



LATIN LITURGY

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Photo credits: Corpus Christi, Maiden Lane – courtesy of the Shrine. Liam Carpenter's Priestly Ordination – Michael Henchy. Fr Liam's First Mass – Bernard Marriott.

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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The ALL's 50th Birthday AGM with Mass and Vespers

SATURDAY 28 SEPTEMBER 2019

Corpus Christi, Maiden Lane, London WC2E 7NB,
Westminster Diocesan Shrine of the Blessed Sacrament,
by kind permission of the Rector of the Shrine, Fr Alan Robinson.
TO CELEBRATE THE 50th ANNIVERSARY OF THE
FOUNDATION OF THE ASSOCIATION IN SEPTEMBER 1969.

11.30: Votive Mass of the Blessed Sacrament. Music: Mass V
Kyrie magnae Deus potentiae with the Proper *Cibavit*, including
the sequence *Lauda Sion*.

12.45 Lunch in a restaurant very close to the church. [Members,
and any guests, need to have booked for this lunch: if you have not
done so by the time you receive this, please contact the Chairman
on 0117 962 3558.]

2.30 Talk by Fr Paul Gunter OSB: 'Fifty years of the Missal of
Paul VI: perspectives and priorities'.

3.30 Business meeting (to finish by 4.00). See Agenda below.

4.15 Vespers (*coram Sanctissimo*) and Benediction.

5.45 (at the latest) the Day ends.

Agenda for the Business Meeting

1. Chairman's Report for the year 2018 - 2019.

2. Treasurer's Report. Income and Expenditure Accounts and
Balance Sheet for the year ending 5 April 2019 will be distributed.
Subscription rates voted in by the 2015 AGM: Council is
recommending to the AGM that the status quo be maintained.

3. Election of Council for 2019/2020. The Constitution provides for
a Council with a maximum of twelve members, three of whom shall
hold the offices of Chairman, Vice-Chairman and Treasurer, with
the others being Ordinary Members. The three Officers retire
annually; Ordinary Members serve for periods of two years. All are
eligible for immediate re-election. The Council has the power to
co-opt Ordinary Members to serve for two years, provided that the
maximum number of Council members is not exceeded.

Accordingly, Christopher Francis (Chairman), Fr Guy Nicholls (Vice-Chairman) and Bernard Marriott (Treasurer) retire, but all three are willing to offer themselves for re-election. The two-year term of the following Ordinary Members expires, but they - Mgr Bruce Harbert, Canon William Young, Brendan Daintith, Laura Dance, Graeme Jolly and Ben Whitworth – also offer themselves for re-election. However, any member of the Association may make alternative nominations for any of these positions on Council. The names of nominees, whose prior consent must be obtained, and those of proposer and seconder, must be received by the Chairman in advance of the meeting. According to our Constitution, if no nominations are received from members, Council's nominees will be deemed elected without a vote being taken at the meeting. Membership of Council is of course not the only way you can help the Association in its work: contact the Chairman if you would like to make a contribution in some other way.

4. General discussion. If you wish to put a *formal* motion to the Meeting, please notify the Chairman in advance of the meeting, in writing or by email, giving the name and address of a member who has agreed to second it. It is of course open to any member to raise topics informally at the meeting.

Report on the Monastic Chant Forum at Quarr Abbey, June 15 – 19 2019

A wide variety of vocations and skills were represented among the thirty-six participants in the Forum, which took place over five pleasantly sunny days on the Isle of Wight, at Quarr Abbey - our thanks to the Abbot and Community for their the kind hospitality - and, on the Thursday, at St Cecilia's, Ryde, thanks also to the sisters there. Both are Benedictine houses of the Solesmes Congregation. Among our number were Benedictine monks and nuns, Cistercians from Mount St Bernard, a Dominican friar, an Anglican priest, a seminarian from Oscott, and a variety of laywomen and men. Countries represented were England, Scotland, Ireland, Italy, the USA, Estonia, Lithuania and France. But of course we sang in Latin!

The director of the chant sessions and also at the Masses we sang, was Jaan-Eik Tulse, a renowned expert on Gregorian Chant and, amongst other things, artistic director and conductor of the ensemble *Vox Clamantis*. The lecturer, who focused on the semiology of the St Gall and Laon manuscripts, as printed in the *Graduale Triplex*, and its interpretation, was Giedrius Gapsys, lecturer in musicology at the Sorbonne. Among our number were also Fr Benedict Hardy OSB Prior of Pluscarden, and a very good friend of the ALL, Fr Senan Furlong OSB, Prior of Glenstal and Abbot Erik Varden OCSO, Abbot of Mount Saint Bernard.

Soon after arriving on the first day, we joined the community for Vespers in choir. Religious and laity mingled, as they did throughout the Forum. Then we went to the Chapter House for our first practice (for the morrow's Mass, of Our Lady of Mount Carmel) with Jaan-Eik Tulse. He has a quiet, velvety voice, the sound of which seemed to transfer itself to the group as the week went on, and a remarkable sense of the flexibility of the rhythm of Gregorian, and of its accents and stresses. Whilst technically wholly informed, he is also intuitive in his approach, and gently but persistently led us constantly to improve our interpretation.

On the Tuesday we were joined by Bishop Philip Egan of Portsmouth, who was the chief concelebrant at solemn Mass, entirely in Latin, with sung Roman Canon. In his homily he spoke strongly in favour of Latin and Gregorian Chant, and with his kind permission his words are printed below this report. For this Mass and all the others, the Forum members sang the Proper in a semicircle in the middle of the choir, and the Ordinary from the stalls, with the Kyrie and Gloria in *alternatim* between female and male voices. Thanks to the presence of Bishop Philip, we had the rare experience of a talking lunch in the Quarr refectory that day, for which some of the St Cecilia's community also joined us. Meals are of course normally taken in silence with readings (at lunch and supper, but not at breakfast, which in monasteries tends to be very brief) from the Rule of St Benedict and other writings.

The morning's timetable had actually started with Vigils at 5.30am, but very few appeared to join the resident community quite so early!

At Quarr the day hours are sung in English, only Vespers and Compline being in Latin. After Mass Abbot Xavier of Quarr spoke to us most eloquently about St John the Baptist, in both scriptural and theological contexts, the music of his feasts forming the core of our repertoire for the Forum. John the Baptist is with us every day, the Abbot reminded us, when we sing *Ecce Agnus Dei* at Mass, and in the Office when we sing the Benedictus, the Canticle of Zechariah. At one time there were three Masses for the feast of June 24, which was known as 'the summer Christmas'. Abbot Xavier illustrated his talk with snatches of chant sung from memory, and I noticed too that at the practices he would often sing long and complex pieces of chant without looking at the music at all. An inspiring speaker and an excellent singer.

