please be sure to book in advance for lunch, either using the enclosed form or at: <https://latin-liturgy.org/meetings>.

14.15 Talk by Fr Peter Wygnanski, Bishop’s Secretary and University Chaplain: ‘*Seeing Liturgical Reforms through the eyes of Generation Z: A Yearning for the Sacred*’.

15.30 Vespers and Benediction.

16.15 Tea followed by departure.

## **Report on ALL visit to Blackfriars, Oxford**

### **26<sup>th</sup> October 2024**

Arriving at or just after 10 am, members, along with a few guests, met over coffee in the Aula, the large room on the ground floor of the Priory, in which lectures are given, and which also doubles as a library, with an extensive stock of books on a great variety of subjects.

At 11.00 am Mass of the Memorial of St Cedd was sung at the high altar of the Priory Church. The celebrant was Fr Lawrence Lew OP, whom members will remember from our day at St Mary's University, Twickenham in 2022. The servers were all members of the Community, the excellent Schola was directed by George Gillow OP, and the organist was Sarah Lister. The Roman Canon was sung throughout, with the solemn tone for the Prayer of Consecration. Both the beauty and the solemnity of the liturgy were much remarked on. The text of Fr Lawrence's homily can be found later in this edition.



*At Mass: the proclamation of the Gospel.*



### *At Mass: the Eucharistic Prayer.*

The Ordinary was the Roman *Orbis Factor*, while the Proper was sung by the Schola in Dominican chant: the Introit (which the Dominican books call the *Officium*) *Statuit ei Dominus*; the Gradual (called the *Responsorium*, as it is by the Carthusians also) *Ecce sacerdos*, with the Alleluia *Inveni David*; the Offertory *Veritas mea* and the Communion *Fidelis servus*. After the Offertory chant, the hymn *Iste confessor Domini sacratus* was sung, and after the Communion chant, *Ave verum Corpus*.

After an ample and convivial lunch, we heard Fr Richard Conrad's talk – learned, intricate, gentle, subtle, compelling – on *The Trinitarian dynamic of the Eucharistic Sacrifice*. The text, for which we are indebted to Fr Richard, will be printed in our next issue. During the talk numerous illustrations, mostly from mediaeval sources, were projected on a screen.

Fr Richard began on a scientific path, with a degree in Natural Sciences followed by a Doctorate in Chemistry, both at Cambridge, by which time he was already involved with the Association, since our founder, Dick Richens, had asked him to be MC for the Association's annual Latin Triduum in Cambridge, which some readers will remember.

He subsequently gained a degree in Theology at Oxford and a Licentiate in Dogmatic Theology from the *Angelicum* (the Pontifical University of Saint Thomas Aquinas in Rome). His investigations range over many spheres in theology and associated disciplines, with interests extending in addition to different liturgical traditions. He has held several positions within the Dominican Order in this country, including the Directorship of the Aquinas Institute, and was for a time a member of the Bishops' Conference Liturgical Formation sub-committee, contributing two chapters to their SCM study guide on Catholic Liturgy.

His other publications include a paper on *What the Roman Catholic Liturgies of the Dead Can Offer Mourners*, in a recent collection *The Meaning of Mourning*: this paper grew out of a talk given to the Association at the meeting he hosted as Prior of Leicester in 2002. Fr Richard is in addition a member of the Faculty of Theology in the University of Oxford.

Rather contrary to what sometimes happens when questions are asked for after a learned paper, there was *no* awkward silence: thoughtful and acute queries were put by Peter Driscoll, Mgr Andrew Burnham, Fr William Young, Tony Bevan, Bernard Marriott, Fr Anton Webb, Frank Leahy and Mgr Bruce Harbert.

The AGM followed, beginning with the **Chairman's Annual Report for 2023 – 2024:**

"The Council of the Association has met three times this year, planning events, debating issues and working on publications, especially the *Graduale Parvum*. Publication of the *Chants between the Readings* is imminent, fruit of the

extremely hard work and endless time put into it by Fr Guy Nicholls and Bernard Marriott. There have been two very successful events in the last twelve months, Open Meetings (as they've come to be known) at Our Lady and the English Martyrs, Cambridge on October 7<sup>th</sup> last year, and at St Chad's Cathedral, Birmingham on April 27<sup>th</sup> this year.

