

LATIN LITURGY

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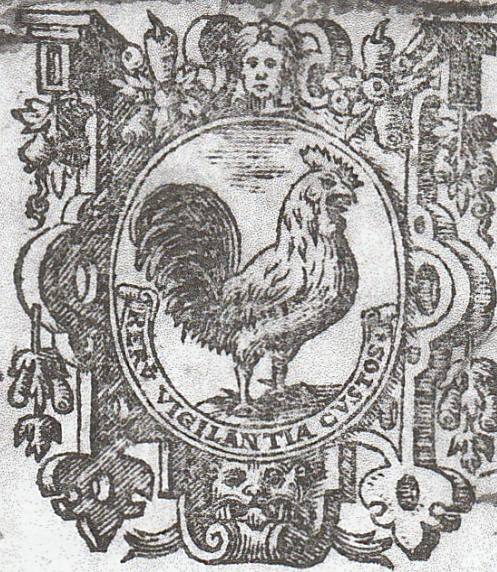
TABVLÆ
NAVRAGII,

SEV
ECHO CONCIONVM
ALIQVOT, QVAE BLAT-
TARVM INCLEMENTIAM
eualère, de Festis ac Dominicis.

AVTORE

V.P.FR. PHILIPPO BOSQVIERO;
CAESARIMONTANO, FRAN-
ciscano, Obs. Prouinc. Flandria.

Ioan. 6 Colligite quæ superauerunt fragmenta, ne
pereant.



COLONIAE,

Apud Ioannem Crithium, sub signo
Galli, Anno M.D.CXIV.

Title page of Tabulae Naufragii

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Corpus Christi: Live-streamed liturgy from Walsingham

We are very pleased to announce that, through the good offices of an ALL Council member, Paul Henriksen, there will be a live-streamed Sung Latin Mass and Vespers from the shrine of Our Lady of Walsingham at 2.30 pm on Sunday 6th June, the feast of Corpus Christi. It will be broadcast by the Shrine itself, here:

<https://www.walsingham.org.uk/live-stream/>

Solemn Vespers and Benediction will follow at 4.30 pm. ***If you can travel there, please make every effort to join with the ALL and pilgrims to the Shrine. If that's not possible, then do please join us online.***

Saturday 28th August: Open meeting at Aldershot

It is with a sense of great relief, after so many months overshadowed by Covid, that we announce our first meeting since the highly successful 50th Annual meeting in September 2019. It will take place at St Joseph's Church, Queens Road, Aldershot GU11 3JB. Details are still being worked out, but initial plans suggest this shape to the day:

10.30 - 10.45 Arrival, welcome, coffee.

11.00 - 11.45 Rehearsal led by Fr Guy Nicholls on the GP chants for the Proper and Ordinary.

12.00 Solemn Latin Mass, with chants from the *Graduale Parvum*.

1.00 - 2.00 Lunch. Members can be reassured that whatever Covid precautions are in force at the time will be carefully observed when food and drinks are served. For the caterers to know numbers, lunches need to be **booked in advance**: please fill in and send off the enclosed form with a cheque.

2.15 The afternoon's programme is still being planned, but it will conclude with Benediction of the Blessed Sacrament, sung to traditional chants. There will also be a general discussion, giving an opportunity for an exchange of views on current issues in the liturgy.

4.30 approx. Tea and departure.

How to get there: Aldershot railway station (trains from Waterloo) is located near the town centre of Aldershot, only a few minutes' walk from the church. If coming by car, limited parking is available – access via Edward Street, which runs behind St Joseph's Church. There is car parking available in the town centre.

See: <https://www.aldershot-catholics.uk/> and parkopedia.com.

Fr Reginald Foster: a personal memoir

Fr Reginald Foster, the legendary and redoubtable Vatican Latinist, one of the greatest Latin scholars of his generation, died on Christmas Day 2020, at the age of 81, lamented and lauded by legions of friends and pupils. Much has been, and is being, written about his life and work, but this personal account is of the correspondence I had with him for some years, and of the two occasions on which I met and talked with him in the Vatican.

After the publication of *A New Approach to Latin for the Mass*, which Louise Riley-Smith and I had written together, someone suggested to me that Fr Reginald would be interested in it and its aims. I hesitated to approach so eminent a figure, but early in 1992 I wrote to him, with a copy of the cassette tape which I'd recorded to accompany the book of the *New Approach*. To my surprise he responded immediately, on a postcard. Thereafter he always wrote to me on postcards, which were immediately recognisable: a lot of writing is crammed into a very small space, written in ballpoint pen in many different colours, the body of the message always in blue, but supplemented by numerous addenda in red, green and purple. Unlike many correspondents, 'Reggie' (as most of his colleagues and students knew him) always clearly dated his postcards, which has made writing this account much easier.

On the first card, dated May 15th, 1992, he wrote: 'Congratulations on your broad and orthodox support of Latin in the Church. One of the biggest obstacles to your (our) whole work is the tragic identification of Latin interest and study and use with some reactionary nuts, schismatic mental cases etc. I celebrate my own Mass and prayers in Latin (Vat. II – Paul VI) every day and share the same treasures with several scholars and others who know and appreciate Latin. Most of the enthusiasm I find for Latin, including Gregorian Chant, is found outside the Church. In

this regard I am not optimistic about the future. Not only the reason I mentioned above inspires my judgement, but also and especially the fact that Latin is not being taught in seminaries, in Catholic schools and colleges on a sufficiently wide level to make a difference among most priests and faithful. If it is not taught, then it cannot be appreciated, and is doomed. My students are most fervent and determined to change things, but that is little. YOU continue your good work; show that Latin is modern, perennial, immortal; don't give up. Reginaldus' [Underlining and capitals as in the original.]

Encouraged by this, I immediately posted him a copy of the book and a week afterwards a second postcard arrived: 'Congratulations to you and your colleague – and the art director too! [this was John Ryan, whose brilliant cartoons illustrate the *New Approach*] on the magnificent tutor guide to your Latin in the Liturgy program. It was a delight to study it and especially to see how wonderfully you incorporated so many immortal Bible-Liturgy texts as examples of the matter treated in the individual sections. The book is a real monument of care, diligence and competence! I imagine most of the language matter will be quite mysterious and difficult for beginners – but it is certainly a great accomplishment. The tape and book will make their way to Australia soon with a new priest burning with zeal, and a first class Latinist. Thanks from us all, R. PS You must come to Rome, where we shall be waiting for you!'

