

Mass of Ages



The quarterly magazine of the Latin Mass Society

Issue 219 – Spring 2024 – FREE

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Bedford Mass of Reparation

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Rosary prayer to St Joseph

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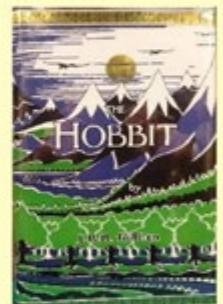
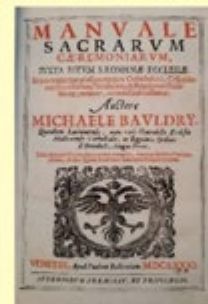
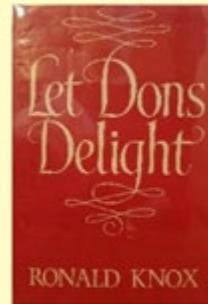
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Photo courtesy of ICKSP.

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Mass of Ages No. 219

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

FEBRUARY

Sun	11	Quinquagesima Sunday
Mon	12	The Seven Founders of the Servite Order C
Tue	13	Feria
Wed	14	Ash Wednesday
Thu	15	Feria
Fri	16	Feria
Sat	17	Feria
Sun	18	1st Sunday in Lent
Mon	19	Feria
Tue	20	Feria
Wed	21	Ember Wednesday
Thu	22	St Peter's Chair
Fri	23	Ember Friday
Sat	24	Ember Saturday
Sun	25	2nd Sunday in Lent
Mon	26	Feria
Tue	27	Feria
Wed	28	Feria
Thu	29	Feria

MARCH

Fri	1	Feria (St David B C in Wales)
Sat	2	Feria
Sun	3	3rd Sunday in Lent
Mon	4	Feria
Tue	5	Feria
Wed	6	SS Perpetua & Felicity MM
Thu	7	St Thomas Aquinas C D
Fri	8	Feria
Sat	9	St Frances of Rome W
Sun	10	4th Sunday in Lent
Mon	11	Feria
Tue	12	St Gregory the Great P C D
Wed	13	Feria
Thu	14	Feria
Fri	15	Feria
Sat	16	Feria
Sun	17	Passion Sunday
Mon	18	Feria
Tue	19	St Joseph Spouse of Our Lady
Wed	20	Feria
Thu	21	St Benedict Ab
Fri	22	Feria
Sat	23	Feria
Sun	24	Palm Sunday
Mon	25	Monday of Holy Week
Tue	26	Tuesday of Holy Week
Wed	27	Wednesday of Holy Week
Thu	28	Maundy Thursday
Fri	29	Good Friday
Sat	30	Holy Saturday
Sun	31	Easter Sunday

APRIL

Mon	1	Easter Monday
Tue	2	Easter Tuesday
Wed	3	Easter Wednesday
Thu	4	Easter Thursday
Fri	5	Easter Friday
Sat	6	Easter Saturday
Sun	7	Low Sunday
Mon	8	The Annunciation of the BVM (translated)
Tue	9	Feria
Wed	10	Feria
Thu	11	St Leo the Great P C D
Fri	12	Feria
Sat	13	St Hermenegild M
Sun	14	2nd Sunday after Easter

Mon	15	Feria
Tue	16	Feria
Wed	17	Feria
Thu	18	Feria
Fri	19	Feria
Sat	20	Celebration of the BVM
Sun	21	3rd Sunday after Easter
Mon	22	SS Soter & Caius PP MM
Tue	23	St Geroge M
Wed	24	St Fidelis of Sigmaringen M
Thu	25	The Greater Litanies (Rogation Day); St Mark E
Fri	26	SS Cletus & Marcellinus PP MM
Sat	27	St Peter Canisius C D
Sun	28	4th Sunday after Easter (External Solemnity of St George M in England)
Mon	29	St Peter of Verona M
Tue	30	St Catherine of Sienna V D

MAY

Wed	1	St Joseph the Worker, Spouse of the BVM C
Thu	2	St Athanasius B C D
Fri	3	Feria
Sat	4	Holy English & Welsh Martyrs
Sun	5	5th Sunday after Easter
Mon	6	Feria (Rogation Day)
Tue	7	St Stanislaus B (Rogation Day)
Wed	8	Vigil of the Ascension (Rogation Day)
Thu	9	The Ascension
Fri	10	St Antoninus B C
Sat	11	SS Philip & James App
Sun	12	Sunday after the Ascension

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EWTN
Cosa
Gloria
Vestire

Sweet are the uses of adversity



Joseph Shaw explains why the half-hearted attempt to get rid of us isn't working

In this spring edition of *Mass of Ages*, as usual I would like to draw attention to the many events to come, especially in the summer, associated with the Society and the Latin Mass. While a few are still 'to be confirmed', it is not too soon to note in your diaries the St Catherine's Trust Summer School for children (4-10 August), the Society's Residential Latin Course (12-17 August), the Walsingham Pilgrimage (22-25 August), the Chideock Martyrs Pilgrimage (14 September), the annual Mass at Snaive in Kent (14 September), the Oxford Pilgrimage (19 October), and the Bedford Mass of Reparation for Abortion (9 November). This *Mass of Ages* may be too late for the Guild of St Clare's spring Sewing Retreat (16-18 February), but you can always book the autumn one (8-10 November), and come along to the Guild's many regular one-day events in London and around the country, often paired with server training organised by the Society of St Tarcisus. (For all these events, see the Year Planner and the website.)