As you will hear shortly from the Treasurer, Council is asking this meeting for approval of a rise in subscriptions, the first in nine years. This is necessary to meet our ongoing costs, particularly because prices of printing and many other such services have risen very sharply. As Fr Guy and I are standing down as Vice-Chairman and Chairman respectively, this is my final report as Chairman, since we are now handing over to Frank Leahy and Paul Henriksen. But if re-elected as an ordinary member, I shall remain on Council, taking the role of Secretary. I would like to thank my colleagues for their support, and for their work for the Association."

### **Then the Treasurer's Annual Report:**

"The statement of cash receipts and payments for 2023/24 (see Appendix) is presented to the meeting for approval. It will be seen that the cash capital reduced by around £4,500 compared with the previous year. This was due to two major 'one-off' activities, the first being accepting an invitation from the American Latin Liturgy Association to send a speaker to their Convention held in Fairfield, New Jersey, in July 2023. Fr Anton Webb spoke, and his report appeared in *Latin Liturgy* in September that year. The second major expense was the complete updating of the website. The previous version had served for many years but was becoming impossible to update without a complete revamp of the software. It is hoped that the current site will see us well into the future."

The Treasurer's statement was approved by the meeting, and the financial business was concluded with presentation of

the increases in subscriptions proposed by Council. These are the first increases for nine years, and do no more than catch up with inflation over that period. The proposal was approved by the meeting, and the new rates, effective from January 1st 2025, are:

Ordinary subscription UK: £30

Ordinary subscription Overseas: £35

Ordinary subscription Overseas if receiving *Latin Liturgy* and all communications by email: £25

Priests and Religious UK: £20

Priests and Religious Overseas: £25

Priests and Religious Overseas if receiving *Latin Liturgy* and all communications by email: £15

Students, if receiving *Latin Liturgy* and all communications by email: gratis

The 'Two members at one address' category is abolished.

**PLEASE UPDATE YOUR BANKERS' ORDER**, or pay online at: <https://latin-liturgy.org/membership>, or send a cheque with the enclosed form.

**Finally, in the AGM, the elections to Council:** Christopher Francis and Fr Guy Nicholls retired as Chairman and Vice-Chairman respectively, and offered themselves for election as Ordinary Members for two years. Bernard Marriott retired as Treasurer and offered himself for re-election for a period of one year. Frank Leahy and Paul Henriksen were proposed for election as Chairman and Vice-Chairman respectively for a period of one year.

In addition, the following Ordinary Members were due for re-election at this meeting, and had signified their willingness to stand again: Mgr Bruce Harbert and Carol Parkinson. No alternative nominations having been received, Council's nominees were, in accordance with our Constitution, deemed elected without the requirement for a vote.

The AGM was followed soon afterwards by Benediction of the Blessed Sacrament, at which the Prior, Fr Dominic White OP,

officiated. [See photograph front cover.] It concluded with the *Salve Regina* being sung at Our Lady's altar.

Earlier, over lunch, those attending the day had been warmly greeted and welcomed by Fr Dominic. All factors combined to make this a day from which everyone benefited, and greatly enjoyed; the discussions, often in depth, were always irenic rather than contentious, something which is essential in the Church if we are to make progress liturgically.

### **'Sing like a Dominican'**

This was the title of a day of talks and liturgies brought to Bristol by Fr Matthew Jarvis OP and Br Reginald Herbert OP. It took place at St James' Priory on Saturday, February 15, 2025. The event was entirely organised and run by Maria L. Rupprecht, PhD researcher and Teaching Associate in Linguistics at Bristol University. St James' is the oldest building in Bristol, and is one of the very few churches to have been declared redundant by the Church of England and to then have been restored to Catholicism. Its story can be found here:

<https://stjamespriory.org.uk/> and here:

[https://en.wikipedia.org/wiki/St\\_James%27\\_Priory,\\_Bristol](https://en.wikipedia.org/wiki/St_James%27_Priory,_Bristol)

The day before, Fr Matthew had given a Guest Lecture at Bristol University, under the auspices of the Centre for Medieval Studies, on *The Tonary of the Dominican Liturgy from the 13th Century to the Present Day*. Fr Matthew is currently Prior of Blackfriars, London, a member of the Dominican International Commission on the Liturgy, and is researching Dominican chant in his PhD programme at the University of Oxford.

