



LATIN LITURGY

The Journal of the Association for Latin Liturgy
No 155 – The Annunciation of the Lord 2019





*‘Sing with the Angels’: Elevation of the Chalice,
Cathedral of St John the Baptist, Norwich, September 2018*

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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Photo credits: Norwich Cathedral, venue for the 2018 Chant Day;
Elevation of the Chalice at the Mass – Christopher Francis.
Liam Carpenter's Diaconal Ordination by Bishop Patrick McKinney
of Nottingham – Greg Wall.

***Please find forms enclosed, for lunch at the AGM
and (if applicable) for subscription renewal.***

Contributions to *Latin Liturgy*: members of the Association and others are invited to submit to the Editor articles on liturgy and related subjects likely to be of interest to our readers. Articles should be emailed as Word documents.

**OPEN MEETING AND SOLEMN MASS ON SATURDAY
28 SEPTEMBER 2019 AT THE CHURCH OF CORPUS CHRISTI,
MAIDEN LANE, LONDON WC2E 7NB**

to celebrate the

**50th ANNIVERSARY OF THE FOUNDATION OF THE
ASSOCIATION IN SEPTEMBER 1969:**

Reserve this date in your calendars now! Full details will follow in the next edition of *Latin Liturgy* and on our website, and the agenda for the business meeting will appear in our next edition. The plan for the day is as follows:

- 11.30** Missa Cantata: Votive Mass of the Blessed Sacrament. The Ordinary will be Mass V and the proper *Cibavit*, including the sequence *Lauda Sion*.
 - 12.45** Lunch in a nearby restaurant. ***Be sure to complete and return the booking form by 1st July at the latest.***
 - 2.30** Talk by Fr Paul Gunter – subject to be announced.
 - 3.30** AGM (to finish by 4.00).
 - 4.15** Vespers (*coram Sanctissimo*) and Benediction.
 - 5.45** (at the very latest) the Day ends.
-

Report on the Gregorian Chant and Liturgy Day ‘Sing with the Angels’ at the Cathedral of St John the Baptist, Norwich

On 29 September 2018 we assembled, in the Narthex of the Cathedral, which proved to be a space exceptionally well suited to events of this kind, with a large room for rehearsing the chant, and plenty of space for socialising over coffee, lunch and tea, both indoors in the bar and outside at tables in the sunshine. There is also an excellent café and a shop. In the *Catholic Herald* of 5 October last year I read ‘The Catholic Cathedral in Norwich, under the excellent management of Bishop Alan Hopes and the Provost, Canon David Paul, is an inspiring place to worship, with its soaring stone interior, fine music sung by a dedicated choir, impeccable

liturgy and top-notch preaching. It also has a remarkable record for ordinations. No wonder it is full.' And indeed that is all so.

The Association is most grateful to Paul Henriksen, whose idea the day was and who made all the arrangements for it, to Daniel Justin, Master of Music of the Cathedral, to Canon Peter Rollings and Fr Tim Bugby. Our thanks also go to the hospitality team, ably led by Karen Neale, who looked after everyone so well and served an excellent lunch. There was a very good attendance, with numbers in the mid to high thirties.

The sales table displayed the *Graduale Parvum* in both its formats and as a set of CDs, as well as copies of all the Association's other publications. In addition, the last remaining copies of our Latin-English Missal, with the old ("And also with you") translation were given away free with each purchase.

The Chairman briefly announced the theme of the day by explaining that the *Graduale Parvum* is currently the Association's major project, launched in April 2108 at Oscott College with the publication of the first book, the Introits. He then introduced Fr Guy Nicholls, architect of the *Graduale Parvum* and indeed the inspiration behind it, who explained the rationale of the *GP*, how the project began, and why there is such a great need for it. He showed how the metrical hymn fails in its liturgical function, which only Gregorian chant can truly fulfil. He also reiterated the pre-eminence of the Latin language in the Latin Rite, despite the post-Conciliar – and indeed *contra*-Conciliar – use of the vernacular in the Western Church almost everywhere today.

Fr Guy then turned to the Proper chants for the Mass of the day, that of the feast of Saints Michael, Gabriel and Raphael, Archangels – hence the title of our event, 'Sing with the Angels'. These were the Introit *Benedicite Dominum omnes angeli eius*, the Gradual with the same text, the Alleluia *Sancte Michael archangele*, Offertory *Stetit angelus iuxta aram templi* and Communion *Benedicite...hymnum dicite*. Starting with the Introit, he pointed out the close resemblance of the opening of this 3rd Tone chant to the opening line of *Tantum ergo Sacramentum*, and that the words

‘mode’ and ‘mood’ belong together etymologically. We continued with the Communion chant and then on to the remainder of the Proper. The standard of sight-singing among the participants in this unaccompanied first rehearsal was generally good.

Lunch was taken at 12.30, with many taking the opportunity to eat outside in the very pleasant garden, the weather being particularly fine and warm. Then at 1.30 we went into the Cathedral itself for the second chant session, led by Fr Guy, and accompanied by Daniel Justin. Here, the rich, warm and spacious acoustic of the Cathedral combined with Daniel’s very sympathetic organ accompaniment to add a new and greatly enhanced dimension to our singing. As well as the Proper, we rehearsed the Ordinary *Cum Iubilo* and the *Ave Regina Caelorum* with which Mass was to conclude.

We were especially fortunate in that the Mass, sung by Canon Peter Rollings, assisted as Deacon by Fr Tim Bugby, was celebrated *ad orientem*. That this mode of celebration is associated in the popular mind solely with the old rite is quite wrong, as the A.L.L. frequently points out. Nowhere do the Council Fathers mandate celebration *versus populum* but unfortunately, like the use of the vernacular, it has become the norm. The Mass was an inspiring one, and Graeme Jolly, the MC, led an able team of servers in the spacious sanctuary. In his sermon, Canon Peter spoke of the angels as part of God’s creation – created, indeed before we were. They exist purely to see and praise God, and are always here; they particularly gather around the altar in attendance upon God, and as we sing the *Sanctus*, they join with us as they sing perpetually: “Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.” [Isaiah VI, 3]

After Mass we returned to the Narthex, where Paul Henriksen spoke of his work with children in primary schools, telling them about the psalms, Latin and plainchant, and involving them in active and practical ways. He teaches them very simple melodies to start with, using round notes without stems on four-line staves, eventually progressing to neumes, and ending up with the children able to sing a full *Kyrie* or a *Sanctus*. And as for the question ‘why Latin?’ the children think it entirely logical that there should be a

universal language! Paul's enthusiasm was captivating, and it made for a lively, entertaining and instructive talk.