Of particular note is the Society's Annual General Meeting and High Mass. We are not being allowed to have our annual Masses, for the AGM or the Annual Requiem, in Westminster Cathedral, as we have since 1972. This mustn't get us down; it is an opportunity to try something new. Accordingly, the AGM this year will take place in the Birmingham Oratory on Saturday 29th June, the feast of SS Peter & Paul (in the *Novus Ordo* the feast will be moved to Sunday this year). We will combine the AGM with a pilgrimage in honour of St John Henry Newman, whose shrine is in that magnificent church. We are very grateful to the Fathers of the Birmingham Oratory for their hospitality.

Some doors have been closed to us, but we have a lot to be grateful for, and so many things are going on that we have serious need of more volunteers to help us. If you live in London and have



'Dear Mother used to say "Only over my dead body".'

From Cracks in the Clouds by Hubert van Zeller, erstwhile Brother Choleric, 1976.

time on your hands, please consider volunteering in the Office. Around the country, we have spaces to fill in our network of Local Representatives. For this year's Walsingham Pilgrimage we need, in particular, people who can drive vans and other vehicles, assemble large tents, clean, and help with food preparation. So large is the volunteer team becoming, in fact, that we would like it to have its own chaplain: if there is a priest who would like to associate himself spiritually with a 56-mile walking pilgrimage while travelling by car, please get in touch. We need chaplains and marshals for the walking pilgrims too, of course, and the more the merrier.


Last year's pilgrimage had just over 200 people signed up, well over double what we had in the era before *Traditionis custodes*.

The movement for the Traditional Mass, not for the first time, is being tested in the furnace of persecution. It is not a severe persecution, but in a world increasingly both ignorant about and unfriendly towards the Faith, it is painful to find our own community, our own spiritual home, turning us out.

Where there should be some refuge and refreshment, we find, if not hostility, then a kind of embarrassment about us.

The half-hearted attempt to get rid of us isn't working, however. By all sorts of measures the movement, and the Latin Mass Society as well, is stronger than ever. Just as we are no longer able to publish the Mass listings as part of this magazine—members receive them as hard copy and can also access them on the website—so we are unable to report many items of good news, from this country and abroad, that we are hearing, lest they attract unwanted attention. Progress is being made by the Traditional Priestly Institutes; there is good news from Traditional religious communities; there are positive developments in parishes.

The current situation of official semi-suppression is unworkable, ludicrous, and counter-productive. It is also, inevitably, temporary. When it ends, we are going to be busier than ever. Will you be ready?

This issue's cartoon reflects a very different era. Today the older generation is not holding back the tide of liberalism, but the tide of restoration. 

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.**

Southwell Consort – Sixteenth century music from France and Flanders

Alternate Mondays from February to April at Corpus Christi, Maiden Lane, London, 6.00 pm. A series of polyphonic Masses sung by the Southwell Consort. See lms.org.uk/music.

Guild of St Claire Sewing Retreat

Friday 16 – Sunday 18 February, St Joseph's Centre, Ashurst. With Fr Edward van den Bergh of the London Oratory. Book at lms.org.uk

Sung Mass marking the 750th anniversary of St Thomas Aquinas

Thursday 7 March at the Rosary Shrine, Haverstock Hill NW5 4LB, 8.00 pm. Sung Mass in the Dominican Rite marking the 750th anniversary of the death of St Thomas Aquinas.

Miniature dalmatic making day with the Royal School of Needlework

Saturday 16 March, 10 am to 4 pm at Hampton Court Palace. Cost, including the materials: £155. Further information and booking at lms.org.uk.

Easter Monday High Mass at Corpus Christi, Maiden Lane, London

Monday 1 April, 6.00 pm. Music sung by the Southwell Consort.

Society of St Tarcisus Server Training Day & Guild of St Clare Vestment Mending Day

Saturday 20 April, St Mary Moorfields, 10.30am until 3:30pm. See lms.org.uk for sign-up and further details.

Whit Monday High Mass at Corpus Christi, Maiden Lane, London

Monday 20 May, 6.00 pm. Music sung by the Southwell Consort.

Paris – Chartres Pilgrimage

Saturday 18 May – Monday 20 May. The walking route covers approximately 60 miles over 3 days, beginning at the Cathedral Notre-Dame de Paris and ending at the Cathedral Notre-Dame de Chartres. The LMS is offering five bursaries of £100 to 18 to 35-year-olds walking with the British Chapters. Email info@lms.org.uk to apply.

Society of St Tarcisus Server Training Day & Guild of St Clare Vestment Mending Day

Saturday 8 June, St Mary Moorfields, 10.30am until 3:30pm. See lms.org.uk for sign-up and further details.

LMS National Pilgrimage to the Shrine of St John Henry Newman – High Mass and AGM

Saturday 29 June, Feast of SS Peter and Paul, Birmingham Oratory. Times and guest speaker TBC.

Confraternity of St Ninian Two Shrines Pilgrimage

Saturday 27 – Monday 29 July, from the National Shrine of St Andrew in Edinburgh to the site of his mediaeval shrine in the now ruined cathedral in St Andrews. Pilgrims walk over twenty miles each day with daily Sung Mass together with the traditional sacraments and devotions. confraternity-of-st-ninian.com.

St Catherine's Trust Summer School

4th to 10th August at the St Cassian's Centre, Kintbury. Details TBA at stcatherinetrust.org.