In the lecture he outlined how the Dominicans had lost their chant patrimony in the liturgical changes following Vatican II, when the old Dominican rite and the chants associated with it were replaced by the universal *novus ordo* and its modified Roman chants, and the subsequent standardisation of the liturgy affected parishes staffed by Dominicans, as it affected all parishes. Now, however, a new generation of younger friars is becoming keen to recover their unique Dominican patrimony, in liturgy as in much else. With this in mind, Fr Matthew demonstrated the distinctly Dominican Psalm Tones (eight plus the *tonus peregrinus*) and the Dominican *Benedicamus Domino*, with illustrations from printed books of 1494, 1545, 1754 etc.



*Sing like a Dominican: the participants.*

At noon Mass was sung, with simple Latin chants, and Br Reginald expertly improvised at the organ on plainsong themes. After lunch, the practical afternoon session was devoted to preparing for sung Vespers in the church. This included the hymn *Deus Creator Omnium*, the responsory *Audi Israel*, the *Salve Regina* and the *O lumen Ecclesiae*, all sung to specifically Dominican chants. The whole day was a

great success, enjoyed and appreciated by the many people, from all over the South West, who took part.



*Sing like a Dominican: Fr Matthew Jarvis, OP,  
Maria Rupprecht, and Br Reginald Herbert, OP.*

**Christopher Francis**

## ***The Trinitarian dynamic of the Eucharistic Sacrifice***



The text of Fr Richard Conrad's talk will appear in the next edition of *Latin Liturgy*.



### **Homily at the ALL Blackfriars Mass, October 26<sup>th</sup> 2024**

Saturday of the 29th week per annum.

Memorial of St Cedd

The saints strive to build up the Body of Christ, the Church on earth, even to the remotest ends of the earth. So it was that St Cedd, brother of St Chad, had consecrated his life to God as a monk of Lindisfarne in the 7<sup>th</sup> century. At that time

Anglo-Saxon England is being gradually evangelised, with missionaries coming from Rome, spreading across the land from the south and also from the north, with missionaries coming from Ireland and from Celtic monasteries such as Lindisfarne.

At the Synod of Whitby in 664, St Cedd would advocate deferring to the customs of Rome, which is a sign of his regard for the unity of the Church centred around the Bishop of Rome. *This Mass*, in the language of Rome, and following the current Missal promulgated by the Bishop of Rome, very much follows in the spirit of St Cedd: it is a sign and an expression of our love for the unity of the Church, as for the venerable traditions and chants that come down to us from that apostolic Church, ennobled by the blood of SS Peter and Paul.

And St Paul thus says that there are those apostles, and pastors, and evangelists and so on who use their gifts from God to build up the Body of Christ, to lead us to ‘come to unity in our faith and in our knowledge of the Son of God’. St Cedd is a shining example of such a person, gifted by God for this mission as an apostle and preacher and pastor of souls, a man who was “fully mature with the fullness of Christ himself.”

Hence he was chosen by St Finan of Lindisfarne to preach the Gospel in Essex, and then, having been consecrated Bishop of the East Saxons, he built churches and monasteries, and ordained priests and deacons to bring the Sacraments to the people of Essex, until his mission was disrupted by the Vikings. I suppose the task of evangelising Essex today is no more challenging than it was in the 7th-century!