This was too good an invitation to refuse, and accordingly my wife and I made plans to visit Rome and Reggie. His next postcard was mostly about practicalities, giving his home and office telephone numbers, and adding: 'Summer school is a dream'. Accordingly in October 1992 we arrived in Rome, and the next day, being Sunday, attended Mass in St Peter's, concelebrated by a cardinal and a very large number of priests and bishops, entirely in Latin, even the gospel. The congregation was immense: few of them seemed to be Italian,

a great many American, as was the visiting choir.

At 6 pm the next day, Monday, we met Fr Reginald as arranged. When, over two hours later, we said goodbye, I felt as if I'd been run over by a steamroller. I wrote at the time: 'a phenomenal man, such energy, such force of personality; much anger too. He talked and talked. Immense passion for Latin, how he got the job in 1969, what he does, his views on the Church (very radical!)'.

Two days later as arranged, we met him shortly after 8.30 am in the sunshine of the piazza in front of St Peter's. Entering Vatican City (with its parish church of St Anne on the right) we proceeded through a gateway into a large courtyard surrounded by high buildings – the Vatican Museum, Library and Archives. High up on the right is the chamber in which the calculations for the Gregorian Calendar were made, and to the left of a drainpipe is a small hole in the wall through which the progress of the sun was measured for the calculations. Reginald was no 'tourist guide': he told us occasional things about what we were seeing, but his mind was on other, more immediate matters.

We ascended to his office on the 5th floor, outside which a marble staircase led, oddly, to nowhere. The office was of the utmost simplicity: there was a plant or two, Lewis and Short's Latin Dictionary, the *Annuario Pontifico*, a crucifix (the Under-secretary of State, Cardinal Re, had been in the previous day to inspect the room and make sure that there *was* a crucifix) a simple table and one chair. The view from the window was of the courtyard I've just mentioned.

We moved on to look down the corridor towards the papal suite. At that moment the Pope was holding the morning meeting with his staff – the Cardinal Secretary of State and others – prior to giving a public audience at 11.00. The papal limousine with its number plate SCV 1 waited below in the courtyard to whisk him to the audience hall. We walked on,

down a long corridor in the middle of which was the entrance to the Secretariat of State. Monsignors, gliding smoothly along, came and went. Among the 16th century maps on the walls there was one of England, on which we found Bristol, our home town.

There was much else to see, and as we went Reggie talked non-stop about all sorts of things, including how ‘they just don’t get it’ – ‘it’ being the crucial importance of Latin in sustaining the universality of the Church. There were many painted halls and corridors; there was an ascent onto the roof of the Apostolic Palace, where the overwhelming bulk of the Basilica rose before our eyes, and where the little roof garden of the Cardinal Under-Secretary of State nestled just below us. Finally to the Pauline Chapel (commissioned by Paul III, ‘re-ordered’ by Paul VI) after which Reggie said goodbye and returned to his office, no doubt to render another document from Polish into good Latin. It had been a memorable day.

The next thing that happened was that the Association published *A Voice for All Time*, which Martin Lynch and I had compiled and edited. Encouraged by my experience with the *New Approach*, I sent Reginald a copy, which again immediately produced a postcard from him: ‘Dearest Friends, Thanks for thinking of me and for wanting me to share your latest publication. It will be shared with many interested and dedicated people here. I liked the well-balanced preface, and during this month-long break I shall carefully study each contribution. Be good and keep smiling. – Reg.’ Later that year (1994) he wrote again: ‘The second volume of the LEX. REC. LAT. [the *Lexicon Recentis Latinitatis*] has been promised for 2 years now, and my former teacher (Egger) is expected to complete it before he leaves this world. But things are very slow in coming here. Nobody really knows. I would SAVE your money and just manage with the dictionaries which are ALREADY there. Congratulations on your work and success. AMANTER – Reg.’

In early 1995 an opportunity arose to visit the Vatican and Fr Reginald again, and we arrived in Rome on 17th February in bright sunshine (in England it had been raining since Christmas). Early the next day we met Reggie at St Peter's, and made an arrangement to see him later that day. It was a busy time for him, as the second semester of his academic year had just begun. Later we met near the Trevi Fountain and had coffee nearby (he was in passionate and occasionally vitriolic form as usual!) and agreed that we'd rendezvous at the Vatican the following Monday.

When the time came, we presented ourselves to the Swiss Guard at the Bronze Door as instructed. We had with us the distinguished Anglican and historian of structural engineering Julia Elton, to whom the building itself was of the greatest professional interest, especially when we went up on the roof. (See photograph on back cover.) As we passed through various locations it struck me once again what a great fellow Reggie was, and – as he was greeted warmly by all the priests and guards we met – how much loved.

He impressed on me the need *to stay with the Church*, and resist the blandishments of sects – at that time the Society of St Pius X was quite vocal, and he was aware of the way they used 'the Latin Mass' as a means of bolstering their own claim to be the guardians of orthodoxy. Expressing himself forcefully as ever, Reginald emphasised that theirs was *not* the way forward!

Our correspondence continued for a while after that visit, but I never saw Reggie again. *In pace requiescat.*

CF

Tabulae Naufragii

The subject of this article is a small, rather worn volume in a battered vellum binding, printed at Cologne in 1614. The label on the spine reads *Bosqui De Poenit.* – but that is not

what is inside. For all its unpromising appearance, this little book is of considerable interest. Its author was Philippe Bosquier (1561-1636) an Observant Franciscan, and in the opening dedicatory epistle he gives an account of how these *tabulae* survived, and eventually arrived at the printing-press. The title page (see illustration on p. 2) reads thus:

TABULAE NAUFRAGII

Seu echo concionum aliquot, quae blattarum inclementiam
evasere, de Festis ac Dominicis. Autore V.P. Fr. Philippo
Bosquero, Caesarimontano, Franciscano, Obs. Provinc.
Flandriae.

Ioan. 6 *Colligite quae superaverunt fragmenta, ne pereant.*

Coloniae, Apud Ioannem Crithium,
sub signo Galli, Anno MDCXIV

[*Planks from a Shipwreck*, or an echo of certain addresses
which have escaped the inclemency of insects, for Feast Days
and Sundays. Written by Vicarius Praefectus Brother Philippe
Bosquier, Observant Franciscan of Caesarimons in the
Province of Flanders.

John 6: 'Gather up the fragments that remain, lest they be
lost'.

Cologne, at the house of John Crithius,
under the sign of the Cockerel, in the year 1614.]

Concio or *contio*, originally a meeting or assembly, or an oration given to such a gathering, is what we today would call a sermon or homily. In this sense it appears, for example, in the superscription to the second part of Bach's Cantata No. 149: *Secunda Parte, Post concionem*, that is, 'after the sermon'. *Blatta* literally means 'an insect that shuns the light': Bosquier may be referring to moths or cockroaches, or perhaps just to destructive insects in

general. *Caesaris Mons* we know today as Kaysersberg, in Alsace.