LMS Residential Latin Course

Monday 12 - Saturday 17 August 2024. Park Place Pastoral Centre, Wickham, Hampshire.

LMS Walsingham Walking Pilgrimage

Thursday 22 to Sunday 25 August 2024. Around 200 pilgrims walk over three days from Ely to the shrine of Our Lady of Walsingham in Norfolk. Booking at lms.org.uk/walsingham.

LMS Chiddeock Martyrs Pilgrimage

Saturday 14 September, 11.30 am, High 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's, Snave.

LMS Oxford Martyrs Pilgrimage

Saturday 19 October. High Mass on the Feast of St Frideswide, Patroness of the City and University of Oxford. Details TBA.

Guild of St Claire Sewing Retreat

Friday 8 – Sunday 10 November, St Joseph's Centre, Ashurst.

Bedford Reparation Mass of Our Lady of Guadalupe

Saturday 9 November, St Joseph's, Bedford, 12 noon. High Mass offered in reparation for abortion.

FACTFILE

Details of all our events can be found on our website, together with booking and payment facilities where applicable. Go to lms.org.uk

CLASSIFIED ADVERTISEMENTS: EASTERTIDE DANCE, April 6, Edinburgh: Catholics who love the TLM are invited to purchase tickets for our ceilidh. £20 adults/£15 teens accompanied by parents. Contact Dorothy McLean (dorfle@yahoo.ca).

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

Requiescant in Pace

- Mary Baggaley
- Michael Brigg
- Mary Theresa Carey
- John Harris
- James Hurley
- Thomas More Hagger
- Andrée Noel
- William Pollock-Gore
- Anne Proctor
- Michael Saunders
- Frederick (Fred) Stone
- Terence Watson

Every effort is made to ensure that this list is accurate and up to date. However, if you know of a recently deceased member whose name has not, so far, appeared on our prayer memorial, then please contact the LMS.

The LMS relies heavily on legacies to support its income. We are very grateful to Hilary Brian Connolly, Andée Noel and Robert Prosser for remembering the society in their Wills.

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



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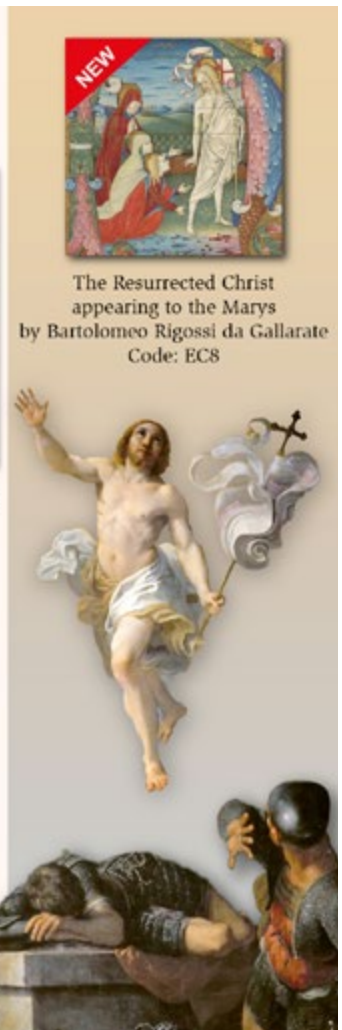


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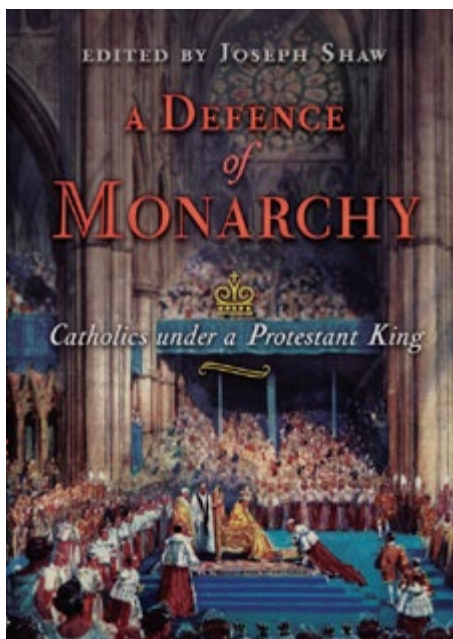
Catholics under a protestant king

Joseph Shaw has edited a new book on the Monarchy, Tradition, and the Faith

The British constitution is not a subject, one might think, much connected with the Traditional Latin Mass. As we witnessed last year, however, it is bound up with a liturgical tradition of its own, one which is an ancient outgrowth of the tradition that gives us the Mass we love. What happened in Westminster Cathedral at the Coronation of King Charles III was the lineal descendent of the service at which St Dunstan presided in the year 973. This was itself inspired by the coronation of the Holy Roman Emperors, starting with Charlemagne in 800, and before that, the French Merovingian kings, who were, like our own King, anointed for their sacred function.

