

Church. This has never been precisely defined, but it is theologically certain, something no Catholic may lawfully deny, that the Church's infallibility has a far wider scope than dogmatic definitions of faith and morals; though precisely how wide is a matter of argument. It follows that over and beyond what this decree obliges us to believe *as of faith* about papal infallibility, we have to acknowledge its wider extension; for example to condemnations of errors and to decisions on dogmatic facts such as Anglican orders. But the exact mode of this extension has yet to be clarified and defined. The decree continues:

. . . by the divine assistance promised to him in blessed Peter is possessed of that infallibility with which the divine Redeemer willed that his Church should be endowed for defining doctrine regarding faith or morals; and that therefore such definitions of the Roman Pontiff are irreformable of themselves, and not as a result of the Church's consent.

This last phrase, 'and not as a result of the Church's consent', is a direct refutation of the fourth Gallican article. It was added literally at the last minute, almost as an afterthought, as though to make sure of nailing Gallicanism for good. And this indeed it has done.

PERSONAE

7. Dom Lambert Beauduin

(†11 January 1960)

IT might seem excessive to claim that a Belgian diocesan congress, held fifty years ago, could mark a decisive date in the history of the Church. But it was the Congress called at Liège in 1909 to further an interest in the Liturgy, inspired by a young monk of Mont César, Dom Lambert Beauduin, that was the true beginning of the modern liturgical revival, and the radical changes of recent years have their root in his prophetic understanding of the authentic place of the liturgy in the life of the Church. He freed the Liturgy from all that was antiquarian or derived: he saw it as the *Piété de l'Eglise* (the title of his first and fundamental book) and St Pius X found in him the most faithful interpreter of his intention to restore the Liturgy to the Church as its 'most authentic form of Christian piety'.

It was small wonder that the *Centre de Pastorale Liturgique*, and the vigorous pastoral-liturgical movement that grew up in France after

1945, found in Dom Beauduin its patron and principal inspiration. He was in fact by then, and had been for some years, living in virtual exile from his native Belgium. For Dom Beauduin had an even greater claim to the gratitude of the Church as the Benedictine monk who had responded to Pope Pius XI's appeal to the Order to undertake the cause of Christian unity. He was the founder of the monastery of Amay (since established at Chevetogne) in which Eastern and Western traditions were equally honoured, a place of reconciliation where the divisions of Christendom could, if not altogether be healed, at least be considered in the context of charity. It was a task that invited criticism, and Dom Beauduin was its victim. He left Amay, and it was only at the end of his long life that he returned to the company of his sons and brothers, among whom he died as a simple monk with never a word of bitterness or reproach to lessen the worth of the generous sacrifice that had been his.

Those who remember Dom Beauduin as an old man will recall the vigour and precision of his mind, the range of his charity and the true depth of a humility that made no claim to importance. And yet it might be truly said that he had witnessed the triumph of his ideals—for liturgical revival and work for Christian unity were in essence one single manifestation of the Church's true dimensions—and death found him at last honoured for the greatness of his achievement. As a theologian he had established the doctrinal foundations of a true liturgical renewal, based as it must be above all on a proper understanding of what the Incarnation means: neither liturgical studies on the one hand, nor the discussion of pastoral problems on the other, could be fruitful unless they were sustained by an exact and controlled theological instinct. And this Dom Beauduin supremely had—as well as the courage to proclaim it.

His eirenic spirit, to which the ecumenical movement in the Church owes an immense debt, will be more than ever necessary as the General Council approaches. Dom Beauduin in his own lifetime had served the Church so faithfully, had faced contradiction so humbly, that he must surely be the first to be named among those whose work and prayer have brought the Church today to so profound a realization of the work that is hers in a world that longs for the peace that Christ, her Head, alone can bring. Most appropriate of obituaries was the message of the Ecumenical Patriarch of Constantinople, in a letter to the community of Chevetogne: 'May the Lord grant rest in the tents of the just to the blessed soul of this matchless worker in his vineyard, and give abundant blessings to the work that he began and which your community so happily continues'.