There are nineteen sermons in the book, some examples being those for the Annunciation, Visitation, Easter and Low Sundays, for the first Mass of newly ordained priests and of course for the Feast of St Francis. Bosquier's Latin Dedicatory epistle is rather touching, and unusually personal for such an address. I give below the text of the opening passage, followed by an English translation. I have left Bosquier's punctuation and the spelling of his Latin unchanged.

Eximio viro ac Domino D Laurentio Bayo, Curioni
Ghislenghiano vigilantissimo, amico suo veteri, F. Philippus
Bosquierius Caesarimontanus S.[alutem dicit]

To the most esteemed man and Master, Dom Laurence Bayus,
most vigilant incumbent of Ghislengheim*:
Brother Philippe Bosquier of Caesarimons
sends greetings to his old friend.

[*in the province of Hainaut in Wallonia]

Quemadmodum naufragi omnes fere solent in naufragio, et qui praelio victi ac fusi quoque, cogitare, quo se vertant, quo ferantur, ad quos divertant, quos amicos naufragio et fugae suae quaerant, et quaerunt certe, quam possunt, optimos ac fidissimos, cum possunt, cum non possunt, feruntur quo possunt; et habent deinde naufragii tabulas, et infaelicis belli reliquias, quales quales eae sint tandem, maiore fere in pretio, quam quidquid vel mare, vel praelium hausit; ita ego (mi Bai, amicorum imprimis charissime) cum naufragium literarium nuper fecissim, periissentque mihi chartae pleraeque non paucae, partim blattarum quasi tempestate et praelio, partim incuria quadam mea, partem aliter; edidissetque tempus falce sua, qua tandem peruastat omnia, magnam fragem in exercitu lucubrationem mearum, partim Oratoriarum, partim poeticarum, collegi ex Oratoriis has paucas conciones de Festis ac Dominicis

diebus aliquot, quasi reliquias belli Saturnini et tabulas naufragii illius mei (unde et titulum libro feci ab eventu) quas quia habeo charissimas, cogitare caepi, quo naufragus diverterem, quo dispersas et palantes reciperem. Et ecce statim tu unus animo occurristi, apud quem tutum receptum credidi. Visum ergo est, ad te ex omnibus unum divertere, cum tabulis istis naufragii, et belli reliquis, ac suppliciter precari, ut dignarere fido benevolentiae ac patrocinii tui portu excipere et tueri, dum respirem et vires reparem.

As all those who are shipwrecked are generally wont to do in a shipwreck, and as those who are defeated and routed in battle tend to wonder where they shall flee, where they shall take themselves, to whom they shall turn, which friends they may seek in their shipwreck and their flight: when they are able, they certainly seek the best and most faithful friends they can; when they cannot, they go where they are able. Then, they regard the debris from the shipwreck and the relics of the unsuccessful war, of whatever kind they might finally be, as almost greater in value than whatever either the sea or the battle has swallowed up: so did I, (my Bayus, first and most dear of my friends) when recently I had made a shipwreck of my writings, and the greater part of my papers were lost to me some by (as it were) the storms and attacks of insects, some through my own carelessness, some in other ways.

Time also with its sickle, by which in the end it lays waste all things, had made a great destruction in the army of my night-labours, partly of the works belonging to the Oratory, partly of those belonging to the poetical arts. I have gathered from the works for the Oratory these few sermons for certain Feast Days and Sundays, as it were things left over from the Saturnian war* and planks from that shipwreck of mine (from which, as a result, I have also made the title of this book) from those which I hold most dear; and I have begun to think how, shipwrecked as I am, I may take a new course, how I may recover the last and dispersed fragments. And behold you alone have run at once, in spirit, to help, you with whom I believed I would find a safe reception. For it seemed to me that out of all of them I should send one to you, with these planks from the shipwreck,

and relics of war, and to beg of you that you would deign, with a condescending good nature, to give a harbour to it and look after it, while I catch my breath and recover my strength.

* For the elucidation of this reference, I am indebted to Dr Teresa Witcombe for her suggestion, as follows: 'This is probably 'the war of Saturninus', and thus a reference to the rebellion of Lucius Antonius Saturninus in 89 AD, which was a disaster, with none of his allies turning up, many being captured and executed (including Saturninus himself), and most notably, his letters being burnt. Evidence for the destruction of the potentially incriminating documents of Saturninus seems to come from Cassius Dio's *Roman History*.'

Here I must also thank David Miller, the translator of Justinian [see p. 18] who adds: 'I'm sure that Dr Witcombe's suggestion is correct. It reveals just the sort of pride in his knowledge of Roman history that Bosquier's writing leads one to expect, and the feeling that he was up against some hostility would fit with 'war', when in fact the rebellion was a mere two-legion business. There was also L. Appuleius Saturninus in 103-1 BC who 'made habitual use of knuckles and sticks in political battles', and other violence, and got murdered himself by the mob; but if Antonius Saturninus actually had his letters burnt, he must be the man Bosquier is thinking of.'

Further to the above, I have since received from my colleague Laura Dance the ingenious suggestion of 'the Saturday struggle'; Saturday being the day a busy priest would generally find himself writing his sermon for the following day! Whilst this may or may not be the actual answer (Bosquier doesn't seem to be in quite the right frame of mind to be humorous or ironic) this is an intriguing and attractive suggestion!

CF

Homily for the 5th Sunday of Easter

The Collect for today's Mass makes quite a striking request. *Omnipotens sempiterne Deus*, it begins, *semper in nobis paschale perfice sacramentum*. Almighty everlasting God – *perfice* – perfect, bring to completion, fully accomplish – *semper in nobis* – in us always, the paschal mystery. What does it mean to perfect in us always the paschal mystery?

The Paschal Mystery is Christ's dying and rising again; his passing from this world to the Father. It's the mystery of the new Passover, which fulfils what the old one pointed towards. That is: Christ leads those who belong to him out of Egypt. He rescues us from servitude to the devil, draws us out of our enslavement to sin and to death, and he leads us into the freedom of the children of God. Perfect this mystery in us, then, we pray. Make complete, fully accomplish our belonging to, our identification with Jesus Christ our Lord. Conform our whole life to the pattern of his death and his resurrection. May Christ be so completely our life, that we walk constantly in his friendship, in his grace, in his truth. May the Paschal Sacrament, which is our baptism, have its full effect in us. That is, may we be entirely dead to sin, with all our sinful passions and desires truly crucified within us.