In one of his contributions to this book, Peter Day-Milne examines the prayers used in the Coronation ceremony, whose connection to the Latin liturgical tradition is unmistakable. This is true both at the level of phrases—see, for example, the similarity of ancient prayer used when the King is given the ‘Robe Royal’ and the priestly vesting prayer over the cincture—and at the level of general spirit. As Day-Milne notes, to the extent that the Coronation prayers have been revised, one sees a similar, regrettable, departure from this spirit as we saw in the Catholic liturgical reform of the 1960s:

Curiously, all of the problems that we have detected in the revised coronation prayer, except perhaps the problem of servility, are also found in the *forma moderna* of the Roman Rite, which has lost much concrete symbolism and many signs of sacerdotal mediation, and which has a spiritually complacent tone by comparison with the old rites, talking less of the dangers of sin and evil men and angels. But perhaps this parallelism of loss



is easily explained. If an ancient rite is like an old English church, its fabric repaired and tweaked in every age, of late both the coronation rite and the Roman Rite have had “wreckovators” in, who have altered the building far too radically, in accordance with the fashionable ideas of the age.

The damage should not be exaggerated, however: such changes have not removed all the sacred associations of Kingship. King Charles III is perhaps especially conscious of its sacred nature. Today’s constitutional monarchies do not exercise day-to-day executive power, but this makes their symbolic role all the more important, and this symbol is a sacred one. All authority comes from God, St Paul tells us, and ‘he that resisteth

the power, resisteth the ordinance of God’ (Romans 13:2). As Sebastian Morello reminds readers in one of his contributions to this book, the ruler St Paul had in mind was the Emperor Nero, a pagan and a persecutor of the Church, indeed a monster of depravity if Roman historians are to be believed. Despite all this Nero should be seen, St Paul cautions us, as ruling in the place of God.

In one of my own contributions, I examine St Thomas Aquinas’s views in his work *De Regno*. For Aquinas, the role of God’s deputy—in the traditional terminology, God’s ‘vice-gerent’—is most fittingly symbolised by a single person. A single person, we might add, who inherits this office, and holds it for life, can be most fully identified with his office.

That is not to condemn other forms of government. The Kingdom of Poland, in theory the Holy Roman Empire, and the Church, all had or have elective monarchies, which do have some advantages over hereditary ones. Aquinas was familiar, from direct experience as well as from history, with all sorts of elective and oligarchic systems, from ancient Athens to the Venetian Republic. Wherever authority is exercised, by an elected ruler, in the family, in the state, in the Church, or even when the rational part of us governs the non-rational part, it is the exercise of God’s authority: there is no other kind.

When St Paul tells us that, since Nero exercises God’s authority, to resist Nero is to resist God, he was not suggesting that human rulers are at liberty to exercise their power arbitrarily. On the contrary, saying that they are God’s deputies reminds us that rulers must exercise their authority in accordance with God’s will, and are to give an account of their stewardship of this authority to God.

These ideas are expressed in the prayers and ceremonies of the British coronation service. Aquinas' preference for monarchy over other forms of government has been vindicated by history, inasmuch as where monarchies have been abolished, they have invariably been replaced by secular republics where the Catholic understanding of authority has been pushed aside. Indeed, this secular ideology has invaded even many of the surviving monarchies. It is depressing to see that the Catholic Kings of Spain and Belgium do not have coronations today, and nor, of course, has the Papacy seen a coronation since Pope Paul VI's in 1962.

As I note:

The cultural history of England, and of Anglicanism, has been characterised by a prolonged struggle between the tendency to simplify, cut down, individualise, and equalise, and attempts to retain or recover complexity, decoration, and hierarchy, often with reference either to the Catholic past, or Catholic influences from abroad.

The British Monarchy is the outstanding example of something preserved from the Catholic past. It is not just that it stands, in politics and law, between the individual and the God from whom all power comes—any head of state will do this, on Christian principles—but that this mediation is not something to be played down, and be embarrassed about, but to celebrate, and venerate.

With my fellow contributors, I was concerned to articulate and defend the value of the monarchy, which is often not understood, even by Catholics. As well as chapters on the coronation service, by Peter Day-Milne and Sohrab Ahmari, I discuss Aquinas' theory of the monarchy, Sebastian Morello explores the nature of the distinction between the 'dignified' and 'efficient' aspects of the Constitution, and Charles Coulombe discusses the root of much anti-monarchic prejudice in the English-speaking world, the American Revolution.

In addition, James Bogle, a constitutional lawyer, addresses an oft-heard complaint, that Queen Elizabeth II should have prevented various bad laws from being passed. Since this argument is sometimes made by Catholics, it is particularly urgent for us to answer it. The answer is simple, however: since 1688 it has not been the role of the monarch to veto legislation, and he or she has no power to do so. In the handful of cases in which monarchs since that date have refused assent to a Bill passed by Parliament, this has happened on the 'advice' (that is, the instruction) of the Government of the day, and it not clear that even this is still possible. Some people may have a mental image of the King sitting in a room with a pile of laws to sign, but unlike some elected Presidents this is not the case. The Royal Assent is something exercised in the name of the monarch by ministers and officials, and can only be withheld, constitutional lawyers tell us, to save the democracy itself from usurpation.

The King, in fact, has less involvement with bad laws than the legislators, ministers, civil servants, judges, and police who dream them up, administer, and enforce them. In this his role is the same, or less, than that of many non-executive heads of state. Again, the British monarch is politically neutral, and like judges, civil servants and police is not allowed to comment in public on laws. Looking at the British head of state in this wider context, there is nothing very surprising, let alone morally dubious, about his role.

Those still concerned about the King being involved in the passage of bad laws should consider that even the US President's power of veto can be overcome. Were that to happen, would he need to resign rather than be head of state when an immoral Bill became law? Why would he, since he had nothing to do with it?

