



Mass of Ages



The quarterly magazine of the Latin Mass Society

Issue 221 – Autumn 2024 – FREE

**Petitions to save the traditional
Latin Mass**

**The preaching of the Assumption
Pilgrimage to Newman's Shrine**

Plus: news, views and nationwide reports



Traditional Priests' Support Trust HMRC charitable status ref XR87762

What man is there of whom, if his son shall ask bread, will he reach him a stone?

Sadly, receiving stones in place of bread has become the norm for today's traditional Catholics. Every day brings new rumours from Rome of measures aimed at further suppressing Tradition. Whether or not these prove to be true, the pressure on priests and faithful is considerable.

The priests we help do not belong to the 'protected' ex-Ecclesia Dei communities, so they will be the first to suffer. Nevertheless, as faithful shepherds, they would still want to maintain and even extend their apostolates in the face of any new challenge. Please help us to help them with a donation, standing order or a legacy in your will.

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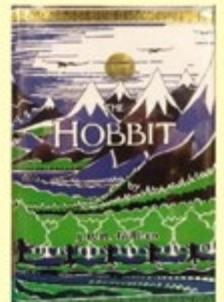
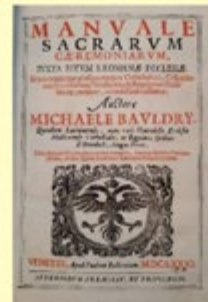
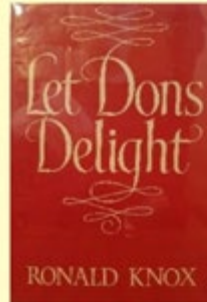
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Cover: *The Assumption* by Bergognone (Ambrogio di Stefano da Fossano) 1453-1523 © Metropolitan Museum of Art

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Mass of Ages No. 221

Due to the considerable volume of emails and letters received at *Mass of Ages* it is regrettably not always possible to reply to all correspondents.

Liturgical calendar

AUGUST

Monday	12	St Clare V
Tuesday	13	Feria
Wednesday	14	Vigil of the Assumption
Thursday	15	Assumption of the BVM
Friday	16	St Joachim Father of the BVM
Saturday	17	St Hyacinth C
Sunday	18	13th Sunday after Pentecost
Monday	19	St John Eudes C
Tuesday	20	St Bernard Ab C D
Wednesday	21	St Jane Frances Fremiot de Chantal W
Thursday	22	Immaculate Heart of the BVM
Friday	23	St Philip Benizi C
Saturday	24	St Bartholomew Ap
Sunday	25	14th Sunday after Pentecost
Monday	26	Feria
Tuesday	27	St Joseph Calasanctius C
Wednesday	28	St Augustine B C D
Thursday	29	Beheading of St John the Baptist
Friday	30	St Rose of Lima V
Saturday	31	St Raymund Nonnatus C

SEPTEMBER

Sunday	1	15th Sunday after Pentecost
Monday	2	St Stephen, King C
Tuesday	3	St Pius X P C
Wednesday	4	Feria
Thursday	5	St Laurence Justinian B C
Friday	6	Feria
Saturday	7	Celebration of the BVM
Sunday	8	16th Sunday after Pentecost
Monday	9	Feria
Tuesday	10	St Nicholas of Tolentino C
Wednesday	11	Feria
Thursday	12	Most Holy Name of Mary
Friday	13	Feria
Saturday	14	Exaltation of the Holy Cross
Sunday	15	17th Sunday after Pentecost
Monday	16	SS Cornelius P & Cyprian B MM
Tuesday	17	Feria
Wednesday	18	Ember Wednesday
Thursday	19	St Januarius B & Comps MM
Friday	20	Ember Fridayday
Saturday	21	St Matthew Ap E. Ember Saturday
Sunday	22	18th Sunday after Pentecost
Monday	23	St Linus P M
Tuesday	24	Feria
Wednesday	25	Feria
Thursday	26	Feria
Friday	27	SS Cosmas & Damian MM
Saturday	28	St Wenceslaus, Duke M
Sunday	29	Dedication of St Michael Archangel (Michaelmas)
Monday	30	St Jerome Pr C D

OCTOBER

Tuesday	1	Feria
Wednesday	2	Holy Guardian Angels
Thursday	3	St Teresa of the Child Jesus V D
Friday	4	St Francis of Assisi C
Saturday	5	Celebration of the BVM
Sunday	6	20th Sunday after Pentecost
Monday	7	Our Lady of the Rosary
Tuesday	8	St Bridget of SWednesday W
Wednesday	9	St John Leonardi C
Thursday	10	St Francis Borgia C
Friday	11	Motherhood of the BVM
Saturday	12	Celebration of the BVM
Sunday	13	21st Sunday after Pentecost

Monday	14	St Callixtus I P M
Tuesday	15	St Teresa V D
Wednesday	16	St Hedwig W
Thursday	17	St Margaret Mary Alacoque V
Friday	18	St Luke E
Saturday	19	St Peter of Alcantara C
Sunday	20	22nd Sunday after Pentecost
Monday	21	Feria
Tuesday	22	Feria
Wednesday	23	St Anthony Mary Claret B C
Thursday	24	St Raphael Archangel
Friday	25	Feria
Saturday	26	Celebration of the BVM
Sunday	27	Christ the King
Monday	28	SS Simon & Jude Aps
Tuesday	29	Feria
Wednesday	30	Feria
Thursday	31	Feria

NOVEMBER

Friday	1	All Saints' Day
Saturday	2	All Souls' Day
Sunday	3	4th Sunday remaining after the Epiphany
Monday	4	St Charles Borromeo B C
Tuesday	5	Feria
Wednesday	6	Feria
Thursday	7	Feria
Friday	8	Feria
Saturday	9	Dedication of the Archbasilica of the Saviour
Sunday	10	5th Sunday remaining after the Epiphany
Monday	11	St Martin of Tours B C



MASS OF THE
HOLY CROSS

In hoc signo vinces

Corpus Christi, Maiden Lane, London
Monday 16 September 2024, 6.30 pm

The Southwell Consort with Sackbuts and Cornetts
Missa Pro Victoria, Victoria
Crux Clavis Coronae, de Silva
O Crux Ave, Morales

The Latin Mass Society
OF ENGLAND & WALES

Poetry in motion



We should rejoice that non-Catholics recognise the cultural achievements of the Catholic Church, as Joseph Shaw explains

The big news of recent weeks has been the petition by 48 public figures, published in *The Times*, asking Pope Francis not to restrict the Traditional Mass. The names are impressive, and bear comparison with the great petition of 1971 which led to the English Indult. We can feel justly proud of the contribution Britain continues to make to the Traditional movement. (For the full text of the letter to *The Times* see page 13.)

Neither petition was an LMS initiative: they carried no baggage except their own text and the reputations of the signatories. On the new petition, Sir James MacMillan, a composer of international reputation and a Patron of the Latin Mass Society, quoted in our Press Release, notes the diversity of the signatories. They are both Catholic and non-Catholic, from the political left and right, journalists, politicians, arts administrators, a senior soldier, Princess Michael of Kent, and lots of singers, composers, and musicians.

We should rejoice that non-Catholics recognise the cultural achievements of the Catholic Church. As Pope Paul VI said in 1966, the Latin of the Office is 'an abundant well-spring of Christian civilisation and a very rich treasure-trove of devotion.' It is a treasure-trove of devotion as a well-spring of civilisation. It is well-spring of civilisation *because* it is a treasure-trove of devotion.

We can't be certain, but Pope Paul may well have written those words, in his Apostolic Letter *Sacrificium laudis*, in response to the first great petition, of 1966, organised by the founder of *Una Voce Italia*, Cristina Campo and signed, among many others, by Benjamin Britten, W.H. Auden, and Evelyn Waugh. That petition focused on Gregorian Chant, and Pope Paul's Letter aimed to preserve it, at least in religious communities. He responded again in 1971 to a second international petition, in which British signatories were particularly well represented, with an Indult specific to England and Wales, a crucial concession that was later widened to include the whole world.



'...then you have the Catholic minority, largely illiterate, who came over during the potato famine and settled in considerable poverty...'

*From Cracks in the Clouds
by Dom Hubert Van Zeller OSB, 1976.*

Will Pope Francis respond with similar grace? It is impossible to tell. Nevertheless, this petition is a very positive development, for several reasons.

Just as Pope Paul VI may not have known some of the British signatories in 1971, so Pope Francis may not have heard, for example, of the iconic clothes designer Paul Smith, the *Spectator* editor Fraser Nelson, or the former Labour front-bencher, and current Director of the V&A, Tristram Hunt. On the other hand, Cardinal Heenan, who delivered the 1971 petition to Pope Paul, would have been very aware of the significance of the signatories, and I've no doubt that our two current English cardinals, Vincent Nichols and Arthur Roche, will have a shrewd idea as well, or will be interested enough to check them out.

The names make a difference. First, they indicate that the issue is not just a matter of dealing with a tiny group of people within the Church: it is now also about the public perception of the Church, and of Pope Francis in particular, by all Catholics and by non-Catholics as well.


Second, it shows that the Traditional Mass continues to exert a gravitational pull on non-Catholics, as it did to St John Henry Newman, Oscar Wilde, and Mgr Benson. The awe of the pagan Russian ambassadors to Constantinople, at the Eastern liturgy - they famously wrote 'we did not know if we were in heaven or on earth' - was echoed by the ambassadors sent to the religious centre of the fictional world of Shakespeare's *A Winter's Tale*:

O, the sacrifice,
How ceremonious, solemn, and
unearthly
It was i' th' off'ring!

Well, that continues to be the reaction, at least of the more sensitive visitor to the ancient liturgy. It is not an obscure, divisive rite that is best forgotten: it has evangelising power, over the most surprising people.

Third, it undermines many negative stereotypes applied to supporters of the Traditional Mass. The next time someone suggests that this Mass only appeals to 'right wing', 'rigid', 'unimaginative', male, and in general, low-status people, we can point out that that the fashion-designer Nina Cambell, the popular composer Lord Lloyd-Webber, and Bianca Jagger—not to mention George Galloway, who recently called the Traditional Mass 'poetry in motion' in a separate intervention—and many others of our cultural elite, have called for the Traditional Mass to be preserved: 'to destroy it seems an unnecessary and insensitive act in a world where history can all too easily slip away forgotten.'

Whatever Pope Francis is pleased to do in the coming weeks, this petition strengthens the case for the Traditional Mass, and for overturning all the unpastoral restrictions on its celebration.

This issue's cartoon reflects on an older stereotype of Catholics: an aristocratic Catholic family sits in their stately home watching a television programme suggesting that Catholics are illiterate, destitute Irish immigrants. 

LMS Year Planner – Notable Events

**At the time of going to press the following events are planned.
For fuller details and other events see lms.org.uk.**

LMS Walsingham Pilgrimage

Join us for our day pilgrimage to the National Shrine of Our Lady of Walsingham on Sunday 25 August (booking for the walking pilgrimage is now closed). High Mass of Our Lady at 2 pm will be followed by a procession into Little Walsingham and devotions at the site of the ancient shrine. Booking remains open for our coach from Westminster Cathedral at lms.org.uk/walsingham.

York Martyrs Pilgrimage

The annual pilgrimage in honour of the York Martyrs will begin with prayers at the Bar Convent, Bloom Street, at 10.30 am on Bank Holiday Monday, 26 August. The procession will include veneration of St Margaret's relics at the Shambles, followed by Sung Mass at the York Oratory and Benediction.

LMS Chiddeock Martyrs Pilgrimage

Saturday 14 September, 11.30 am, Solemn Mass. Further details to be announced.

LMS Sung Mass at Snave

Saturday 14 September, 12 noon, Sung Mass of the Exultation of the Holy Cross at the medieval marsh church of St Augustine, Snave, on the Romney Mark, Kent.

Sung Mass of the Holy Cross at Corpus Christi, Maiden Lane

On Monday, 16 September a Mass of the Holy Cross will be sung at Corpus Christi, Maiden Lane, in London, for the good estate of the 48 signatories to The Times letter in support of the traditional Latin Mass. The Southwell Consort will sing Tomás Luis de Victoria *Missa Pro Victoria* accompanied by period sackbuts and cornetts.

Oxford Martyrs' Pilgrimage

Saturday 19 October, Blackfriars, St Giles, Oxford at 11.00 am. Solemn Mass in the Dominican Rite followed by procession and Benediction.

Sodality of St Augustine Annual Sung Mass

Monday 21 October at Corpus Christi, Maiden Lane, London, 6.30 pm.

Rome Pilgrimage – Peregrinatio ad Petri Sedem 2024

Friday 25 to Sunday 27 October. The LMS is a member of the *Coetus Internationalis Summorum Pontificum* which organises this annual pilgrimage. The pilgrimage includes Pontifical or Solemn Mass each day and a procession to the Vatican. See en.summorum-pontificum.org.

LMS Annual Requiem

All Souls' Day falls on a Saturday this year and so November First Saturday Masses across the country will be offered for the Faithful Departed. As usual, we will lay a wreath at Cardinal Heenan's tomb in Westminster Cathedral in grateful remembrance of his support for the traditional Mass. Details of the society's annual Requiem will be announced in due course.

Sung Requiem for the Catholic Military Association on Armistice Day

Corpus Christi, Maiden Lane, London, on Monday 11 November at 6.30 pm.

Guild of St Claire Sewing Retreat

Friday 8 – Sunday 10 November, St Joseph's Centre, Ashurst. With sewing sessions, talks and daily Mass.

Bedford Reparation Mass of Our Lady of Guadalupe

Saturday 9 November, 12 noon. High Mass offered in reparation for abortion at The Holy Child and St Joseph, Bedford. relicourladyofguadalupe.co.uk.

Novena of Sung Masses in honour of Our Lady

Cardinal Raymond Burke has issued a worldwide call to prayer, asking the faithful to join him in a nine-month novena of daily prayer to Our Lady of Guadalupe 'against the pressing crisis of our age'. The LMS is continuing its nine-month novena of Sung Masses in honour of Our Lady at Corpus Christi, Maiden Lane in London. For details see lms.org.uk/novena.

Please pray for the souls of all members and benefactors who have died recently

Requiescant in Pace

Fraser Blagg

Mrs K Fitzgerald

Edward Gleeson

Christine Hayward

Barbara Heitzman

Barbara Henegan

Fr John Hunwicke

Kinglsey Lewis

Fr John McCollough

John Smith

Peter Swinnerton

Fr Graham Williams

The LMS relies heavily on legacies to support its income. We are very grateful to the late Joan Dixon, Harriet Farr-Tew and Helen Jimack for remembering the society in their Wills.

Holy Mass is offered each week for the living and deceased members and benefactors of the society.

Every effort is made to ensure this list is up to date. If you know of a recently deceased member whose name has not, so far, appeared in our necrology, please contact the LMS Office.

Please check our website ... which will be updated with news about our forthcoming events, together with booking and payment facilities where applicable including the next **Iota Unum** series of talks, starting in London on 27 September. There will also be **Society of St Tarcisius** server training days in London on Saturdays 28 September at the Rosary Shrine, Haverstock Hill and 23 November at St Mary Moorfields. Go to lms.org.uk

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Pope Benedict's Pilgrimage to Newman's Oratory

By the Very Rev. Richard Duffield,
Provost of the York Oratory

Pope Benedict XVI's visit to the United Kingdom in September 2010, though formally a State Visit was, in fact, a personal pilgrimage to honour and to beatify John Henry Cardinal Newman. The pilgrim was as much Joseph Ratzinger as Pope Benedict. Newman's writings were an inspiration from the very beginning of his own theological journey as a seminarian for the Diocese of Munich and Freising in 1945, throughout his years as a university teacher, as Prefect of the Congregation for the Doctrine of the Faith and most recently as Pope.

The culmination of the Papal Visit was, at the Holy Father's request, in Birmingham where Newman (at the wish of another Pope, Blessed Pius IX) had made his home in 1848. The Mass of Beatification took place in Cofton Park, close to Newman's burial place at Rednal. It was followed by a visit to the Cardinal's rooms at the Birmingham Oratory.

I would like to highlight just two aspects of Newman's influence on Joseph Ratzinger that may be of interest to readers of this journal who might make a similar pilgrimage: Newman's teaching on Authority and Conscience and his – not very frequently expressed – thoughts on Liturgy and Tradition.

It is significant that the Pope's interest in Newman and Conscience was kindled at the end of the Second World War. He was by no means alone in this. The late Fr Dermot Fenlon of the Birmingham Oratory has drawn our attention to Newman's influence on the White Rose, a movement of resistance to the Third Reich. Ratzinger describes the origin of his own interest in these words:

'For us at that time, Newman's teaching on conscience became an important foundation. Our image of the human being as well as our



Benedict XVI conducts Newman's beatification Mass at Cofton Park, Birmingham

image of the Church was permeated by this point of departure. We had experienced the claim of a totalitarian party, which understood itself as the fulfilment of history and which negated the conscience of the individual ... (Herman Göring) had said: "I have no conscience. My conscience is Adolf Hitler".

'The appalling devastation of humanity that followed was before our eyes. So, it was liberating and essential for us to know that the "we" of the Church does not rest on a cancellation of conscience, but that, exactly the opposite, it can only develop from conscience. Precisely because Newman interpreted the existence of the human being from conscience,

that is, from the relationship between God and the soul, it was clear that this personalism is not individualism, and that being bound by conscience does not mean being free to make random choices – the exact opposite is the case.'

(Joseph Ratzinger, Newman Symposium, Rome 1990)

Newman's most famous teaching on this question comes from the end of the chapter on conscience in his open Letter to the Duke of Norfolk which addresses the concerns of the Prime Minister (Gladstone) about the implications of the definition of Papal Infallibility in 1870 for the loyalty of Catholic subjects and citizens. Newman memorably wrote:

'I add one remark. Certainly, if I am obliged to bring religion into after-dinner toasts, (which indeed does not seem quite the thing) I shall drink - to the Pope, if you please, - still, to Conscience first, and to the Pope afterwards.'

(Letter to the Duke of Norfolk 5)

It is the very memorability of the phrase which is its weakness. It has been used ever since as a justification for the rights of a badly informed conscience to resist the legitimate demands of the Church's Magisterium. Yet, as the late Fr John Hunwicke among others have pointed out, the Papal Magisterium is itself limited by the requirement of fidelity to tradition:

'The Holy Spirit was not promised to the successors of Peter so that, by His revelation, they might publish new doctrine, but so that, with His help, they might devoutly guard the revelation handed down through the Apostles, the Deposit of Faith, and faithfully expound it.'

(Denzinger 3070 - Vatican I Dogmatic Constitution of the Church I).