May we walk no longer according to the flesh, but according to the Spirit (cf. Romans 8:4). Perfect our baptism in us, we pray, so that we live constantly, even now in this life, as citizens of heaven. May we live worthily as Temples of the Holy Spirit, consecrated to God's service, equipped to give him glory, in union with all the Angels and Saints. May our lives too be a constant intercession for the Church and the world, for those we love, for those in need, for all who suffer or are oppressed. And may all this be the case 'always'; so that we never step aside from God's presence; so that we truly pray without ceasing; so that sin has no foothold whatever in our hearts.

The prayer of today's Mass goes on: *Ut, quos sacro baptismate dignatus es renovare* – so that those you were pleased to make new in Holy Baptism – the newness of our Baptism is like the newness of the New Testament, or the newness of the new Commandment: it never fades, never becomes weary, never fails to give new life. So as Christians we sang from Psalm 97 in our Introit today: *Cantate Domino canticum novum* – Sing to the Lord a new song! The well-spring of this newness is the Holy Spirit. As living water within us He impels us ever forward: towards God, towards heaven, towards perfection. In His power we can do astonishing things. We can love, forgive, hope, be patient, pray, give thanks, intercede, bear effective witness. But also, alas, we know that for all sorts of reasons we can block Him off, turn aside, and fail to draw from this source as we should. So we read in Acts today how the Christians in Pisidian Antioch received a visit from Paul and Barnabas. They needed that, in order to have fresh heart put into them, to receive encouragement to persevere in the faith; to be reminded that it's through many hardships that we enter the Kingdom of God (cf. Acts 14:22). May we ourselves never lack such encouragement, and may we be ever ready to offer it to others who are struggling in their faith!

Ut, quos sacro baptismate dignatus es renovare, sub tuae protectionis auxilio – so that those you were pleased to make new in Holy Baptism may, under the help of your protection – our prayer reminds us here that God never abandons us. Whatever life serves up to us, whether it be cause of joy or of sorrow, we know that we are not alone, and that Divine Providence never ceases to guide us. At one time God's protection gives us healing, encouragement, happiness; at another it leads us to share in Christ's Cross, and ultimately in his saving death. Whichever way we are led, God remains within us, around us, beside us, before us, over us. In every circumstance God guides us, loves us; and draws us ever more closely towards himself.

Ut, quos sacro baptismo dignatus es renovare, sub tuae protectionis auxilio multos fructus afferant – so that those you were pleased to make new in Holy Baptism may, under the help of your protection, bear much fruit. The Christian has to be with Christ the grain of wheat that falls into the ground and dies, in order to bear much fruit (Jn 12:24). He has to be as a branch united with the Vine, which is pruned in order to bear ever more fruit, for God's glory (Jn 15:8). We could define this fruit simply as loving according to the measure of Christ's own love (Jn 13:34). From this will come other fruits: all the virtues; good works; holiness, and also apostolic fruits, whereby the salvation we ourselves have received is communicated or mediated to others.

But what's it all ultimately for? Our prayer ends: *Ut ... ad aeternae vitae gaudia pervenire concedas* – so that we may come to the joys of eternal life. As Christians, the whole of our life on this earth is directed towards heaven. Far from dreading that, we eagerly look forward to it. Today's reading from the Apocalypse offers an image of heaven: a holy City, coming down from God, all beautiful like a bride dressed for her husband (Apoc 21:2). A bride eagerly looks forward to her marriage, because then at last the two who love each other will belong to each other definitively; they will live together, and they hope also to have children together. But any earthly couple know that their marriage will also have its trials and difficulties. By contrast, Heaven won't have any. It will be far better than earth in every way. There we will live always with God. But also there we will all be perfectly beautiful; truly worthy to be loved by him. In heaven not only will all tears be wiped away, but also all sins, all defects of character, all bad habits of mind and body.

Externally a Christian need be no different from anyone else. Temporal and political issues certainly have their importance for us; but we know that everything in this world will pass away. We certainly won't let relatively trivial matters divide us from our fellow Christians. What alone is supremely

important is our faith in Jesus Christ, and our hope in him, and our love for him. Therefore we come to Mass on Sundays. Here we express and nourish our faith. Here we strengthen and renew our life in Christ. And here we participate in the communion of the Church: in anticipation of our communion with her forever in heaven.

Fr Benedict Hardy OSB, Pluscarden Abbey

Two items of news from the Benedictine community of Pluscarden

1) The Abbey now live-streams many of its Masses and Offices. We strongly recommend this service to all our members and friends. Go to:

<https://www.pluscardenabbey.org/live>

2) As reported in the Lent edition of *Pluscarden Benedictines*, Baxter, the famous Benedictine cat of Pluscarden Abbey, departed this life on the 19th December 2020. He is known by many around the world through his appearances in the series of booklets *Felis Benedictinus / A Benedictine Cat*, in which extracts from the Rule of St Benedict are printed with photographs of Baxter taken by members of the Community. These beautiful booklets (two Latin and two English), are the work of Eileen Grant, and can be obtained by post, together with many other fine and interesting items, from the Abbey bookshop:

<https://www.pluscardenabbey.org/shop>

And you can read about Baxter himself here:

<https://www.pluscardenabbey.org/newsandevents/2021/1/1/a-sad-goodbye-to-baxter?rq=Baxter>

Novel 5 (extracts): Monasteries, hegumens and monks

[As explained in LL 155, a hegumen (ἡγούμενος) is the head of a monastery in the Eastern Church, analogous to ‘abbot’.]

Emperor Justinian Augustus to Epiphanius, most holy and most blessed archbishop of this sovereign city, ecumenical patriarch:

PREAMBLE

The ascetic life of the monastery is so honourable, and knows so well how to bring close to God the person entering it, that it strips from him every human blemish, and makes him pure, outstanding for his rational character, generally intelligent in his actions, and above human concerns. If, then, one is to be a true monk, he needs education in the divine scriptures, and careful training, so as to become worthy of so great a transformation. Thus we, too, have seen fit to give monks directions for what they must do, and to render them true contenders on the road to the divine. That is our aim in the present law, so that after our legislation on the most God-beloved bishops, and our ordinances on the most reverend clergy, we may also leave monasticism not without its due.

1. What must be said before all else is that, at all times and in every territory of our sovereignty, no-one who should ever wish to build a holy monastery is to have licence to do so until he has called in the most God-beloved bishop of the area, who shall have raised his hands to heaven and consecrated the site to God in prayer, after setting up in it the symbol of our salvation, that is to say the venerable, truly precious cross. Only then, having dedicated this as a fine and fitting foundation, is he to begin the building. Let that, then, be the commencement of the pious construction of holy monasteries.