Why this argument against the monarchy never seems to be levelled at other heads of state or other state functionaries is a mystery; in those cases, perhaps the reality of situation is more apparent to observers.


As Bogle notes:

Certifying, on the advice of a minister, that a bill has passed its parliamentary stages is not an intrinsically evil act. Indeed, it is not even a link in the causative chain since it merely acknowledges and confirms what is already a *fait accompli*, that is, that the bill has passed its parliamentary stages. Few now pretend that a refusal to certify would somehow defeat the will of Parliament. Conversely, a refusal to certify, being a rupture of the Constitution, a revolutionary sedition and a *coup d'état*, would be a very serious evil and one directly and efficiently caused by the monarch himself, Charles Mountbatten-Windsor, on his own initiative. It therefore would be a very grave evil and so may not be done.

The survival of the British monarchy in its current form means the survival into modern Britain of a vision of a God-centred vision of authority, expressed through ritual. As Sohrab Ahmari concludes his own discussion, which compares the Coronation ceremony to rituals described by anthropologists:

When we glimpse the *communitas* lying beyond everyday structures—when we leave behind profane, everyday reality to play the solemn, cosmic game of ritual—we are possessed by a vision of what society could or should look like. Here, the mighty chieftain submits to the lowly *Kafwana*. Here, the omnipotent Son of God consents to be humiliated. And his Majesty the King consents to follow the mortified God-man, even into the symbolic tomb.

The immense value of this should be appreciated by liturgical traditionalists. Indeed, the greater the gap between this vision and practical reality in our country, the more valuable this statement of the true vocation of our rulers becomes.

A Defence of Monarchy: Catholics Under a Protestant King edited by Joseph Shaw and with contributions from Sohrab Ahmari, James Bogle, Charles Coulombe, Peter Day-Milne, and Sebastian Morello is published by Angelico Press. 

The Prayers at the Foot of the Altar: History and Meaning

Extract from a talk given at the liturgical training in Heiloo, Netherlands, from 30th June to 2nd July 2014
by Martin Reinecke

One of the earliest sources for the liturgy of the Papal court – from which the Traditional Roman Rite derives – is the Ordines of the seventh century. Here we read that the Pope enters the church singing the Introit at the beginning of the Mass. Arriving at the altar, he prostrates himself, as the priest still does today at the beginning of the Good Friday liturgy. Afterwards he rises and kisses the gospel and the altar. In this silent adoration of the Pope before the altar lie the beginnings of today's Confiteor with its framing, which forms the second part of the preparatory prayers.

The Ordo does not elaborate on the function of this silent prayer, or what the pope prayed during it. The wording was probably still left to him; a fixed prayer is not to be expected at this time.

The Psalm 42 appears in the liturgical books in the tenth century, spoken by the celebrant on the way to the altar, and followed by two orations on arrival at the altar, including the *Aufer a nobis*. There are also apologies, precursors of our Confiteor. A formal Confiteor with a request for forgiveness then appears around the middle of the eleventh century in Normandy and on Italian soil, and was spread by the Cluniac reform, without there already being a uniform version.

The Psalm *Iudica me* was not universal at this point, which is why it is missing from the liturgies of the Carthusians, the Discalced Carmelites, and the Dominicans, whose Missals were established in the thirteenth century.

The reason for moving the psalm to the altar steps, as is now customary, was probably to ensure that it is spoken carefully, and to give it more weight.

But even after the codification of the Missal by Pius V, the place of the preparatory prayers – and thus also

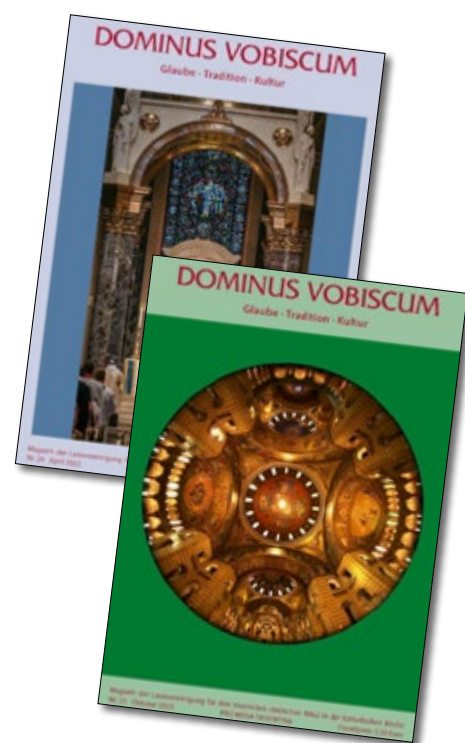
of Psalm 42 – was not everywhere at the steps of the altar. Pierre Lebrun reported in 1716 on special customs in the France of his time: 'Some do it in a chapel of their own, as is still done in Tours at the tomb of St Martin, others in the choir as in Laon and Chartres, or others in the chancel'.

Since the eleventh century, the psalm has been preceded by the antiphon *Introibo*. The versicle *Adiutorium nostrum* appears in the Ordo of the papal chapel around 1290. The sign of the cross before the psalm, taken from Jesus' baptismal command, can only be traced in isolated cases since the fourteenth century.

For a long time, there was no standard form for the Confiteor. The Council of Ravenna in 1314 decided that, in addition to Mary, only St Michael the Archangel, St John the Baptist, and the apostles Peter and Paul should be named. The description and enumeration of sins also became more concrete as time passed.