The antidote to a 'liberal' reading of the memorable phrase comes in the two paragraphs that immediately precede it which show that Newman's intention, far from justifying the rights of a badly informed conscience to justify action against legitimate authority, describes the conditions – and the possible consequences – for an appeal from a well-formed, or at least from a sincere conscience, against the demands of superior authority *whether or not that authority is, in fact, right in the demands it makes:*

"The word "Superior" certainly includes the Pope; Cardinal Jacobatus brings out this point clearly in his authoritative work on Councils, which is contained in Labbe's Collection, introducing the Pope by name: - "If it were doubtful," he says, "whether a precept (of the Pope) be a sin or not, we must determine thus: - that, if he to whom the precept is addressed has a conscientious sense that it is a sin and injustice, first it is duty to put off that sense; but, if he cannot, nor conform himself to the judgment of the Pope, in that case it is his duty to follow his own private conscience, and patiently to bear it, if the Pope punishes him."

'Would it not be well for Mr. Gladstone to bring passages from our recognized authors as confirmatory of his view of our teaching, as those which I have quoted are destructive of it? And they must be passages declaring, not only that the Pope is ever to be obeyed, but that there are no exceptions to the rule, for exceptions there must be in all concrete matters.' (Letter to the Duke of Norfolk 5)

When Benedict XVI visited the Birmingham Oratory on his pilgrimage, there was no time to take him into Newman's impressive library. (It was pointed out by the Vatican officials preparing the visit that to allow a man of Joseph Ratzinger's interests into Newman's extensive library would be to jeopardise the very precise timetable demanded by a State Visit!) A small exhibition was prepared in the sacristy of manuscripts, significant books, artefacts and personal belongings. Among all these things the Holy Father's attention was most drawn to Newman's violin. He was intrigued to know that Newman not only played but composed music. There is a great deal to say about Benedict XVI's appreciation of Newman as a significant figure for the transmission of faith embedded in a Catholic culture. That would be beyond the scope of a short article.

The same point is well made in Fr Aidan Nichols' introduction to the theology of Joseph Ratzinger, where he places the Pope's appreciation for the Sacred Liturgy within his broader cultural interests.

'A high doctrine of music as repository of truth is by no means implausible today. As John Henry Newman put it:

"Music is the expression of ideas greater and more profound than any in the visible world, ideas which centre, indeed, in him whom Catholicism manifest, who is the seat of all beauty, order and perfection whatever".'

(*J.H. Newman Idea of a University*)
(*Aidan Nichols O.P., The Thought of Benedict XVI, Chapter 10*)

Following on from an account of the importance of music, Aidan Nichols continues to a consideration of the value of silence, especially in the liturgy. Quoting Joseph Ratzinger's *Feast of Faith* he writes:

'...the only way we can be saved from succumbing to the inflation of words is if we have the courage to face silence and in it learn to listen afresh to the Word. Otherwise we shall be overwhelmed by 'mere words' at the very point where we should be encountering the Word, the Logos, the Word of love, crucified and risen, who brings us life and joy".

'The liturgy is framed with the assistance not only of music and silence but also with that of the gesture. Standing, sitting, bowing, beating one's breast, making the sign of the cross – all these have an irreplaceable anthropological significance as the way that spirit is expressed in the flesh.

(*Aidan Nichols O.P., The Thought of Benedict XVI, Chapter 10*)

These two concerns, Conscience and the Liturgy, are brought together by Joseph Ratzinger in his book *The Spirit of the Liturgy*.

'With his Petrine authority, the pope more and more clearly took over responsibility for liturgical legislation, thus providing a juridical authority for the continuing formation of the liturgy. The more vigorously the primacy was displayed, the more the question came up about the extent and limits of his authority, which, of course, as such had never been considered. After the Second Vatican Council, the impression arose that the pope really could do anything in liturgical matters, especially if he

were acting on the mandate of an ecumenical council. Eventually, the idea of the givenness of the liturgy, the fact that one cannot do with it what one will, faded from the public consciousness of the West.'


(*Joseph Ratzinger, The Spirit of the Liturgy, 2000*)

Newman himself expressed very similar concerns in a sermon preached while he was still the Vicar of St Mary the Virgin in Oxford, and in terms with which Pope Benedict XVI, and we ourselves, might agree:

'In these times especially, we should be on our guard against those who hope, by inducing us to lay aside our forms, at length to make us lay aside our Christian hope altogether. This is why the Church itself is attacked, because it is the living form, the visible body of religion; and shrewd men know that when it goes, religion will go too. This is why they rail at so many usages as superstitious; or propose alterations and changes, a measure especially calculated to shake the faith of the multitude.

'The services and ordinances of the Church are the outward form in which religion has been for ages represented to the world, and has ever been known to us. Places consecrated to God's honour, clergy carefully set apart for His service, the Lord's day piously observed, the public forms of prayer, the decencies of worship, these things, viewed as a whole are sacred relatively to us, even if they were not, as they are, divinely sanctioned. Rites which the Church has appointed, and with reason, - for the Church's authority is from Christ, - being long used, cannot be disused without harm to our souls.

'Therefore, when profane persons scoff at our forms, let us argue with ourselves thus - and it is an argument which all men, learned or unlearned, can enter into: "These forms, even were they of mere human origin (which learned men say is not the case, but even if they were), are at least of as spiritual and edifying a character as the rites of Judaism. Yet Christ and His Apostles did not even suffer these latter to be irreverently treated or suddenly discarded. Much less may we suffer it in the case of our own; lest, stripping off from us the badges of our profession, we forget there is a faith for us to maintain, and a world of sinners to be eschewed.'


(*John Henry Newman, Parochial & Plain Sermons 2:7, The Ceremonies of the Church*) 

Pilgrimage to Newman's Shrine

Richard Pickett reports from Birmingham.
 Photographs by John Aron

For the first time in almost sixty years the Latin Mass Society was unable to hold its annual summer High Mass at Westminster Cathedral. Instead, on 29 June 2024, the society held a pilgrimage to St John Henry Newman's shrine at the Birmingham Oratory, seeking his intercession.

High Mass and veneration of St John Henry's relics was followed by a tour of the Newman Museum, two talks and the AGM. After a convivial lunch at which old friends connected and new friendships were made, Prof Jacob Phillips of St Mary's University, Twickenham, spoke about *Newman and Pope Benedict* and LMS Chairman, Dr Joseph Shaw, gave a talk on *Newman and church & state*. Recordings of the talks are available at lms.org.uk/newman2024 and Prof Phillips' talk will be published in the next edition of *Mass of Ages*.

Members can see reports from the AGM and the annual accounts for 2023 at lms.org.uk/AGM2024. The Fathers of the Birmingham Oratory provided a warm welcome, for which the LMS is grateful. It was a day with a lively schedule and an increase in devotion to a great saint. *Deo gratias!* 



High Mass



The faithful kneel in prayer



During the Canon



Sermon by the Provost, Fr Ignatius Harrison, CongOrat



Elevation of the Chalice



At the Celebrant's Communion



Holy Communion



Ecce Agnus Dei



Veneration of St John Henry's relic



Visit to the Newman Museum



LMS Chairman: Dr Joseph Shaw



LMS Trustee, Sarah Ward, inspects Newman's Precious Mitre



Talk by Prof Jacob Phillips

PRAYER FOR THE BEATIFICATION OF POPE BENEDICT XVI

ETERNAL AND ALMIGHTY GOD, Who inspired in the heart of Your servant Pope Benedict XVI the sincere desire to encounter You and announce You, becoming a humble 'co-operator with the truth' and offering himself as a servant, for Christ and for the Church, make me also know how to love the Church of Christ and to be able to follow in my life the eternal truths that she proclaims. Deign, Lord, to glorify Your servant, Pope Benedict XVI, and grant, through his intercession, the favour I now ask of You (*mention your petition*). Amen.

Our Father, Hail Mary, Glory Be.

Bishop Carlos Rossi Keller of Frederico Westphalen in Brazil has published this prayer for private use. Graces attributed to the intercession of Pope Benedict should be reported to the Vicariate of Rome: HE The Cardinal Vicar, Piazza di S. Giovanni in Laterano, 6, 00184 Rome, Italy.



THE TIMES

Latin Mass at risk

3 July 2024

SIR, On July 6, 1971, *The Times* printed an appeal to Pope Paul VI in defence of the Latin Mass signed by Catholic and non-Catholic artists and writers, including Agatha Christie, Graham Greene and Yehudi Menuhin. This became known as the "Agatha Christie letter", because it was reportedly her name that prompted the Pope to issue an indult, or permission, for celebration of the Latin Mass in England and Wales. The letter argued that "the rite in question, in its magnificent Latin text, has also inspired priceless achievements ... by poets, philosophers, musicians, architects, painters and sculptors in all countries and epochs. Thus, it belongs to universal culture."

Recently there have been worrying reports from Rome that the Latin Mass is to be banished from nearly every Catholic church. This is a painful and confusing prospect, especially for the growing number of young Catholics whose faith has been nurtured by it. The traditional liturgy is a "cathedral" of text and gesture, developing as those venerable buildings did over many centuries. Not everyone appreciates its value and that is fine; but to destroy it seems an unnecessary and insensitive act in a world where history can all too easily slip away forgotten. The old rite's ability to encourage silence and contemplation is a treasure not easily replicated, and, when gone, impossible to reconstruct. This appeal, like its predecessor, is "entirely ecumenical and non-political". The signatories include Catholics and non-Catholics, believers and non-believers. We implore the Holy See to reconsider any further restriction of access to this magnificent spiritual and cultural heritage.

Robert Agostinelli; Lord Alton of Liverpool; Lord Bailey of Paddington; Lord Bamford; Lord Berkeley of Knighton; Sophie Bevan; Ian Bostridge; Nina Campbell; Meghan Cassidy; Sir Nicholas Coleridge; Dame Imogen Cooper; Lord Fellowes of West Stafford; Sir Rocco Forte; Lady Antonia Fraser; Martin Fuller; Lady Getty; John Gilhooly; Dame Jane Glover; Michael Gove; Susan Hampshire; Lord Hesketh; Tom Holland; Sir Stephen Hough; Tristram Hunt; Steven Isserlis; Bianca Jagger; Igor Levit; Lord Lloyd-Webber; Julian Lloyd Webber; Dame Felicity Lott; Sir James MacMillan; Princess Michael of Kent; Baroness Monckton of Dallington Forest; Lord Moore of Etchingham; Fraser Nelson; Alex Polizzi; Mishka Rushdie Momen; Sir Andras Schiff; Lord Skidelsky; Lord Smith of Finsbury; Sir Paul Smith; Rory Stewart; Lord Stirrup; Dame Kiri Te Kanawa; Dame Mitsuko Uchida; Ryan Wigglesworth; AN Wilson; Adam Zamoyski

.....

This intervention by 48 prominent figures of culture, academia, and politics, including Catholics and non-Catholics, appeared in *The Times* on 3 July 2024. The letter was organised by LMS Patron, Sir James MacMillan, and references *The Times* petition of 1971, signed by 105 intellectuals, musicians, politicians, and cultural figures, which prompted Pope Paul VI to allow the continued celebration of the Traditional Mass. That permission applied at first only to England and Wales, but it was extended to the whole world by St John Paul II in 1984 and was bolstered by Benedict XVI in 2007.

Cardinal Eduardo Verástegui has since written a public letter to the Holy Father, saying 'You are our Father, our Shepherd, our spiritual protector, the custodian of the historical, cultural, and liturgical richness of the Church of Christ. Please do not allow the Latin Mass to be banned ...' The Cardinal's intervention has been followed by further petitions – by prominent figures and ordinary Catholic faithful alike – all respectfully imploring the Holy Father to prevent any further restrictions to the traditional Mass.

Why Join the Latin Mass Society?

Joseph Shaw on why we should do what we can to prevent the loss of a great cultural artefact: one that is simultaneously recognised as a great work of art, and as a sublime expression of Catholic worship

If you are not a member of the Latin Mass Society, we would like to appeal to you to join. If you are a member, we would be grateful if you could encourage others to join. As we prepare for our 60th anniversary next year, we want to ensure that the society lives to fight on for the traditional Mass for the next 60 years – and beyond.

Why should anyone join the Latin Mass Society?

The society exists to support the continued celebration of the traditional Mass. If you are reading these words, you probably know what that is, and probably think it has value. If we have cause to regret the disappearance of a historic minority language, whose great literature will never again inspire a native speaker, or the extinction of an animal species, which will never again be seen in its natural habitat, we should do what we can to prevent the loss of a great cultural artefact: one that is simultaneously recognised as a great work of art, and as a sublime expression of Catholic worship.

Is the Traditional Mass in danger? And is the Latin Mass Society's work critical to its survival?

At the time of writing, we have had three documents from the Holy See enacting more and more severe restrictions on the traditional Mass since 2021, and another could arrive at any moment: perhaps even by the time you read this.

We have confidence that the Mass will ultimately survive this challenge, as it has survived so many challenges before. This confidence is based, however, on the fact that this sublime Mass has many dedicated supporters, both priests and lay people, and that these supporters are organised and coordinated through all sorts of formal and informal networks, of which the Latin Mass Society, with our sister organisations around the world, is the most important for lay people.



The LMS Walking Pilgrimage to Walsingham

What does the Society do that is so important?

For sixty years 'Latin Mass Society' and 'Una Voce' groups all over the world have done three things indispensable to saving the traditional Mass.

First, we have provided moral and practical support to priests who wish to say the traditional Mass. From printing booklets of the Ordinary Prayers of Mass to diffusing expert canon law advice, from finding singers and servers to lending sets of vestments, we help to make good things happen. Some are labelled 'Latin Mass Society events', others as organised principally by a parish, priestly institute, or a group of lay people: what is important is that they take place, with the greatest possible solemnity and dignity.

Second, we have represented the needs, desires and opinions of our members and support to the press, to social media, and above all to our superiors: to our bishops and to the Holy See. If the traditional Mass is to be said regularly and publicly, it must be justified in pastoral terms, and in this the voice of

the laity is crucial. If that voice is not to be ignored, it needs to find an echo in the media.

Third, we have published research, statistics, canon law opinions, and other materials to support the case for the traditional Mass. Last year I published *The Latin Mass and the Intellectuals: Petitions to Save the ancient Mass from 1966 to 2007*. This was made possible by the archives and networks of the Latin Mass Society, and in turn underpins not only the historic case for the ancient Mass, but also new efforts such as a new petition organised by Sir James MacMillan, a Latin Mass Society Patron.

Why not leave it to the clergy?

The Latin Mass Society is unwavering in its support for priests who celebrate the traditional Mass. We give financial support to seminarians in the traditional Priestly Institutes; we make all kinds of resources available to priests; and our network of Local Representatives are always on hand to help. Most of this help is invisible, but it is invaluable.



Mass at the Oxford Oratory: 'Our members are the pool from which we draw our volunteers'

Some things are best done by a national organisation. Our Walking Pilgrimage to Walsingham, or the Guild of St Clare, our network of people making and mending vestments, this magazine, are all things that could not be organised by a single parish, or by the United Kingdom members of one Priestly Institute.

Other things can only be done by lay Catholics. Many priests and indeed bishops were grieved at the documents from Rome restricting the Latin Mass, but they were not quoted by name in news reports on the subject. It is simply impossible for them. As Chairman of the Latin Mass Society, by contrast, I am happy to speak on the record, and to write under my own name, and I have been quoted all over the Catholic press, in the *Daily Telegraph*, by the Associated Press, and by the BBC, in the United Kingdom and beyond it.

Why not leave it to the online commentators?

There are 'Catholic commentators' in the media who do nothing else but comment on the Latin Mass and associated matters. Why do we need a lay organisation to provide another voice?

There are some highly professional Catholic journalists who are good friends of the Traditional movement. They are not campaigners, however: their work is constrained by the needs and policies of their employers. Other commentators have the opposite problem: not having an employer, they constantly have to keep their fans interested. Again and again, we have seen this lead to exaggerations, hysteria, and even problems for the commentator himself.

The traditional movement needs organisations where practical wisdom can be nurtured and passed on, and where constant involvement with priests and lay volunteers, organising ordinary devotional events, training, and research, gives those involved an insight into both

challenges and opportunities. The Latin Mass Society stands for honesty and stability; for speaking frankly and also respectfully; in respecting confidences, and basing our thinking on real experience; in giving our supporters honest warnings of difficulties to come, but not milking emotion from every headline.

The society can keep in touch with friendly public figures, with journalists, with the hierarchy, and even with celebrity commentators, but we are represented, not by celebrities, but by our unpaid trustees.

What has the Latin Mass Society achieved?

It is impossible to quantify the achievements of the Latin Mass Society. The Masses that have been celebrated thanks to the assistance of our volunteers. The people who have been drawn into helping thanks to our network. The reassurance given to our supporters that they are not alone, in their feelings and aspirations. And the influence of our patient, respectful, but persistent appeals to priests, bishops, and the Holy See.

The Latin Mass Society and similar organisations around the world, have made a positive contribution precisely because we are involved both in the theory and the practice of the traditional movement: the letters to bishops, the media engagement, the organisation of pilgrimages, the finding of the crucial altar server or the missing cope for benediction. We could not have made this contribution without our members.

Why are members important?


The membership of the Latin Mass Society is our most crucial resource. Membership fees are an important and stable source of income, but our membership is even more valuable for other reasons.

Our members form a *dense network* around the country, and the spirit of the Latin Mass Society—unwavering commitment to the traditional Mass combined with respect for our superiors—is a critical component of every traditional congregation, and of many Catholic organisations.

Our members are the *pool from which we draw our volunteers*.

Our members give the Society *standing*. The Latin Mass Society represents its members, above all, and can claim to speak to them.

The same tendency towards individualism and away from group identity and commitment that have contributed to lapsations from the faith since the 1970s have weakened all kinds of membership organisations. As traditional Catholics we know we must stand against this process, and for our own sakes as well as for others', support the inevitably imperfect communities and associations that give us meaningful connections with our fellow Catholics.

So, please: if you are not a member, join us now. If you are a member, give this magazine to someone who needs encouragement to join. 



Making and mending vestments

A Benedictine Restoration

Alastair Tocher on the English Benedictines at Colwich



Colwich

In 1623, following the dissolution of the English monasteries in the 1500s, a small group of women, three of whom were great-great-granddaughters of St. Thomas More, gathered at Cambrai, Flanders to form a Benedictine community, subsequently moving to Paris under Dame Bridget More. French Revolutionaries later imprisoned the nuns and sent them back to England where they settled in 1836 in an 18th century house at Colwich just outside Little Haywood at the edge of Cannock Chase, in the Midlands, becoming St Mary's Abbey in 1928. Sadly, owing to an ageing and dwindling community, the Abbey was closed and put up for sale in 2020.

The Benedictines of Mary, Queen of Apostles

The Benedictines of Mary were founded in 1995 under the aegis of the Priestly Fraternity of St. Peter, in the Diocese of Scranton, Pennsylvania. They later moved to the diocese of Kansas City-St. Joseph in Missouri and were raised to the status of Religious Institute of Diocesan Right in 2014. The year 2018 saw the community's elevation to the

status of Abbey, the consecration of their new Abbey Church, and the consecration of Mother Cecilia as their first Abbess. By 2019 the Abbey was positively thriving, and seven intrepid Sisters had left the Abbey to establish their first daughter house in Ava, Missouri where they have also flourished. They have recently been invited to establish a second daughter house in the US.