Then Jaan-Eik gave his first session. 'In Gregorian Chant the most important thing is the *text*. We never just sing the notes, but must feel the way in which the text is moving them.' He showed us how a large group, such as we were, can sing very long phrases, ignoring inessential punctuation and unnecessary quarter bars and half bars, as inserted in the Solesmes editions, making a seamless whole of large and spacious sections of chant. After lunch our other leader, Guidrus Gapsys, gave his first talk. The matters with which he dealt are inevitably complex and technical, but as well as being a great expert he is full of charm and enthusiasm, and so carried us with him.

Fr Benedict Hardy, Prior of Pluscarden, was the chief concelebrant and preacher at our Mass on the Wednesday, again full sung Latin. Then with Gedrius, in his second session, we sang from neumes which he had added to a standard square notation text. He emphasised that the chant must not be heavy, but must *flow*. He had discarded the Solesmes signs in his example, because they can be very misleading and it's often not possible to tell if they have been added arbitrarily. They slow up the chant and prevent flow. True Gregorian rhythm is flexible and subtle, not mechanical and ponderous as one so often hears it!

Wednesday saw the entire Forum going off by coach to Appuldurcombe House in the south of the Island. When the monks

of Solesmes were expelled from France by the Freemason government in 1901, they were forced into exile in England, where they settled on the Isle of Wight until 1922, and built the present Quarr Abbey. During this time they lived in pleasant surroundings at Appuldurcombe House, which is still surrounded by spacious and beautiful grounds. After a picnic lunch *al fresco* we gathered at the front of the house and Sr Bernadette of St Cecilia's gave us an excellent talk on the story of the Solesmes community's sojourn there, with extensive photographic hand-outs showing the monks in residence there. While we were at Appuldurcombe we sang Sext and None in the open air, somewhat to the surprise of passers-by, and afterwards returned to Quarr for Vespers, supper and Compline.

On the Thursday we all travelled the short distance to St Cecilia's at Ryde, where we were the guests of the sisters there. Their Mass was spacious, unhurried and, apart from the readings, entirely in Latin. From where we were, we couldn't see the nuns (the church is L-shaped, with the altar at the junction of the two rectangles) but their crystal-bright singing filled the building. Four Quarr priests concelebrated. An extremely generous lunch was provided, and some of us took the opportunity of doing some shopping in the adjacent room, for the beautiful calligraphy cards and other fine things made by this industrious and talented community. While we were at Ryde, it became known that one of the sisters had just died, and our tutorial was paused for a while. When we next went into church, immediately before Terce, the nuns sang the *Subvenite* for their departed sister, which was deeply moving to hear, and affected us very much. We returned to Quarr by coach for Vespers, a few energetic souls opting to walk back.

The next morning after Mass the members of the Forum dispersed, and we all went our separate ways. It had been a fine and inspiring experience, shared with congenial and gifted singers of the Chant.

CF

Homily of Bishop Philip Egan:

Our Lady of Mount Carmel – pray for us

I thank Abbot Xavier and the Community for inviting me to celebrate Mass on the first full day of this Chant Forum. As a bishop, I'm always keen to promote the use of chant in the Liturgy and I look forward to being with you for part of today. I'm also very proud of these two Benedictine monasteries here on the Isle of Wight, St. Cecilia's in Ryde and Quarr Abbey here, both of which lead so many people to Jesus through their witness and through the beauty of their Liturgy.

We begin the Forum today venerating Our Lady of Mount Carmel. The opening Collect of this Mass expresses well our prayer: that *the venerable intercession of the glorious Virgin Mary may...help us reach the mountain which is Christ*. Just as Mount Tabor was the place of the Lord and His transfiguration, so Mount Carmel, whose slopes are covered with trees and luxuriant vegetation, and where once lived Elijah the Prophet, became known as the place of Mary's glory. It was on that mountain in the eleventh century that Carmelite hermits first gathered, although, as you are no doubt aware, the foundation of the Carmelite Order is also connected with England. In the early 1990s, when a chaplain at Fisher House in Cambridge, I remember leading, on this feast-day, a group of students, praying the Rosary, into the middle of an industrial estate in Trumpington. For it was there that reputedly Our Lady appeared to St. Simon Stock, giving him the brown Carmelite habit and scapular. This is why to recall today Mount Carmel, where Elijah dwelt in service of the Word of God, expresses well the beauty, silence and prayer of She Who forever listened out for the Word of God, Who believed it when It came, Who pondered It in Her heart and put It into practice in Her life. Mary is the Model. She is the perfect Christian. She's the opposite of the people Jesus castigated in today's Gospel, who blocked their ears, who rejected His Word and who refused to believe.

A monastery too is a holy mountain. It fosters human yearning. It's a place of encounter. It's where people can meet God and glimpse

their eternal destiny. This is especially so in the sacred Liturgy. We all have much to thank God for in the Solesmes Congregation, which over the last century and a half has made a huge contribution to the Church's liturgical renewal, not least to its chant. Musical variety is important, but Gregorian Chant is always the 'native' music of the Roman Rite, which is why the Church encourages us to give it pride of place, along with the Latin language. Chant is a beautiful treasury. With its changing moods and lilting melodies, it expresses eloquently the desires and affectivities of the human spirit before the Transcendent God. Latin too adds solemnity. It reminds us of the universality of the Church across time and space: that past, present and future, we belong to one great family, the People of God. With its poetry, majesty and economy, Latin, along with Greek and Hebrew, is a sacred language, a sacramental that leads us upwards to the heights. Indeed, it can be a vital corrective to the modern stress on immanence, which might easily lead us to reduce God to warm feelings.

Alas for you Chorazin! Alas for you, Bethsaida! [Matthew, 11.21]. In this Mass, as we climb the holy mountain, let's ask the Blessed Virgin to lead us to Her Son. May She pray for us that like Her we'll always be open to the Word of God. Indeed, may She accompany us today, this week and always, that persevering in faith we will come one day to the Liturgy of heaven.