From the beginning, the Confiteor was pronounced with a deep bow or kneeling. The beating of the breast during the *mea culpa* is also mentioned early on.

However, the origins of the Confiteor do not lie in the Mass. From the ninth century onward, versions have come down to us that were used for sacramental confession. They often contained a long catalogue of sins. In the ninth century, such a confession of sins was being made daily in Prime and Compline, and from then on, a Confiteor was also included in the Mass. By the middle of the eleventh century, the decisive transition had been completed. In the first period, priest and deacon often confronted each other, reminiscent of the monastic, mutual confession.



Since the custom of confession and absolution in one and the same celebration had arisen shortly before, the sacramental absolution *Indulgentiam* had also been added to the *Misereatur* for the weekly confession of sins before the spiritual father, which was customary in the monasteries. From there it now also came into the liturgy of the Mass. Since it had a sacramental character, it was initially only given by the priest. The deacon, and possibly the subdeacon, responded only with *Misereatur*.

After the penitential act, a series of versicles were also inserted early on as a supersession to the *Aufer a nobis*. The *Aufer a nobis* itself is the oldest element of the step prayer and is now only its concluding oration. It originates from ancient Roman tradition and belonged to the celebration of Passover.

The function of the Preparatory Prayers

Having seen the sometimes somewhat confusing historical origin and development of the prayer of the steps, we can now set about clarifying its function within the pre-Mass.

The liturgical movement of the last century erroneously took Low Mass as the normative form of the Mass, whereas it should have been the *Missa Cantata*. In the *Missa Dialogata* (dialogue Mass), invented in the twentieth century, the people took part in the preparatory prayers in alternation with the priest. The people had never been involved in this dialogue before, because in Sung and High Mass the Introit was sung over the prayers.

The origin of the prayer of the steps is, as we have seen, the silent bowing or prostration of the pontiff before the altar after the entrance, praying according to the *Ordo Romanus XVII* 'pro se vel pro peccata populi' ('for himself or for the sins of the people'). This is clearly a private preparatory prayer for the celebration of Mass, as were the apologies of the ninth century. There is no mention of any kind of participation by the people.

Even with the emergence of the Confiteor as a new form of confession of sin from the turn of the first millennium, this did not change. There was no participation of the people, except in certain late individual cases. Rather, the frequent confrontation of priest and deacon at the Confiteor clearly shows that it is a dialogue between the celebrants, i.e., priest and deacon. The custom of Sarum also sees the subdeacon as a celebrant, in accordance with the view that emerged around this time that the subdiaconate should be counted among the higher ordinations: the priest stands between the deacon and the subdeacon and prays the prayer of the steps with them in turn. This is how it has remained until today. The preparatory prayers are therefore the private preparation of the altar clergy for the celebration of the Mass.


This preparation, as already mentioned, consists of two parts: Psalm 42 on approaching the altar and the confession of sins of the Confiteor.

The psalm, which was originally prayed on the way to the altar and expresses the longing for the altar, did not lose this original function even after



Preparatory Prayers at the High Mass at the Chapel of the Throne, St Peter's, Rome, for the Ad Petri Sedem Pilgrimage 2022.

Pius V moved it to the altar steps. The fourth verse, *Introibo ad altare Dei, ad Deum qui laetificat iuventutem meam* ('I will go unto the altar of God, to God who giveth joy to my youth'), is still the best expression of what is happening. In the Old Testament, the psalm expressed a coming before God, for which the singer yearned, something which has actually only become fully possible in

the New Covenant: for only through Christ do we have the 'free word and access of the Father' (Eph 3:12; cf. Rom 5:2), to paraphrase Jungmann. The psalm is ideally suited to become the voice of the Church, which, in the outer and inner afflictions of the world, longs to come before God, to be led by Him, and to rejoice in the praise of His faithfulness. 

A gift to sinful humanity

Mary O'Regan remembers Bernadette of Lourdes



Bernadette was born in 1844 in a remote town in the Pyrenees. She was brought up in what was effectively a lock up, a prison, well, it was no longer used as a lock-up for criminals because it was no longer thought fit even for that purpose, but the baby's parents, Francois and Louise Soubirous lived on the edges of destitution and this one-room hovel was all they could afford.

Had Dickens, who was in his heyday at the time, seen the squalor they lived in, he'd have written a novel about them. When the Soubirous held baby Bernadette, little did they know that she would become world famous.

Bernadette was the eldest of nine. As a toddler she contracted cholera, a disease that dehydrates the body and parches the mouth, but it did not kill her. She only grew to be just four feet seven inches high, more petite even than St Joan of Arc. She had few educational prospects and by the time she was 14, she could neither read nor write.

She spoke Occitan, still widely spoken today across southern France and elsewhere. It was in this language that the Mother of God spoke to Bernadette and thus sanctified a language that many spurned. Between 11 February and 16 July 1858, the Virgin Mary appeared to Bernadette a total of 18 times by the banks of the River

Gave. Bernadette was overawed by Our Lady's radiance; she wore a white gown and mantle; golden roses adorned her bare feet.

The local priest pressed Bernadette to find out the Lady's name, but it was only on the Feast of the Annunciation that the vision declared, "I am the Immaculate Conception".