Sisters touring Colwich



Measuring for a new altar

A Providential Misfortune

A few months had passed since Sister Wilhelmina, their African-American foundress, had been exhumed in April 2023 and found to be incorrupt, and the Sisters at the Abbey of Our Lady of Ephesus were already suffering from a lack of accommodation when seeming disaster struck: the Green Card application for one of several European-born Sisters was denied and applications for all the other non-US-born nuns were placed in jeopardy. With all legal avenues exhausted, leaving the country was the only option and so three Sisters hastily took refuge in England with a family in Staffordshire who offered them a temporary home.

The Sisters soon discovered that a mere fifteen miles away lay the now abandoned St. Mary's Abbey and that the property was advertised for sale! Within a week of their arrival in the UK, the Sisters visited the Abbey grounds and were quite taken by the Abbey's buildings, pastoral setting, and historical value. Adding to this a formal invitation from Archbishop Bernard Longley to remain in his diocese, it became clear that Our Lord desired the Benedictines of Mary to remain in Staffordshire permanently, and to restore Colwich Abbey to its former glory. As we went to press the Sisters were soon to move into the abbey.

Restoration

Initial visits to Colwich quickly revealed a great deal of work would be needed. The Sisters, who are well accustomed to hard work, will shoulder as much repair and restoration work as they can themselves; and helping hands are also on the way since the community receives vocation enquiries every day and, since word has spread about this new foundation, European enquiries have grown considerably. Over time, many more Sisters will therefore be welcomed to this revived English house as the accommodation is renovated.




Outside the Abbey

Nevertheless, the Sisters will need to engage local tradesmen, despite the order already being financially engaged in two building projects in the US. It is to be hoped therefore that the unforeseen daughter house in Colwich will receive generous financial support both from across the UK and from Europe. Approximately £4 million will be required in total to cover:

- the purchase price of £2.5 million
- repairing and updating the buildings, including reconstructing a dilapidated covered walkway connecting the buildings and extensive renovation of outbuildings
- completely re-furnishing the Abbey since its contents were auctioned after it closed
- purchasing and installing a fitting High Altar for the church and accommodating the faithful to assist at Mass, which will be the final expenditure needed to return St Mary's Abbey to full use

Details of how you can support this marvellous project will follow once a related UK Registered Charity has been set up. In the meantime, you can follow progress on the Benedictines' website at benedictinesofmary.org

The Last Word

I leave the last word to Mother Cecilia: "The Benedictine order, the Church, and the whole world has been blessed by the flourishing of English monastic life. We are grateful and humbled to have the opportunity to 'give back' and to continue the great tradition through the rehabilitation of Colwich, to keep its fire burning and the praises of God unbroken. We hope to conserve the powerful witness of our forebears and their beautiful legacy for future generations." 



The community before the English departure

A positive choice

Increasing numbers of Catholic parents are choosing to home school, as Kathryn Hennessy explains

Until quite recently, home education was not considered a serious proposition by Catholics in this country. Perhaps due to the strong association of English home education with the ‘unschooling’ movement of the 1970s, older Catholics often reacted with alarm at the prospect of their grandchildren being educated at home, subconsciously conjuring images of the ‘unschooled’ child who spends his days barefoot in the mud, doesn’t know what the times tables are and wears a hand-painted T-shirt defiantly proclaiming ‘Down with Skool.’

Back in the 1990s when we took the plunge into home education, respectable Catholics tended to give us a wide berth: the presumption was that in order to do something so drastic, we must be at least a little unhinged. Now, those same people are much more likely to say, ‘Yes, absolutely, I get it: if I were raising children now, I’d do the same thing’.

What has happened to cause such a shift in attitudes towards home education, and what is prompting increasing numbers of parents to view it as a viable, reasonable, (and even respectable) option for the education of their children?

Probably the most obvious factor in home education’s improved status is a loss of faith in the ability of our schools to provide an authentic Catholic education. So few Catholic schools seem to teach the tenets of our Faith in any explicit way. Many (with some notable exceptions), seem to have been swept along on a tide of cultural change which has carried them into some very strange waters. It is not my intention here to delineate, denounce or debate everything that is wrong with our schools. I sense that even those readers who are committed to education through schooling, even those who admirably devote their lives to the service of our schools, will admit that all is not well. While one obvious response to this is to work from within the system to improve it (by, for example, setting up new,



All Saints Day at the Oxford home education group with students Melangell, Christopher and Barnaby

smaller schools), increasing numbers of parents are looking for solutions elsewhere. Whatever our response, the idea that a Catholic education can be provided most effectively through the existing school system appears to be no longer axiomatic.

However, the decision to home educate goes beyond a negative reaction against inadequate schools. Although it is true that many parents only consider this option when school fails their child, increasing numbers of young people are making a positive choice for home education from the start. My own parish is full of young parents (including several newly trained teachers), who have already decided that their children will not be registered at school; they want something better, something more unashamedly Catholic, for their own children and they are convinced that home is the place to provide it.

One reason for this change in attitude is that home education is now very much a known quantity. Catholic home education has entered its second

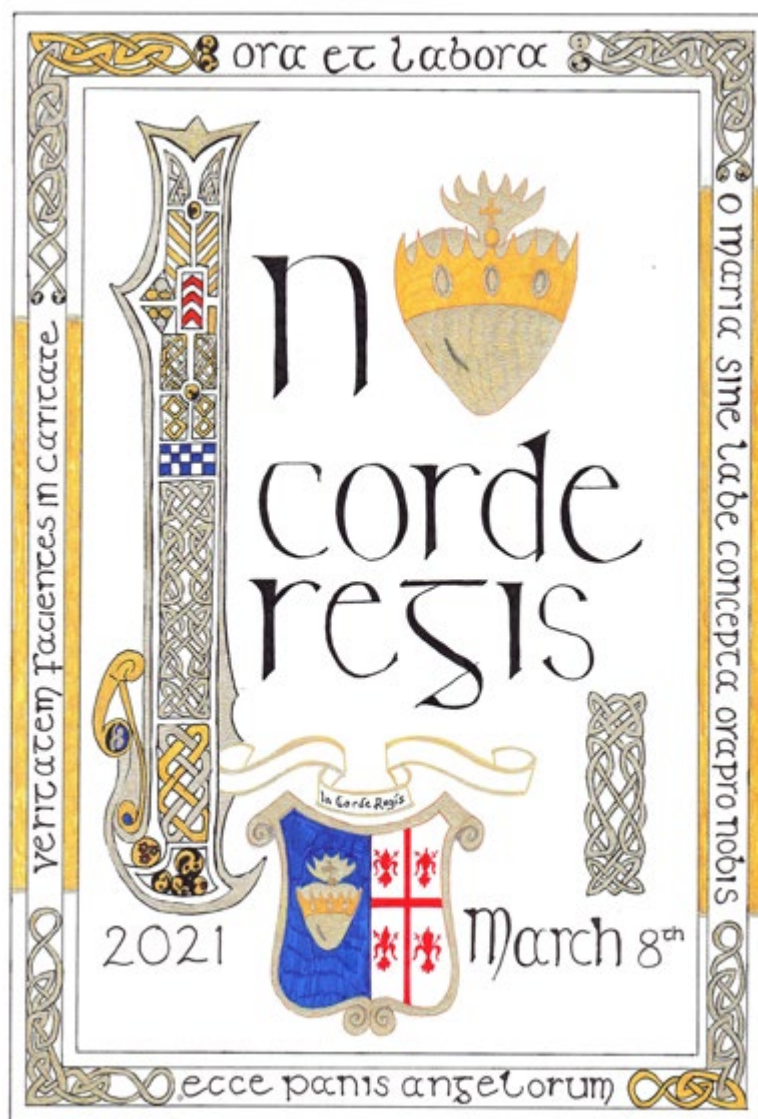
generation, with parents who were themselves home educated choosing this option for their own children - and, significantly, sharing their knowledge and enthusiasm with other young parents. This new generation of parents does not face the same worries our generation faced, as the Catholic world wagged a disapproving finger and told us we were ruining our children’s lives. The children we raised, now confidently educating our grandchildren, are the proof that such pessimism was misplaced. The new generation of home educators has the advantage of our experience on which to draw: we have already made mistakes from which they can learn.

Home education is also becoming a more attractive option because the way in which it operates has changed dramatically. In the early days, the choice for Catholic parents who wanted to teach their children at home seemed to be either ‘do it all yourself’ or ‘sign up to an American Distance Learning Programme leading to a High School Diploma’. There

was little support for parents who wanted to give their children a Catholic education using home grown resources which would lead to English (or Welsh, Scottish or Irish) qualifications. Now, thanks to the internet, there are so many resources available that we have arguably gone too far the other way: parents new to home education can actually find themselves overwhelmed with the plethora of resources on offer, from local co-ops running classes, to self-paced distance learning courses, to full-time online schools. There has been a steady increase in books outlining the different possible approaches to home education, some being published in the UK for the first time. Now (again, thanks to the internet), finding another Catholic home educating family nearby is no longer like finding the veritable needle in the haystack.

Yet I would go further and suggest a deeper reason for home education's increasing popularity. The young parents I speak to have a sense that home education may have the potential to offer a *better* form of education than that currently available in our schools. If this seems a bold claim, let me explain. Many parents feel that schools are not only neglecting to teach the Faith in a clear and intellectually rigorous way but have also lost sight of what education is really *for*. They sense that we are so busy cramming our pupils with specialised information over an increasingly wide range of subjects - and constantly testing them to track how well they have retained the information - that we are missing something very important. Such a sense is not new: the well-known Victorian educator Charlotte Mason identified the same problem in the schools of her own day; in America, earlier attempts to solve this problem found expression in the 'classical education' movement of the 1990s.

The problem is that we have forgotten some fundamental truths about how human beings learn. One of these is that children need time to process information - to make connections between the different aspects of what is being taught - if that information is to be transformed into knowledge. Another is that children need even more time to reflect on what the implications of that knowledge are for how they ought to live. We are so busy racing through the curriculum to the next test that we have lost sight of the need to make space in a child's day for thinking; specifically, for the kind of deep, quiet, slow thinking which is the path (so our educational forebears believed) to wisdom, and a life well lived.




Vinishya card Family illuminated manuscript project

What some of us have discovered over three decades as parent-teachers is that home education, freed from the constraints of the school timetable, allows us to step back from the cramming, drilling and testing and give our children this time to think. It allows us to simplify the curriculum, not in order to dumb down but in order to scale up: with fewer boxes to tick, we are free to explore subjects not usually timetabled, or to explore traditional subjects in greater depth. Does this mean that 'essential school skills' can be neglected? Not at all; it means, rather, putting these skills in context, recognising that they are important not merely for passing exams and gaining employment, but because they enable our children to engage critically with the knowledge which is being presented to them. Putting these skills in the context of a rich historical narrative helps our children to create the

kind of cultural hinterland they will need if they are to make sense of the world around them - and keep their faith in the midst of it.

In writing this, I am not suggesting that home education is a silver bullet or a panacea for all our educational ills. I am not claiming that it will always be done well, or that there is not still a great deal of work to be done to make it more accessible and effective. I will also be the first to acknowledge that this route is not for everyone: there are many compelling reasons why families cannot or choose not to home educate. But I do believe that, in the present culture, bringing education home may be one of the most powerful means we have of building strong, unified families in which our children (and our Faith) can flourish.

Surely that is a cause in which we are all invested, one which we should all support and fight to defend. 

A choice of chalices

It is not foolish to believe that the vessel that held the wine transubstantiated into Christ's own blood was going to be kept and treasured, as Caroline Farey explains

Among the claimants for the 'cup' (Greek: *poterion*) that Jesus used at the Last Supper, there are two that are remarkable: the Antioch chalice and the Valencia chalice. Both have a plain interior cup, one of silver, one made of agate and both have been decorated on the exterior at a later date. This later decorative work indicates that the plain cup was greatly honoured and important enough to have high quality decoration added.

Scriptural details

If we turn to the gospels, we find the essential details concerning Christ and his apostles at their celebration of the Passover. This, the Seder meal, includes a series of four cups of wine, one for each of the promises God made to the Israelites before liberating them from Egypt (Ex 6:6-7).

St Luke tells us that Jesus, 'after supper' took 'the cup' saying 'this cup which is poured out for you is the new covenant in my blood' (Lk 22:20). This cup is the third of the four and is called the 'cup of redemption', the cup that represents the blood of the Passover lamb which fulfilled the promise of God: 'I will redeem you with an outstretched arm and with great acts of judgment' (Ex 6:6).

The apostles knew all the original signification of the meal and saw the huge Messianic significance fulfilled in and by Christ. It is not foolish to believe, therefore, that that cup, the vessel that held the wine transubstantiated into Christ's own blood, the blood of the new covenant, was going to be kept and treasured.

Multiple kinds of research

Before proceeding further, anyone researching these chalices (or the Holy Grail) needs to steer a cautious path between those articles that have an ignorance or prejudicial cynicism against anything being preserved from the time or life of Christ and those articles which hold hearsay and speculation as

sufficient for historical evidence. I have chosen to focus on those details I find feasible and relevant, over a great many others that one can find as soon as one begins to look.



The Antioch Chalice: dated to the 1st century AD

The Antioch Chalice

The Antioch chalice was found near the town of Antioch in Syria at the beginning of the twentieth century. It was among a hoard of liturgical vessels that may have been deliberately buried to hide them in a time of trouble, for example, in the 7th century from Islamic invaders. Hidden for at least 1400 years, it thus has no written history. Examination of the hoard of vessels has revealed that the items mainly date from the first half of the 6th century.

The Antioch chalice, however, stands out as remarkably different in its shape and decoration, from anything else in the hoard. Its design shows signs of rich gilding with patches of gold leaf. The chalice stands about 8 inches tall and 7 inches wide and its filigree design was most probably made separately and soldered onto the original cup.

When the chalice was first examined in the early 20th century, the silver was dated to the 1st century AD and from the Syrian and/or Palestine regions. There still exist several 1st century silver drinking cups from these regions, of the same distinctive shape, often decorated with figures and with two handles. A break in the rim decoration either side of the Antioch chalice suggests that the original cup is likely to have had such handles. Others date the cup to the 5th or 6th century.



Detail from the Antioch Chalice

Antioch Chalice design

It is a large plain silver cup which has been very finely decorated with an interwoven pattern of twelve vine branches rising two by two from beneath six figures, possibly apostles, seated on high backed chairs at the base of the cup. The looped vine branches have naturalist tendrils, large vine leaves and huge bunches of grapes. Beautifully wrought birds can be seen amongst the branches.

The meaning of the design is not easy to decipher. There are twelve figures in all, in two groups; each group has five seated figures placed around a young man raised in the centre of them, towards whom the five each have an arm outstretched. If Christ is the central figure in each case, then, on one side Christ is seated on a dais, has both arms extended and holds a scroll. On the other side he is seated next to a lamb on a shelf-shaped altar. Below this figure is a great bird with wings outstretched above a basket of loaves.

The images are all Eucharistic, possibly with Christ's authority for the truth of the Eucharist indicated by him holding a scroll. We know that St Peter visited Antioch (Gal 2:11) and he could well have brought the chalice out of Jerusalem for safety. We also know that Barnabas and Paul were there for at least a year (Acts 11 & 13). It is no ordinary chalice, so if it is not the chalice of the Last Supper, it may well have been a chalice used by these apostles and thus still deserving to be greatly revered.

The cup of a wealthy household

There is reasonable evidence to indicate that the house used for the Last Supper was that of a wealthy disciple of Christ since it had a large guest room (Lk 22:11-12) and at least one servant, the water carrier (Lk 22:10). A pilgrim named Theodosius writing around 530 AD, says that he visited a church over the house of the Last Supper, which he says had belonged to St. Mark.

We get a picture from the Scriptures of this house as a centre for the apostles. They met in that upper room after the Resurrection (Jn 20:26; Lk 24:33), again after the Ascension (Acts 1:13) and were praying there on the day of Pentecost. It is most probably the same house to which Peter returned



The Valencia chalice: Pope Benedict XVI visited Valencia in 2006 and celebrated Mass with this chalice

when he was led out of prison by an angel. That house was the house of 'Mary the mother of John also called Mark' (Acts 12:12).

The Valencia chalice

The Valencia chalice has a long history and some sturdy traditions. The plain interior cup of polished agate is very beautiful and has been firmly dated to the time of Christ and from Egypt or the Palestine region. Agate cups were expensive items and very beautiful, but not necessarily uncommon in wealthy households where they would have been used only for special occasions such as a celebratory meal.


The possible history of the Valencia chalice

It is not unlikely that Peter took the chalice with him when he went to Rome and it is said to have been used by the popes until the year 258 AD in the pontificate of Sixtus II and the persecution of the Church. Under the Emperor Valerian the goods of the Church were being confiscated and Deacon Lawrence is said to have been asked to take the chalice to his family in Spain for safe keeping. During the Muslim invasion of Spain, the chalice is believed to have been hidden in the Pyrenees.

The first written document mentioning the Chalice of the Last Supper is dated to 1399 AD. It tells

of the Monastery of San Juan de la Peña in the foothills of the Pyrenees having housed the chalice for 300 years and now giving it to King Martin I of Aragón. After him, it is recorded that King Alfonso the Magnanimous, moved the Holy Chalice to his Royal Palace of Valencia in 1424 and that he gave it to the Cathedral of Valencia in 1437 where it has remained ever since.

The gold handles are decorated in a 12th century style of geometric patterns and the agate foot piece is said to date from this same period and possibly come from Egypt. The pearls are believed to have been added by one of the kings. You can see this chalice in several Spanish Renaissance paintings of the Last Supper, especially paintings by Juan de Juanes such as the one reproduced here, painted in 1562.

Pope Benedict XVI visited Valencia in 2006 and celebrated mass with this chalice, calling it "*hunc praeclarum Calicem*" ("this most famous chalice"). He clearly believed that it was most likely the true chalice of the Last Supper, fittingly beautiful, of blood red polished stone. This gemstone, created by the Son of God, hewn out like the tomb which held his body, was hollowed out here to hold his precious blood. 