2. Next we must also consider what concerns individual monks: what is the appropriate way for them to become so, and whether they are to comprise only free persons, or perhaps slaves as well, given that divine grace accepts all alike; it clearly proclaims [Galatians 3. 28] that, as far as the service of God is concerned, there is neither male nor female, neither free nor slave, as all are rightly considered to be one in Christ. Therefore, following the divine canons, we decree that candidates for the monastic life are not to receive the monastic habit from the most reverend hegumens of the holy monasteries straight away, summarily; they are to wait patiently, whether their status is free, it may be, or slave, for a full period of three years without yet being deemed worthy of the monastic habit. Their haircut and dress are to be those of what are called the 'laity', and they are to remain under instruction in the holy scriptures. Their most reverend hegumens are to ask them about their status, free or slave, and about the source of their desire for the monastic life. If they find out from them that there was no base cause that brought them to this decision, they are to keep them with those still under instruction and admonition, and to test their perseverance and their holiness; changing one's life is a difficult thing, not to be done without spiritual exertion.

3. Next to be considered is their living arrangements and how they are to spend their time, if we are to make them into worthy contenders for the monastic calling. We wish no single monastery in our subject territory, whether it comprise greater or smaller numbers of persons, to keep its members apart from each other, with accommodation of their own. We decree that they are to have their meals together, and to sleep together, with each lying on a separate mattress but all having their beds in the same building; otherwise, should one building not suffice for the number of monks, then perhaps in two or even more, but definitely in common, not individually or apart. In this way they can be witnesses to each other's good behaviour and morality, and not even their sleep will be idle: it will be practice in good conduct, under

reproof from those who will be watching. There is an exception: certain of them, commonly called ‘anchorites’ or ‘hesychasts’, who are living out lives of contemplation and perfection, may have a small cell of their own, exempted from the common life in pursuit of something higher. Otherwise, we wish the rest, whose monastic life is with the main body, to be what is called ‘cenobitic’, because in that way their zeal for virtue will increase. This is particularly so for the younger ones, being put together with their elders: the elders’ practice will form a strict education for their youth. Thus they are to be in cenobitic communities, obedient to their own hegumen, and impeccably observant of the ascetic life that has been bestowed on them.

4. Should a person subsequently leave the monastery, once he has consecrated himself and taken the monastic habit, and choose some form of private life, he is to know, for his own part, what kind of account he will be rendering to God for this; and as for any property he may have had on entering the monastery, it will be in the monastery’s ownership; he will take nothing whatever out with him.

7. Should he leave the monastery in which he has had his training, and transfer to another monastery, his property is, in this case as well, to remain behind and be claimed by the previous monastery in which he left it, on renouncing it. However, it is inappropriate for the most reverend hegumens to accept a person acting in this way, because a life like that is one of vagrancy, nowhere near that of monastic perseverance; it is the mark of an unstable, flighty soul, one that roams about pursuing different aims at different times. Accordingly, that is something else that the most God-beloved bishops, and those called ‘archimandrites’, shall prevent, thus upholding monastic rectitude, in accordance with the divine canons.

8. Should any professed monk be found to merit ordination to the clergy, he is still to be steadfast in keeping his ascetic

practice undefiled. Should he, for example, abuse the permission granted to members of the clergy by presuming to enter into marriage (his rank among the clergy being, of course, one of those which permit marriage, namely cantors and readers – as, in accordance with the divine canons, we absolutely forbid all the other ranks to marry, to have a concubine, or to abandon their life to immorality), he is in all circumstances to be ejected from the clergy, on the ground that he has disgraced his earlier profession and the monastic life. He is to be for the future an ordinary citizen, not having the temerity to enter the service or any other occupation – unless he should wish to incur the penalties threatened by us above. He will live out his life on his own, and come to realise what account he will be rendering to the great God for this.

CONCLUSION

The most holy patriarchs are to publish all these provisions to the most God-beloved metropolitans under them; these are to disclose them to the most God-beloved bishops under them; and those are to make them known to the monasteries under their authority, with the object of ensuring that the worship of the Lord God remains permanently inviolate. Very heavy penalties will be imposed on those who contravene them: that is to say, the heavenly penalties inevitably imposed on those in contempt of orthodox doctrines. The authorities of our state, should any such contravention be brought before them, are without fail to take pains to provide for the putting into effect of what is contained in the divine canons, which our law follows; if they are negligent, they too will not escape the penalty for this. It is the duty of your holiness, in pursuance of this, to make these provisions public to all the most holy metropolitans under your holiness.

*Given at Constantinople, March 17th,
in the consulship of the Most Distinguished Belisarius.*

Translation by **David Miller**

The Reader of the Refectory in a Charterhouse

The opening sections of *De Lectore Refectorii*, from *Nova Collectio Statutorum Ordinis Cartusiensis*. Editio Quinta

1. The reader of the Refectory must ask his supervisor [literally ‘Corrector’] to whom belongs the office of choosing and assigning the readings for the Refectory, what is to be read, and he is to carry into the Refectory at the appropriate time books which will be sufficient for reading.

2. When the Community comes in, the reader stands facing east, or towards the Prior’s table. [Carthusian monasteries do not have an abbot; the superior is the Prior, and his deputy is called the Vicar.] When the Community bows at the *Gloria Patri*, he too bows, facing the Community. He says *Jube Domne*, remaining standing, in the same way. He must not sit until he sits who is pre-eminent in the Community; neither is he to cover his head until the Prior pulls up his hood, or gives a sign. And when he begins the Homily from the beginning he bares his head, and all of us do similarly, until by him is said *Et reliqua*.

3. He reads history more quickly, sermons and homilies more slowly. However, he is to read everything openly and distinctly, and in such a voice that he can be heard and understood. But the Procurator and the Cook must ensure that there is no clatter or talking so that no voice except that of the reader alone can be heard.

4. When the Reader (the sign being given) is going to say *Tu autem Domine* or the last verse of the reading, he uncovers his head and receives from the Community the response *Deo gratias*. Then he comes down from the lectern and, facing the Community, bows. If any book which he has brought needs to be taken back, a novice, or the lowest-ranking monk, when he has finished his meal, carries it away to the church or the chapter house. And if there be many books to be

carried, the juniors among the novices help the lowest ranking.

5. The Refectory Reader should not make his thanksgiving at lunch or at supper; but he gives thanks in the church or in the chapter house. Neither, without permission, is he ever to eat in cell following the meal. Nor, if he wishes to eat supper in the refectory, is a pittance to be given to him. But let him be content with what may be left over when the Community has been served. Then nothing else is to be given to him in cell that day, unless it be thought necessary.