The visions bestowed upon Bernadette are a vindication of the doctrine of the Immaculate Conception. Lourdes is a gift to sinful humanity, and a reward to a Church that raised up Pope Pius IX who made it official doctrine that Our Lady had been conceived in her mother's womb without the stain of original sin. Lourdes has become a centre of miraculous healings, known for the profound peace and the Soul's uplift that pilgrims enjoy there, a source of joy to the faithful who have faith in the intercession of she who was conceived immaculately.

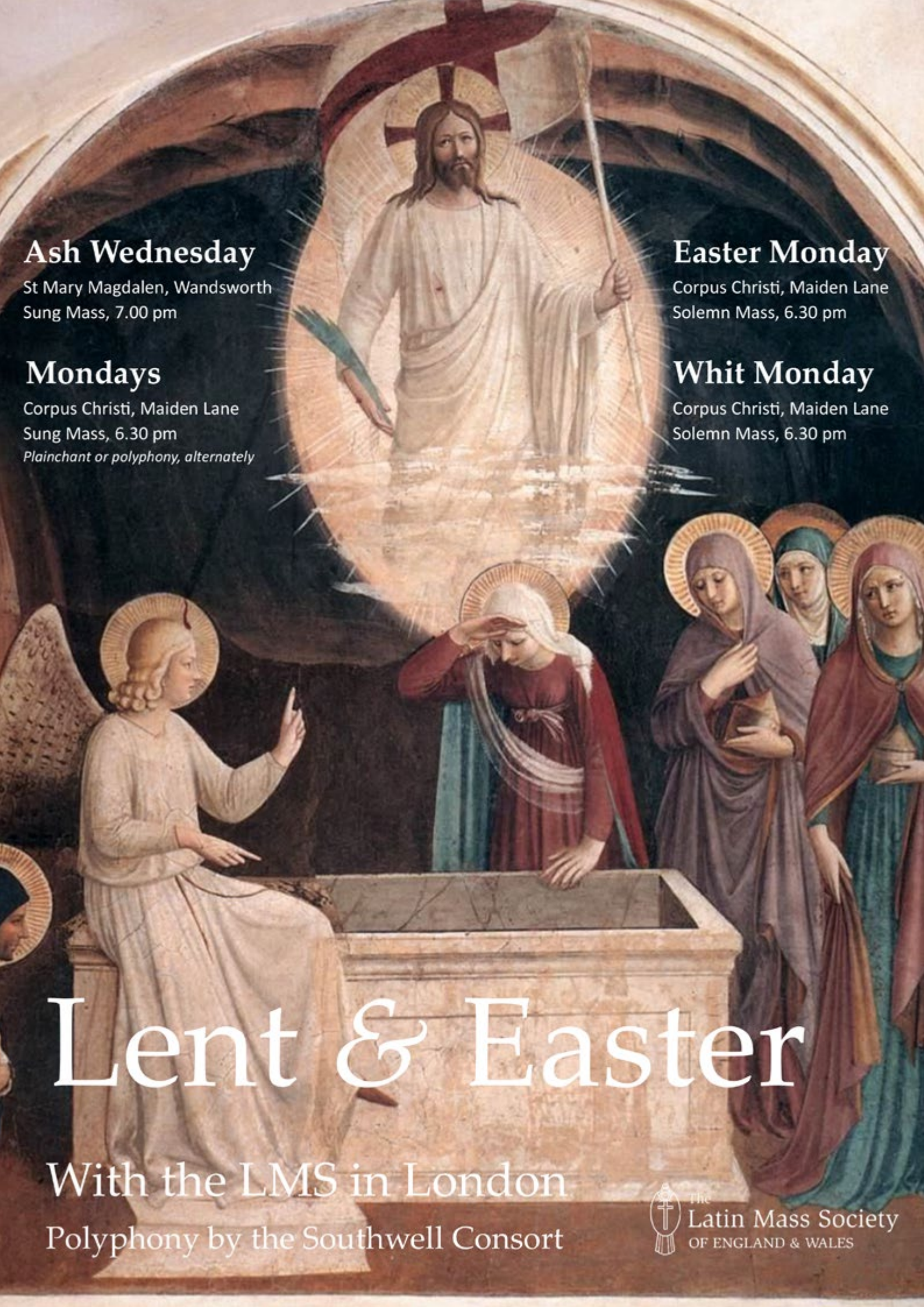
‘...we understand that we need all the graces of Holy Mass to get to Heaven’

Imagine the world we might inhabit if we all focussed our lives on Our Lady? Those of us who feel grief that the Queen of Heaven is sometimes ignored or even belittled, need to make Bernadette's example better known. She had childlike simplicity and docility,

her faithfulness meant she sought to do as Our Lady asked regardless of the cost and perhaps most importantly, she cared nothing for her own reputation – a reputation that suffered greatly at times. Her simple faith meant attempts to persuade her to deny her visions were in vain, and her lack of self-pity meant she gave herself wholly to penance for the conversion of sinners. Bernadette, who died aged just thirty-five on 16 April 1879, was not a sophisticated intellectual; her simplicity and lack of education made her the subject of scorn from some more intellectual quarters, yet she was the young girl the Queen of Heaven chose as her special envoy.

Bernadette's humility is humbling; she was threatened with imprisonment but insisted that imprisonment held no terrors for her; debilitating asthma never let up, and while she saw others being miraculously cured, she accepted without complaint that she was not meant to be happy in this life. Our Lady had told her that happiness would come in the next life.