The Valencia Chalice in a painting by Juan de Juanes



Upcoming LMS Pilgrimages across the UK 2024

We hope you will be able to join us for one of our numerous pilgrimages scheduled for later this year. For more information about the following pilgrimages please go to www.lms.org.uk

**Walsingham Day Pilgrimage,
25 August, 2pm Mass at Walsingham
Bus from London departing 9.15am**



**Chideock Martyrs, 14 September
Our Lady Queen of Martyrs,
Chideock, 11.30 am**



**Mass of Reparation, 9 November
Holy Child & St Joseph's,
Bedford, Noon**



**Oxford Martyrs, 19 October
Blackfriars, Oxford, 11 am**

Spiritual beings

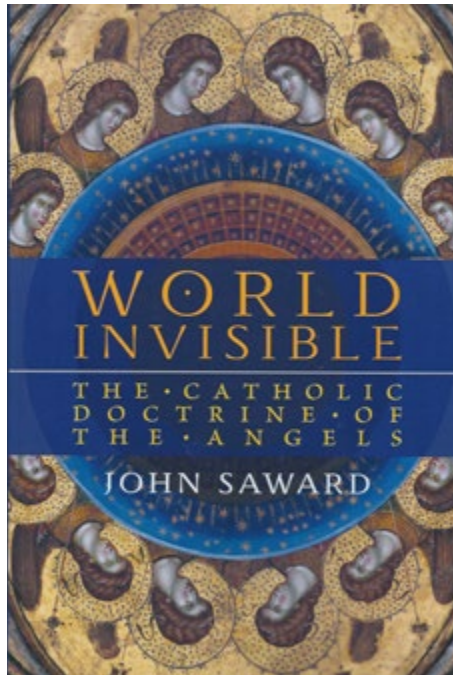
Fr Aiden Nichols reviews a new study of the angels
by Fr John Saward

Angels have had a bad press recently. Or have they? In the 1960s Roman Catholic angels fell victim to the demythologisation programme pioneered for their Protestant counterparts a generation (or two) previously by the Lutheran New Testament scholar Rudolf Bultmann. They were one of the deliberate omissions of the 1966 'Dutch Catechism' (its chief architects were two theological radicals, Piet Schoonenberg and Edward Schillebeeckx), and had to be shoe-horned in, by way of an 'Appendix', as subsequently required by a commission of Roman cardinals.

More surprisingly – and probably by oversight – they failed to make an appearance in the English Dominican Herbert McCabe's 'New Catechism' (*The Teaching of the Catholic Church*) a decade after that.

The influential German Jesuit Karl Rahner had wondered whether the Fourth Lateran Council (whose Fathers came the closest to a dogmatic definition of the Church's faith in angels) had really intended to home in on these spiritual yet finite beings, as distinct from saying that God is the Creator of everything – no matter what 'everything' might turn out to be. If so, angels could be abandoned, on the pastoral principle that one must not present unnecessary obstacles to Fred (the 'Fred' – that is – found in that litmus test of successful apologetics suggested (tongue in cheek) by Ronald Knox, 'How much can Fred swallow?'). And yet in the following decades, in popular religious literature, the angels gave every impression of making a massive comeback – even to the point that encounters with angels were reported by people who otherwise seemed rather unclear as to whether there is a God or not. This contrast is well worthy of exploration by sociologists or social anthropologists. But it is not the point of Father John Saward's new book.

Father Saward's book is straightforwardly biblical, doctrinal, and devotional in character. It could appropriately be called a *summa* of



angelology, not only because it is comprehensive but also because, like all of this author's later writing, it is placed firmly under the aegis of St Thomas Aquinas: his sources, texts, disciples, and those other writers he is known to have influenced. In a word, it comes from the 'school of Thomas', the *schola Thomae*. What gives it its peculiar Sawardian flavour, on the other hand, are two features not commonly associated with any mediaeval Scholastic: namely, a lyrical writing style and the most exacting precision in the making of references. (Though I suppose John Saward could appeal to St Bonaventure in connection with the first, and to St Thomas' search for authentic patristic sources, in connection with the second.)

What, then, does this 'summa' contain? It consists of five chapters, on, in due order, the existence of angels; their nature; their activity; their 'rebel

band' (the fallen angels), and, finally, their relations with the Mother of God, where angelology intersects with Mariology. A coda considers their role in eschatology – ie the character of the social existence they will share with the redeemed in Heaven or, after the general resurrection – the Great Consummation, in the Age to Come.

These themes are surveyed lucidly, and therefore usefully for those (some of us) who have to teach the faith, as well as inspirationally, and therefore usefully for those (all of us) who have to turn it into spiritual practice.

Though this is a Thomasian (Aquinas-based) angelology, and also a Thomistic one (not quite the same thing: in recent parlance 'Thomistic' implies drawing on later disciples of Thomas who may have said things Aquinas didn't but by way of statements in keeping with his set of mind), it is not altogether without dips into other theological or indeed confessional traditions.

C. S. Lewis makes an appearance, as does the Byzantine Liturgy and, indeed, from the remoter reaches of erudition (and in a footnote, so not indexed), Anglo-Saxon monks unlikely to have been known to St Thomas but adding a homely English touch, as with Bryhtferth (Bridfert) of Ramsey. What is more surprising is the absence of reference to two classics of twentieth century writing on the angels, the Russian Orthodox Sergei Bulgakov's *Jacob's Ladder and The Angels and their Mission*, by the French *nouveau théologien* Jean Daniélou. Possibly their provenance, coming as they did from writers who were often anti-Latin (Bulgakov) or at any rate anti-Scholastic (Daniélou), put them beyond the Pale. That would be a pity, since, as Aquinas himself makes plain, not least by his practice, we can often learn from those with whom, in certain respects, we disagree. 

John Saward, *World Invisible. The Catholic Doctrine of the Angels* (Angelico Press). Available from Amazon.

Spirituality

The preaching of the Assumption By Fr Thomas Crean

It is sometimes made an objection to our faith in the bodily Assumption of the Blessed Virgin Mary that unambiguous statements of the doctrine are found only relatively late in the Church's life – from the 500s onward, at least according to the documents that chance to have survived from antiquity (we should always remember, of course, that the overwhelming majority of ancient writings have perished.) Shortly after his ordination as a Catholic priest, St John Henry Newman mused poetically on this scarcity of evidence:

‘It became Him, who died for the world, to die in the world's sight; it became the Great Sacrifice to be lifted up on high, as a light that could not be hid. But she, the lily of Eden, who had always dwelt out of the sight of man, fittingly did she die in the garden's shade, and amid the sweet flowers in which she had lived. Her departure made no noise in the world. The Church went about her common duties, preaching, converting, suffering; there were persecutions, there was fleeing from place to place, there were martyrs, there were triumphs; at length, the rumour spread aboard that the Mother of God was no longer upon earth. Pilgrims went to and fro; they sought for her relics, but they found them not; did she die at Ephesus? or did she die at Jerusalem? reports varied; but her tomb could not be pointed out, or if it was found, it was open; and instead of her pure and fragrant body, there was a growth of lilies from the earth which she had touched. So inquirers went home marvelling, and waiting for further light (‘On the Fitness of the Glories of Mary’, in *Discourses to Mixed Congregations*).

She who, during her life, had sought always to conceal herself the better to manifest the glory of her Son, was not to be cheated of her goal even in death, if we may use that word of her dormition. And, in God's providence, too, there is a time for everything:

first the resurrection and ascension of our Saviour was to be preached to all nations, starting from Jerusalem. Then, when the gospel had put down deep roots among the nations, the exaltation of the mother of God could be spoken about more openly.

It would be surprising, no doubt, if the Holy Ghost had left the Scriptures entirely devoid of allusions to the assumption of His mystical bride. But He did not will them to be ones lying on the surface, for any chance reader to notice, and, perhaps, disdain. It belongs to the dignity of the Church, remarks St Robert Bellarmine, that she should have a tradition accessible only to those within as well as books accessible to those without. Hence, we find St Thomas Aquinas say in one place that although Christians believe that the Blessed Virgin was assumed bodily into heaven, the Scriptures do not mention it (*Summa Theologiae* 3a 27.1). Yet he means that they don't declare it in plain words, since like other mediaeval authors he held that the assumption was prophesied in the words of the Psalm: *Arise, O Lord, into thy resting-place, thou and the ark which thou hast sanctified* (Ps. 131:8). That the old ark of the covenant foreshadowed our Lady is a very ancient belief, and seems implied by the vision of St John in the Apocalypse, when the sight of the ark in heaven is followed immediately by that of the woman crowned with twelve stars (Apoc. 11:19-12:1).

Or, to stay with the psalter, we could also mention psalm 112, one of the psalms of the Vespers of our Lady: *Excelsus super omnes gentes Dominus, et super caelos gloria eius* (High above all peoples is our Lord, and above the heavens his glory). Doesn't St Paul tell us that the woman is the glory of the man (1 Cor. 11:7)? If so, why should we not see here a reference to both the ascension of Christ and the assumption of Mary? Of course, such an exegesis is unlikely to satisfy sceptics, but then the Scriptures were written for believers, not for sceptics... Again, we should note that immediately after the Fall, God

announced the joint victory of the Man and the Woman over the enemy of our race, who had been the bringer not only of sin but also of death (Gen. 3:14ff).

Yet although they did not write of the mystery openly, we cannot doubt that our Lady's Assumption was made known to the apostles, at least to those of them who were still alive when it happened (St James the brother of St John may well have already died.) So we should not be surprised to find veiled allusions to it from an early date among their successors, the bishops of the Church. St Hippolytus of Rome, for example, who died as a martyr around the year 235, preached a sermon of which only a fragment survives, in which he reflects on the similarity already mentioned between the ark of the covenant and the virginal body of Mary. According to the Septuagint, the Greek version of the Old Testament that he would have read, this ark was to be made of ‘incorruptible wood’. So, St Hippolytus writes: “The Lord was without sin, being in his nature made from incorruptible wood, that is from the Virgin” (quoted by Theodoret, a 5th century bishop, in his *Dialogues*).

St Gregory, the 4th century bishop of Nyssa in Asia Minor, and the brother of St Basil the Great, has in one of his works a passage that is certainly obscure but which also seems to speak of the incorruption of our Lady's body. He writes: “To speak of Mary the mother of God, death which reigned from Adam until her (yes, until her, since death existed for her too); ... death, having struck against the fruit of her virginity as against a rock, was crushed; it broke itself against Mary” (*On Virginity*, 13). His East Syrian contemporary, St Ephraim, called the ‘harp of the Holy Ghost’, wrote in the fifth of his *Hymns on the Blessed Virgin*: “The Virgin gave birth, and she kept her virginity intact. Rising she gave milk to her child and she remained a virgin. She died, and the seal of her virginity was not broken.” This last phrase implies the preservation of her immaculate body.

Earlier in the same century, St Epiphanius, bishop of Salamis on the island of Cyprus, professed a reverent agnosticism about where God had placed His mother after her earthly life, perhaps because he had to steer a middle course between two sub-Christian groups, one of whom was belittling her privileges, the other of whom had fallen into the error of offering sacrifices to her. He nevertheless declares that the end of Mary's life was "a wonder that surpasses human understanding" (*Panarion* 78.11). It is hardly possible that he could have spoken so if he had thought that the end of her life was no different from that of the average saint, so to speak. But how could it have been different, unless because Mary's body had at least been preserved from decay?

Even in the first centuries, then, we find good evidence of the widespread belief in the incorruption of the body of the Virgin. Many bishops, at least, would have been enlightened to understand the apostolic tradition, that Mary had been brought body and soul into heaven itself. And any believer who thought seriously about the matter can hardly have failed to realise that her body must have been taken by God in a way as least as miraculous as had been done for Enoch and Elijah.

Yet it is only with the fading away of the last remnants of paganism that we find the dogma being openly declared. Probably there had been an instinctive fear that the pagans, or converts from paganism, would assimilate Mary to one of their goddesses, if her glories had been preached too freely. The symbolic date often assigned to the ending of paganism in Christendom is AD 529, when the Roman emperor closed down "Plato's academy" in Athens. It may just be a coincidence, but it is a striking one, that the earliest known sermon on Mary's Assumption has been dated to just a couple of decades later. It was preached by a certain Theoteknos, bishop of Livias in Palestine. He said to the faithful:

It was fitting... that her all-holy body, her God-bearing body, godlike, undefiled, shining with the divine light and full of glory should be carried by the apostles in company of the angels, and, after being placed for a short while in the earth, should be raised up to heaven in glory with her soul so loved by God.


It's worth noting, incidentally, that this bishop speaks of Mary's Assumption as something already well known to the faithful, not as something they are hearing about for the first time.



Assumption by Michel Corneille the Younger, late 17th century

After this time, sermons in honour of the feast multiply. Some of the most beautiful were preached by St John Damascene (born around 675) in Jerusalem, in a church reputed to have been built over the very site of her dormition.

As for Catholics today, although we have our own difficulties, some of which would doubtless have appalled the bishops of the early centuries, we can be glad at least that we live at a

time when the miracle of our Lady's Assumption is not only written about and preached, but has been defined by the pope in Rome, with his teaching repeated by an ecumenical council. The preaching of the dogma has thus imitated Mary's own life, going from obscurity to glory. *For the path of the just, as a shining light, goeth forwards and increaseth even to perfect day* (Prov. 4:18). 



Sung Requiem

This was held for deceased Latin Mass and it took place at Corpus Christi



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FEATURE



Photographs by John Aron

Between Rome and Rebellion

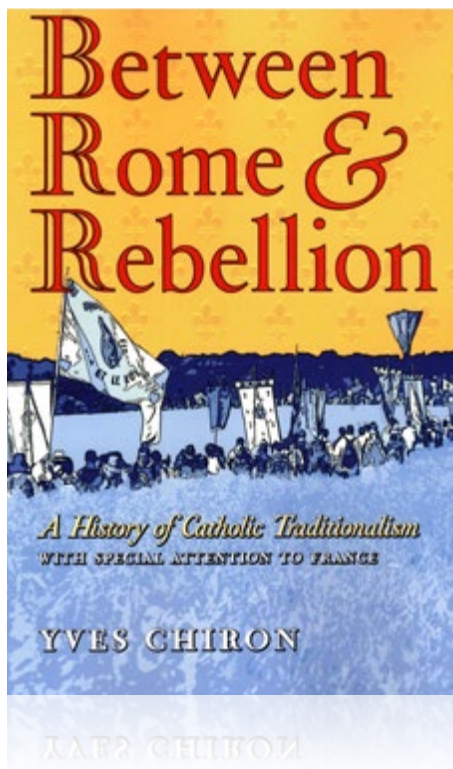
Joseph Shaw reviews a history of Catholic traditionalism

This considerable book, at 640 pages, is a fascinating insight into the history of the traditionalist movement. As its title indicates, the focus is on France, and it has most to say about the French Traditional Institutes and communities, including the SSPX, in their dealings with the Holy See.

Its French title was *Histoire des traditionalistes*. What looks like a history of Traditional Catholics to a French historian, looks from a perspective outside France very much like a history of French Traditionalism, with the occasional nod to other countries. This does not vitiate its value, however, once one understands what this book is, and is not. References to the Latin Mass Society, Michael Davies, America, the FIUV, and other countries in general, are few, but a single church in Paris, taken over by the SSPX, gets prolonged attention.

I found it particularly useful in tracing the history of the idea of a 'traditionalist ordinariate', a canonical structure for traditionalists separate from normal territorial dioceses, of the kind we are familiar with in the Military Ordinariate, the Ordinariate of Our Lady of Walsingham, and the former Prelature of Opus Dei. It was proposed to the Holy See by several people, including Abbot Gérard Calvet of Le Barroux, up to the time of *Summorum Pontificum* in 2007, at which point it was understood that this is not the direction in which Pope Benedict wished to proceed. Under the different circumstances of today, the idea has been revived by some, despite the danger that it would lead to the traditional Mass being quarantined away from the great bulk of the Church.

The book frequently throws up unexpected insights. It is sometimes said, for example, that the term 'traditionalist Catholic' would have been incomprehensible before Vatican II, but Chiron shows that it was already in use, as an alternative to the term 'integralists', and associated with the notion of 'Romanitas', the spirit of loyalty to the Holy See, during the Modernist crisis at the end of the 19th



century. It is found even in official documents, first by Pius X in his 1910 condemnation of socialism, *Notre charge Apololique* (written in French): 'The true friends of the people are neither revolutionaries nor innovators but traditionalists.'

Something else of enormous importance, and amply justifying the focus on France, is Chiron's research into the connection, or lack of it, between the nascent French movement to preserve the Traditional Mass, supporters of the Vichy French government which made peace with Germany during the Second World War, and Action Française, the pre-war nationalist and monarchist movement that provided Vichy with its official ideology. Action Française was led by a non-Catholic, Charles Maurass, who championed classical pagan culture and thought over Christianity, but wished to ally with Catholics to oppose individualism and socialism, which he regarded as even worse. Catholics were told to cease cooperation with the organisation by Pius XI in 1929.

Even before the war, attempts were being made to connect the resistance of Action Française supporters to its suppression to "integralism" and opposition to Modernism. This created a pattern of thought that persists to this day: that Catholics who support theological orthodoxy are allied to shadowy far-right non-Catholic movements, and defy the authority of the Papacy in doing so.

The key witness for the prosecution here is Fr Henri Le Floch, rector of the French Seminary in Rome. He was certainly close to Action Française and was dismissed from his post for this reason in 1927, but Chiron shows that the idea that he produced a whole generation of fanatical Action Française French priests is over the top. In particular, Marcel Lefebvre, who attended the seminary just before Fr Le Floch left, had nothing to do with the movement, and nor did his family. Indeed, as is well known, far from being collaborators, Lefebvre spent the war in Africa, and his father, who had been working with the Resistance, died in a German prison.

Chiron writes, on the wider picture: 'According to an analyst of contemporary integrism, the traditionalist current was "joined by a whole series of figures who had gone through Pétainism" and remained, to this day, among the defenders of Marshal Petain and the Vichy French State. ...one might just as easily say that the traditionalist current was "joined by a whole series of figures who had gone through the Resistance".'

The complexity of the situation is illustrated by the family of Dom Gérard Calvet. His elder brother Jean was imprisoned by the Germans for a month on suspicion of clandestine activities. His father, a wine merchant, 'a convinced Pétainist, refused any economic collaboration with the occupying forces'.

Chiron goes into great detail over the founding of the SSPX and its relations with the Holy See both before and after the episcopal consecrations of 1988. Those interested in the attitude of the different parties at each point will not be

disappointed: Chiron quote numerous letters and documents, clearly having consulted all sorts of archives. I will not attempt to summarise the results; as a balanced historian, Chiron doesn't come down hard on one side or the other.

Something I appreciated in this book were the many revealing details. To give just one example of something I did not know before, the SSPX tried to build on the Indult of 1984, which was applied in a haphazard fashion, by seeking a straightforward right of all priests to celebrate the Traditional Mass, submitting to the Holy See a petition of nearly 130,000 names. This provides some context to those who say that portions of the intellectuals and celebrities, like the recent one led by Sir James MacMillan don't count: it seems that vast petitions of the ordinary faithful don't count either.

Another source of interest are the numerous quotations from traditionalist leaders, which reveal their way of thinking. I was particularly struck by this statement, from Dom Jean Roy, Abbot of Fontgombault, November 26, 1969, but which could have been made at many moments over the last 60 years, and by many different people.