Ordination to the Priesthood of Fr Liam Carpenter (See photographs on back cover)

On Saturday 6 July the Revd Liam Carpenter, a member of the ALL Council, was ordained by Bishop Patrick McKinney at St Barnabas Cathedral, Nottingham, for the diocese of Nottingham, together with the Revd John Owens. The ceremony was a splendid affair, with over fifty priests concelebrating in a packed cathedral, a church designed by A W N Pugin and, when it opened 175 years ago, the largest Catholic church to have been built in England since the Reformation. The Mass ordinary was *Missa Bell' Amfitrit' Altera* by Lassus, with Duruflé's haunting setting of *Ubi caritas* at the priests' Sign of Peace offered to those newly ordained, and Palestrina's

Sicut cervus at Communion. All were very well sung, especially by the soprano.

It was a splendid ceremony, with momentum skilfully maintained throughout by the MC, though it did give pause for thought about the shift which is taking place in relation to details of ceremonial. Proceedings began with a lengthy hymn telling the story of English Christianity - with no mention of martyrs or sacraments - and it was so long that all fifty-plus concelebrants and everyone else had time to venerate the altar and process to their places, with the bishop able to incense the altar and be ready to begin Mass before it had ended. Thus the Introit, although included in the service booklet, had to be omitted. The General Instruction of the Roman Missal says: 'In the dioceses of England and Wales the Entrance Chant may be chosen from among the following: the antiphon with its Psalm from the *Graduale Romanum* or the *Graduale Simplex*, or another chant that is suited to the sacred action, the day, or the time of year, and whose text has been approved by the Conference of Bishops of England and Wales'. This scarcely supports the suppression of the Introit by an over-lengthy hymn.

The Gradual was supplanted by the Responsorial Psalm, and although the service booklet said that the choir would sing the Alleluia (given in Latin, with translation), a simple one was sung in the vernacular by a cantor. The Offertory was supplanted by a hymn, and so the only proper chant we heard was the Communion antiphon, containing a few words from psalm 42. Everyone stood throughout the singing of the Lassus ordinary, which seemed strange, especially for the lengthy *Kyrie* and *Gloria*, to anyone familiar with normal practice. Solemnity was however conferred on the celebration by the singing of the Gospel.

The Litany of Saints was sung in the vernacular, though it would have been a good opportunity to have the congregation singing something easy in Latin. Likewise, the *Veni creator* was listed as being sung by the choir, and it was, despite some brave attempts by members of the congregation to join in this really quite well-known chant. But we were invited to sing the simple *Salve Regina* at the end, and that was sung with gusto by all.

What I'm concerned with here is the loss of our patrimony, even on a most solemn occasion like this, where there are resources aplenty. The proper chants were sidelined, and Latin itself was apparently seen as being the province of the choir, whereas the Council explicitly stipulated that the people were to sing the Latin ordinary. The singing of a polyphonic ordinary was made to seem odd, by everyone being left to stand as if wondering what to do; sitting or kneeling would be much more appropriate, as is to be seen in those places where the tradition of polyphonic ordinaries has been maintained. The notion of solemn celebrations involving the celebrant singing most of his parts seems largely lost, and clearly there is much scope for our Association to help restore full and solemn celebration, in a number of ways.

Such reservations did not apply at all on the Sunday, when Fr Liam celebrated his first Mass at Holy Cross Priory, Leicester. Here the Mass ordinary, including the Credo, was Palestrina's *Missa Papae Marcelli*, with most of the proper chants being sung, and the Celebrant sang his parts as clearly and confidently as if he had been doing so for years! Mass was celebrated at the High Altar, and all the arrangements were made using the options available to provide a suitably noble ceremony for so important an occasion. Proceedings concluded with all singing the simple Roman *Salve Regina*. This Mass was a gathering of Fr Liam's many friends and well-wishers, and an opportunity for all to reflect on the weekend's events and pray that he may have a long, happy and fruitful ministry. *Ad multos annos*, Fr Liam!

Bernard Marriott

The Erl passion Play

Way back in 1960, I travelled with a small group of fellow teenagers to the tiny Austrian village of Erl where, every six years, the villagers perform a Passion Play. I was an Anglican at the time, but my schooling had introduced me to some elements of Catholic culture. I had begun to specialise in Latin and, though most of what we studied was pre-Christian, singing Fauré's *Requiem* and hearing

Holst's *Hymn of Jesus* gave me some familiarity with the texts of the Roman Rite and the haunting melodies of Gregorian Chant.

In the Erl play, one scene in particular impressed me. At the Last Supper, as Jesus blessed bread with the twelve disciples around him, we heard in the background the melody of the Corpus Christi hymn *Pange lingua gloriosi Corporis mysterium*. This collocation of a Gospel event with elements from its liturgical evocation led me to exclaim 'this is where it all comes together!' It suggested that my classical studies, undertaken with only limited enthusiasm, could have a deeper and richer purpose.

A few days later we attended the Assumption Day Mass in a Tyrolean village. A priest who had been born locally was celebrating the Silver Jubilee of his ordination. He belonged to a missionary order, and had brought with him two of his brethren, one visibly African and one visibly Asian, to stand beside him at the altar as Deacon and Subdeacon. I had a sense that, not only the history of the Church, but also her geography, was brought together at the altar. The villagers proudly sported their national dress, and the chant of the Proper of the Mass was complemented by Mozart's Coronation Mass performed by a local choir and orchestra. It was a rich experience

We moved on to Munich, where the Eucharistic Congress was just ending. The young Father Ratzinger had been one of the preachers. Many churches and many of their contents had been destroyed during the Second World War. Clearly, the work of reconstruction was being seen by the church as an opportunity, not only to repair a damaged inheritance, but also to develop new artistic styles at the service of the Faith.

After this experience of a living Catholic culture, there began to grow within me a sense that my true home was the Catholic Church. A wise priest advised me that cultural attraction was not enough, and that I needed to reckon with the Church's teaching and authority. Under his guidance, I slowly made my journey into Full Communion.

Fifty-nine years later, in 2019, I decided to revisit Erl and its Passion Play, which had played so decisive a role in my life-story. I knew that the Church in Austria had been through turbulent times, and that they were not over yet. Revisiting Austria, I had found myself attending Catholic services very different in style from those that I had admired in 1960. A prominent influence in recent Austrian church life has been the movement *Wir sind Kirche* ('We are Church') which, as its title suggests, presses for greater lay involvement in every area of ecclesial life. I was looking forward to seeing how the Erl Passion Play reflected these developments.