And so the parable we hear in today’s Gospel [Luke 13: 1 – 9] gives us pause for thought and prayer. For while we might be impatient for results, and while we might wish that our evangelising efforts were more fruitful, or that more might

share our enthusiasm for Latin Liturgy, the Lord counsels us to give it one more year, that is to say, to strive and to work hard, and to allow the Lord's grace to work invisibly, and even imperceptibly, bringing about true, good and genuine fruit. This parable is, in other words, an invitation for us to work to build up Christ's Church, using the gifts he has given us, but to remember that it is *Christ's* Church, his Mystical Body, so he will grant the growth and the increase and the fruitfulness in his good time. Our job, then, is not so much to be successful, but to be faithful.

St Cedd knew this well. Every one of his monasteries would be destroyed, and he would die from a pestilence that struck him and his community at Lastingham in Yorkshire, where he ended his days on the 26th of October in 664. And yet, although to earthly eyes it seems as though he hadn't accomplished anything lasting, it is clear that the fruit of holiness is found in persevering faithfully and heroically to the end, as St Cedd did. Holiness, indeed, is found simply in love, in giving oneself entirely to Christ and to his service. As St Paul says [Ephesians 4: 15]: "If we live by the truth and in love, we shall grow in all ways into Christ."

Therefore, in our times, let us strive to love Christ with all our heart. As Pope Francis reminded us in his beautiful encyclical *Dilexit nos*, let us do this today, by renewing our devotion to the Sacred Heart of Jesus, present in the Eucharist. For here, Pope Francis reminds us, "the Lord saves us by speaking to our hearts from his Sacred Heart. Hearing and tasting the Lord, and paying him due honour... is a matter of the heart. Only the heart is capable of setting our other powers and passions, and our entire person, in a stance of reverence and loving obedience before the Lord." To this end, may the Sacred Heart of Jesus have mercy on us, and may St Cedd pray for us.

**Fr Lawrence Lew OP**

## Thoughts on *Desiderio desideravi*

*[Editor's note: in this article four words have been underlined and italicised by the author: these words identify the principal symbols in the Holy Week liturgy.]*

In his recent Apostolic Letter on the Liturgy, *Desiderio desideravi*, Pope Francis laments the fact that modern man is unable to read symbols. The United Kingdom may have advanced along that road less than other countries, because we have retained the symbolism surrounding our monarchy and parliament, though King Charles' coronation seemed to me less rich symbolically than that of his mother in 1953. But our response to the Catholic liturgy can often be more legalistic than symbolic.

Pope Francis says 'Our body is a symbol because it is an intimate union of soul and body; it is the visibility of the spiritual soul in the corporeal order'. To illustrate how he understands symbolism, the Pope describes a child learning how to make the sign of the Cross: the physical movements are soon learned, but the meaning of the sign reveals itself gradually over many years. Quoting Romano Guardini, the Pope names as 'the first task of the work of liturgical formation' that 'man must become once again capable of symbols'. I offer this reflection on the liturgies of Holy Week as a contribution to that process. The post-conciliar reform of these liturgies made their symbolism more accessible.

Palm Sunday before the Council began with a *Procession*, in the Old Rite as in the New, but before the Council the focus was much more on the clergy. The laity knelt at the altar-rail to receive palms from the clergy before the procession. The 1970 rite is greatly simplified and the people are encouraged to bring their own *Palms*, so that the procession has become more participatory. It was the children of Jerusalem who welcomed Our Lord, and the new rubrics give us a better chance of entering into the Church's recollection. The

procession becomes a symbolic act by means of which we identify ourselves with Our Lord as he faces imminent suffering, and are challenged to ask ourselves what place his Cross has in our own lives.

In the latter part of Lent, crosses in the church are veiled. This may seem surprising, since at that point in Lent the Church focuses on the Cross and Our Lord's agony thereon. But the crosses are veiled, only to be revealed dramatically in the liturgy of Good Friday. In the early Christian centuries, Christians learnt to venerate the Cross of Christ in a similar way to the Standards venerated by Roman Legionaries. The Emperor Constantine, about to conquer Rome, is said to have dreamed of a Cross with the words *in hoc signo vinces* – 'in this sign you will conquer'. In the Roman Liturgy, then, Christ's cross is seen both as an instrument of torture and as a sign of victory – particularly in the hymns *Vexilla Regis* and *Crux fidelis* by Venantius Fortunatus, sixth-century bishop of Poitiers.