6. In the same way, to those who eat their supper in the Refectory, nothing extra is to be given that day in cell, unless it is thought to be necessary.

7. On Chapter days, when the Refectory Reader makes up part of the forces required for the celebration of the daily Conventual Mass, he also has the duty of saying the blessing before and after the meals in the Refectory: in which case the Refectory readings pass to another for that day, afterwards returning to the usual plan.

8. If the Reader of the Refectory is not able to begin his duty for the week, let him take it up as swiftly as he can, at least by the fifth day (*feria quinta* = Thursday).

Translation by **Christopher Francis**

Mass in the Age of Covid

‘Introibo ad altare Dei – but not in person until the Sunday Obligation is restored’ may be the attitude to Mass attendance held by some Catholics at the present time (reminding us of St Augustine’s request ‘Make me chaste, but not yet’. Some of them, especially those with underlying health conditions, may be unwilling to return to church until

the risk of catching Covid-19 – even with the advent of vaccines – is considerably reduced. But others may take this view because of what is on offer liturgically at their local church. They are people who wish for transcendent liturgy, and who are equally happy with it being in either the Extraordinary Form (the Traditional Roman, or Tridentine, Rite) or the Ordinary Form (the *Novus Ordo*, or *Missa Normativa* either in Latin, English, or a combination of the two languages). Yes, churches offering one or both of these options are easily accessible in most major cities, certainly in England and Wales. But what of the Catholic who, for one reason or another, cannot travel easily on a Sunday or wishes to maintain that day as one of rest rather than endure a reprise of the working weekday commute with all its strains and stresses? They may be tempted to put off returning to Mass for as long as they legitimately can.

Here we are dealing with two separate but related issues: style and content. First, style. It's tempting to think of liturgical sloppiness as a product of the post-Vatican II reforms. This is not true. It existed in the pre-conciliar era. In Chapter 9 of his book *Fashions in Church Furnishings 1840-1940* (Faith Press, 1960) Peter F. Anson, when discussing Edwardian ecclesiastical aesthetics, wrote that: 'To persons of refined taste, including the better educated converts from Anglicanism, assisting at Mass or Benediction was more of a penance than anything else'. But lest this appear as inverted snobbery on the part of Anson, we should remember that in his book *Footnote to the Nineties: A Memoir of John Gray and André Raffalovich* (Cecil and Amelia Woolf, 1968) Fr Brocard Sewell reminded us that the Edinburgh-based priest (and former associate of Oscar Wilde) Canon John Gray was regarded as 'that high churchman' by the clergy of a religious order in that city noted for its carelessness of liturgical detail, presumably because of his standards of liturgical perfection. He went on to remind us that Canon Gray's 'genuflexion at the *Et incarnatus est* in the Creed was a lesson in reverence'.

That being said, the strict rubrics of the pre-conciliar Roman liturgy helped to reduce the opportunities for its celebrants' possible eccentricities and carelessness invading the sanctuary. But the manner in which the post-conciliar reforms were constructed and executed, with their pluralities of options and minimal rubrics, arguably reduced the liturgy's orderly framework of celebration and opened the gates to inexactitude.

Second, contents. During the Mass celebrated at Wembley by Pope St John Paul II during his pastoral visit in 1982, he exhorted the clergy to 'open for your people the treasures of the Church's liturgy', but, with some exceptions, they remained, to put it kindly, half-opened. Clergy who had been (re)trained to regard the celebration of Mass not as an opportunity to receive Christ, fill the mind with grace, renew the memory of Christ's Passion and receive a pledge of future glory, continued to celebrate it in a style refracted through the prism of an informality that was supposedly a hallmark of the Early Church's worship. (Arguably, lessons could have been learnt from the austere beauty of pre-conciliar Cistercian worship in how to implement the 'noble simplicity' called for in *Sacrosanctum Concilium*, Vatican II's Constitution on the Sacred Liturgy. That opportunity was missed, as was the chance of Catholic liturgists learning from the way Anglo-Catholics – the successors of the Oxford Movement's originators – had pioneered a vernacular liturgy which employed Catholic ceremonial.)

This situation has not been confined to Catholics. In the Forward to Part 1 of *Sir Ninian Comper: An Introduction to his Life and Work* by Fr Anthony Symondson SJ and Stephen Arthur Bucknall (Spire Books, 2006), the late Dr Gavin Stamp, writing of the way the work of that master of Anglican ecclesiastical art architecture has been regarded by Anglican clergy in recent years, stated that 'Many clergymen, indeed, now seem to regard Beauty as a wicked snare and a delusion'. And Fr Symondson immediately goes on to write

that ‘And the same may be said, with rare exceptions, of the Roman Catholic Church in these islands’. In addition, the desire for liturgical dignity can seem rather precious, especially in a society like ours concerned to eradicate anything smacking of so-called elitism. Any priest or layperson who expresses the desire for a modicum of holiness to be expressed through beauty is risking the damning invitation to check their liturgical privilege. Given this situation, it is unsurprising that Catholics seeking reverential liturgy may eagerly avail themselves of the chance to experience reverential online Masses, such as those from the London and Oxford Oratories, or Westminster Cathedral. At the latter the celebrants wear Roman vestments (with the stole worn in the traditional cross-over style) or occasionally Gothic ones, and the original high altar remains in use (*versus populum*, however) along with the chalice burse and veil.

What of the future? The new English translations of the Mass issued by Pope Benedict XVI have brought some improvement to the liturgy in terms of both doctrinal accuracy and reverential expression. They may help to encourage our revision of how the clergy approach the liturgy but the process will take some time. Work is necessary at the seminaries to inculcate the need for the sacred in liturgical celebrations, especially among seminarians who may not have experienced much of it at parish level. It is also needed among the laity, especially in parishes where liturgy groups still living in the heady days of post-Vatican II liberalism hold sway or – more seriously – where some parishioners feel that any re-sacralising of the liturgy is a prequel to restoring the more negative aspects of pre-Vatican II Catholicism, complete with clergy who rival some of James Joyce’s less pleasant clerical creations, financial secrecy and mismanagement, and suppressed sexual scandals.