Again, it was the scene of the Last Supper that impressed me most. Three round concentric tables filled the stage. Jesus stood alone in the space cut into the centre of the smallest one. Around his table stood both male and female followers. More followers surrounded the medium-sized table, and yet more the largest. He handed the Bread to those closest to him, and they passed it on to others. Then, from the back of the hall, behind the audience, came people in ordinary clothes, and they took their place with those on the stage. Having shared the Bread, all those on the stage began to move off it, to left and right. As they did so, the doors at each side of the audience opened and we began to move outside, replicating the movement of the actors. Thus the interval began.

The message of this ingenious stagecraft seems clear. It is the message implied by Jesus' words over the Cup 'It will be poured out for you and for many'. It reminded me of Salvador Dali's painting of the Last Supper, in which Jesus and his disciples are seen, but no walls surround them, so that we see into the distance, and are thus made aware of the universal reach of the Eucharist. The play seemed to me to be saying *Wir sind Kirche*, but not in a shallow, polemical way, as has sometimes been the case, but in a deeply theological way. This was underlined when, after his Resurrection, great prominence was given to Jesus' promise 'I am with you always'.

But before the Resurrection, we had to witness Jesus' Crucifixion. This took place at the front and centre of the stage, and was enacted with powerful realism. The actor was on the Cross for a

considerable time, which must have been very taxing. After the death, Joseph of Arimathea and Nicodemus appeared with two ladders and a pair of pincers. They removed the nails, and Mary Magdalene removed the Crown of Thorns. Then Jesus' body was lowered, supported by a long strip of white fabric, which was then left hanging on the Cross, draped over its two arms.

This scene brought into prominence the Instruments of the Passion, which were an important focus of devotion, especially in the late Middle Ages, but have been less prominent in the spirituality of more recent times. The Erl play sought to reinvigorate that theme.

In 1960 I was greatly impressed when, at the end of the play, the whole audience rose to sing their versified *Te Deum*, *Grosser Gott, wir loben Dich*. (English-speakers know it as 'Holy God, we praise thy name'). I was wondering whether the same would happen this time round - and it did! Gradually, we rose to our feet like an English audience surprised by the National Anthem or the Alleluia Chorus, and by the end most, if not all, of us were singing.

I came away from the theatre full of hope. The play I attended in 2019 was very different from the one I had seen in 1960. A fresh attempt had been made to mine the Gospel for themes that would speak to today. There's life in the old Church yet.

Mgr Bruce Harbert

Fifty years: a few snapshots from our story

1969: from Newsletter No. 1

'The Latin Mass Society had been informed of the intention to form the present Association when the former declared its policy of concentrating on the retention of the Tridentine Mass. The Association is in contact by correspondence with the International Una Voce Federation, Una Voce of France and the Dutch Vereniging voor Latijnse Liturgie.'

‘Mgr Humphreys, Secretary of the National Liturgical Commission, in a recent statement on the future of the Mass in Latin published in the Universe of 8 August, said ‘It is the decision of the Bishops of England and Wales that the Latin Mass should be said in public frequently. This means that in most dioceses the Latin Mass i.e. the Latin version of the new order of Mass, should be said once each Sunday at least in parishes where there are several Masses’. In a press statement issued on 1 October, the Bishops said that ‘the use of Latin in celebrating the new Mass rite will be encouraged as it has been in the old’.

1979: from Newsletter No. 41

‘The autumn meeting was held on Saturday 13 October at the London Oratory. The Mass of St Edward, King and Confessor, was sung by the Provost, the Very Revd M. S. Napier in the Little Oratory Chapel. The choir and lector were provided by the John Paul Foundation, conducted by Mr John East. The Mass was sung to plainsong, with Elgar’s *Ave verum corpus* during communion.’

‘At the request of the Chairman, a teacher resident in Cambridge had agreed to produce a basic scheme for a Latin textbook for use in seminaries; when ready, this would be worked up into a suitable manual. Members would be aware of the genuine difficulties in which rectors of seminaries found themselves in this regard; students entered with widely differing degrees of Latin and of willingness to learn. The issue was critical, however, and the Association would continue to pursue it.’

[This was the beginning of what became *A New Approach to Latin for the Mass*: <http://latin-liturgy.org/product/a-new-approach-to-latin-for-the-mass> . The ‘teacher resident in Cambridge’ was - and indeed is - the classicist and distinguished portrait painter Louise Riley-Smith, who was joined in the composition and production of the book by the present Chairman.]

1989: from Newsletter No. 76

‘The Association’s 1988 AGM, attended by about 60 members, was held on 15 October in the club room of the Church of the Assumption, Warwick Street, London W1. The sung Mass of the feast of St Teresa of Avila was celebrated in the church at 12 noon by Fr Thomas McClure of the London Oratory, assisted by the Revd Dominic Jacob and Br Anthony Jeffery of the Birmingham Oratory. The choir, under the direction of Mr Anthony Bevan, sang Byrd’s Mass for Five Voices and motets by Tallis and Palestrina, and the Mass concluded with the congregational singing of the *Salve Regina*. The M.C. was Mr Edward Barrett and the servers, one of whom was unobtrusively replaced by Fr Guy Nicholls, when temporarily overcome by incense, included Mr Bernard Marriott and his son. The afternoon ended with Benediction of the Blessed Sacrament given by Fr Deryck Hanshell, during which the Prayer for England, which the outgoing Chairman [Mr Martin Lynch], at least, had not heard for 25 years, was included.’

1999: from Newsletter No. 105

The Solesmes Colloquium: ‘The contribution of the ALL delegation to the Colloquium was multifarious. Our Chairman [Mr Bernard Marriott] engaged in discussion and negotiation with his counterparts in the French and Dutch Associations and with the Abbot of Solesmes. Frs Guy Nicholls and Bruce Harbert concelebrated Mass with the priests of the Abbey. Three talks were given, on the History of the Roman Rite in England (Fr Harbert), on the contribution of the Oratories to the liturgical life of England (Fr Nicholls) and on the survival of Catholic values in English Church music after the reformation (Christopher Francis).’

2009: from Newsletter Nos. 134 & 135

‘Westminster waits for the appointment of a successor to Cardinal Cormac Murphy-O’Connor, who is openly impatient to become the first Archbishop of Westminster to enjoy a well-earned retirement.’

‘The Association’s AGM will take place in Cambridge on 10 October at the Church of our Lady and the English Martyrs. The proceedings will start with Solemn High Mass at 12 noon, celebrated by Mgr Bruce Harbert, who will have recently returned from being Executive Director of ICEL in Washington DC.’