All that remained was for the A.L.L. members present to convene for the brief AGM, at which the Chairman's Report was as follows: "Last year's AGM took place at Newman Hall, Cardiff, where we were guests of the Oratorian Fathers who have charge of the University Chaplaincy, and of the Sisters of Nazareth House, with whom they share the large and spacious church which is part of the original convent. It was an excellent day of scholarship, liturgy, music and socialising, greatly enjoyed by those members who came – not very many, I regret to report. Fortunately, numbers were boosted by singers and others from the Cardiff area and the University.

"But the principal event of the Association's year was of course the launch of the *Graduale Parvum* at St Mary's College, Oscott on 21 April. Those of you who were there will recall the large and distinguished attendance, the interesting and enlightening talks, the beautiful Solemn Mass with *Graduale Parvum* chants, celebrated with many other priests by the Archbishop in the splendid chapel, the convivial lunch which followed, and finally the wide-ranging and enlightening panel discussion. Remarkable sales of both the books and the CDs of the GP were achieved that day, and many useful new contacts were made.

"The Council of the Association has as usual met in Oxford three times since the last AGM, but by far the greater part of the work has gone on, as it always does, behind the scenes: administration, finance, sales and despatch of publications, maintaining contact with our members, liaison with our Dutch, French and American colleagues, answering enquiries about our work; musical composition, editing and proof-reading, the writing of *Latin Liturgy*, maintaining and enhancing our presence on social media, and much more, and I would like particularly to thank those few members of Council on whose shoulders most of these tasks regularly descend."

The Treasurer's Report followed, which readers will find summarised in the Accounts at the end of this edition. All those assembled warmly applauded a vote of thanks to Fr Guy for his inspiring leadership and musicianship. Finally, everyone had tea, and compared notes on their experiences in their own choirs and parishes, before dispersing at the end of what had been a most successful and enjoyable day.

CF

Ordination to the Diaconate of Liam Carpenter

We are very happy to report that our Council member Liam Carpenter was ordained Deacon by Bishop Patrick McKinney, Bishop of Nottingham, at St Bernadette's Church, Scunthorpe, on 18 January, in the presence of a host of clergy, including two mitred abbots. The church was filled for the ceremony with many friends and parishioners, the parish choir and two school choirs. The Ordinary of the Mass was the *Missa de Angelis*, taken up with gusto by the congregation, and our new Deacon sang the dismissal from that Mass setting, after which we all sang the *Alma Redemptoris*. All the chant was included in a beautifully produced service booklet.

For the reception in the parish hall afterwards the parishioners had laid on a superb spread, and there was plenty of opportunity in a most convivial atmosphere to catch up with friends and acquaintances from around the diocese. *Salve O Diacone!*

Bernard Marriott

Future Editions of *Latin Liturgy*

The high costs of printing, and especially of posting, members' copies of *Latin Liturgy* has been causing some concern to the Council, as they use up a large proportion of our income from subscriptions. As an examination of our accounts will show, we endeavour to keep expenses to the very minimum, and nearly everything we receive from subscriptions and earn from sales of publications goes straight back into printing and promoting our publications and putting on meetings – such as the highly

successful one at Norwich last year. Those ALL members who also belong to the Latin Mass Society will be aware that they distribute their magazine widely and free of charge to all: but they have a much larger income than we do. We want to continue at least an annual mailing of the paper edition of *Latin Liturgy* to our members, but from 2020 there will be a single, larger edition (an 'annual', as it were) mailed to all members in good time to give notice of the Annual Meeting. However, to offset this loss, additional material will be posted on our website from time to time and – as long as you've given us your email address – you will be sent a message telling you about it. If you haven't yet given us your email address, please send it now to enquiries@latin-liturgy.org.

Chant Forum Meeting at Quarr July 2019

Fr Benedict Hardy OSB writes: Please mark in your diaries another meeting of the Monastic Chant Forum at Quarr. We propose to assemble once again at Quarr Abbey on the Isle of Wight from Monday 15th (arrivals before supper at 7pm) to Friday 19th July (departures in the morning: the Quarr daily Mass is at 0900).

As a general organising (though not exclusive) theme for this meeting, we propose to look at Gregorian music for St. John the Baptist. Once again we are delighted to invite Dr. Giedrius Gapsys of the Ecole de Chant Grégorien de Paris to instruct us in the historical and musicological details of this Chant. We will also be honoured by the presence of Jaan-Eik Tulve, unrivalled master of Chant interpretation and direction. Also on hand will be our own home team of Dom Xavier Perrin, Abbot of Quarr, and Sr. Bernadette Byrne, Choir Mistress at Ryde, not to mention others certainly worthy of mention. The meeting will include a day spent at St. Cecilia's Abbey, Ryde, with a votive Mass of St. John the Baptist sung in the Abbey Church there. As before, we hope to attract as many from the Anglophone monastic world as possible. The presence of monks and nuns from a variety of different communities will be deeply appreciated. But others will also be warmly welcomed, and offered accommodation as space allows.

We don't expect to receive a grant this time, so there will need to be a modest course fee, as well as the usual accommodation fee. I feel confident that no-one who comes would begrudge that: as always we can look forward to a most enjoyable as well as instructive few days. For accommodation at Quarr, contact Fr. Brian at: procurator@quarr.org. Information about St. Cecilia's Abbey, Ryde from Sr. Bernadette Byrne at abbey@stceciliasabbey.org.uk

Tempus per Annum: review of a new CD from Pluscarden

This latest CD from the Benedictine monks of Pluscarden Abbey, Elgin, Scotland is of chant from what in English is erroneously called 'Ordinary Time' – which is not what *Tempus per Annum* means. The remarkable variety of the chants on this disc is far from ordinary. The interpretation is thoughtful, and is based on a real understanding of the chant. As the excellently written booklet says, 'close attention has been paid to the neumatic signs printed in the Graduale Triplex...the signs found in three principal early manuscripts of the Chant: from the monastery of St Gall, dated to the 920s; from the Cathedral at Laon, around 930; and from the monastery of Einsiedeln, around 960.'