'Of course, even when it comes to the Pope, we have no right to call evil good, or error truth. If the pope were to tell us to do something intrinsically evil, there would be no need to obey him, because authority exists only for the good. It is sometimes legitimate, sometimes obligatory to inform authority, even sovereign authority, of one's doubts, of one's difficulties, and to approach it to counterbalance dishonourable pressures by just means.

'That said, one must acknowledge that very often we do not have sufficient information to form an adequate judgment, not of the pope's intentions and heart, of which God alone is the judge, but even of his external conduct, because he sees things from a higher vantage point than we do.

'And then, if we have the practical certainty that he is wrong, we must nevertheless exercise faith in the Pope's office and obedience to his orders, filial veneration for his person.... There may be days when it takes a great deal of humility and charity, a great deal of courage and greatness of spirit, to be what one should be in relation to the Holy Father. Let us then remember the example of the saints, and let us remember that among the Gifts

of the Holy Spirit is the Gift of piety, by the use of which God will make us heroic, if necessary, in the exercise of the virtues of veneration.'

Chiron's book is a weighty, if incomplete, addition to the catalogue of works on the history of the Traditional movement which have been coming out in recent years: Leo Darroch's *Una Voce: The History of the Foederatio Internationalis Una Voce 1964-2003* (2017), Stuart Chessman, *Faith of Our Fathers: A Brief History of Catholic Traditionalism in the United States, from Triumph to Traditionis Custodes* (2022), and my own *The Latin Mass and the Intellectuals: Petitions to Save the Ancient Mass from 1966 to 2007*, not to mention the difficult to obtain *The Living Flame: the First Twenty-five Years of the Society of St Pius X in Britain* by Ronald Warwick (1997). I hope to see more books added to this shelf before long.

Between Rome and Rebellion: A History of Catholic Traditionalism with Special Attention to France by Yves Chiron is published by Angelico Press, in a translation by John Pepino. Available from Amazon at £22 (paperback) or £30.50 (hardback). 

NOVEMBER SUNG MASSES AT CORPUS CHRISTI, MAIDEN LANE



4 November Catholic Police Guild Requiem
11 November Catholic Military Association Requiem
25 November Novena Mass of Our Lady of Sorrows

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*Petitions to Save
the Ancient Mass from 1966 to 2007*



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WHAT DO EVELYN WAUGH, Lanzo Del Vasto, Nancy Mitford, F.R. Leavis, Agatha Christie, Yehudi Menuhin, René Girard, and Franco Zeffirelli have in common? Along with scores of others—artists, musicians, scholars, writers, actors, politicians, and business people—they signed petitions to save the Catholic Church's ancient Latin liturgy, between 1966 and 2007.

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Drawing on rarely seen historical documents and new research, editor Joseph Shaw weaves together a compelling account of the petitions' genesis, and the formation of the movement to preserve the Traditional Mass.

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Marvels and graces

Mary O'Regan on the Mass of Padre Pio



Padre Pio always set his alarm clock for a little after 2am and then began his lengthy preparations. The other friars saw him moving the rosary beads between his fingers as he walked to the sacristy. Then a deathly solemnity overcame him because on that altar, Pio was about to be crucified and die mystically. After he had hung the sacred vestments from his shoulders and as he walked into the chapel, he prayed the Miserere, and in a low voice he begged God for mercy and that he be washed of his sin. With slow, unsteady steps, Pio climbed to the altar as though he were climbing the rock-road to Calvary.

Pio read the Epistle and the Gospel extremely calmly; Christ's peace infused every word. Pio's Mass became the cross at Calvary. Pio defined the Holy Sacrifice of the Mass as, "a sacred accomplishment of the Passion of Jesus". When Pio offered Mass, he was suffering the physical pain Our Lord suffered on the Cross. "I suffer inadequately all that Jesus suffered on the Cross... I suffer...as much as is possible for a human creature." Christ had a dual nature, human and Divine, but Pio had only a human nature. As a human creature, Pio's agony during Mass was limited to the full capacity a human has for agony but he revealed that which sustained Our Lord on the

Cross, also sustained him. Pio was asked, "You are nailed to the Cross for the whole duration of Mass?" Pio replied, "Yes". When asked how he did not collapse while he offered Mass and suffered a crucifixion, Padre Pio said: "In the same way as Jesus remained upright on the Cross."

'Pio may have been a mortal man, but he offered up his entire human nature to be filled with pain; this was Pio's gift...'

At the Offertory, when Pio offered to God the Father the bread and wine, his eyes were fixed on the crucifix. At the consecration, Pio raised the paten and chalice as his sleeves fell and the lesions on his hands could be seen; his body contracted and his teeth could be heard clicking as he ground them in pain. He sobbed and tears fell from his eyes. The sacred, shared union between Pio and Christ was consummated; he was a human victim soul who took in his hands the Divine Victim. When he elevated the Host, Pio was seen smiling with joy on beholding his Savior. Padre Pio offered his agony in atonement for the sins of mankind. Thus, Pio was an instrument in the redemption of souls.


Padre Pio clarified to his beloved spiritual daughter, Cleonice Morcaldi that what happened to him during Mass was none of his own doing: "All of it at no merit of my own and only because of

His Goodness". While Pio suffered "all" the sufferings of Christ's crucifixion proper to his human nature, the graces that came through Pio's agony came from Christ's Goodness. While Pio was given "all" the human sufferings of Our Lord, Pio collaborated by fully accepting the pain. Pio may have been a mortal man, but he offered up his entire human nature to be filled with pain; this was Pio's gift and the way he assisted in the work of our salvation.

When he offered the Holy Sacrifice of Mass, Padre Pio said, "I die mystically during Holy Communion". He said his death on the altar was from, "love rather than pain". Before Pio consumed the Body of Christ, he beat his chest and said, "Lord, I am not worthy". After receiving the Body and Blood of Christ Pio made a bow and remained for a long time in this submissive posture. He went from being a victim to worshipping the Victim, and he went on his knees to adore the Divine Victim. He worshipped Our Lord as we are meant to do; we are invited to have the same disposition as Pio.

Pio said: "Every Holy Mass, heard with devotion, produces in our souls marvellous effects, abundant spiritual and material graces which we ourselves, do not know." Taking Pio at his word, every time we assist devoutly at Mass, our soul is enriched with marvels and graces.

During his life Pio said that every time he offered Mass, he saw "all" of his children, by "all" he meant all the souls God had entrusted to his care. If we take Pio strictly at his word, "all" meant that no soul was left out of this vision; all the souls of his spiritual children who were alive then, and all the souls of his spiritual children yet to be born. I believe Pio saw my soul and may have seen your soul, too. He told Cleonice, "I see all my children who come to the altar, as if in a mirror". Were you to pray to Pio, he will reveal to you if are one of the souls entrusted to him and if he saw you when he offered Holy Mass.

I wish all my readers a most blessed feast of Padre Pio on September 23. 

World News

Updates from around the globe, with Paul Waddington

Ordinations

On 29 May, eleven deacons of the Priestly Fraternity of St Peter were ordained to the sacred priesthood by His Grace Archbishop Terrence Prendergast at the Cathedral of St Cecilia in Omaha. These newly ordained priests had all been studying at the FSSP's North American seminary of Our Lady of Guadeloupe, and are expected to serve in their North American province.

A couple of weeks later on 15 June, Mgr Wolfgang Haas, Archbishop Emeritus of Vaduz, ordained a further seven deacons to the sacred priesthood at the Church of St Peter and St Paul in Lindenberg. They had studied at the FSSP's European seminary at Wigratzbad in Bavaria, and were of five different nationalities (three German, one French, one Hungarian, one Portuguese and one Czech).

On the Feast of St Francis de Sales, His Eminence Raymond Cardinal Burke ordained two new priests for the Institute of Christ the King Sovereign Priest at their seminary at Gricigliano

near Florence. Cardinal Burke returned to Florence in early July for the Institute's ordination week. During the week, he ordained a further five priests, and conferred Major and Minor Orders on about 60 other seminarians. A further 18 seminarians received the cassock during the week on completing their first year of studies.

Meanwhile, on the Feast of Saints Peter and Paul. His Eminence Cardinal Gerhard Muller was at the seminary of the Institute of the Good Shepherd at Courtalain in northern France to ordain a priest for that institute. Cardinal Muller also ordained five deacons and conferred the tonsure on eleven first year seminarians.

Meanwhile in the Diocese of Frejus-Toulon in southern France there is a less happy state of affairs concerning ordinations. The Society of Missionaries of Divine Mercy is a traditionalist order of priests of diocesan right established in the Diocese of Frejus-Toulon in 2005 by Bishop Dominique Rey. The society has more than 30 members, and is active in five French cities. For the last two years, the society has been unable to ordain any new priests or deacons, due to restrictions imposed on the Diocese of Frejus-Toulon by the Roman authorities. Although the ban on ordinations has been lifted in the diocese generally, it still applies to the Missionaries of Divine Mercy. It seems that the reason for the ban is entirely due to the order's attachment to the traditional Mass and its use of the traditional rite of ordination.

The ban on ordinations followed a visitation to the diocese and its seminary ordered by the Vatican in 2022. The visitation reported, "difficulties in the

governance of the diocese" although the nature of the difficulties was not specified in any public statement. In November 2023, Bishop Francois Touvet was named as Coadjutor Bishop for the diocese, and he seems to be largely in control of the diocese, although Bishop Rey remains the Ordinary.


Four seminarians of the Missionaries of Mercy have had their diaconal ordination held up for two years and a fifth for one year. In a recent press release, the Superior of the Order, Fr Jean-Raphael Dubrule, expressed his gratitude to Bishop Touvet for his support in leading discussions with the competent Roman authorities, which he said were ongoing. He called for intense prayer that the matter might be resolved.

Melbourne

Regular Masses in the traditional Latin form have been offered for many years at three locations in the City of Melbourne in Australia. These are two parish churches and the very splendid Cathedral of St Patrick. Back in January, the Most Reverend Peter Comensoli, Archbishop of Melbourne, received a letter from Archbishop Vittorio Viola OFM, Secretary of the Dicastery for Divine Worship and Discipline of the Sacraments, denying the request for the Cathedral Mass to continue although granting permission for Latin Masses to continue at the two parish churches for a period of two years.

In his letter, Archbishop Viola described the Cathedral Churches as, "the pre-eminent manifestation of the local Church" where, he stated, the Eucharist should be celebrated, "with full and active participation of God's holy people". It would seem from this that Rome is coming down especially strongly against Latin Masses in cathedrals.

USA restrictions

There continue to be reports that Latin Masses are being cancelled in the USA. Archbishop Edward Lori of the Archdiocese of Baltimore applied to Rome for Latin Masses to continue at the Church of St Mary in Hagerstown in Maryland. This application has been refused by the Dicastery for Divine Worship and Discipline of the Sacraments and the last Latin Mass is scheduled for 1 August. 



The five priests of the Institute of Christ the King sovereign Priest ordained in July

Scholarly responses

Dr Jules Gomes on Ecumenical Papacy

Rome, 1870. Italian nationalists capture the Papal States, Emperor Napoleon III withdraws French troops protecting the pope, the revolutionaries breach the gates of Rome, Catholic theocracy breathes its last breath, and Pope Pius IX summons Vatican I intending to dogmatise papal infallibility.

Faithful Catholics are split. Some cheer exuberantly. Others, with equal devotion to the Petrine office, advise caution. Two towering figures stand out among the cautious: the historian-theologian Fr Ignaz von Döllinger and the ordinary of St Louis, Missouri, Archbishop Peter Kenrick.

Kenrick warns that, “the Scriptures are not to be interpreted contrary to the unanimous consent of the fathers” and demonstrates how most of the church fathers did not believe that the “rock” of Matthew 16:18 was Peter, but could be categorised into five diverse interpretations.

According to Kenrick’s research, only 17 fathers thought the rock was Peter, 44 fathers understood the rock to be Peter’s confession of faith, 16 interpreted the rock as Jesus, eight interpreted the rock as all the apostles, and a few believed the rock to be the faithful.

Döllinger, a hyper-papalist in his younger days and a dear friend of John Henry Newman, warns that papal infallibility would prove to be a “millstone” around the neck of the Church.

Regarded as, “the greatest Catholic theologian and the most learned Church historian in Germany during the present century,” Döllinger accuses the papacy of overreach based on at least seven forgeries including the pseudo-Isidorian decretals, *Liber Pontificalis*, and the Donation of Constantine.

Döllinger faced the guillotine of excommunication; Kenrick returned to St Louis in silent humiliation. Both would feel vindicated by the Vatican’s most recent “study document” titled, *The Bishop of Rome: Primacy and Synodality in Ecumenical Dialogues and Responses to the Encyclical Ut Unum Sint*.

The document gathers a plenitude of scholarly responses from other denominations on the primacy of the See of Rome — the responses acknowledge that the Petrine ministry is rooted in Scripture and Tradition, and a means of achieving the unity Our Lord Jesus prayed for in his high priestly prayer.

Pope Francis is equally effusive in his reciprocity: “Today the Petrine ministry cannot be fully understood without this openness to dialogue with all believers in Christ.”

‘But the willingness of traditionalist Catholics to produce an anthology of diverse opinions... is grounds for hope, not despair..’

The document vindicates Kenrick’s pleas for a fuller exegesis of Matthew 16:18. “Contemporary exegesis has opened new perspectives for an ecumenical reading of the ‘Petrine texts,’ ” it states, warning Catholics not to impose, “an anachronistic projection of all doctrinal and institutional developments concerning papal ministry into the ‘Petrine texts.’ ”

“The Bishop of Rome” recognizes the fraught context of Vatican I calling for the council to, “be understood within the framework of its historical context,” especially since the council’s “dogmatic definitions have proved to be a significant obstacle for other Christians with regard to the papacy.

“That Council had no intention of either denying or rejecting the tradition of the first millennium, to wit: the church as network of mutually communicating churches,” it states, arguing that the pope

did not enjoy universal jurisdiction in the first thousand years of Christianity.


To emphasise this point, it quotes Cardinal Ratzinger (later Pope Benedict XVI): “As far as the doctrine of the primacy is concerned, Rome must not require more of the East than was formulated and lived during the first millennium.”

Convinced that “the Pope ... is undoubtedly the gravest obstacle on the path of ecumenism,” Pope Paul VI, “by his gestures and statements, contributed in many ways to a new understanding of papal ministry,” the document reiterates.

Is this document a threat or a treat to traditionalists? Perhaps an eirenic way forward would be to examine the arguments and evidence of Döllinger and Kenrick but also to read recent traditionalist authors warning of the dangers of an exaggerated view of the Petrine office.

After all, a host of traditionalist authorities from Cardinal Raymond Burke to Bishop Athanasius Schneider are pointing fingers at the “ultramontanist papacy” as “the source of our ills,” in Peter Kwasniewski’s anthology *Ultramontanism and Tradition: The Role of Papal Authority in the Catholic Faith*.

The rather provocative titles of some chapters (the authors take diverse positions) speak for themselves: “The Hyperinflation of the Papacy,” “Can we Learn Anything from the Critics of Vatican I,” “The Dubia of Vatican I,” and “What is a False Spirit of Vatican I?”

Rome, 2024. Faithful Catholics are still split. But the willingness of traditionalist Catholics to produce an anthology of diverse opinions and the willingness of the Dicastery for the Promotion of Christian Unity to listen to ecumenical voices — all with great devotion to the Petrine office — surely is grounds for hope, not despair? 

Dr Jules Gomes has a doctorate in biblical studies from the University of Cambridge. Currently a Vatican-accredited journalist based in Rome, he is the author of five books and several academic articles.



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Remember our king

James Preece on the origins of power

The correspondence between Pliny the Younger and the Emperor Trajan is one of the earliest records we have of the Roman state's view of the early Christian Church. You can find out more about it via the Wikipedia article "Pliny the Younger on Christians" which includes a link at the bottom to an English language version of the full letters. The whole thing is shorter than this column and well worth checking out.

Pliny was a Roman governor in what is now northern Turkey, who found himself completely baffled by these Christians: "the sum and substance of their fault or error had been that they were accustomed to meet on a fixed day before dawn and sing responsively a hymn to Christ as to a god, and to bind themselves by oath, not to some crime, but not to commit fraud, theft, or adultery, not falsify their trust, nor to refuse to return a trust when called upon to do so".

So, what was the crime? Isn't it a good thing to avoid fraud, theft, adultery and so on? Well yes, but those are not the things that concerned Pliny the Younger. His problem was the singing of hymns to Christ "as to a god". In fact, if Christians were prepared to offer, "prayer with incense and wine" to an image of the Emperor then he was quite prepared to let the matter go. But if not, they would be executed because "whatever the nature of their creed, stubbornness and inflexible obstinacy surely deserve to be punished".

Ultimately, it's not about the truth or falsehood of any claims. It seems highly unlikely that an intelligent man like Pliny seriously considered the obviously mortal Emperor Trajan to be a literal god. No, it's about power. Will you submit to the Emperor above all things? Even above your gods? If not – it's execution time for you.

Power is the default currency of fallen humanity. *Might makes right*. Leave a bunch of humans alone and

‘Take up
your cross
and follow
Him,
embrace
the path of
service and
sacrifice’

(with a few rare historical exceptions I'm sure some readers are thinking of) nine times out of ten the powerful will subjugate the weak. Most of us end up serfs and a few get to be lords. What scared the Romans was this strange new breed of underling that wasn't playing by the rules.

Not only did the Christians fail to follow the old ways, but they appeared to have a new way of their own. As Julian the Apostate would later complain: "when it came about that the poor were neglected and overlooked by the (pagan) priests, then I think the impious Galileans [Christians] observed this fact and devoted themselves to philanthropy. [They] support not only their poor, but ours as well, all men see that our people lack aid from us."


For Christians, it is not simply a matter of putting Jesus ahead of the Emperor – but of turning the whole

system on its head. "You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. It shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be your slave; even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many."

Not simply a cute message of love but a revolution in the literal sense of the revolving things around on to their head. Throw the ring of power into the volcano, you cannot use it without being seduced by it. Take up your cross and follow Him, embrace the path of service and sacrifice.

This is an area where traditional Catholics are often misunderstood – for many people, what they are used to, the *tradition*, is that the strong take advantage of the weak. They think of a *traditional* family as one where a Dad sits drinking beer while Mum scurries around making the Sunday roast and the children, "must be seen and not heard" – but that is not traditional Catholicism, even if it's what your Catholic grandparents did. Those are human traditions.

Rather, the Catechism of the Council of Trent (1566) says a husband is to "treat his wife generously and honourably" and parents "are not by words or actions to exercise too much harshness towards their children". Our Lord said "suffer little children" and the words of Christ are about as Traditionally Catholic as you can get.