2019: Newsletter (now christened *Latin Liturgy*) No. 156

Dear reader, it is in your hands now...

Homily for the feast of Mary Mother of God

Given at Pluscarden 1 January 2019

Each night at the end of Compline we sing an Antiphon to Our Lady. From the first Sunday of Advent to the Baptism of the Lord the designated Antiphon is the *Alma Redemptoris*. This is one of four officially adopted by the Church for her daily devotion to Mary according to the seasons of the year. Some commentators consider these Antiphons as among the most beautiful products of the Latin Middle Ages. Who wrote them? No one can say for sure. But a likely composer of both the *Salve Regina* and the *Alma Redemptoris*, possibly in both words and music, was the German Benedictine monk Hermanus contractus, or Herman the lame, who died in 1054. Whether or not he composed both texts, or either, it is certain that they are very closely aligned in thought and feeling.

The *Alma Redemptoris* is a poem of six lines set in the hexameters of classical Latin verse, but its music looks forwards rather than backwards. The standard Gregorian modes are left behind, and already here we recognise the modern major key. The many large intervals also represent a break from the traditions of Gregorian Chant. To speak only of the direct leaps: seven times we are asked to jump a fifth; twice a sixth, and once a whole octave. Of course I speak of the Solemn tone, which most probably is as old as the text. The simple tone is truly modern. It was composed by a monk of Solesmes, Dom Fontaine, in the late 19th c.

In the solemn tone, let us say by Hermanus, the first word, *Alma*, is given very notable prominence. You need to take a deep breath before intoning it. It rises all the way up the scale, in a long and soaring phrase, 17 notes, starting on Do, then Mi, Fa, Sol, La, Ti, Do; dropping then back down again, to rest finally on Mi. Why all those notes? Because they capture something of the author's fervent, lyrical, confident, heart-felt devotion to Mary, so beautifully expressed in this one word. Here at the very beginning, in the first word, Hermanus has poured out what he kept to the end of the Salve: *O clemens, O pia, O dulcis. Alma* has the meaning of dear, gentle, indulgent, kindly, consoling. More radically it means 'nourishing', and is especially applied to the nurse of an infant. Our Blessed Lady cherished the baby Jesus with her milk. And we who sing to her do so from a similar relationship. We sing to our Mother, in whom we find refuge, consolation, support, comfort, sweetness, and even life itself.

Alma Redemptoris Mater. Today's Feast is of Mary, Mother of God. The divine Motherhood is of course Mary's supreme title and honour and dignity and glory. But the poet's thought here focuses not so much on who Jesus is, as on what he does for us. He is our redeemer. He came to set us free from the slavery of sin and death; to restore us to a right relationship with God; to give us the grace of salvation, justification, sanctification, glorification; to share with us his own divine Sonship; to give us eternal life. Jesus is the one who makes all the difference: to our life, to our world, to everything. And Mary is his Mother. Mary is the one through whom the Redeemer entered human history. And she is the one through whom he enters our own lives too: *quae pervia caeli porta manes* - she who abides always as the gateway that leads to heaven.

On March 25th 1987 Pope St. John Paul II published an Encyclical Letter on our Lady, explicitly citing this phrase from our Antiphon in its title: *Redemptoris Mater*. The phrase also deliberately evokes his first Encyclical on Christ as the redeemer of mankind, *Redemptor hominis*. As Cardinal Karol Wojtyła, John Paul had written the famous lines of Vatican II: 'Only in the mystery of the Word made flesh does the mystery of mankind become clear' (GS 22). Now he writes of Our Lady: 'Only in the mystery of Christ does the mystery

of Mary become clear' (RM4). In a sustained and sober theological reflection, this Pope shows once again that the Church's devotion to Mary is a necessary consequence of her Christian faith. We turn to Mary in the first place because impelled to do so by holy Scripture itself. We invoke Mary also as nourished by tradition, which has developed over the centuries. This tradition is not only legitimate, but necessary. Guided by the Holy Spirit, its authenticity is demonstrated by the wonderful fruit it has borne in the Church as a whole, and in the lives of countless believers.

Mother of the Redeemer, Gateway of Heaven, Star of the Sea. It seems that St. Jerome in the 4th century was the first to call Mary 'Star of the Sea'. The title became very popular in the middle ages. A witness to that is our hymn *Ave Maris Stella*, composed some time in the 8th century. Another witness is St. Bernard, who wrote a most wonderful meditation on this title. We needn't be much concerned if the supposed etymological connection between *Maria* and *Stella Maris* is merely fanciful. A Star at Sea is a life-saving reference point for sailors in imminent danger at night. This tiny point of light can make the difference between a safe voyage home and shipwreck. Our Lady is such a star for us amid the darkness of this world, with its perils and temptations and trials. Not just passively, of course, but actively also. So we call out to her: *Succerre cadenti surgere qui curat populo!* – 'Come to the help of your people who are falling, but who want to rise up!' We fall in sin; also in affliction and in sickness; ultimately in death. We want to rise up in grace, and ultimately to life in heaven, with you, our Mother Mary!

Tu quae genuisti natura mirante tuum sanctum genitorem – 'You who gave birth to your own begetter, to the astonishment of nature.' The wonderment of nature here evokes St. Paul's words about the expectation and the groaning of creation in Romans Chapter 8. Nature wonders at the miracle of the Incarnation, which occurs quite outside her laws, though without in any way contradicting those laws. Nature wonders too because in Christ she is to be redeemed, renewed, re-created. She wonders at the miracle, but even more she wonders at the astonishing gift, at the divine love,

the divine mercy, the divine humility, according to which God himself, for our sake, became a part of what he had made.

Virgo prius ac posterius – ‘Virgin both before and after’. Our antiphon here simply affirms the perpetual virginity of Mary. This doctrine is not explicitly stated in Scripture, but it’s wholly appropriate, and concordant, and strongly defended by the Fathers of the Church. *Gabrielis ab ore, sumens illud Ave* – ‘you who received that greeting from Gabriel - that Ave, so loaded with significance’. Here, in the penultimate place, Hermanus situates the equivalent of his opening word in the *Salve*. “Hail Mary!” we cry, with the Angel and with all subsequent Christians. But then, finally, the point, the punch line. *Peccatorum miserere* – ‘have mercy, take pity on us sinners.’

We who are in darkness call to you who are in the light. We who are below cry to you who are above. We who are separated from God invoke you who are in perfect union with Him. We dare to say *miserere*, the last word, because you are *Alma*, the first word - you are our Mother, so far above us, yet also so lovingly close. Bring us, then, Mary, to Jesus; lead us to God; carry us to rest; bring us safely home. Amen.