As regards not only the use of Latin but also the return of transcendence in general, the advent of his *motu proprio*,

Summorum Pontificum has been of great encouragement. Whilst Sunday afternoon Benediction may be a rarity, weekly Exposition is now on offer in many churches. But in numerous parishes, the liturgy of the Mass can seem to be lacking in any deep feeling of the numinous, especially where the utterly unnecessary ‘hymn-sandwich’ format is celebrated, exacerbated by the fact that Catholic congregational singing is often half-hearted (to put it politely). Doubtless clergy who favour this form of celebration would argue that St Augustine said that ‘he who sings prays twice’. Maybe, but they might well consider taking on board the points made by Thomas K. Day in his book *Why Catholics Can’t Sing: Catholic Culture and the Triumph of Bad Taste* (Crossroads Publication Company, 1992) before continuing with it.

Meanwhile, let’s end on a positive note. We should rejoice in the signs of improvement which now exist with, as might be expected, the Oratorians leading the way in both the execution of liturgical standards and the commissioning of architecture. The work of the architect Anthony Delarue whose work can be seen in, among other places, the recently-restored interior of London’s Corpus Christi Maiden Lane, now the Westminster Diocesan shrine of the Blessed Sacrament – itself arguably a sign of recognition of the importance of liturgical dignity – may point the way to a school of architects emerging who see the need for transcendence in worship and thus in their work.

And let us not forget that, during the first lockdown, the English Catholic bishops placed no restriction on the parish clergy celebrating the liturgy online from their churches whereas clergy from at least one other ecclesial community had to make do with using their living-rooms instead. The bishops recognised the importance of sacred worship being celebrated in a sacred space. Perhaps careful lobbying can build on that fact. With the end of lockdown in sight, let us savour the online liturgies available at present and –

respectfully but firmly and knowledgeably – argue for their examples to become the norm of parish life.

NC

Book reviews

**Fernando Cervantes: *Conquistadores*. Allen Lane £30
491pp with 34 illustrations and twenty maps.**

[Note: all quotations in this review are from the author.]

This remarkable book invites us to think again about the men who conquered, subdued, and colonised the indigenous peoples of what we now call Latin America. Even more than fifty or a hundred years ago, people have made their minds up about them, and the image of ‘brutal, genocidal colonists’, to use Cervantes’ own words, seems indelible. He aims not to efface it entirely, but to show us the actuality of those invasions and what followed them, to correct the fixed image that we have of them. In this he succeeds beyond any doubt.

As the culture that the Conquistadors brought with them was a Catholic one, that was naturally what they wished to inculcate – or impose, depending on your point of view – among the native populations. And where you have the Catholic Church you have its buildings, its liturgies, its whole theological and sociological apparatus. The orders of chivalry, which were to play a prominent part in the events that followed Columbus’ first exploratory voyages, were religious as well as military in their outlook and activities. They formed cadres in which a quasi-monastic ethos prevailed, providing companionship and solidarity to their members. But, as Cervantes points out, there was another side to this coin, literally: self-enrichment. ‘In a society in which the highest praise was reserved for men who were demonstrably courageous and honourable, knights naturally came to see conquest and plunder as legitimate means to

wealth.’ So we, with our 21st century view of Christianity purely as a matter of goodness, gentleness, kindness, non-materialism, are inevitably going to have difficulty in empathising with Catholics who saw conquest and glory as entirely compatible with the Christian life.

The Dominicans (nicknamed *Domini canes*, the dogs of God) were also in the forefront. Their preaching (practically their *raison d’être*) was famous, and now it was to be heard in the New World. Again, living as we do in an age in which the Church has become rather shy about the idea of ‘converting’ people to Christianity, we may feel uneasy about the preaching of these friars to the native people. And what was preached would also be (the lay conquerors expected) the proper subjugation of the conquered to their new masters. They must become ‘faithful subjects of the Crown and subordinated members of a hierarchically ordered society’ – just like the peasants and servants back home in Spain.

But the clergy often *did not* do what was expected of them. There is a remarkable passage describing the sermon preached by Friar Antonio de Montesinos on 21st December 1511 in Santo Domingo, Hispaniola, in he which began openly to denounce the conquest. We must never assume that the religious arm of Spain always deferred to its secular one, because it didn’t. Tensions between the two were serious and prolonged, but (human nature and ecclesiastical politics being what they are) tensions *within* the ranks of the secular clergy and religious orders were also frequent.

Reading the descriptions in this book of what the Spaniards did in Cuba (subjugation, massacres, forced conversions, exploitation of every human and natural resource) is disquieting indeed; probably no worse than what was happening in many other parts of the world at the time, but to our ‘modern’ minds hard to accommodate. But even there we have, as it were, a witness to real Christianity, not to its merely venal simulacrum, in the person of Bartolomé de Las

Casas, the first priest to be ordained in the New World – part of the new establishment indeed – but who ended up fiercely criticising the conquerors. It is a complex and convoluted story, far from the popular image, and you must read this book to understand it. And of course there is another side to it, which we find in the chapter of Tenochtitlan, with its all too detailed descriptions of human sacrifices in the great temple there, ‘its permanent staff of priests, their ear-lobes disfigured by frequent sacrificial piercing, their hair long, knotted and clotted with human blood...’

Turning, with some relief, to the liturgies established and enacted in the New World, there was a surprising degree of flexibility, both musical and in terms of cultural assimilation of indigenous practices, perhaps analogous (as Cervantes points out) to the way the Mozarabic Rite had been retained in Spain (and still is, in the Diocese of Toledo). On the other hand, the ‘incorporation of indigenous-style dances and songs in the Christian liturgy’ was *not* favoured; something echoed in the backlash against the importation into the Mass of ‘liturgical dance’ in the late 1960s and the 1970s. To discover to what extent there was mutual assimilation of the religious life of the original inhabitants and their conquerors is not simple, but Cervantes concludes: ‘There might be innumerable similarities between the cult of the saints and the sacrificial propitiation of pre-Hispanic deities, but gradually the cult of the saints, with all its seemingly syncretic accretions, became part of the liturgical cycle’.

And so the Roman liturgy inevitably took root, and so did the renaissance (and later early baroque) music that enhanced its rites, so that – to take only one example – we find High Mass being celebrated in the Cathedral of Mexico City on the Feast of the Holy Innocents 1656, with plainchant from both Rome and Mexico and with an elaborate polyphonic Ordinary by the priest-composer Francisco López Capillas (1614 - 1674), not a Spaniard but a Mexican, born in Mexico City and Master of the Music in the Cathedral there from 1654

until his death. The new religion, the new culture had now become, in their turn, native to the land.

Although this is sometimes not an easy or comfortable story to come to terms with, the author takes us through it brilliantly: the style is lucid and elegant, and he presses the story forwards at a pace which, while allowing for relevant discursions *en route*, carries the reader with him all the way.