For this necessarily brief review I will single out three chants for particular mention. First, the troped *Kyrie Fons Bonitatis*: not only is this beautifully sung, it also brings to life an entire strand of chant history and finds it very much at home in our present age despite having been suppressed by the Council of Trent! Secondly there is the hymn *Rerum Deus fons omnium*, notable for its flow and movement. The vocal tone is both strong and mellow, and the bare fifth in the organ on the final note is a good and clever stroke. In fact, throughout this disc, where there is organ accompaniment it is very well done. This is important, as even the best chant singing can be undermined by a lack of artistic sensitivity in the organist. Both my first selections are accompanied so, as representative of the unaccompanied chants I've chosen the fine Communion *Multitudo languentium* in the 2nd mode, with its two attendant psalm verses, where we hear fervent, disciplined and committed singing of a high order.

The CD contains 29 chants, lasts about an hour and a quarter, comes with a full and informative 32-page booklet, and is very good value at £11.90. Go to:

<https://www.pluscardenabbey.org/shop/tempus-per-annum>

CF

Laetetur cor quaerentium Dominum
Homily for Sunday 30B: Psalm 104:3-4; Mark 10:46-52
Given at Pluscarden 28 October 2018

Our new CD recording opens with today's Entrance Chant, *Laetetur cor*. This Chant is very ancient, is rather brief, is largely made up from stock formulae, is unadventurous in range and development, and has a simple structure. It's also a work of musical genius, perfect in every detail, able to be repeated countless times without weariness; and it most wonderfully sums up the heart of our Christian and monastic life.

Laetetur cor quaerentium Dominum – *Let the heart of those who seek the Lord rejoice*. Through the Chant we don't merely recite these words, or meditate on them, or proclaim them: we sing them. The most ancient manuscripts show how the accents of the words *Laetétur* and *quaeréntium* are brought out, so that we sing these words boldly, in all simplicity, and with heartfelt assurance. In this way, as we sing we affirm that seeking God is a good thing to do, and wholesome, and a cause of joy, and worth the best efforts of our whole life.

Our text is taken from Psalm 104 (105). This Psalm is a hymn of praise to God, especially for his goodness in the history of Israel. It begins with the word *Alleluia*. According to Jewish tradition it was sung every morning before the Ark of the Covenant, after it had been brought to Jerusalem by King David, until Solomon built his Temple over the site. Our Introit text comes from verses 3 and 4 of this Psalm. Its first verse follows: *Confitemini Domino et invocate nomen eius; annuntiate inter gentes opera eius* – 'O praise the Lord and call upon his name; proclaim his works among the nations'. Part of seeking God, then, is praising him, and also asking him for things, and also preaching him to those who do not know him.

Three times our Introit chant uses the word ‘seek’, encouraging, inspiring, re-motivating us to do so. This summons must apply especially to us monks, whom St. Benedict defines as those who truly seek God (HR 58:7). So we seek, we yearn, we desire, we ask. We seek what all men most radically need and want; and we are not on a fool’s errand. We seek God because to do so is wisdom, and life; because God is goodness, and truth; because he’s the source of our being, and our last end. We seek God also because we know that to do so is pleasing to him. And we seek God knowing that at the end of the search will be a very great reward. Our lives are full of all sorts of other interests and concerns and activities, but this seeking of God is the steady undercurrent that binds all these things together, the connecting thread that runs through them all. It’s the single dominating obsession of our life; and we naturally return to it at any unoccupied moment.

The first seeking of our Introit is to be with joy. So we know that if sadness or doubt or boredom or discouragement enter into our search, these cannot be from God. The second seeking is to be with strength. *Quaerite Dominum, et confirmamini* – ‘seek the Lord, and be strengthened’. The new Vulgate text we use in Choir here follows the standard Hebrew reading: ‘seek the Lord and his strength’ – *quaerite Dominum et potentiam eius*. A very slight change to one Hebrew letter gives us our text. And seeking the strength of the Lord must mean to be strengthened. Be strengthened then, we sing, in hope, in trust, in determination. Be strengthened in the practice of all the virtues. Be strengthened in your vocation. And know whence comes this strength: it is the infinite, omni-present power of the Lord, which is all one with his goodness, and his love, and his pre-destinating plan for your salvation. Be strengthened in confidence, even if God sometimes seems remote, or unknowable. For in truth he is never far from us. As St. Augustine wrote in his *Confessions*: you are more intimately present to me than my own inmost being, and also higher than the highest peak of my soul’ – *intimius intimo meo, et superior summo meo*. ‘Seek’, said Jesus, ‘and you will find’ (Mt 7:7).

The third seeking of our text is to be with perseverance: *semper* – always! And it has an object: ‘seek the Lord’s face’: *quaerite faciem*

eius. This, we know, is a Hebraism, meaning the Lord's presence. Still, it's very bold. God is invisible. He refused to show his face to Moses. Yet still we want to see him. 'Lord, that I may see!' cried blind Bartimaeus, on behalf of all of us. And Jesus gave us a promise. 'Blessed are the pure in heart', he said, 'for they shall see God' (Mt 5:8). And in Jesus Christ our Lord, God does indeed show us his face. 'Whoever sees me', says Jesus, 'sees the Father' (Jn 14:9).

So with Bartimaeus we take courage, we leap to our feet, we cast aside every encumbrance, and we come now to Jesus. With the blind beggar we cry out 'Jesus, Son of David, have mercy on me!' We come to him in our prayer, in the Holy Eucharist, in our reception of the Sacraments, in our reading of holy Scripture, in our relationships with others, in the obedient performance of all our duties. We come to him filled with ever more yearning desire, knowing that if now we see only darkly, at last we shall see him face to face (cf. 1 Cor 13:12).