Dom Benedict Hardy OSB

The Year of the Word

Christians believe that Jesus Christ is the Son of God, but Muslims reject that title. ‘How can the eternal transcendent God have a son?’, they ask. Perhaps we Christians do not explain sufficiently that the sonship of Jesus is not sonship as we know it, for a human son is younger than his father, whereas the divine Father and Son are co-eternal.

It was the Council of Nicea in 325 that proclaimed that Jesus is ‘the only-begotten Son of God’ in a Creed that we still recite. Saint Athanasius, who was present at that Council, insisted afterwards that the ‘most reverent’ way of speaking about Jesus was to honour him with that title.

But from the earliest days of Christianity other titles had been given to Jesus. One of these was 'the Word of God', whose meaning and implications are spelled out in the Gospel of Christmas Day: *In principio erat Verbum* (John 1,1). Here, God's Word is conceived, not as a written or spoken word, but as a mental word, present in the mind of God independently of creation. Theologians such as Augustine and Aquinas developed this concept as they developed the doctrine of the Trinity. They were building on Nicea's description of the Son of God as the one 'through whom all things were made'.

In England and Wales we shall soon be celebrating the Year of the Word, which has been subtitled 'The God who speaks'. I hope that what I have written above will remind readers that the God who speaks is also the God who thinks.

Over the last century, England and Wales have become home to many adherents to the Muslim faith. Their presence is a new challenge to Christians, whose Lord has commanded them to 'teach all nations'. In our dialogue with Islam, the title 'Word of God' can perhaps offer a better starting-point than 'Son of God'. If God is Creator, we cannot but attribute to him some idea, some mental word, at the source of his Creation.

Often, when discussing the relationship between Christianity and Islam, we draw a parallel between Jesus and Mohammed, but a Muslim theologian once pointed out to me that this is a mistake, and that the true parallels are between (a) Jesus and the Koran and (b) Mohammed and Mary, that is, between the Word of God and the recipients of that Word.

The forthcoming Year of the Word is intended to focus on the Judaeo-Christian Scriptures. But that does not mean that it cannot form part of our conversation with our Muslim brothers and sisters. The Prologue to John's Gospel, and its development in our theological tradition, offer common ground.

Mgr Bruce Harbert

Spode Music Week 2019

The Week takes its name from Spode House Dominican Conference Centre in Staffordshire, where it originated, and it was the idea of the Warden, Fr. Conrad Pepler OP, to hold a music week. Fr Pepler was the son of Hilary Pepler who, with Eric Gill, had founded the Guild of St. Joseph and St. Dominic at Ditchling. The other Founding Patrons of Spode Music Week were George Malcolm and Robert Sherlaw Johnson, and subsequent patrons have included Dr. Mary Berry and Fr. Austin Milner OP. From 1954 until Spode House closed in 1987, the Spode Music Week took place there yearly, afterwards migrating to other venues. Since 2015 it has been held at Mount St Mary's School in Derbyshire. Each day sees choral and orchestral rehearsals, including music for the daily sung Mass, this year Puccini's *Messa di Gloria* (performed with orchestra at the final Mass on the Sunday), Sheppard's *Mass for a Mene*, the *Missa in honorem Sancti Dominici* by Rubbra, Victoria's six-voice *Requiem*, Palestrina's *Missa Inviolata*, and the *Missa Inclite stirps Jesse* by Rogier. Compline was sung every night to a different setting, ending with a special motet. The orchestra rehearsed and performed Brahms' 2nd Symphony, the choir music by Schumann and others, and there were various chamber groups, everyone taking part in the final concert. Also, and very importantly for the whole enterprise, the children formed a choir and instrumental groups, displaying remarkable spirit and skill. In addition to all this copious music-making by musicians of all ages and many talents, there were lectures on Herbert Howells, on Prayer and Sacred Art, on Hildegard of Bingen and on Music in the Mass. The spirit of unity among the Week's participants is remarkable, with all ages united in music, in prayer and in play – all kinds of clever and engaging frivolities were presented in the final concert! A lively social life permeates each day, with countless informal activities, musical and otherwise. Any musician, whether singer or instrumentalist (and many were both) either Catholic or in sympathy with Catholicism, would feel at home at the Spode Music Week, and I can definitely recommend it. The dates for the 2020 Week are 10 to 17 August.

<http://www.spodemusicweek.co.uk/history.html>

CF

Varia Latina

The *Catholic Herald* of 5 April published an article by Fr Hugh Somerville Knapman entitled 'The New Mass turns 50'. Looking back on the *Consilium ad exsequendam Constitutionem de Sacra Liturgia*, the committee of 42 (later 51) members whose job it was to revise all the liturgical rites, it is remarkable that the thing was achieved at all: unwieldy enough as it was, the committee was 'assisted by more than two hundred official consultors and unofficial advisers'. Annibale Bugnini comes out badly in Fr Somerville Knapman's assessment, as he has done many times before. The French Oratorian Louis Bouyer described him as a 'mealy-mouthed scoundrel...a man as bereft of culture as he was of honesty', and Bugnini certainly lied to Pope Paul VI on more than one occasion.

Should this, and all that followed, when the *Consilium* constructed the new rite of Mass, leading ultimately to Pope Paul's signing the Apostolic Constitution *Missale Romanum* on 3 April 1969, diminish our estimation of the rite, which turns 50 this year? By no means! Obviously some things, such as the original General Instruction, were done in haste and not done well, but most of them have since been corrected. Of course, the whole climate of the 1960s was such that many churchmen (not, for the most part, the laity) had their own 'progressive' agenda which, we can now see, was deeply misguided. But it is not the only time in the Church's history that a dramatic change has been made, imperfectly and too abruptly to begin with, but later amended with the benefit of hindsight.

Joseph Shaw, Chairman of the Latin Mass Society, came under fire on the Letters page of *The Tablet* after he had written in their edition of 18 May in praise and defence of the Latin liturgy. The criticism from all the writers was the usual one, that 'It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have publick Prayer in the Church, or to minister the Sacraments in a tongue not understood of the people' (Book of Common Prayer, Article XXIV). The letter-writers all missed the point in their various different ways, but none so ironically and perversely as the correspondent who wrote:

‘communal singing in Latin at a parish Sunday Mass transgresses the ‘full, active participation’ which the people have a right to exercise’.