It's up to all of us who carry authority – priests, cardinals, popes and even parents – to remember that while we may be deserving of obedience and respect, we must also remember who our king is. Remember the debt he forgave you and what he does to servants who fail to forgive debts of their own. Remember that you have no power but that which is given you from above. Then kneel down and wash your children's feet. 

Red brick and rose windows

Paul Waddington looks at the work of Edmund Kirby who designed more than twenty churches for the Catholic faithful

Edmund Kirby was born in 1838, the first son of Edmund and Catherine Kirby, a middle-class Catholic family living in Liverpool. He was sent to Sedgley Park School near Wolverhampton, where he received instruction in reading, grammar, geography writing and arithmetic. Sedgley Park School moved later to Cotton Hall near Oakamore in Staffordshire, and was renamed Cotton College. The more spacious premises allowed the school to expand, and it became one of the country's premier Catholic Schools until its closure in 1987. Edmund Kirby did not stay long at Sedgley Park School, his parents transferring him to Oscott College, where he would have studied a broader range of subjects.

While he was at Oscott College, Kirby developed an interest in architecture. The great Augustus Welby Pugin had been closely associated with Oscott in the early part of his career. He designed some of its buildings, remodelled its chapel and established a museum which survives to this day. He also gave lectures to the students using the (largely self-styled) title of Professor of Ecclesiastical Architecture and Art.

On leaving Oscott, Kirby was articled to Edward Welby Pugin, the eldest son of Augustus Welby Pugin, whose practice at the time was based in London. He also attended lessons at the Royal Academy, presumably on a part time basis. No doubt he gained extremely valuable experience whilst working for Edward Pugin. On completing his apprenticeship, Kirby became assistant architect to John Douglas, who had a well-established practice in Chester.

Edmund Kirby had ambitions to set up his own architectural practice, which he did in Birkenhead in 1863; but before doing so, he travelled to France and Belgium to study the architectural trends in those countries. The business moved from Birkenhead to Liverpool in



Church of St Werburgh, Chester

1867, although he continued to live in Birkenhead until he died in 1920. Kirby married Rose Anne Dodsworth in 1873, and had two sons, Francis Joseph and Edmund Bertram. He practised on his own until 1905 when his two sons joined the business. He retired in 1917, and died in 1920. The firm of Edmund Kirby and Sons survived until 2011.

Most of Edmund Kirby's architectural output was for buildings in the north west of England, with a heavy concentration in and around Liverpool and Birkenhead. He designed ten or more major commercial buildings and some houses for private customers, as well as housing at the model village of Port Sunlight, which he did for the Lever Brothers. However, the bulk of his output was ecclesiastical, and almost all of it for the Catholic Church, for which he designed more than 20 churches, as well as extensions or improvements to several existing churches. In Kirby's home town of Birkenhead, he was

commissioned to design the Monument to Queen Victoria (1901) and the Edward VII Memorial Clock Tower (1911).

In this article we will consider a selection of Kirby's more impressive churches. St Wilfrid's Church in Northwich, which opened in 1866 was Kirby's first church. It is a relatively modest red brick building with lancet windows and a centrally mounted fleche. The interior is much more impressive and, unusually, has wooden columns and substantial roof trusses.

By contrast, St Werburgh's Church in Chester (opened in 1875) is a lofty stone structure, built in a French style with lancet windows at clerestory level. The west end has a prominent gabled porch and three very tall lancet windows, which form the dominant feature of the church. Kirby's intended tower and spire were never realised.

Two churches in north Liverpool date from around 1876. Both are large stone churches with clerestories; although

they differ in style. The church of the Blessed Sacrament in Walton has lancet windows like Chester, whereas the Church of St Thomas of Canterbury in Waterloo is in a fourteenth century style with more complex tracery. Although neither church is listed, both are very fine churches, with St Thomas's having a particularly ornate sanctuary.

The Church of Our Lady and All Saints in Parbold is again a lofty church with clerestory, and has a tall spire that dominates the village and surrounding countryside. It opened in 1884, and was built in the Early English style. It has side aisles, a tower at the west end and a chancel under a lower roof line than the nave, as was the more usual practice in medieval times. Fortunately, it has retained many of its original features, and remains one of Kirby's most impressive churches.

For the Church of St Thomas Aquinas and St Thomas Harding at Market Drayton, which opened in 1886, Kirby returned to using his beloved lancet windows. Unsurprisingly for a church situated in a small market town, the church is modest in size and built of brick. However, the inside is much more impressive with a beautifully appointed and decorated sanctuary. It also has unusual curving pews.



Interior of the Church of St Thomas Aquinas and St Stephen

In 1889, the Church of Our Lady Star of the Sea opened in Wallasey. Here, a generous bequest allowed Kirby to provide a much grander church with a well-appointed sanctuary employing plenty of marble. It is a five bay stone structure with a clerestory of lancet windows and lean-to aisles. The windows of the apse are in the decorated style with complicated tracery. For the first time, Kirby included a huge rose window contained within a tympanum at the west end, a frequent feature of his later churches.



Church of Our Lady and the Apostles, Stockport

The Church of the Sacred Heart in Chorley, which opened in 1894, is similar to the Wallasey church. It also is built of stone and has a well-appointed interior with plenty of marble. Again, the west end is dominated by a large rose window mounted within a deep tympanum. Framing the rose window are substantial corner buttresses that extend to terminate in pointed turrets, a feature Kirby employed in most of his later churches.




Church of Our Lady and All Saints, Parbold

Most of Edmund Kirby's subsequent churches were built from red brick, and were tall and imposing. The church of St

Joseph at Birkenhead (opened in 1900) is typical. Here, the east end is square, allowing a rose window to be placed over the high altar. For this church, he reverted to lancet windows at the west end.

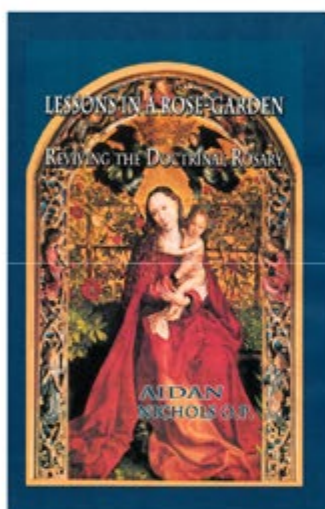
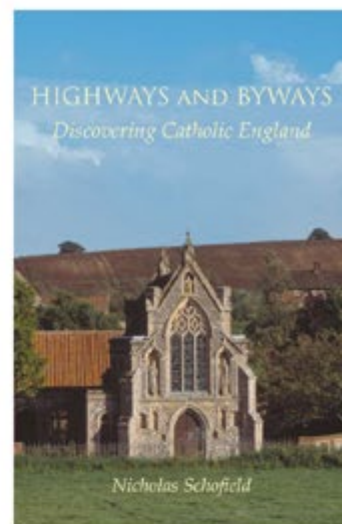
Perhaps Edmund Kirby's most spectacular church is the Church of Our Lady and the Apostles at Stockport, which opened in 1905. Built of red brick and terracotta, it has eleven bays, making it Kirby's largest church. Particularly noteworthy is the west front, which features a large rose window set in a deep tympanum in the manner of the Sacred Heart at Chorley. At Stockport, Kirby provided twin entrances beneath the rose window, each covered by its own gable. Also, as at Chorley, the corner buttresses are extended above the level of the eaves and terminate in elegant spirelets. Although a modern forward altar has been installed on a platform which extends into the nave, the church has retained many of its original features.

Edmund Kirby's early churches tend to be fairly conventional in layout and design, following medieval practice. This is probably due to the influence of Edward Welby Pugin. Later, he developed his own style, which was for loftier churches, often with lancet windows. These later churches are easily identifiable, especially by their western facades. 

Highways and Byways Nicholas Schofield

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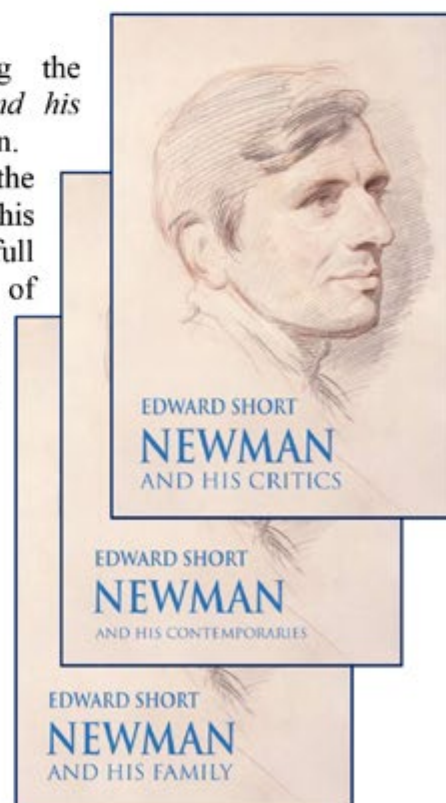
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Gifts to history

Sebastian Morello on three greats from Montepulciano and a tippale best avoided

From the ancient town of Montepulciano, right in the heart of the Italian peninsula, came forth at least three great historical figures.

The first was the early Dominican saint, Agnes of Montepulciano. She started off as a Poor Sister of St. Clare—at that time known as the ‘sisters of the sack’ on account of their rough brown habits that seemed like sackcloth—having petitioned her parents to let her go and live under the rule written by St. Francis when she was only aged nine. Soon after taking her vows, she became famous in the area for her prayers of healing that liberated visitors to the convent of their physical ailments or mental torments. Apparently, she took on their sufferings in her own body, by which she grew ever weaker. After a dramatic vision of St. Dominic, she jumped ship and joined the Dominicans, taking all the nuns of the convent with her. We mostly know of her today because Raymond of Capua, St. Catherine of Siena’s confessor, had a great devotion to Agnes and promoted her cult throughout his ministry. She was finally canonised in 1726.

Montepulciano’s second great figure was the Renaissance poet and scholar Poliziano (‘the politician’), whose real name was Agnolo Ambrogini, the man who was perhaps responsible above anyone else for his century’s revival of classical Latin against what his contemporary Lorenzo Valla called the ‘barbarism’ of medieval Latin.

Poliziano, though largely ignored today, was a giant among the Florentines. Having sat at the feet of the inestimable Marsilio Ficino, who carefully inducted him into the mysteries of Hermes Trismegistus, he went on to make a name for himself first as household tutor to the Medici and later as a professor at Florence’s university, where he lectured on Neoplatonic metaphysics and the delivered courses on Ovid, Suetonius, Statius, Pliny the Younger, and Quintilian. Unfortunately, Poliziano was always haunted by accusations of sodomy, and with that smoke it seems there may have been some fire.



The third great figure to have come forth from the cobbled streets of Montepulciano was the Jesuit Doctor of the Church, St. Robert Bellarmine—famous among secularists as the persecutor of Galileo and the slayer of Giordano Bruno, whom as a magistrate he sent to the flames. He is also famous among Catholic X-Twitter-users as the hero of online integralists. Certainly, a divisive figure, none other than Karl Popper called Bellarmine ‘a better scientist than Galileo’. I personally have a great affection for Bellarmine because years ago I read his remarkable treatise on mystical theology, *The Mind’s Ascent to God by the Ladder of Created Things*. It is an astonishing book that certainly reminds its readers of the only reason—easily forgotten—for the Church’s existence: the union of her members with Jesus Christ.

I have never visited Montepulciano, but I have long wanted to visit largely on account of its importance for having gifted these exceptional figures to history. In turn, on a number of occasions, I have attempted to visit the place “through the bottle,” to use a Scrutonian phrase.

I should clear one thing up: the famous Montepulciano d’Abruzzo is a wine made nowhere near Montepulciano, but is rather made from Montepulciano grapes in the Abruzzo region, over a four-hour drive from the town of Montepulciano. As it happens, I have consistently found Montepulciano d’Abruzzo to make for very bad drinking. It is unfortunate, then, that the blended wine made from grapes near the town of Montepulciano—wine referred to as ‘Vino Nobile di Montepulciano’—is tarnished by its association with the eponymous Montepulciano d’Abruzzo. Indeed, this association is especially unfortunate given that, bizarrely enough, Vino Nobile di Montepulciano is never made with Montepulciano grapes, which are not grown anywhere near the town of Montepulciano. Such is the strange way of the world.

On the other hand, the ‘selected’ Vino Nobile di Montepulciano of a well-known supermarket that recently fell into my hands rightly deserves to be so tarnished. I smelled it, and its bouquet, if you can call it that, was solid wall paint. I passed it to my nine-year-old daughter, and she took a small sip and said, “It tastes like red wine, except this one is particularly horrid.” She passed the glass to my seven-year-old son who in turn took a sip and said, “I prefer apple juice.” It came back to me, and I took my first sip only to experience what tasted like a mouthful of cheap red wine into which someone had poured some nail varnish remover.

A mix of mostly sangiovese with some merlot, I drank this heavy red wine with a frown, hoping that it would grow on me, especially after the introduction of a ribeye steak to the aquation. It didn’t. Moreover, it was the kind of wine of which I could sense a second glass would come with a headache.

I do hope to visit the town of Montepulciano one day, and enjoy its beautiful churches, glorious Renaissance town hall, and the striking Tarugi Palace made entirely from travertine limestone. And if I do ever visit this town of tremendous historical importance, there I shall drink a beer. 🍺

DIOCESAN DIGEST

Mass of Ages quarterly round-up

Reports autumn

Birmingham & Black Country

Louis Maciel 0739 223 2225

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birmingham-lms-rep.blogspot.co.uk/

The post-Pentecost period was a tremendously busy time at the Birmingham Oratory, with High Masses celebrated for the Patronal Feast of St Philip Neri on the Spring Bank Holiday, followed by Corpus Christi on Thursday later in the week. The following week the Quarant'ore devotion took place, starting with a High Mass of Exposition on Wednesday, a Missa Cantata on Thursday and ending with a High Mass for the Solemnity of the Sacred Heart which has not taken place for several years. A second High Mass for this Feast was celebrated at the same time at Our Lady of Perpetual Succour in Wolverhampton. These Masses were in addition to the usual Sunday High Masses / daily Low Masses and weekly Friday Masses at the Oratory and Wolverhampton respectively.

The highlight of the quarter, however, was undoubtedly the National Pilgrimage in Honour of St John Henry Newman and LMS AGM held at the Birmingham Oratory on the proper date of the Solemnity of SS Peter & Paul, a joyous, well-attended occasion including a wonderfully celebrated High Mass and visit to the Newman Museum. It was wonderful to see so many friends from the Catholic community visit my home city and church. *For more on this see page 10.*

Birmingham (Oxford)

Joseph Shaw

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The big event coming up is the regular LMS Oxford Pilgrimage, which will take place on Saturday 19th October.

The pilgrimage begins with High Mass in Oxford's Blackfriars (the Priory Church of the Holy Spirit in St Giles, Oxford), at 11am, and continues with a procession through the streets to one of the two places of martyrdom. This year we will be honouring the martyr-priest Bl. George Napier, who was executed on the Castle Gallows in 1610. The day concludes with Benediction. Please come along to support this wonderful witness to the Faith.

Regular Masses continue, including Sunday Low Mass at 8am in the Oratory and Sung Mass at 5pm in Holy Rood, over the diocesan boundary in Portsmouth Diocese in the Abingdon Road, Oxford. Masses at Holy Rood are Low over the summer until the patronal feast (transferred), Sunday 15th September, Holy Cross.

Please note that redecoration of SS Gregory & Augustine's makes sung Masses impossible until (we hope) mid-August; Low Masses will be celebrated in the Hall behind the church. Mention should be made of the splendid Sung Mass for Our Lady of Mount Carmel in St Gregory's on 16th July which was an addition to the usual Mass schedule.

The Oratory's annual High Mass of Requiem will take place on All Souls Day, which falls on a Saturday (2nd Nov), at 11am.

Any readers interested in Masses in and around Oxford should join my email list: please contact me to do so.

Birmingham (Worcestershire)

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Traditional Masses continue as previously across Worcestershire: Low Masses at Our Lady of Mount Carmel, Redditch on first Fridays and at Immaculate Conception & St Egwin, Evesham on Tuesday evenings at 18:30; and Sung Masses at St Ambrose, Kidderminster on first Sundays at 6:00 p.m. Always best to check locally however for the latest information if planning to attend any of these Masses.

Our thanks as always to all our local priests – Fr Douglas Lamb, Fr Jason Mahoney, and Fr Christopher Draycott – who celebrate these Masses for us and who support us in many other ways; also, to Archbishop Bernard Longley who has generously granted permission for these Masses to continue, pending confirmation from Rome. Please remember them all in your prayers.

Brentwood (East)

Alan Gardner

alanmdgardner@gmail.com

Our main item is the sad news which came to us from Father Neil on 21st June:

“John Smith passed away this morning, fortified with the Rites of the Catholic Church. Many of you, especially at Chelmsford, will have known him and his wife Carol of 61 years. They were stalwart supporters of the Traditional Mass. Until John's recent illness, they were rarely absent from St. Philip's on a Sunday morning. On your behalf, I extend our condolences to Carol and their family.”

The image of John in cassock and cotta will be very familiar to many parishioners of Our Lady Immaculate where he earned his gold St Stephen's medal for over seventy years of serving and training altar servers. He was MC at OLI for over twenty-five years and regularly helped out in other parishes when needed; and older parishioners will also remember his tireless fundraising.

John was born in 1934 at police headquarters Chelmsford where his father was Superintendent; his father was Canon Wilson's first convert.

He was strong in his faith, with a great love for the Tridentine mass, and over the years has travelled very many miles to worship at it.

A quiet unassuming man, greatly respected by all who knew him; all he would ask of those he leaves behind is “when you come before the altar of God, please pray for my soul”.

We shall of course all do so, but we trust that very quickly (as Fr Neil expressed it): May John hear these words: "Well done, good and faithful servant ... Enter thou into the Joy of the Lord". *Requiem aeternam dona ei Domine, et lux perpetua luceat ei.*

We need people like John! Sadly, I am told the Chelmsford presbytery and chapel are on the market. This is particularly unfortunate since we have been assured for the last two years that it was going to remain in Catholic hands, and so our mass venue would be safe; having the Mass in the chapel conformed to the 'not-in-the-parish-church' requirement.



The late John Smith: 'A quiet unassuming man, greatly respected'

This is a serious blow for a central Mass centre, especially following the cancellation of the TLM at Rochford and at Epping.

With all these difficulties, it becomes ever more important that we maintain an efficient and regular flow of information between us all. This is a large region with changes being made

regularly, so do please keep me informed about developments in your own area so that I can circulate details. If you are not currently on my local email (bcc!) circulation list (you should be receiving something from me at reasonably regular intervals), do please feel free to contact me.

Cardiff (Ledbury)

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Regular Sunday Low Masses continue as usual at Most Holy Trinity, Ledbury and are generally well attended. These remain the only weekly Sunday Traditional Masses in the three counties of Herefordshire, Worcestershire, and Gloucestershire. If you intend visiting the area do feel free to contact us ahead to confirm Mass times.