The Veneration of the Cross can be understood as similar to a modern Trooping the Colour. Red vestments, replacing the black of the former rite, enhance the note of triumph. In some Churches a crucifix is used and people kiss an image of Christ to identify with his suffering, but this misses some of the rich complexity of the liturgy's symbolism.

The darkness in which the Paschal Vigil begins is symbolic of all darkness and uncertainty – symbolic of a world without Christ to guide us. Central to the liturgy of the Easter Vigil is the Paschal Candle. The passage from darkness to light, with which the Vigil begins, is emblematic of Christ's passage from death to life, which is what we are gathered to celebrate. The Paschal Candle is perhaps the most powerfully symbolic item used in the entire Roman Liturgy. It indicates to all that the Christ-event illuminates the Old Testament texts that are read beneath it, and indeed the whole of history before and after Christ's coming. The first and last letters of the Greek alphabet – Alpha and Omega – stand for

the beginning and end of Creation: Christ's cross gives unity to history.

When Baptism is administered, the same candle indicates that neophytes see their future lives as illuminated by the presence of Christ. At this point we may remember the beginning of Genesis when 'the Spirit of God moved upon the face of the waters'.

And when our bodies lie in death, the same Candle burns above our coffins as a sign that we are making our journeys through the darkness of death in the light of Christ. This manifests symbolically what the Second Vatican Council called 'the paschal character of Christian death'. Unfortunately, this ingredient of the celebration is often omitted, so it would be both a positive sign and helpful to mourners if it could be regularly carried out at funerals, thus emphasising the connection of our passage through death with our redemption by the Passion of Christ.

**Mgr Bruce Harbert**

## **The CTS Missal with the new Lectionary**

The Catholic Truth Society now sells the Sunday Missal with the new translations of the Lectionary:

<https://www.ctsbooks.org/product/sunday-missal/>,

where you can 'Look inside' and see that it has the Latin of the Missal side by side with the English, as with previous editions of the CTS congregational Missal. The CTS intends to have the Daily and Weekday Missals ready by 14 April 2025, and one can make an expression of interest at: <https://www.ctsbooks.org/lectionary/register-your-interest-lectionary/>.

The ALL encourages members to buy the Sunday Missal, and express interest in the Daily or Weekday Missals, as these books are vital to congregations' participation in Masses in Latin.

***Catholic Herald* interview with Cardinal Roche:  
“If they only knew that most days  
I celebrate Mass in Latin”**

The March 7<sup>th</sup> edition of the *Catholic Herald* carries an interview with Cardinal Roche. This is available to subscribers, and may possibly be accessible online to non-subscribers. Cardinal Roche, as readers of *Latin Liturgy* will be aware, is Prefect of the Dicastery for Divine Worship and the Discipline of the Sacraments. He was ordained priest by Bishop William Gordon Wheeler, a great champion and friend of our Association in its earlier days, and it was Bishop Wheeler whose secretary the then Fr Roche afterwards became.

In his answer to one question, Cardinal Roche speaks of the ‘deep lack of formation regarding the liturgy in recent years’, an observation with which we in the ALL would certainly agree. Elsewhere he says that ‘there is nothing wrong with attending the Mass celebrated with the 1962 Missal’, and later adds: ‘most days I celebrate Mass [*Novus ordo*, of course] in Latin because it is the common language for all of us here’. By ‘here’, does he mean Rome, one wonders, or ‘all of us here within the Church’? Some perceptibly more active support from the Cardinal would be welcome for those of us inside the Church who are trying to sustain ‘the common language for all’.

**Christopher Francis**

## **Singing the Mass:**

### **Why should we, and what should we sing?**

This was the title of “a day of study, singing, reflection and Gregorian Chant” given by Fr Guy Nicholls at St Mary’s church, Brewood (pronounced ‘brood’), Staffs, on Saturday 28 September. Online Brewood is described as “an ancient market town which flourished in Anglo-Saxon times and to this day, remains a historic location”, and for centuries the area has had a high level of Catholicism.