In June, to the astonishment and consternation of many members of the Order of Malta, in England at any rate, the Grand Master of that body, Fra’ Giacomo Dalla Torre del Tempio di Sanguinetto, sent a letter to all senior officers of the Order banning public liturgical ceremonies in the Extraordinary Form of the Roman Rite. Publicly at least, there was little reaction from rank and file members (and there are many) who felt that this ukase was a mistaken and unjustified one, but there is considerable discussion going on as to whether the Grand Master’s action is constitutionally legitimate, especially in the light of Pope Benedict’s *Summorum Pontificum*, which explicitly allows religious communities to have Mass in the Extraordinary Form without the permission of the major superior. Taking a longer term view, it is also felt by many that this hostility to the EF is characteristic of older members currently occupying positions of authority within the Order, and that as they gradually disappear from power over time, the ban will eventually be rescinded.

The news in Latin: on 14 June Radio Finland brought to an end its news in Latin, *Nuntii Latini*, which had been running since September 1989. But by co-incidence on 8 June, a five minute weekly news bulletin in Latin, *Hebdomada Papae*, began on Vatican Radio, and can be heard on the station’s audio frequencies, via the web portal and as a podcast. Its full title is *Hebdomada Papae, notitiae vaticanae latine redditae* (‘The Pope’s week: Vatican newsletter put into Latin’.) Vatican Radio stated: ‘The bulletin goes on the air thanks to the collaboration of the Vatican’s Latin Letters Office, a department of the Secretariat of State where Church documents are written in or translated into Latin.’

The bulletin will be edited by veteran Vatican Radio journalist Alessandro De Carolis. Vatican Radio’s Editorial Director, Andrea Torielli, describes *Hebdomada Papae* as a real, informative news bulletin. ‘We did not conceive it with a nostalgic look to the past, but as a challenge for the future,’ he said. Noting that Latin is the official language of the Catholic Church, he said Latin already ‘resonates

daily on the frequencies of Vatican Radio, which every morning broadcasts Mass in Latin.’ This weekly initiative, he explained, aims to breathe new life into the language.

Straight after the news bulletin, Vatican Radio Italy, which broadcasts news and other programmes on the frequencies dedicated to the Italian language, will also provide an in-depth programme entitled *Anima Latina, radio colloquia de lingua ecclesiae*. *Anima Latina*, dedicated to the rediscovery of the value and beauty of the Latin language, will feature Father Waldemar Turek, Director of the Latin Letters Office.

www.vaticannews.va/it/podcast/rvi-programmi/hebdomada-papae.html

CF

More from the Emperor Justinian

Several readers have expressed their appreciation of the Justinian passages printed in LL 155, and we are pleased that through the courtesy of David Miller, the translator of the recently published *Novels* (Cambridge University Press) we are able to bring you further excerpts from the work, relating directly to the Church and the practice of religion in the Eastern Empire. In this edition:

58. The Holy sacrament not to take place in private houses

[This law prohibits the creation of ‘house churches’ . As with the regulations concerning private religious foundations in Novel 57, the emperor’s primary concern here is likely to be the suppression of heresy, which was prone to spread through unregulated places of worship.]

The same Sovereign to John, for the second time prefect of the sacred praetoria of the East, ex-consul, patrician.

PREAMBLE

It is not only in ancient laws that there is the explicit command that no-one at all is to have freedom to hold the most sacred rites at home, but that both the rite and the worship of God are to be left for celebration in public, according to the rules on this subject handed down in the priestly acts; we too are laying down this law, for the present time also, and wish it to be in fully secure validity.

We forbid all inhabitants of this great city, or rather of the whole subject territory, to have any so-called houses of worship in their own houses, and to celebrate the holy sacrament in them, which results in practices foreign to catholic and apostolic tradition. If some people think that they simply must have buildings on their property as sacred, just for prayer, and for that alone, we allow them that, if nothing at all is done that constitutes any part of the holy liturgy; apart from that there is no objection if they want to have particular rooms and pray in those, as in consecrated places. They are to refrain from all else, though, except if they wish to invite certain clerics to come there. These would be, here, from the most holy 'great' church and the most holy houses under it, and be assigned for this purpose by the consent, and with the approval, of the Most Holy Archbishop; or, abroad, by consent of the most holy bishops. (The existing rights of the high office of his Beatitude the Archbishop as to appointments and administrative decisions, here or in the provinces, are not to be altered in any way whatever by the making of our present law; everything that has been put in his hands, in whatever way and at whatever time, is to be maintained, both now and for all time to come.)

And we decree that your distinction is to observe these provisions, and make them public to all by means of letters of your own, so that the law is in effect throughout. We have also given this command to the Most Illustrious Prefect of this fortunate city, and to the Most Holy Archbishop and Ecumenical Patriarch, so that it is constantly upheld by both the civil and the priestly power. House-owners themselves are also to be aware that if they fail to observe these provisions, they personally will incur punitive action from the Sovereignty, and the houses in which anything of the kind takes

place will become public property, and be taken under our most sacred crown treasury. If there are some who already have anything of the kind in their own homes, they are to know that should they fail to put that right within three months from the promulgation of this law, by making it conform to the character decreed by us, they will become subject to the penalty stated. This is to be done genuinely, with definitely no chicanery; we are lovers of nothing but the truth.

We decree that your Excellency is to observe these provisions, and permit no such thing to be done. Know, too, that should we find out that something of the kind has been reported to you, but you have not put a stop to it – either you personally, or your successors in office – you personally, and those who take over the office from you, will pay a fine of fifty pounds of gold; and the staff under your command will be subject to the same penalty, for having allowed itself heedlessly to overlook the breach of a rule to which we attach importance, and which is one that safeguards the unity of the most Holy Church, and prevents practices that are manifestly forbidden. They will also risk their whole position. This is in addition to the confiscation of the actual house in which any such thing has been going on, to come under the most sacred crown treasury.

CONCLUSION

We have also written to the Most Holy Patriarch of this fortunate city, for him to see to this matter as well, because we wish these provisions to be upheld both by the priesthood and by the government, and so to remain unshaken for time to come.

Given at Constantinople, November 3rd in the 11th year of the reign of the Lord Justinian, Pius Princeps, Augustus, the second year after the consulship of the Most Distinguished Belisarius, 537.

9: The Church of Rome to have a period of prescription of one hundred years.