Please remember in your prayers our parish priest, Fr Adrain Wiltshire, who is recovering from major surgery. Please remember also Archbishop Mark O'Toole together with all those attending Most Holy Trinity in your prayers, not forgetting Dom Jonathan Rollinson OSB and Dom Joseph Parkinson OSB who, prior to *Traditionis custodes*, also celebrated public Latin Masses at Belmont Abbey near Hereford.

East Anglia (West)

Alisa and Gregor Dick

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Sunday Masses at Blackfriars continue as normal. This summer, as more of our singers and servers will be in Cambridge than has been the case in previous years, we will have occasional Sung Masses, the dates of which are posted on the noticeboard in the cloister. More singers and servers are always welcome.

East Anglia (Withermarsh Green)

Sarah Ward

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Daily Mass in the Old Rite continues at St Edmunds and Our Lady Immaculate, Withermarsh Green. There are two Low Masses on Sundays (9.15 am and 11am) and a monthly Sung Mass on the last Sunday of the month at the 11am. Confession is available a half an hour before every Mass. Tea and coffee is served in the Presbytery after the 11am Sunday Mass.

It's been a busy season for processions and pilgrimages at Withermarsh Green.

In May, Our Blessed Lady was crowned before a beautiful *Missa Cantata*, followed by a procession around the grounds with petals scattered ahead of the statue of Our Lady and the singing of Marian hymns. Then in June, on the feast of Corpus Christi, there was a Eucharistic procession around the grounds, which marked the beginning the traditional 40 Hours devotion of continuous Adoration. Thank you to all who came to spend time to pray before Our Lord in the Blessed Sacrament during the Quarant'ore, especially in the wee small hours.



Bury St Edmunds Pilgrimage and the May Marian procession

In April, a group of pilgrims from Withermarsh spent a week at the shrine of Le Sainte-Baume in Provence, France, the grotto where St Mary Magdalene lived as a hermit for the last 30 years of her life. Fr Whisenant was able to celebrate a daily Low Mass in the little grotto where St Mary Magdalene's relics are encased. The grotto is

at the top of a 650m hill and can only be accessed on foot!

At the end of May, a group from Withermarsh went on pilgrimage to the new shrine of Our Lady of Grace at St Pancras Church in Ipswich. Fr Whisenant said a Low Mass at the Lady altar and the parish priest, Fr Joseph Welch, preached on the long history of the cult of Our Lady of Grace in Ipswich.

And in June, 25 pilgrims from Withermarsh walked to Bury St Edmunds, following part of St Edmund's Way pilgrim route, finishing up at the Abbey ruins for prayers and devotions.

Long may our processions and pilgrimages continue!

Hexham & Newcastle

Keith McAllister

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Our provision of Ancient Rite liturgies has maintained as in recent years, with the welcome addition of Low Masses on weekdays in Thornley and at Coxhoe for 1st Saturday Fatima devotions.

Father David Phillips marked his 30th anniversary with a *Missa Cantata* at his Whittingham church of St Mary. Supported by the renowned Westland singers Choir, directed by Paul Dewhurst. The musical Ordo included the Mass proper of the Immaculate Conception, Mass in D (Lotti); Ave

Maria (Vittoria); Panis Angelicas (Casciolini), plus 'O purest of creatures', to close. It was well attended and a superb buffet was enjoyed by all.

Our forward program of TLMs happily includes all Sundays, the Assumption, plus All Saints and All Souls.

We are delighted to note the recent ordination of Abbé James Baxter for the ICKSP as Sub-Deacon: James spent time assisting our Traditional services in the Tyne-Wear area.

Lancaster

John Rogan

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Clergy moves are starting to occur around Lancaster, with Fr Docherty moving to the University Chaplaincy full time.

There's no Mass at Hornby in August, but there is Mass at Hornby in September; thereafter please check the blog for arrangements around Lancaster, which we'll publish there as they're confirmed. Numbers at Hornby are a steady 10-12.

Arrangements at the University may also change - the monthly evening Mass there regularly drawing 20-25 people.

While a water leak at Sizergh has meant it's not been possible to use the chapel there, we hope to be able to return next year.

Pail Briers reminds us that Low Mass is said on 2nd Friday of every month at Our Lady and St Michael, Workington at 7pm.

We always advise to contact 01900 602114 before travel. Masses are happening with a healthy number that ranges from 12 to 20.

There's a lot to hear from Jane Latin in Preston. At long last the transfer of St Benedict's Academy - now known as St Benedict's Cultural Centre - from English Martyrs to the St Walburge site has been accomplished after a difficult two years of struggles with building contracts, suppliers and the like. It will make a great difference to have purpose-built classrooms and also that the Canons are not having to travel backwards and forwards. Fundraising continues, however, for the Restoration Fund with the next target being the East end of the church.

Two years ago, Canon Cristofoli spoke with the Bishop of Lancaster, The Right Rev. Paul Swarbrick, and requested that the Institute be released from the 2017 agreement for the administration of the English Martyrs church as it was proving to be too much of a burden, especially financially, and this has also at last taken place with effect from the beginning of July. English Martyrs has now reverted to the administration of the parish of St John XXIII.

During the summer months there will be only one priest available at St Walburge's. This means that there will be only one Mass each weekday. There are also changes to the Sunday schedule: Masses are now at 8.30 am and 10.30 am, with Confessions beforehand, and there will not be a 6.30 pm Mass.

Please refer to the newsletter on the Shrine website: icksp.org.uk/preston/ for up-to-date details.

The Guild Sundays will resume in the autumn, taking place normally on the second and fourth Sundays after the 10.30 am Mass, with catechism classes for the children and young people, and spiritual talks for the adults.

Ordinations week for the Institute of Christ the King Sovereign Priest took place at the beginning of July. Five men were ordained to the priesthood and five to the diaconate, including Joseph McCowen from our congregation and one of the first year of Candidates at the Preston House of

Discernment. Also, during the week, nine seminarians were ordained to the sub-diaconate, and 70 seminarians and oblates received minor orders and the tonsure.

On 1st July, Canon Cristofoli celebrated the 20th anniversary of his ordination to the priesthood and this was commemorated by a *Te Deum* in the presence of Bishop Paul Swarbrick and Canon Montjean, Provincial, followed by a festive party. Canon Cristofoli was given many beautiful gifts and there was a splendid cake decorated with the ICKSP crest.

Readers will probably already have heard that in June the Institute's Prior General, Mgr Gilles Wach, was received in private audience by Pope Francis on the occasion of the 45th anniversary of his ordination to the priesthood. To quote from the Institute's Facebook post:

"This audience was an occasion to thank the Holy Father for his inspiring Apostolic Letter, *Totum amoris est*, dedicated to Saint Francis de Sales, our Patron Saint. Monseigneur Wach was also able to present all the pastoral work carried out by the priests of the Institute throughout the world in the service of souls. On two occasions, the Pope insisted that we continue to serve the Church according to our own, proper charism, in the spirit of unity and communion which the harmony and balance of the Salesian spirituality allow. The Holy Father also expressed his gratitude for the prayers and for the apostolic and missionary work of the Sister Adorers, as well as for the generous dedication of the oblates. At the end of the meeting, the Holy Father invited our Prior General to visit him again with all the members of the Institute, as well as the Sister Adorers, whom he would be very happy to receive in audience."



ICKSP ordinations

Liverpool (Warrington)

Alan Frost

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Fr Miklos Homolya FSSP was ordained to the Sacred Priesthood in Germany on 15th June. As a seminarian, he served a lengthy placement at St Mary's Shrine in 2021; and will be returning to there to celebrate a Solemn First Mass on Sunday, 4 August, after which he will take up his first appointment at the Shrine as an Assistant Priest.

Earlier in the month, on 2nd June, the annual Corpus Christi Procession took place, with other local clergy and faithful joining those of St Mary's in processing from the Shrine, through the town centre to St Albans Church. On 9th June, Archbishop Malcolm MacMahon administered the Sacrament of Confirmation to some 16 *confirmandi* before celebrating Pontifical Benediction. On 20-21 June four young men of the Kahn family, who attend St Mary's Shrine, remarkably climbed the three highest mountain peaks in the UK - Snowdon,

Scarfell and Ben Nevis - in the space of 24 hours, in order to raise money for Priory Court. The building works to convert this important complex for providing education, meeting rooms, bookshop and events' spaces, has recently had some further significant setbacks; and consequently the £1,169 raised is particularly appreciated.

At the end of June, St Mary's Juventutem group members joined the National Pilgrimage to the Shrine of St John Henry Newman at the Birmingham Oratory. The day before, a good number of the St Mary's faithful walked behind the Shrine banner in the annual Warrington Walking Day (a procession of religious groups through the town, dating back to the 1840s). On 6 July a Sports Day was organized by some of the Shrine families.

In mid-August, St Mary's will be saying a fond farewell to Fr Gwilym Evans FSSP, an outstanding singer and friend of the LMS, who has taking part in various LMS events such as the annual Walsingham Walk. The LMS supported him in his seminary days in Wigratzbad, where he was ordained on 15 June 2022. The FSSP has decided to send him for further studies to Jerusalem. It is no exaggeration to say Warrington's loss will be Jerusalem's gain. He will celebrate his farewell Solemn Mass on Sunday 11 August.



The thirteen young people confirmed by Archbishop Malcolm MacMahon

Middlesbrough

Paul Waddington

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Latin Masses continue in the Diocese of Middlesbrough according to the pattern that has been established for several years. The attendances at the three venues are either steady or rising. At the York Oratory, the standard of the music continues to improve, with new polyphonic settings of the Mass by a wider range of composers being introduced.

Northampton (South)

Barbara Kay

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The highlight of this quarter was the Confirmation in the Traditional Rite on Saturday 27th July of 38 candidates by Bishop David Oakley of Northampton and was truly a day to remember. The large church was packed for Confirmation and Benediction following. All met in the parish hall for refreshments afterwards. This was our final event at Christ the King Church in South Bedford after nearly nine years as we had moved to Kempston, west of Bedford, a few days before. The move was into two different Kempston churches because our new weekday church accommodates only 100 people,

whereas our Sunday congregation numbers almost 200. Thus, from Monday 22nd July weekday Masses are being celebrated at Our Lady of Ransom, 307 Bedford Road, Kempston, MK42 8QB (across the street from Sainsbury's). The times for daily Mass and Confessions plus Saturday Adoration are given on the Bedford website, <https://fssp.org.uk/bedford/>.

From 28th July, Sunday Mass is being celebrated at the beautiful eleventh century church of All Saints, Church End, Kempston, MK43 8RH, at 8.30 am. Bishop Oakley has granted us canonical "permission to celebrate the sacraments" by letter dated 5th July 2024, as All Saints is an Anglican church. How moving that the Holy Sacrifice of the Mass was celebrated for five centuries in that church, then interrupted for five centuries, and is now starting again. All Saints is easily accessible on the immediate outskirts of Bedford, has two car parks and a sizeable parish hall made available for our community every Sunday morning. We are grateful to Canon Seamus Keenan and the Parochial Church Council of All Saints for the use of their respective churches.



Walsingham Pilgrimage

Daily Masses, Sunday Masses, and other activities by the FSSP Chaplaincy in Bedford and at Our Lady of Perpetual Succour in Chesham Bois continued as usual. Activities include monthly Men's and Ladies' groups, altar servers' training, monthly Holy Mass and catechism at Regina Caeli Academy and chaplaincy work at our local Scout and Guide groups. Those will all resume in September after the summer recess. Our priests are involved in all activities. Non-monthly activities organised by our community included a very well attended pilgrimage to Walsingham on 20th April; a Spring Barn Dance near Chesham Bois on 27th April; procession and crowing of Our Lady's statue on 12th May both in Bedford and Chesham Bois; Corpus Christi processions in Bedford and Chesham Bois on 2nd June; an art tour at the National Portrait Gallery in London with about 80 children and adults on 5th July (with explanations by Fr de Malleray on the Tudor monarchs); a weekend camping for our Scouts & Guides east of Bedford on 19th - 21st July.

In addition, members of our congregation took part in the day of vocational discernment led by Fr de Malleray in London on 13th April and attended by 23 single ladies; about twenty travelled to Paris for the Chartres pilgrimage at Pentecost; some Bedford and Chesham Bois young adults attend the

monthly Juventutem London Mass and social and will attend the forthcoming Juventutem Summer weekend at Ampleforth (2nd – 4th August) with a conference by LMS Chairman Dr Joseph Shaw.



Ladies' Vocation Day at Tyburn

We are now looking forward to a Family Day at Buckden Towers near Bedford on Saturday 28th September from 10.00



May Crowning at Chesham Bois

am to 5.00 pm, with Holy Mass, games, picnic, and a talk on Fidelity, Joy, and Merit in Marriage (the mansion is the last-but-one place of internment of Queen Catherine of Aragon). Also, Fr de Malleray invites any priest and religious to the annual retreat he will preach on 14th – 18th October at Stonyhurst on "In the Footsteps of Great Sainly Priest: St John Cardinal Fisher, St John-Mary Vianney, and St Padre Pio. Finally, the Annual Mass of Reparation for Abortion at the Shrine of Our Lady

of Guadalupe in Bedford will take place on 9th November.

Please keep Fr de Malleray, Fr Coelho and all the faithful in your prayers over these next few months as they begin a new chapter in the life of the growing FSSP apostolate in Bedford.

Nottingham South (Leicestershire and Rutland)

Paul Beardsmore

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Sunday Mass continues at Blessed Sacrament, Leicester on a weekly basis, and Canon Cahill also celebrates Mass every Saturday at St Peter's in Leicester. There were sung Masses for Easter, the Ascension, Whitsun and Corpus Christi.

At Exton Hall Canon Dye continues to celebrate Mass every Friday. For the feast of the Sacred Heart Mass was sung by the St Joseph's Youth choir, a new and encouraging initiative led by Susan Hill.

Plymouth (Cornwall)

Stefano Mazzeo

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The Mass times for Lanherne Convent, St Mawgan, near Newquay, are at 8 am for a Coventual Mass and 11 am for a Low Mass on a Sunday. Throughout the week there is a Mass at 8 am and on a Thursday there is an extra Mass at 6.15 pm.

Please pray for my father, Pietro Mazzeo, who passed away in May. He learnt to serve the Latin Mass as a boy in Italy before coming to England in the 1950s. We managed to arrange a Traditional Latin Requiem at his church, The Immaculate Conception in Penzance, and a full Latin burial at St Just in Penwith churchyard; he is now reunited with Mum overlooking the Atlantic. Many thanks to Canon Philip Dyson for his kind permission, and to Canon Scott Smith of Institute of Christ the King Sovereign Priest for celebrating the Latin Requiem Mass.

We were delighted to film the four-day English shoot for our *Curé of Ars – The Reader of Souls* TV movie for EWTN at Lanherne. Most of the film was filmed in France and in Ars itself. The film is an American, Anglo, French co-production with an international cast and crew who were delighted to come to Cornwall and Lanherne Convent as one of our locations.

The Lanherne shoot went very well; many thanks to Canon Smith and the Carmelite Sisters for permission to film there. We do, of course, show St. Jean-Marie-Baptiste Vianney celebrating a Latin Mass in the film. Please see some behind-the-scenes photos of the film herewith, and yes, that is a real 'Film' camera shown in the Vianney shot, filming the teaser, although the movie itself was shot digitally.



Curé of Ars film at Lanherne

Salford

Alison F. Kudlowski

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The Traditional Latin Mass at 4.45pm on Sundays continues to be celebrated by the Oratorian Community at St Chad, Cheetham Hill Road, Manchester.

Benediction and Vespers take place before this Mass at 4.00pm

A delegation representing St Chad's Oratory attended the National Newman Pilgrimage and AGM at the Birmingham Oratory, Shrine of St John Henry Newman on 29th June where delegates joined those from Westminster Cathedral and Birmingham Oratory for High Mass of SS Peter and Paul. This was followed by lunch, a tour of the Newman museum and a talk on Newman. The AGM followed. With a packed schedule, there was a chance to reacquaint with friends of old as well as making new associations and the full day's events were well attended throughout.

For additional events at the Manchester Oratory please pick up a newsletter at St Chad's or check the website of the Manchester Oratorian Community www.manchesteroratory.org

Southwark (Kent)

Marygold Turner

We have had a very quiet, uneventful few months, and have missed Joe Bevan coming to sing. This has been due, partly, to the extended travelling abroad of Fr Gabriel Diaz. But no Masses have been missed thanks to the devotion of our priests.

Fr Andrew Southwell stayed with me for a few days, during which we went to the very happy wedding of Hugo Robinson at Ramsgate to a charming Chinese girl. Fr Christopher Basden celebrated. A number of priests were there, and the wedding was beautifully arranged (Fr Southwell sang *Panis Angelicus* during Holy Communion). The reception was held at the Robinson's house. A most happy and generous event.

Fr Neil Brett will come to us, as usual, on the Feast of the Assumption of Our Lady – our priest friends are kind and faithful, giving up so much of their precious time.

I was very privileged to go to the High Mass at the end of the Chartres Pilgrimage at Whitsun – magnificent and very moving with 20,000 people attending – mostly young.

Please don't forget our annual Mass at Snaven on 14 September. This Marsh Church is completely unspoilt and we are grateful to the Romney Marsh Historic Churches Trust for their welcome and permission. Sung Mass at 12, with the Bevan singers.

Southwark (St Mary's Chislehurst)

Christopher Richardson

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The period since Easter has been filled with wonderful feasts that we have had the joy of celebrating with a sung mass: Annunciation of the BVM, St Joseph, St George, Ascension, Corpus Christi, SS Peter and Paul, The Sacred Heart and The Precious Blood. Our Sunday missa cantata continues to be well attended particularly with young families, the youngest members of which as always display their own distinctive form of actual participation!

Southwark (Thanet)

Chris Serpell

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Latin Mass has continued steadily on at the Shrine of St Augustine in Ramsgate. As well as our Sunday Sung Masses, we've been able to celebrate all the major feast days, and we've also had a wonderful and well-attended Corpus Christi procession. Various visitors have passed through – Fr Gabriel Diaz-Patri was able to celebrate a full Traditional Triduum over Easter (we missed the last magazine deadline, so there it is!), and we were pleased to have a reception for the first British member of Institut Bon Pasteur (Good Shepherd institute), Fr Sebastián Crawford, who is now stationed in Uganda. He came with a Brazilian subdeacon and did the St Augustine Camino – which we'd heartily recommend for anyone who wishes to turn a visit to the Shrine into a pilgrimage. Several of the community went to Chartres, and Fr Christopher Basden had the honour of accompanying Marygold Turner and meeting the Revd Dr Przemyslaw Zgorecki who is professor of Philosophy at Poznan and a regular visitor to Ramsgate.