St. Augustine's fifteen books on the Trinity are a sustained search for God. At the beginning of this work, Augustine cites our Psalm verse. He asks all his readers to join with him in his search for God, for, he says, 'in no other project is a mistake more dangerous; nor is any search more laborious, but also there is nothing that can be found with so much fruit' – *nec periculosius alicubi erratur, nec laboriosius aliquid quaeritur, nec fructuosius aliquid invenitur* (de Trin Bk I, ch 1, n. v).

At the end of the whole work, Augustine again cites our verse, as he turns to God in prayer: 'Let me seek your face always' he says, 'and with ardour. Give me the strength to seek, you who have caused yourself to be found, and have given me the hope of finding you more and more. Before you lies my strength and my weakness. Preserve the one; heal the other. Before you lies my knowledge and my ignorance. Where you have opened to me, receive me as I come in. Where you have shut to me, open to me as I knock. Let me remember you, let me understand you, let me love you. Increase these things in me, until you refashion me entirely.'

St. Bernard of Clairvaux asks if our seeking of God will ever come to an end. His answer is negative. Commenting on the text 'On my bed at night I sought him whom my soul loves' (Song 3:1), Bernard says: 'I think that there will be no end of seeking him, even when he is found. For God is not sought with steps of the feet, but with the heart's desire. And that happy finding does not crush (*extundit*) holy desire, but increases it (*extendit*). Does the consummation (*consummatio*) of joy bring about the consumption (*consumptio*) of desire? No. Rather it is oil poured upon the flames.'

Dom Benedict Hardy OSB

Request for assistance for Benedictine nuns in Nigeria

Fr Benedict Hardy OSB of Pluscarden Abbey is a member and good friend of the ALL. He writes: 'I've recently been in Nigeria, visiting Umuoji (111 nuns resident) and Ozubulu (63 nuns resident). The communities are youthful, fervent, hard-working, under-resourced, and poor. They are Benedictine nuns, who wear the full traditional habit, including during heavy manual work in all the heat. They sing Latin Lauds and Vespers each day, using the 1934 *Antiphonale Monasticum*. They also have various devotional prayers recited daily in Latin, including the Angelus.

Both communities normally have Mass sung in Latin three times a week, depending on the capability of the priest. Most days, if not quite all, they use at least some Chants from the *Graduale Romanum*. Several of the Sisters said they were attracted to their community in particular because of the Latin liturgy, though without understanding it well. Efforts have been made to get visiting priests to give classes in Latin, but snags always seem to develop, and little progress is made. At the end of my stay at Umuoji I gave an impassioned address, begging them to keep their Latin liturgy. I got a standing ovation. But they lack so much, and they have no spare funds. No one among them is really competent in Latin. They don't even have a Latin dictionary in the house! So their Latin liturgy is under pressure. One or two mutter "wouldn't it be easier if it were all just in English or Igbo?"

At present we are looking at the possibility of sending the Umuoji Choir Mistress on the four-year course *Cantantibus Organis* in Rome, but nothing is certain yet. We are also looking at finding help with more substantial projects, like the need for a new generator, and new host baking machines...'

On hearing this from Fr Benedict, the Council of the ALL is donating 30 copies of 'A New Approach to Latin for the Mass', and we are writing to you, the members, to ask if any of you would be benefactors to these communities and help to sustain their Latin liturgy, by for example financing some Latin-English dictionaries, or books of chant, or in any other way.

If so, **please contact Fr Benedict via the Pluscarden website (<https://www.pluscardenabbey.org/>) telling him in what way you would like to contribute.**

Gratiam tuam, quaesumus, Domine

The Collect for the Fourth Sunday of Advent (Year A) is especially well known because it is also the concluding prayer of the Angelus – 'Pour forth, we beseech thee, O Lord, thy grace into our hearts' – and consequently is recited by many people three times every day. Our current official translation bids us pray that we, through the Passion and Cross of Christ, may be brought to the glory of his resurrection.

A few years ago, attending the Angelus recited by Pope Benedict XVI at noon on a Sunday in Rome, I was struck by a discrepancy between our familiar English version and the text recited by the Pope, who prayed *ut . . . ad resurrectionis gloria perducamur*. This translates as that we may be brought to the glory of the resurrection, or even that we may be brought to the glory of resurrection. I realise that the latter version, though accurate, would be distasteful to many, who would find it unacceptably vague. But the former brings out more clearly, I would suggest, that we are thinking here of the General Resurrection, in which we hope to participate. This is not a separate, second resurrection, but the resurrection of Christ extended to embrace us. The Latin speaks of

his Passion and his Cross, but simply of *the* resurrection, indicating that the suffering was his, but the glory is his and ours.

The insertion of 'his' in the English translation has necessitated a change in the conclusion to this Collect. Whereas the Latin uses the standard adverbial phrase beginning *Per Dominum*, the English ends with a relative clause: 'his resurrection. Who lives and reigns'. (The CTS bilingual Daily Missal goes further, altering the conclusion in its Latin text to *Qui vivis et regnas . . .* as though the prayer were addressed to the Son, which it is not.)

The Anglophone preference for an insertion of 'his' here seems to me to illustrate a more general point. Many of the prayers in our Missal originated in the first Christian millennium, before the Scholastic era. They are more content with allusion, whereas Scholasticism prefers definition. Modern translators, influenced by Scholasticism, tend to view earlier texts through scholastic spectacles, and so to produce a more definitive, less allusive translation than the texts warrant, losing subtleties offered by our oldest liturgical texts.

Mgr Bruce Harbert

Review: Midnight Mass on BBC Television
from Buckfast Abbey, Christmas Eve 2018, BBC 2

Buckfast received its Foundation Charter in 1018, so last year was one of great importance for the Abbey, though of course (thanks to Henry VIII) there were a few years of non-existence between then and now. This broadcast was a fair example of a mixed Latin-English Mass, except that, crucially, not a single word of Latin was actually *spoken* at any point. It started off well with *Adeste Fideles* (instead of 'O come all ye faithful') while both texts were helpfully displayed on the screen. The capacity congregation sang confidently, encouraged by the sonorous organ. The church looked good, the stone clean and bright, all brilliantly lit by many extra lamps placed in the triforium, the vestments appropriately rich and splendid. From time to time throughout the transmission the camera roamed happily around the vaulting and into the transepts. After the

hymn, the (professional) choir sang the Introit *Dominus dixit ad me* to the plainsong, and the *Kyrie* when it came was *Orbis factor, alternatim* with the congregation, which worked well. The choral Gloria (later also the *Agnus Dei*) was a good choice, from Charpentier's *Messe de Minuit*, suitably celebratory, and showing off the organ's powerful reed stops. The men of the choir wore cassocks and surplices decorated with crosses and broad bands in red, whilst the women were all in black, which seemed an odd, and possibly inequitable combination.