CF

**Eamon Duffy *A People's Tragedy: Studies in Reformation*
Bloomsbury Continuum £20.
264pp with sixteen illustrations.**

Ever since *The Stripping of the Altars* we have known where to look for the truth about what happened at the Reformation – if that is the right word for it. Eamon Duffy's role in repudiating centuries of determined attempts by state and church to rewrite history has been second to none and, as the eleven essays in this book show, he's still well ahead of the field. There is so much thought, information and analysis in these pages that a brief review can only scratch the surface, and my best course is to point out a few things which our readers may wish to follow up, according to their particular interests. I would like to be able to point to as much 'good news' as bad, though given the subject of many of the essays, viz. the destruction of English Catholicism and subsequent attempts to remove all traces of its even having existed (a vain attempt, of course) there is obviously going to be more 'bad news' than good.

Among the most lamentable, as anyone who has visited the Lady Chapel in Ely Cathedral will know, is the appalling vision of vandalism that greets you there. As Duffy says, the 'brightly painted and sculpted cycle of scenes from the life and miracles of Our Lady was the greatest of its kind

anywhere in England, indeed in Europe'. Exactly when they were 'battered into dust' is not known, but he thinks probably at the same time (late 1538 or early 1539) as the destruction of the shrine of St Etheldreda.

The essay from which the title of the book is taken is the story of the savage suppression by the administration of Queen Elizabeth (her father's true daughter in ruthlessness) of the 1569 Northern rising. What follows – a little light after such darkness – is the chapter *Douai, Rheims and the Counter-Reformation*. But Duffy, always an even-handed historian, not a partisan one, cautions us against thinking that all was well in the orbit of Rome, of the 'choleric' (his word) Pius V, whose bull *Regnans in excelsis* was the opposite of helpful to English and Irish Catholics. What is particularly interesting in this chapter is the story of Gregory Martin's single-handed translation of the Bible from the Vulgate into English, and of his notes to what we now know as the Rheims-Douai Bible, the notes that were almost entirely removed by Challoner as being 'far too harsh for the polite eighteenth century'.

But laying aside all the internal disagreements among exiled Catholics, this was a deeply tragic time. Duffy: 'For the priests trained at Douai, doctrinal disagreements [with Protestants] were not intellectual or religious puzzles, or pardonable intellectual disagreements: the points in contention between Catholic and Protestant were armed with fire and blood. They were quite literally matters of life and death: Catholic and Protestant were in one another's eyes not merely mistaken but malign'.

I would also particularly recommend *Luther through Catholic Eyes* (some surprises there) and *Writing the Reformation*. And those who have read Hilary Mantel, who writes *fiction*, not (as is widely supposed) history, should certainly make it a priority to read Duffy on the subject of her 'novel' treatment of Thomas More. And finally I would like to mention the

essay on *The King James Bible*, which has much to surprise and even, occasionally, to amuse. I hope I've given an idea of the richness and variety of this book, which I warmly commend to our readers.

CF

Alana Harris & Isabel Ryan *Sink or Swim: Catholicism in Sixties Britain through John Ryan's Cartoons.*

Sacristy Press £12.99

128pp illustrated throughout.

There is much food for thought in this little book, far more than its small size (8 inches by 5) and predominantly humorous contents would suggest. And if, like your reviewer, you grew up through those years, you will find many early memories rekindled in its pages. John Ryan also has a particular place in this Association's affections, for it was he who so generously (declining our pressing and persistent offers of a fee) illustrated our *New Approach to Latin for the Mass*, still in print and very much in use today. His cartoons for that book were the 'leaven in the lump' and have given relief and amusement to students using the book since it came out. John Ryan's net was cast surprisingly wide, and if Captain Pugwash or the *Eagle's* Harris Tweed were among the personages of your childhood you will enjoy meeting them again in these pages, as well, of course, as the notorious and all too believable Cardinal Grotti.

You might well think, with much justification, that the madness which engulfed the Catholic Church in the later 1960s and in the 1970s was so awful that to laugh about it was and still is the best thing to do. But the reality is that for many it was a time of sadness, confusion and bereavement, in which the foundations of their faith and practice were first undermined and then dynamited. It is therefore greatly to the credit of Isabel Ryan (Ryan's younger daughter) and Alana Harris (historian at King's College, London) that their

commentary accompanying, and where necessary explaining, Ryan's cartoons does not avoid the pain that the events which they depict brought upon a laity formed in the stable, outwardly unchanging Church of the 1950s.

As these cartoons show so graphically, most of the changes were imposed *on* the laity by the senior clergy, and a lot of what was going on was ecclesiastical politics and in-fighting behind the scenes, which the laity (still mainly compliant and obedient, as they'd been trained to be) could only guess at. If the internet and social media had been in existence at the time, it would have been a rather different story.

The paradox which emerges from these fascinating pages is that the Church imposed its changes on the laity by *using* that obedience. The clumsy, thoughtless way in which in many ways overdue and beneficial liturgical changes were imposed - and largely nullified, alas, by the appalling first ICEL vernacular Mass, a crude, very approximate paraphrase posing as a translation - forfeited that obedience for ever. (It has to be said that *Humanae Vitae*, or at any rate the manner of its promulgation, played a part in this process too.) Nowadays bishops govern (if they do at all) by consent and persuasion, not by mandate.

Simultaneously with events inside the Church, secular society was also changing very fast, and not for the better. Ryan's cartoons depicting a lounging, overweight Britannia, dissipated, venal and corrupt, are not funny at all. They are in fact as savage as such a gentle and benevolent man could bring himself to be. However it's usually better to laugh than to cry, and even if we do end up feeling that during this period the Church's wounds were for the most part self-inflicted, we'll do better if we just enjoy John Ryan's humour and draughtsmanship, of which there are many excellent examples in this book, such as the one with the clerical media expert speaking to a group of rather uninspiring bishops who are going on a course to learn how to make

television appearances: ‘My ideal”, he tells them, “is to give you all an image somewhere between Frost, Muggeridge, Heenan and Mick Jagger”; and the woman being interviewed by a reporter in the street: she has six young children clustered round her, is holding another and is also pushing a pram: ‘Encyclical? Bless you, I don’t have time to read encyclicals’.

CF

Gregorian Festival of Watou, Belgium, postponed to 2022

The 14th International Gregorian Festival of Watou, which was to have taken place in May this year, has had to be postponed till May 2022, because of Covid restrictions in Belgium. The new Festival date is centred around Ascension Day, Thursday 26th May 2022, and the Festival’s trilingual website www.festivalwatou.be has been updated to cover this change.

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*Fr Reginald Foster with the Chairman and Julia Elton
on the roof of the Apostolic Palace, 20th February 1995.*