Our liturgy is progressing in other ways too - we now have 13 servers, mainly quite young, so we're working to get them properly organised and trained over the next few months. As well as Matthew Schellhorn as organist and cantor, we now have Marianne Robinson as sub organist. Gerrie Serpell has started up a new chapter of the Guild of St Clare, helped by a visit from Lucy Shaw - this is very necessary with the wide variety of vestments, including Pugin items, at the Shrine.

The last piece of news is bittersweet - Fr Basden will be retiring to London in the next few months, and we will greatly miss his pastoral care, keen community building, ability to engage the children, and enthusiastic work in building up the Traditional Mass. We are praying that he has a peaceful and enjoyable retirement (though I am sure he will not stop finding ways to support us all). Nonetheless, we are looking forward to welcoming Fr Jonathan Routh who has already made one visit and is looking forward to continuing the Traditional Mass at Ramsgate.

Southwark (Wandsworth)

Julia Ashenden

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The timetable of TLMs continues as always and we have been blest this quarter with some wonderful music.

On the Feast of Pentecost, David Guest's Choir, sponsored by two members of the congregation, sang Mozart's Coronation Mass. It was a splendidly beautiful occasion. The same choir returned for the Feast of Corpus Christi when they sang Mozart's *Missa Brevis*, with a Fauré motet during the Offertory and Gunod's *Ave Verum Corpus* at Communion.

Then on the Feast of The Sacred Heart another musical treat took place. Dominic Bevan with the Southwell Consort, his choir specialising in polyphony and Gregorian Chant, sang most wonderfully and on the Feast of the Most Precious Blood we had the pleasure of welcoming them again.

Added to that we had a successful Parish Picnic on Wandsworth Common on 14th July following the usual 11pm TLM at which we could kneel for Communion at the splendid new altar rails just installed.

They echo the rood screen above. Many parishioners donated towards these, with one family in particular, who also designed and organised it together with Canon Edwards.


So now, in place of a motley collection of pre-dieux, we can all kneel in an orderly and reverent line to receive Our Lord. And as usual, great thanks to Canon Martin Edwards for his faithful and tireless input.

Westminster (Willesden)

Mauricio Rodriguez

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I am pleased to report that Masses have been celebrated as usual, adhering to our customary schedule without any alterations. For additional Mass times and details on upcoming feasts, I encourage everyone to refer to the online Mass Listings or get in touch with me.

The highlight of this quarter was undoubtedly our annual May Procession, which turned out to be a resounding success. Our sights are now set on our October Procession, details for which will be announced in due course. 

Renaissance man

Charles A. Coulombe remembers novelist, poet and champion of the Latin Mass, Sir Compton Mackenzie

The recent address to the Holy Father of a number of leading figures in the worlds of arts and learning in defence of the Latin Mass, as well as the publication of *The Latin Mass and the Intellectuals*, brings to mind the so-called “Agatha Christie Indult” petition of 1971. Foremost among the relatively few Catholic signatories of that document was the then-famed novelist, historian, playwright, poet, and sometime spy, Sir Compton Mackenzie (1883-1972).

If a somewhat obscure figure today, Sir Compton managed to cram into almost nine decades on Earth what would have filled three or four lifetimes for most men. Born Edward Montague Compton Mackenzie into a fairly prosperous theatrical family in West Hartlepool, Co. Durham, his father, Edward Compton Mackenzie, and American mother, Virginia Frances Bateman, were both actors and theatre company managers, after the style of Sir Henry Irving. Numerous other members of the clan on both sides were also involved in the theatre. But as the surname implies, they were in origin Scots Highlanders. Remote though this origin might be, it would have a lasting influence on the subject of this article.

Living in London as a child, he remembered (and suffered from) the fear that gripped London in 1888 due to the depredations of Jack the Ripper. More pleasant was the young Mackenzie’s impromptu encounter with Queen Victoria, when the carriage he was riding in came nigh that of the Monarch, while one of her footmen was extracting a stone from one of the horses’ hooves: “I was watching this operation with interest when I became aware that the old lady sitting in the landau was bowing to me. She was wearing a mushroom-shaped hat fringed with a short veil. Recognising Queen Victoria, I took off my cap and bowed to her. We must have gone on bowing to one another for half a minute before the coachman extracted



Compton Mackenzie: only Catholicism was true

the stone and jumped back on the box, when the carriage and pair drove off along the Kensington Road.”

After attending St. Paul’s School in London and then Magdalen College, Oxford, Mackenzie spent a short time in the family trade, acting, and wrote a few plays which did not do well. At the same time, he began a connection with Anglo-Catholicism that would eventually lead him to the Church. Certainly, as several

of his novels show, Sir Compton never gave up his veneration for the Anglo-Catholic slum priests and foreign missionaries he encountered in his early days.

Aged 22 in 1905, he married Fay, the sister of an acting colleague. Starting in 1911, a steady flow of novels and histories began, which would end only after his death. His early works were praised by such as Henry James, and

influenced F. Scott Fitzgerald and George Orwell, to name a few. So successful was he in a relatively short time that in 1913 he and Fay could afford to move to Capri, where they found a varied and peculiar cosmopolitan society already entrenched. He would derive a few of his more scandalous books from contemplation of his neighbours.

But it was while recovering from bronchial illness on the island early in 1914 that he resolved to become a Catholic. In his memoirs, Mackenzie rather challengingly declared that he did not convert, but rather “submitted” to Rome, which he considered to be the only “logical” thing to do for a man in his intellectual position. He had no problem swearing the antimodernist oath as he recalled. The Mackenzies were on Capri when the Archduke Franz Ferdinand was murdered at Sarajevo.

World War I affected them as it did all their generation. He was anxious to join the fray; but he admits in his autobiography that it was not out of outrage at Germany, but a deep desire to be part of what would be the most exciting adventure of his time. The man of letters became a man of action, after service at Gallipoli joining the forerunner of MI6; his boss being called “C,” as the head of that office is called to this day. Mackenzie served primarily in Greece and the adjacent islands, at a time when the allies were supporting the Venizelist Party against the neutrality-minded King of Greece. As is the custom with such doings, not all the British Secret Service’s efforts there were entirely legal; this would give Mackenzie some trouble later.

Returning to civilian literary life, he returned as well to Capri; he and his wife would only leave in 1920. But rather than being members of a “lost generation,” mourning the many friends they had lost, they cherished those who remained, and threw themselves with gusto into the cultural life of the interwar years. From 1920 to 1923, Mackenzie was Tenant of the Channel Islands of Herm and Jethou, living on each by turns. Compton rekindled his sense of Scottish identity, and two years later bought the Shiant Islands in the Outer Hebrides. In 1928, he co-founded the National Scottish Party with Ruairdh Erskine of Mar (another prominent convert), a forerunner of the SNP – which he and Erskine would both part company with. In that same year, he discovered another island where he would settle – Barra.

‘Mackenzie’s belief in Catholicism was... neither romantic nor nostalgic but rooted in a firm belief that in the chaos of life, only Catholicism was true’


While still maintaining his ties to the London literary scene, Mackenzie found in his newest island a part of Scotland that had escaped the Protestant revolt and maintained an organic connexion to the Recusant and Jacobite Scotland of his dreams. Here, his Catholic Faith was shared by his neighbours, and he embraced and was embraced by them. In 1932, he published his reminiscences of his intelligence service days – and was promptly prosecuted by the government for violating the Official Secrets Act. Losing that fight, a new struggle presented itself with the abdication crisis of 1936. As determined a partisan of Edward VIII as he would have been of Bonnie Prince Charlie (indeed, his book, *The Windsor Tapestry* is essential reading for that period), his Neo-Jacobitism saw in the new King a possible effective ruler after the Stuart mode – one who would resist the political establishment. Such was not to be.

The war years saw on a neighbouring island the wreck of the *S.S. Politician*, filled with a cargo of Scotch whisky bound for the New World. This was the inspiration for what would become his most popular novel, *Whisky Galore* published in 1949. Twice adapted into film, it captured not only the culture and humour of the Outer Hebrides, but the ironic and affectionate view of humanity that animated all its author’s works, be they historical, biographical, or fictional.

The postwar years saw Mackenzie continue as busily as before; he and Faith moved to Edinburgh, and he was elected Governor General of the Royal Stuart Society. In 1960 Faith died, and two years later at age 79 he married his longtime secretary, Christina MacSween. She died the following year, and he would wed her sister Dorothy in 1965. As with so many Catholic literary figures of his time, Mackenzie was less than thrilled with the changes issuing endlessly in the Catholic world after the end of Vatican II.

What makes his interest here so important is that throughout his life, he was little motivated by nostalgia. Rather, he was always interested in the present and future. Mackenzie’s interest in the past was to discern what was of eternal value. His Jacobitism, like his backing of Edward VIII, was based on the deep conviction that only a strong Monarchy could balance the various competing interests in the State and Nation, to protect the well-being of all. Mackenzie’s belief in Catholicism was similarly neither romantic nor nostalgic but rooted in a firm belief that in the chaos of life, only Catholicism was true, and could make sense of it all. So too, his attachment to the Traditional Mass was not one of mere aesthetic preference, but a deep conviction that it best conveyed the mystery it embodied. This awareness, coupled with a deep knowledge of its actual effect in every field of cultural endeavour, led him to lend his name to the list of signatories in defence of that Mass in 1971.

Mackenzie’s interests were wide ranging: he founded *Gramophone Magazine*, which still exists; he was longtime president of the Croquet Society, and an internationally acknowledged authority on Snooker. In truth, Sir Compton Mackenzie was that breed cultivated by the Renaissance, and ever rarer in our time – the true Polymath. While one need not agree with all his opinions, each was based upon a lifetime of rich experience and deep learning. This most certainly extends to his views on Catholicism and the Mass.

Sir Compton Mackenzie died in Edinburgh, on 30 November 1972, aged 89. His body was finally laid in St Barr’s churchyard cemetery at Eoligarry on the Isle of Barra. His old friend, famed piper Calum Johnston, piped the cortege up the hill to the cemetery. Exhausted, Mackenzie’s longtime piper died immediately afterwards. 

THE CENACLE PRESS IS BRINGING BELLOC BACK INTO PRINT!



Belloc was well-known for his adventurous exploits and great travels, both by land and by sea, which enriched his understanding and perception of reality. Though the essays could seem like a haphazard collection on different experiences, “Belloc’s travels gave the reality of experience to his words, and his thought leavened this experience with meaning.” That is, Belloc helps us to learn how to see again, how to encounter all that is most real in the world with the love and enthusiasm of a child of God. For all who wish to encounter reality with a fresh vigour and see the beauty of creation through a learned guide, this volume is for you. In it you will travel with Belloc the world over and see God in

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Stalwarts of tradition

Dom Gregory Carey remembers Ernest and Mary Carey

We stand on the shoulders of giants. Ernest Carey died on 12 December 2021. With the passing of Mrs Mary Carey on 11 January this year, we recognise that the old guard marches ahead of us into eternity and we can only thank God for having known them. Mr and Mrs Carey were well known for their defence of tradition even as venerable octogenarians quietly attending the FSSP centre at St William of York, Reading. Still, it was in their more distant past that their contribution to the traditional movement can be seen.

Ernie and Mary were married in the watershed year of 1959 in Holywell, a town in which Mary, née Churchill, was born. As the Churchills were well-known Catholics, even Ernie was known as 'Mr Churchill in town. At the time of the Council changes, the entire parish, priests and laity alike, resisted in every way possible. Many will remember David Lloyd, ex LMS Chairman, who was part of that resistance throughout those years (RIP).

As Providence would have it, Ernie and Mary came to fight the good fight for tradition in Vancouver, Canada, leaving Holywell just as the changes were getting going in 1966. They were truly shocked to see just how much more quickly the changes advanced in Canada. The battles began - the contraceptive pill, abortion, Latin, Gregorian Chant, orientation of the Mass, kneeling for Holy Communion, Catholic devotions, fighting the new catechisms, doctrinal errors denying the resurrection and the perpetual virginity of Our Blessed Mother, etc. ... with priests and bishops who wanted to be more modern than Catholic. Ernie and Mary organised meetings, petitions and conferences. There were great victories and great heartaches. With John Paul II many, like the Careys, found leverage with many of these issues until, finally, the 1984 Indult vindicated the rightful aspirations of Catholic laity to worship God in the manner of their forefathers.

Despite having nine children, Ernie and Mary founded the Traditional Mass Society, forcing a very reluctant hierarchy




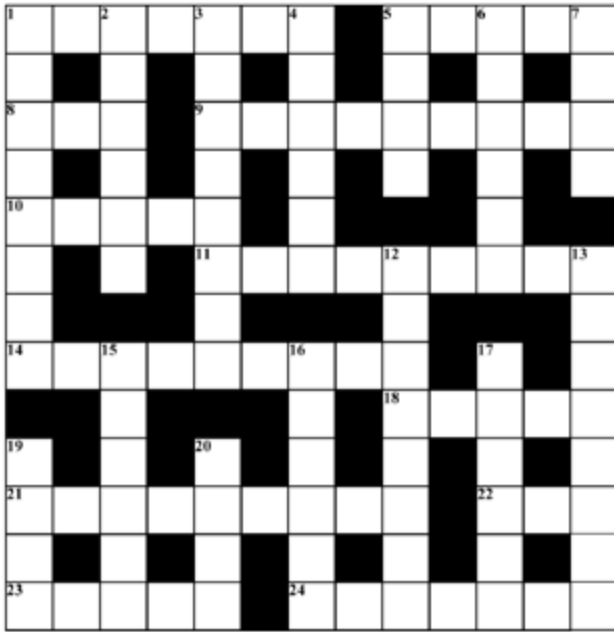
Ernie and Mary with grandchildren

to concede one traditional Mass after another. The first Mass approved under the 1984 indult in the Archdiocese of Vancouver coincided with the 25th Wedding Anniversary of Mary and Ernie in May 1984. These Masses were a lot of work. They were in halls, private chapels, 'crying rooms'. The Mass of our forefathers was forbidden in Churches. Choirs were formed, priests and altar-servers were trained. Vestments, chalices, altar stones and all other sacristy items were carted from place to place. There were newsletters and meetings. Every 'participant' had to sign the petition and be vetted by the Archbishop. Curial spies came to count heads. The opposition was at times oppressive throughout the 1980s. Despite everything, the local and international traditional movement was growing. Michael Davies was among the many speakers hosted by the Vancouver Traditional Mass Society.

In 1992, after 27 years in Canada, Ernie and Mary, with four of their children,

returned to the United Kingdom where the traditional Mass was (comparatively) flourishing. Still, they did not rest. Mary and Ernie were already members of the Latin Mass Society of England and Wales, but Mary immediately joined Pro Ecclesia et Pontifice just prior to the groundbreaking visit of Mother Angelica to London. They supported Father Thwaites and their son, Francis, in organising the October Rosary Crusade of Reparation, processing from Westminster Cathedral to the Brompton Oratory through the streets of London. They also started the first UK Chapters to the famous Chartres Pilgrimage. It was a tremendous undertaking of faith but greatly rewarded by success. A 49-seater coach was filled on the very first Pilgrimage in 1994. Now 30 years on, we can see how much these events have done for the faith of traditional Catholics; how many vocations, how many souls saved. Mary and Ernie were successively attendees of the Traditional Communities at the Brompton Oratory, St James', Spanish Place, St Bede's, Clapham, and finally Our Lady of Perpetual Succor, Chesham Bois under Fr Bernard Davenport and later the FSSP. Mary especially felt most comfortable with priests. Few laity counted so many priests as friends.

With *Traditionis Custodes*, and so many social ills, we have entered a new era of trial. We would be well to look to these two defenders of our traditional faith and practice for inspiration and help. They understood that it was through the Mass, and the return to traditions, that souls would be strengthened and nourished for this earthly journey. Besides their children here in the United Kingdom and scattered abroad, they made the return to Catholic practice their lifelong mission. What we have now, we have through stalwarts such as these. May the Lord grant them eternal rest from their labours, and may He send new labourers into His vineyard to carry on the work of supporting the traditional Mass. 



Alan Frost: Jul 2024

Clues Across

- 1 Scattered confetti or petals at a wedding (7)
- 5 & 13 **Down:** Second to none (5,7)
- 8 Type of Ultraviolet radiation (1.1.1.)
- 9 Period of the day after Vespers concluded (5-4)
- 10 Filippo, painter and Carmelite priest who taught Botticelli (5)
- 11 Loss of power or motion in the body (9)
- 14 A public laudation, type of eulogy (9)
- 18 Japanese poem, a poetic construction, a clue in itself! (5)
- 21 People with unproven arguments (9)
- 22 Land of Cain's exile (3)
- 23 '---- Brevis', short devotional work composed by such as Mozart, Kodaly, Britten (5)
- 24 Those of Samson (with prayer) enabled him to bring down the Philistines' Temple (7)

Clues Down

- 1 Nature of a priest's zucchetto (8)
- 2 Goes over, concerning those of 1 Down? (6)
- 3 City in Canada with two RC Cathedrals [St. Mary's and St. Boniface's] (8)
- 4 Weapon Macbeth may or may not have seen before him (8)
- 5 ---- bene, NB (4)
- 6 Scottish estate owners (6)
- 7 Wild mountain goat of the Holy Land (4)
- 12 One of the three destiny goddesses ['Fates'] of Greek mythology (8)
- 13 **See 5 Across**
- 15 Eldest mythological son of Pontus and Gaia, Homer's unnamed 'Old Man of the Sea' (6)
- 16 Our Lady of, Feast Day 24 Sept., now celebrated as 'Our Lady of Walsingham' (6)
- 17 Cake link to Lambert, pretender to throne of Henry VII (6)
- 19 Part of chalice between cup and foot (4)
- 20 Major or Minor constellations in the northern sky (4)

ANSWERS TO SUMMER 2024 CROSSWORD

Across: 1 Veritas 5 Grail 8 Res 9 Lifeguard 10 Needs 11 Maximiser 14 Anointing 18 Iraqi 21 Blueprint 22 Bee 23 Lhasa 24 Obrecht **Down:** 1 Veronica 2 Rushes 3 Talisman 4 Suffix 5 Gogh 6 Alanus 7 Ludi 12 Magister 13 Regiment 15 Oscula 16 In Vino 17 Iambic 19 Abel 20 Ipsa

Entries for the Autumn 2024 competition should be sent to the Latin Mass Society, or emailed to info@lms.org.uk, by 8 September 2024. The winner of the Summer 2024 crossword competition is Mrs Ann Geraghty of York who received a copy of *Classic Catholic Converts* by Fr Charles P Connor (available from the LMS online shop for £12.50 plus P&P).



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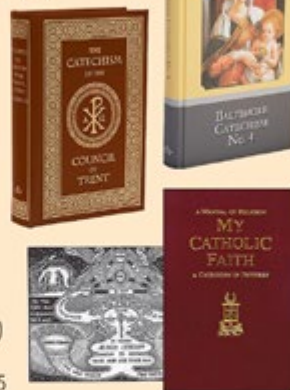


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