Everything spoken, as previously indicated, was in English. Whereas the first two readings were spoken, the gospel was sung, unfortunately in the Jerusalem Bible version. This never works: the prosaic, awkward, banal, lumpy text simply doesn't work for singing. In between we had a responsorial psalm by Philip Duffy and the *Graduale Romanum* Alleluia *Dominus dixit ad me*. After preaching, the Abbot intoned *Credo* III, in the middle of which the choir sang a meditative polyphonic *Et incarnatus*, while all knelt.

As for the remainder, there were those now almost obligatory Anglican hymns 'It came upon the midnight clear' and 'Hark, the herald angels sing', Praetorius' *Quem pastores laudavere* and 'Silent Night'. Apart from '*Credo in unum Deum*' everything sung or spoken by the celebrant and congregation had been in English, until suddenly at the end we had the abbatial blessing and *Ite missa est* in Latin. One wonders why: to add solemnity, perhaps? But by then it was perhaps a bit late.

In an age where appeal to the largest number of 'consumers' is paramount, this was a very successful broadcast. Would more Latin have been too much for viewers, not to mention the congregation? I doubt it: I've been to Anglican choral Eucharists where there's been more Latin sung than there was at solemn Mass in this Catholic abbey. Whether there's a moral in that, I'm not sure.

CF

Pontifical Commission ‘Ecclesia Dei’ abolished

It was announced on 19 January that Pope Francis has abolished the commission responsible for relations with ‘traditionalist’ Catholics. It was set up by Pope John Paul II in 1988, primarily to facilitate dialogue and bring about a rapprochement with the Society of St Pius X, but Pope Benedict’s dramatic liberalisation of the older forms of the liturgy in 2007 has resulted in *vetus ordo* celebrations becoming at once more frequent and more ‘mainstream’. With regard to the SSPX itself, Pope Francis has in some ways gone further than his predecessors, declaring confessions heard by its priests to be ‘valid and licit’, and making it possible for bishops to ensure the validity of marriages celebrated among the traditionalist faithful.

Archbishop Guido Pozzo, head of the commission, has been moved to a new role overseeing the finances of the Sistine Chapel Choir, in which it is alleged that irregularities have occurred. The role previously played by Ecclesia Dei has been transferred to the Congregation for the Doctrine of the Faith, because (the Pope is reported as saying) ‘dialogue with traditionalists is now of a doctrinal nature’, and because they have now found ‘their own stability of number and life’. However the underlying condition behind these concessions is plainly that neither the SSPX or any other traditionalist groups should (publicly at least) reject any conclusions or teachings of the Council.

Texts and Interpretations 8: De Coquinario et Dispensatore

The following is the sixth Chapter of Part Three of the Statutes of the Carthusian Order. The text is taken from the edition of 1679, but the Statutes originate many centuries before that. This translation is by Christopher Francis.

1. Coquinae unus e Fratribus praesideat, qui solitos cibos ita praeparare debet, ut non detur Monachis vel Conversis occasio mumurandi: praeparatos autem dispenset,

panemque et vinum ministret horis statutis. Nulli pitantiam donet nisi quando debetur ei, sine licentia speciali. One of the brothers is to take the function of cooking, and must prepare the usual dishes, so that there is not given to the monks or the lay brothers the occasion to complain: let him dispense the prepared foods, let him issue the bread and wine, at the times laid down. Let him give a pittance [i.e. the fixed allowance] to no one, without special permission, other than when he ought to give it.

2. Fratrem aliquem in Coquinam, vel Dispensam nisi causa necessitatis introducere non potest, introductumque transacta necessitate emittat: inviolato, quantum res sinit, silentio. He must not allow into the kitchen or the pantry any brother, except for a legitimate necessity, and when the business is done for which he came in, he is to send him out without breaking silence, as far as the circumstances permit.

3. Coquinario non licet in Cellas intrare, residere aut fabulari: nisi aliquem forte aegrotare contigerit. It is not permitted to the cook to go into Cells, to stay there, or to chatter: unless perhaps it happens that someone is ill.

4. Refectorium, Dormitorium Fratrum et Hospitum mundet, vel faciat mundari. He must clean, or cause to be cleaned, the Refectory, the Brothers' Dormitory and the Guest Rooms.

5. Dare, vel accipere sine Prioris licentia nihil audeat; eis tamen qui beneficia transmissa afferunt potest dare ad manucandum: aliis nequaquam sine licentia. Let him not give or receive anything without the permission of the Prior. However, to those who bring gifts sent [to the Charterhouse] he can give food to eat [but] not at all to others, without permission.

6. In festis, ita ante Missam et post, de his quae praeparanda sunt providere debet quantum potest: ut ipse et eius Adjutor Missae Maioris Officium audire possint. On feast days, and also both before and after Mass, he must, as much as he can, attend to those things which he ought to prepare, so that he and his

Assistant may be able to hear the Office of the Great Mass [i.e. the conventual sung Mass].

7. Coquinarius vel Dispensator Refectorium praeparet: et hoc, quantum fieri potest, Adjutori suo non debet injungere. Nunquam operarios conducat sine licentia. The Cook or the Steward is to prepare the Refectory: and [to do] that, as much as he is able, without imposing on his Assistant. And he is not to bring in [outside] workers without permission.

8. Quando per negligentiam eius aliquid alicui deest, quod de consuetudine habere debet; quamcitus loco et tempore congruo Priorem inveniet, vel eo absente Vicarium: culpam suam recognoscere, et ab eo qui passus est negligentiam petere veniam debet. When through his negligence anything is lacking to anyone, which according to custom he ought to have, let him find as quickly as possible, at a suitable time and place, the Prior, or in his absence the Vicar, to acknowledge his fault; and he must ask forgiveness from him who has suffered through [his] negligence.