St Mary’s church is a very pleasant AWN Pugin building set in a traditional church yard complete with a lych-gate and lots of graves. There’s a small recently-modernised hall, and a school behind.

The day was organised by a parishioner who goes to weekday Masses at the Carmel convent in Wolverhampton where Fr Guy is chaplain, and where the chants from our *Graduale Parvum* are in regular use. It was hearing these chants that prompted the parishioner to act.

About 20 people attended the day, and Fr Guy spoke most eloquently on the relevant bits of the General Instruction of the Roman Missal and *Sacrosanctum Concilium*, the Constitution of Vatican II on the Sacred Liturgy. He took us through the chant for that evening’s Vigil Mass which was sung by Fr Andrew Robinson from Oscott College. Lunch, most happily, provided by parishioners, was an enormously generous buffet of home cooked goodies.

What I found most interesting about the day was that participants seemed to be individuals with an interest in the Mass, to be sure, but not specifically in Latin or the use chant. Indeed the Introit and Communion were chanted in English. The ad hoc choir which Fr Guy skilfully trained all day added much to the solemnity of the Mass, many choristers I suspect not having sung in a choir before.

Altogether it was a most rewarding day, and there is an expectation that that day won't be the last at Brewood.

**Bernard Marriott**

**A brief account of progress  
in the introduction of the *Graduale Parvum*  
in two parishes over the last two or three years**

I write as an organist/cantor in two parishes, the first a large church in a small city with its own clergy and a very large congregation, the second a small church in a large village with a small congregation, part of a dual parish under one priest.

Alongside attempts to introduce a wider variety of Gregorian Ordinaries (in both parishes there is still a 'folk memory' of Mass VIII, *de Angelis*, and in both parishes too the Missal Ordinary – what Solesmes calls the *Missa Simplex* – in Latin or English – seems to have taken root and been accepted). I have been introducing *Graduale Parvum* Introits and Communions for some time (the full *Graduale* chants would be 'too long'). My situation in parishes where the principal musical establishment is cantor and organ is not the ideal one for testing the take-up of the GP. A church with a properly functioning choir or schola would provide better information, so I can only report on its effect by referring to the reactions of clergy and congregants.

With regard to the clergy, in both parishes the very active, committed and liturgically aware parish priests are of a diplomatic cast of mind, have a due regard for the universal liturgical language of the Church and its music, in whatever manifestation, alongside the vernacular. However, neither of

them ever actually celebrates in (spoken) Latin, or *ad orientem*, presumably to avoid any apparent resemblance to the old rite, and this tends to make the chant elements sung in Latin stick out rather, as if making a statement – which on one level I suppose they are.

Reactions of the congregation in both places are pretty much as one would expect, from outright hostility, usually expressed in a toned-down manner, to an almost pathetic ‘welcome back’ to the sound and atmosphere of liturgical music as it was once known. Of course the clergy have to be diplomatic, but this has generally meant taking the views of the least formed (or least informed) members of the congregation, who are usually the most vocal, into greater account than those of the informed minority. The result is that the hymn-sandwich *status quo* remains the norm (as at the other Masses with folk group etc in the larger of the two churches) with my attempts to focus on the actual norms feeling slightly uncomfortable, at two or three Masses a month, and one or two big feast days.

On Sundays I have had to accept a compromise: if we do a Latin Ordinary the Propers have to be GP in English; if I do an English Ordinary, *mutatis mutandis* the Propers can be in GP Latin. This could be seen as the worst of both worlds, but I try to see it as better than nothing. I mean to attempt to gather a Schola, however small, around me when I retire next year, and have the time and energy to see how that works out. They would at least be familiar with the sound of the GP’s simplified chants.