[The text of this novel is found, as sometimes occurs, not in Greek but in Latin only]

*The same Emperor to the most blessed and most holy John,
Archbishop and Patriarch of Old Rome.*

[This is Pope John II, who reigned from 533 to 535. He was the first pope to take a new name on election to the papacy. Thinking his pagan birth name, Mercurius, to be inappropriate, he assumed the name John, after Pope John I.]

PREAMBLE

It has fallen to the lot of the elder Rome [what he means here is 'Old Rome', in contrast to 'New Rome' i.e. Constantinople] both to have been the originator of laws, and to have the high honour, as all are well aware, of being the seat of the chief pontificate. [The council of Chalcedon in 451 had formally acknowledged the primacy – of honour rather than of authority – of the Bishop of Rome.] Hence we too have thought it necessary to enhance the glory of the homeland of law, and source of the priesthood, by a special law of our Divinity, so that the force of a most salutary law shall extend from it to all Catholic churches situated even as far as the waters of Ocean; and so that it shall be a law especially consecrated to the honour of God, pertaining to the whole West, and also to the East, where there is property to be found situated that either now belongs to our churches, or is subsequently to be acquired by them.

1. Whereas ancient laws circumscribed *exceptiones temporales* [these were disputed causes that were only valid for a limited period] within limits of thirty years, or, if there had been a hypothec [a right established by law over a debtor's property that remains in the debtor's possession] that allowed them only slightly longer spans, we are granting that most holy churches are by no means to be barred by such spans of time as these, particularly in cases where they have suffered injury, or are owed some debt. Instead, we enact that the only ***exceptio temporalis*** which may be brought against them is the passage of one hundred years, so that ecclesiastical rights are to remain intact throughout the time aforesaid, and so that no ***exceptio*** other than that of one hundred

years can oppose them – that being recognised as, in general, the limit of a long-lived person's lifespan.

2. Your Holiness is therefore to possess this law for the benefit of all the Catholic churches of all the West, to be extended also to Eastern regions in which your most holy churches possess any property; so that, as a worthy offering to Almighty God, it may be a safeguard of divine properties, and so that unjust persons shall be left no impious protection, or scope for sinning, even wittingly, with impunity; but so that an innocent person who is truly guiltless may be kept safe and not defend himself by unscrupulous allegation, using time as a pretext in place of purity.

3. What therefore our Eternity has dedicated, in honour of Almighty God, to the venerable see of the chief apostle Peter, is that all lands and all islands of the whole West, reaching as far as the very recesses of ocean, are to keep, and by this to remember for ever, the careful concern of our Majesty.

4. We grant the prerogative of such a law, as has been said above, not just to the Western parts of the Roman Church, but also to Eastern parts in which there are, or shall hereafter have been, ecclesiastical holdings belonging to the city of Rome.

5. It is, of course, for all Christian and Orthodox office-holders, higher and lower, to uphold this constitution of ours; and for those who nevertheless disobey it, to be always in fear of the vigour of the law, in addition to divine penalties, and to quail at a penalty of fifty pounds of gold; this law exercising its validity not only in cases hereafter arising, but also in those which have already been brought to court. Accordingly, your Holiness, on receiving this present law of our Clemency as a most pious or most holy oblation which we dedicate to god, is to deposit it among the most sacred vessels; it is both to be safeguarded by you, and to safeguard all ecclesiastical property.

Given at Constantinople, April 14th, consulship of Belisarius.

Finally, a few extracts from Novel **74**, AD 538,
on various forms of legitimacy in marriage.

There is another matter that we think it good to regulate appropriately. This has come to us from much practical experience: it is a long series of suits brought before our Majesty that has led us to the necessity of the present law.

It was expressly stated in ancient laws, and the same provisions are in a constitution of our own as well, that marriages are soundly valid on the basis of intention alone, even without marital contracts. The result of this has been that our citizen body has become full of spurious transactions: witnesses are coming forward and lying with impunity that, for instance, the husband used to address the woman with whom he was living as 'mistress', and she used the corresponding word to him. They thus have a fictitious marriage, with no real substance; and that is something we have thought it necessary to regulate, in accordance with natural laws. Though we are lovers of morality, and legislate accordingly for our subjects, we know, nevertheless, that nothing is stronger than sexual passion, which it takes the admonitions of strict philosophy to restrain, by checking the restless throbbing of lust. When men are in its power, what word would they refrain from using, as a flattering form of address, to the women they are in love with? So well did our predecessors as legislators, also, understand such psychological conditions that they actually banned the making of presents during marriage, in order to prevent husbands overwhelmed by desire from gradually denuding themselves of their property, without realising it. We have therefore thought it good to set this into legislative order, by means of a law conducive to morality:

He, in turn, is to assemble three or four of the church's most reverend clergy, and make out a certificate to the effect that on this date in this month of this indiction, in such a regnal year and such a consulship, in his presence in this house of worship, the man N. and the woman N. were joined together in matrimony. If either or both of the couple wish to take the said certificate away with them, they are to do that as well, and the Defender of the most holy

church [this was the ecclesiastical *defensor* who policed and protected the legal rights of the Church] and the other three – or however many he may have decided, but no fewer than three – are to sign it, to that effect. [*This appears to be the first mention anywhere of marriage being formalised by clergy, something that did not occur in the West till very much later.*]

2. Should they not in fact do so, the defender of that most venerable church is then to deposit such papyrus, carrying the said signed statements, among the archives of the same most holy church – in its holy treasury, that is. The people are thus to have it on deposit as a safeguard, and unless such action has been taken, and the fact has been fully attested in writing, they are not to be regarded as having come together by marital intention; but when that has been so done, both the marriage and its issue are to be regarded as legitimate. We mean this for a situation where no contract of dowry or prenuptial gift is made. We have arrived at the present decree because we are suspicious of attestation solely from witnesses.

3. But as for the least-regarded station in life, owning little property and down at the lowest level of society, it can have, and is to have, licence on that basis. Nor are we concerning ourselves with agricultural workers, or with soldiers under arms, whom the law calls *caligati* [literally “the ones in boots” – i.e. the rank and file] that is to say, with the obscure lower class; in their case, their ignorance of civic affairs, and their desire for nothing but tilling the land, or warfare, is something highly desirable, and praiseworthy. Thus in the cases of lower-class persons, of undistinguished soldiers under arms and of agricultural workers, they are to have licence to unite without written documentation, and live together; and their children are to be legitimate, thanks to their fathers’ humble position, or to their full-time soldiering or agricultural work, and to their ignorance.



Bishop Patrick McKinney ordains Liam Carpenter



Fr Liam's First Mass