9. Singulis diebus Festis, si potest, Capitulo interesse debet: et culpam suam recognoscere. On all feast days he must attend Chapter, if he can, and acknowledge his fault[s].

10. Hospitibus provideat pellicias et sotulares nocturnos; et Monachis det scutelas, cochlear, scyphum, vasa aquaria et vinaria et caetera huiusmodi: nisi Procurator ipse ea ministret, aut per alium ministrari faciat juxta consuetudinem domorum. Let him provide for guests blankets [lit. 'skins'] and night shoes; and to Monks let him give bowls, a spoon, a cup, water and wine jugs and other things of that kind, unless the Procurator himself hands them out, or if he allows that they be given out by others, according to the custom of the [individual] houses.

11. Coquinarius etiam, sive Dispensator, absente Procuratore, provideat ut Hospites Religiosi, vel alii venire volentes ad Matutinas, eundo et redeundo lumen habeant.

Cum pitantia datur Monachis, post prandium quod superest debet recolligere. The Cook also or, in the absence of the Procurator, the Steward, is to see that Religious Guests or others wishing to come to Matins have a light, going and coming back. When the pittance is given to the Monks, he must collect up again what is left over.

12. Coquinarius aut Dispensator provideat ut panis qui in Refectorio apponitur mundus sit: id est neque exustus, neque corrosus, neque alia foeditate maculatus: nec aliud habens quod abstergendum sit, aut radendum. Ipsius est etiam providere ut vasa quibus cibus et potus inferuntur diligenter lota et bene desubtus extersa sint: ne mantilia quibus superponuntur maculentur. Scyphos et vasa vinaria et cochlearia singulis Festivis diebus diligenter debet mundare; et providere ut salina et sal quod apponitur mundum sit: et ut exsiccet ne humefactum liquefiat. The Cook (or the Steward) is to see to it that the bread placed in the Refectory is clean: that is, neither burned, not gnawed, nor spoilt by any dirtiness, nor having anything which needs to be cleaned off or scraped off. The same man is also to see that the vessels in which food and drink are brought in are carefully washed and well wiped underneath, lest the cloths on which they are placed be dirtied. Every feast day he must carefully clean the goblets and the wine jugs and the spoons, and ensure that the salt cellars and the salt that is put [in them] are clean, and that [the salt] be dried, lest, being damp, it should liquefy.

13. Ad ipsius quoque curam pertinet ut cultelli non aeruginentur; et ut hebetati exacuantur: et ut in Refectorio, quando ibi comedit Conventus, nullus tumultus, aut vox nisi solius legentis, audiatur. His also is the responsibility that the knives do not become rusty, and that the blunt ones are sharpened, and that in the Refectory, when the Community eats there, there is no noise [i.e. from those serving the food] and that no voice is heard save only that of him who reads.

14. Cum autem in quibusdam domibus praeter Coquinarium sit etiam Dispensator ad panem et vinum et aliqua alia

dispensanda deputatus; quae hic dicta sunt ad Coquinarium pertinere: juxta domorum consuetudinem ad Coquinarium, vel ad Dispensatorem referenda sunt. When however, in certain houses, in addition to the Cook there is also a Steward deputed to give out bread and wine; those things which here are said to belong to the Cook [to do] should, according to the custom of [individual] houses, be allocated either to the Cook or to the Steward.

The Fortescue Facsimiles: 10th and last in the series

The facsimiles of these letters are not available on the website

We don't know what 'Browne's book' was: perhaps the *Religio Medici* or *Hydriotaphia* of Sir Thomas Browne? And we can only guess at what 'the little red Heidelberg book' was. More fascinating than either, and thrown in so casually at the end, is his final word: 'The last offer I have had is Cambridge – sort of chaplain to Rumcat undergraduates apparently.' As far as I know that never happened, but anyway here we must leave this great scholar and priest, whom we have followed through these letters, never before published.

CF

The Emperor Justinian: Novel 133

We are delighted and privileged to bring to you here a substantial excerpt from the brand-new translation by David Miller – to whom we are extremely grateful for allowing us to print it – of the Novels of Justinian. Readers not familiar with the work, or with the use of the word 'novel' in this context, may like to have a little background: The Novels comprise a series of laws issued in the sixth century by the famous Emperor Justinian (r.527-65), along with a number of measures issued by his immediate successors on the throne of Constantinople. They reveal the evolution of Roman law at the end of antiquity and how imperial law was transmitted to both the Byzantine East and Latin West in the Early Middle Ages. David's previously published translations include the first-ever English versions of Eusebius' Gospel Problems and Solutions (2011) and (with Richard Goodrich) of Jerome's Commentary on Ecclesiastes (2012). This, his latest work, represents the first English translation of the novels based on the original Greek. Accompanied by an extensive historical and legal commentary by Peter Sarris of Cambridge University, it is published by the Cambridge University Press and is available through all good booksellers.

**Emperor Justinian Augustus to John, for the second time
Most Illustrious Prefect of the sacred Praetoria of the East,
ex-consul, patrician.**

Preamble

The monastic, contemplative life is something sacred, and one that by its nature leads souls up to God; it not only benefits those who actually enter it, but provides pertinent benefit also to everyone else, through its purity and its intercession with God. Hence, in addition to the great importance attached to it by previous emperors, no small amount of our own legislation has been concerned with its dignity and good order. As there is nothing inaccessible to enquiry from the Sovereignty, which has received from God the charge over all mankind in common, we follow the divine canons and the holy fathers who laid them down.

We have already laid down a constitution with intention that monks in communities should live together as what are called 'cenobites' and should not have separate places to live, nor amass property, nor have an unwitnessed life; but that they should have meals communally, all sleep in common and pursue an estimable life, acting as witnesses to each other's good behaviour, with the younger ones respecting the grey hair of their supervisors, and taking on the duty of purposely staying awake so that even during sleep, as well, each shall maintain his good behaviour, and nothing untoward, nothing improper for others to see, shall take place while they are sleeping.