What we’re up against, as I hardly need to tell ALL members, is that for such younger people as bother actually to attend the liturgy, and for too many who were young in the 1960s, the *versus populum* vernacular hymn-sandwich (and very poor hymns at that) has actually become the norm. I think that it will be only when my generation (the next to depart)

has gone and Holy Mother Church begins to see the full effect of the ‘de-liturgification’ of the liturgy with no younger people where the old ones used to be (except perhaps among old rite adherents) – and this is a process already well under way – that we will start to see the endorsement at a higher level of what we are trying to preserve for our children and grandchildren, and allow beauty, discipline and otherness do their work in drawing people to the faith, and maintaining it.

Purely as a footnote, I recently read a piece by Serenedd James in the *Catholic Herald* about a trip to Tallinn where Mass other than in Polish, Russian or Estonian was difficult to find, and proposing that Holy Mother Church require *every* church worldwide to provide one Mass in Latin each week for the benefit of foreigners and visitors. This seems to me an eminently productive and sensible idea, and a far better use of the Dicastery’s energies than hounding old rite adherents. I also attended a well-resourced Ordinariate Mass recently, and I swear that if you could have turned the sound off you would have thought you were at an Extraordinary Form Mass. How does that work with Rome?

**Jeremy White**

## Why Mass in Latin?

You sometimes hear people saying “Why have Mass in Latin? Didn’t we leave all that behind at the Second Vatican Council?” Actually, nothing could be further from the truth. Vatican II didn’t say anything about abandoning Latin, but quite the opposite: the Constitution on the Sacred Liturgy laid down that, while allowing the vernacular to be used for some parts of the Mass when thought desirable, Latin was to continue as the language of the Catholic liturgy.

But that’s only a small part of the story. In belonging to the Catholic Church we do not just belong to the Church of today, but are in communion with the untold numbers of Catholics who have gone before us, for whom Latin was their universal language. They were not primarily European or African or Asian Catholics, or anything else, but like us they were *Roman* Catholics, and Latin was the language they heard and used when they went to Mass.

But, you might say: “we are different from them, we are *modern* people. What can this ancient language, which we might not understand very well, have to offer to us?” Here are just three of the many answers to that question: first there is the inestimable value of having a language *not* used in everyday speech, a language set apart for the special purpose of sharing in the sacred rites. Then, in an increasingly ugly secular world we desperately need beauty in our religion, beauty of music, of ritual and of language, and the Latin of the liturgy and the Bible has much in it of outstanding beauty - which certainly cannot be said of the English or other vernacular translations currently in use.

Finally, as mentioned earlier, there is the *communio sanctorum*, the communion of saints, which is the spiritual union of all the members of the Christian Church, the living and the dead, with whom we are united when we go to Mass, and doubly so when we sing, speak and hear the Latin

language through which the sacred mysteries were communicated to them, as they are to us.

## Appendix: Receipts and Payments 2023 – 2024

### Association for Latin Liturgy Cash Receipts & Payments for the year 6 April 2023 to 5 April 2024

Receipts		Payments	
2022/23	2023/24	2022/23	2023/24
£	£	£	£
1,946 Subscriptions	2,345	75 <i>Graduale Parvum</i>	1,375
39 Donations	172	310 Other publications/stock purchase	196
72 <i>Graduale Parvum</i> (Books)	0	5 P & P on publications	140
612 Other Publications/Compact discs	438	193 Internet costs/software	213
621 Meetings	508	858 <i>Latin Liturgy</i> (inc postage)	751
39 Bank Interest	119	1,533 Meetings	921
277 Income Tax Repayments	270	111 Miscellaneous	604
0 Miscellaneous	154	Travel (LLA Convention)	1,183
		New website	3,138
<b>3,607 Total receipts</b>	<b>4,005</b>	<b>3,084 Total payments</b>	<b>8,521</b>
		<u>3,607 Total receipts</u>	<u>4,005</u>
		<u>523 Difference between receipts &amp; payments</u>	<u>-4,516</u>
<b>Cash capital</b>		<b>£</b>	
Opening balance at 6 April 2023		<b>16,572</b>	
Closing balance at 5 April 2024		<u>12,056</u>	
Surplus (-Deficit) for the year		<u>-4,516</u>	

*Report by the Treasurer:*

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)*



*Dominican Vespers, Bristol, 15th Feb 2025.*

## **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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