1. However, since certain facts have been reported to us that called for a further law, weightier and more secure, we have duly arrived at the present legislation to complete and amplify that constitution. By means of it, we decree that except for a member of the monastery living the life of quietude and contemplation by himself, perhaps with one or two attendants, no-one at all is to have a separate place to live, or a 'cell' as it is called; but in general, where there is a number of men, they should constitute a single assemblage, both at prayer and during all nature's innocent, irreproachable activities, eating communally, as stated, and

sleeping communally. Should their numbers be such as to fit in one building, well and good; otherwise, there should be perhaps two or three buildings to accommodate them. However, no-one at all is to have anything of his own; day and night, their life is to be in common, so that their nights may have the same observance of rule as their days. Not all are asleep at once; it is understood that while some sleep others are awake, and at all events there will be some keeping watch on the sleepers.

If in any monastery under the ecumenical patriarch in this great city or in its environs, whether built by ourselves or by others, there are any rooms with separate accommodation for some monks, you will without fail take these down, and open up mutual visibility for them: all shall see each other's actions. After all, once they have dedicated themselves to God and abjured all worldly life, why will they have any reserve over doing so? We wish it to be in force now, and for all time to come that no-one shall have accommodation of his own, but all are to be in a body, and to observe each other's actions; obviously, they will take pains to make these such as to be entirely unexceptionable. Should anyone be seen to be so shameless as to dare to attempt any contravention of anything that has been laid down, the hegumen [the head of a monastery in the Eastern Church, analogous to 'abbot'] of the house is to enquire into it. It is our intention that observance of rule should be stricter than at present. Firstly, there should not be several entrances to the monastery, but only one or perhaps two, with men in charge of the wicket-gate who are advanced in age, of good moral character and well-attested by all, who will not permit the most reverend monks to go outside the monastery without the consent of the hegumen, but will keep them enclosed and zealous for their religion, not distracting themselves in either their actions or their pursuits; and, night and day, they will prevent the presence of others in the monastery who will cause the most reverend monks' reputation not to remain upstanding. The monastery is to have a continuous wall built all round it, so that there is no way out other than by the wicket-gates.

2. Secondly, even should there be no church in the monastery, they are still not to use churches as an excuse for leaving it

unsupervised, or going for walks and meeting anyone undesirable on the way there. Instead, at the time of the sacred liturgy they are to be with the hegumen, or with their leaders and elders; and when the liturgy is over the whole monastic body is to go back again to the monastery, sit down there, supplicate the great God and study the scriptures. The concerted voice of such sacred books is strong, and has the power to reform and refresh each man's soul with its sacred words; should they read them assiduously, they will never slip, nor be dragged down into human concerns. In a most holy church established within a monastery, there are to be four or five elders of the said house who have come through every trial in their ascetic training, and have been found worthy of ordination to the clergy, perhaps as presbyters or deacons, or in the degrees below that. These will interview new arrivals, and discuss with them the contents of the divine scriptures, bringing it about that all monks are considered to be like themselves; they will be the wardens of the sacred house, and keep overbold youth, with its desire to break its proper bounds, under disciplined perseverance.

3. Next, neither will any woman at all enter a male monastery, nor any man a female one, either by reason of a memorial service for one at rest there after death, or for any other cause. This is so even in the special case that they may say that they have a brother or sister, it may be, in the monastery, or one of their family: monks, who have aspired to the life in heaven, have no kin on earth. After all, what would they be doing, if they did want admission in this way, unless what they want is something forbidden? What men should be doing, men can do in male monasteries, and women, likewise, can do in female monasteries what is assigned for women to do, without any commingling with each other, even if one should perhaps be said to be their brother or sister, or some other relation; not even for that reason do we permit entrance to be admissible for anyone. Should we excise the very starting-points, and block the opening for souls to be led astray through a mere look, and for their consequent fall, attainment of the higher life will be much easier and more straightforward for those consecrated to striving after it.

Accordingly, all are to obey this law: men are not to be laid to rest in the graveyards of female monasteries, nor are women to be buried

in male ascetic houses. Just as women's quarters are not a proper place for men, nor again men's quarters for gatherings of women, so it is also our intention that the dead should not involve the living in consequent unseemly minglings, which are where trouble starts; this is so that human nature may have no opportunity to let in forbidden distraction and levity, and to bring things divine into disrepute by behaviour improper for those practising the celibate life either to mention or to imagine, cloaked under feigned piety in the form of a funeral rite. Clearly, the men assisting at funerals, mainly pall-bearers and gravediggers, do have to enter monasteries; this presents no problem for male monasteries, but in view of the said prohibition, that is not so for female ones. Accordingly, we decree that whenever anything of the kind is going to take place, and a woman – not a man, as we do not allow that – is to be buried in a female monastery, the most reverend women are to remain in their own quarters, and only the portress or portresses, and perhaps the superior herself should she so wish, are to be present at the proceedings. The men are to carry out the customary funeral rites quickly, and after digging the grave and covering up the body are to leave at once, without having seen any of the most reverend women, or having been seen by any of them. Nor are either men to devise any other excuse for entering female monasteries, or women for entering those reserved for men, on the pretext of the ceremonies known as 'minds' that are held in connection with a funeral on the third and ninth days, or when the fortieth has elapsed, or a year. In any female monastery it is perfectly possible for women to conduct them all, or men in a male one, without bringing any disrepute on holy monasteries by reason of such ceremonies.

4. As no legislation can be upheld without the safeguard of due surveillance, we decree that the head of each monastery at the time should maintain constant watch, and concern himself with each member's behaviour and disposition. He should at once correct any small impropriety that may be taking place, and not permit the growth of the fault, or the loss of a soul that has sought refuge in the ascetic life for its salvation. The monasteries' hegumen-general, should there be one in the region as there is in this fortunate city, is to concern himself over this, and to send out to the monasteries his

own *apocrisarii*, as they are known; he is also to enquire of the neighbours as to whether there may be anything disreputable going on in one of the monasteries near them, and to bring it all into proper order, regarding this as calling for due care. The bishop of each city, whether he be patriarch, metropolitan or individual, is also to take care over this matter and to send out the most reverend defenders of his church to enquire into it, to see to its observance and to permit nothing improper to take place at all; or, if it should have taken place, to rectify it quickly. The most holy patriarch of this fortunate city is likewise to enquire into monastic affairs here, and to employ the most God-beloved defenders of the most holy great church, and anyone whom he may consider strict and authoritative, as watch-keepers over them; the object is that observance of rule, and punishment of wrongdoing, may improve further through having a larger number on watch.

5. As we have said before, each monastery under a hegumen must have what are called *apocrisarii*. These are to be men of advanced age who have already fought the monkish fight and are hardly likely to be subject to the assaults of the flesh, and who have had full experience of business affairs. And this is not just if it should be a men's monastery: for a women's one, equally, there are also to be two or three men – either eunuchs, if possible, or of advanced age and attested morals – to conduct business for them, and to administer the ineffable communion to them when it is time for that. Should there be something essential that they wish to say on a matter of the monastery's business, or with reference to one of the nuns, they will have an interview with the superior alone – not with any other at all of the women in the monastery – arranging this, at the time, through the most reverend portresses. (There must, of course, be such women on gate-duty, to supervise alike all the comings and goings in the monastery, preventing egress, and ensuring that entry is barred to men, apart from the *apocrisarii*.) They will see the portresses and announce their arrival, and the superior, on being informed, will come down and see them; they will then disclose to her their administrative matter, or the business on which they have come. Thus human affairs will be properly conducted, and at the same time morality will remain unassailed by evil from any quarter.

Mankind is multifarious, and no-one could keep nature under such control as to be without sin; that is for God alone. Thus, should anyone sin, if his fault is not serious the superior is to admonish and check him, leaving him an opportunity for repentance, so that he may improve his conduct and recover himself, without losing the efforts he has so far invested. If the fault is of a graver kind, the administering of correction should be in proportion to the offence, demanding correspondingly more forceful admonition, and strong repentance; and should he by these means succeed in saving the one who has begun to slip – we mean the same for women ascetics as for men – he should thank the great God, who said that there was joy in heaven among the angelic powers when any sinner is saved. If the case is too grave for cure, however, he is then to expel the man from the monastery; this is so that, having given himself over from the better to the worse, he alone may reap the consequences of his own wickedness, without rubbing off any of his own defects onto others as well, like cattle infected with an incurable disease. The Sovereignty will not overlook neglect of this, nor refrain from wrath against the hegumen, and against the local bishop and the church defenders under him, should they not observe it; it is essential for the Sovereignty also that this matter should be taken in hand.

This is because, should it be with clean hands and bared souls that monks address their prayers to God for the state, surely all will be well with the armies, there will be stability in the cities, the earth will bear us harvests and the sea will yield its own, because their prayer brings God's favour on the whole realm; when God is propitiated and favourable, how shall it not be that all things abound in perfect peace and good order? Moreover, the state of mankind in general will be more reverent, and its life will be better, when it has respect for the moral purity of monks. There will thus be unanimous consensus, with the concurrence of everyone together towards this aim, and the banishment, as far as possible, of all wickedness, while, in its place, conspicuously better, holier practices are introduced into affairs. In our quest for this, we are convinced that what we are doing is a good work.

6 Another point that we wish to be observed without fail is that should one of our most reverend monks prove to have been resorting to any tavern, he is at once to be handed over to the defenders of the city, or, here, to your Excellency's court. On conviction, the offender is to be chastised, and this is to be reported to his hegumen, who is to expel him from the monastery for having exchanged that angelic state for a life of shame.

Monks have work to do, of two kinds: they must either be engrossed in the divine scriptures, or practise and toil at the manual labour, as it is generally called, that befits monks. A mind without useful occupation could bear no good fruit. This, therefore, is the law that we are enacting on these subjects; it applies both in this sovereign city and in all provinces. We shall be sending it to each most holy patriarch, for due safe-keeping and observance; they will forward it to the metropolitans under them, who will pass it on to all other bishops, and through the bishops these provisions will all become known to the most reverend monks and their hegumens. And it is not only to the hegumen of each monastic house, nor only to the most God-beloved local bishop, nor the most holy metropolitans nor the most holy patriarchs that we are giving the oversight of this matter, but also, here, to your Excellency, for you to carry out any more vigorous rectification that may be required over it, pursuant to information from the most God-beloved men; and, in the provinces, for their governors, after first being informed by the most holy bishops of the action to be taken.

We neglect nothing in the sphere of the divine, or that justice requires us to uphold; thus, may both consecrated persons and office-holders, and above all the Sovereignty, be ever guiltless as to religion! Let them for ever strive that our commonwealth shall enjoy the munificence of our great God and Saviour Jesus Christ, thanks to the purity of its most reverend men, which clergy, monks, and bishops higher and lower, shall uphold, mindful both of the sacred canons and of our laws and constitutions laid down on this subject; by means of the present law as well, we decree that those are to be both applicable and in force.

Conclusion

Your Excellency, in the knowledge of our decisions manifested by this divine law, is accordingly to take pains to put them into practical effect.

Given at Constantinople, March 16th, consulship of
the Most Distinguished Apion (539)



Appendix: Accounts for the financial year 6 April 2017 to 5 April 2018

Association for Latin Liturgy Cash Receipts & Payments for the year 6 April 2017 to 5 April 2018

Receipts		Payments	
2016/17	£	2016/17	£
2,647 Subscriptions	2,462	47 Printing of publications/stock purchase	92
0 Donations	100	2,824 <i>Graduale Parvum</i>	1774
311 Sales of Publications/Compact discs	383	112 P & P on publications	39
26 Meetings	427	156 Internet costs/software	227
3 Bank Interest	3	778 <i>Latin Liturgy</i> (inc postage)	1210
328 Income Tax Repayments	364	1,307 Meetings	1054
0 Miscellaneous	0	85 Advertising/Promotion	0
		0 Sacra Liturgia, Milan, and other travel	442
3,315 Total receipts	3,739	5,309 Total payments	4,838
		-1,994 Difference between receipts & payments	-1,099
<u>3,315</u>	<u>3,739</u>	<u>3,315</u>	<u>3,739</u>

Cash capital		£
Opening balance at 6 April 2017		16,166
Surplus (-Defecit) for the year		-1,099
Closing balance at 5 April 2018		<u>15,067</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)



Bishop Patrick McKinney ordains Liam Carpenter