I believe the Mass of Our Lady of Lourdes has tremendous power to melt people's hearts. The texts abound in images that inspire sublime meditation so that we may know something of how Bernadette felt when she beheld she who is the loveliest and most loving of all women. The Introit has the Immaculate Mother of the Messiah, "descending arrayed as a bride". The Gradual could also be a description of the apparitions, "Arise, my love, my beautiful one; and come, my dove in the clefts of the rock, in the hollow places of the wall". The Communion has us contemplate the Eucharist as a spring that waters the soul and makes it fertile, thus calling to mind the blessed water of Lourdes. In the Post Communion we pray for ourselves on our perilous voyage through life; we understand that we need all the graces of Holy Mass to get to Heaven. In this we are united with all true pilgrims who go to Lourdes to be at a place where Our Lady stood as on the threshold of Heaven, bidding us all to come to her. 



Ash Wednesday

St Mary Magdalen, Wandsworth
Sung Mass, 7.00 pm

Mondays

Corpus Christi, Maiden Lane
Sung Mass, 6.30 pm
Plainchant or polyphony, alternately

Easter Monday

Corpus Christi, Maiden Lane
Solemn Mass, 6.30 pm

Whit Monday

Corpus Christi, Maiden Lane
Solemn Mass, 6.30 pm

Lent & Easter

With the LMS in London

Polyphony by the Southwell Consort



The
Latin Mass Society
OF ENGLAND & WALES

DIOCESAN DIGEST

Mass of Ages quarterly round-up

Birmingham & Black Country

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Advent saw Rorate Masses celebrated each Saturday at our two local churches, with four Masses celebrated on Christmas day itself. Both churches celebrated High Mass on the 6th January for the Epiphany, with both planning to celebrate High Mass for Candlemas at the time of writing. In addition, the Birmingham Oratory celebrated High Mass for its Patronal Feast Day of the Immaculate Conception as well as the Octave of Christmas in addition to its usual daily schedule.

Please see the Mass Listings for a new Mass in a neighbouring area on the first Thursday of each month, which can be celebrated as a Votive Mass of Our Lord Jesus Christ, in particular for vocations. Several young men have put off entering seminary following the suppression of the right to publicly celebrate Mass using the 1962 Missal for newly ordained priests, as set out in *Traditionis Custodes* in 2021. The Archdiocese of Birmingham currently has no seminarians below Year 3.

Birmingham (North Staffs)

Alan Frost

north-staffs-lms.blogspot.com

The news from North Staffordshire continues to be disappointing. After the passing away of Fr Paul Chavasse, Cong. Orat., the former parish priest of Our Lady of the Assumption Church, Swynnerton, there was just one TLM celebrated

there, by Fr Montjean, ICKSP, who came all the way from New Brighton. Unfortunately, though this kindly priest would have celebrated again, such an arrangement was not allowed to continue. We are in a sort of abeyance in North Staffs at present, awaiting any encouraging word from the archdiocese.

Birmingham Oxford

Joseph Shaw

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Regular Masses continue, both on Sundays (Low at the Oratory and Sung in Holy Rood in the Abingdon Road, in Portsmouth Diocese), Holy Days (usually Low in the Oratory and usually Sung in SS Gregory & Augustine's in the Woodstock Road), and even on certain weekdays.

It has been very heartening to see increasing congregations at many of these Masses, and as well as our many dedicated clergy I would like to thank the servers and singers who rotate between the different churches and maintain consistently high standards.

The LMS Oxford Pilgrimage was too late for the last edition of *Mass of Ages*, and although it now seems a long time ago, I'd like to record that as usual the Dominicans celebrated a beautiful Mass for us, which was accompanied with polyphony by the Newman Consort (Byrd and Sheppard) with the Schola Abelis singing the chant. We had a well-attended procession through the streets of Oxford to one of the city's two sites of martyrdom. The next one will, God willing, be on 19 October 2024.



The LMS Oxford Pilgrimage: 'a well-attended procession through the streets of Oxford to one of the city's two sites of martyrdom'



Rorate Mass at St Edmunds and Our Lady Immaculate

Brentwood (East)

Alan Gardner

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It was good to see some lovely pockets of excellence around the diocese, despite their still being too sparse; the Advent and Christmas period also had some lovely moments.

Please pray for priests and laity who are working hard to ensure that the Mass continues to flourish; do please support them where you can!

As always, a reminder that 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.

East Anglia (West)

Alisa and Gregor Dick

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Sunday Masses at Blackfriars continue as normal. At the time of writing, the schedule for sung Masses this term had not yet been arranged, but when it is ready it will be posted as usual on the noticeboard at the entrance to the cloister.

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



St Edmunds and Our Lady Immaculate

Sung Mass on the last Sunday of the month at the 11am. Tea and coffee is served in the Presbytery after 11am Sunday Mass.

One of the highlights of Advent this year was a beautiful Rorate Mass, just before dawn. The Christmas Masses were very well attended and the music at Midnight Mass was particularly beautiful, thanks to the Withermarsh Schola directed by Daniel Wright. A special thank you to all those who helped to decorate the Church for Christmas and at record speed, during the short window between the last Mass on the 4th Sunday of Advent and Midnight Mass that evening.

At the time of writing, we are all swatting up in preparation for the great Withermarsh Tolkien Quiz, which will be taking place on Saturday 13th January. A local priest is bringing a competing team to challenge the Withermarsh Tolkien enthusiasts – we wish them luck!

As always, a word of warning that in wetter weather, the parking area at Withermarsh Green can become very muddy indeed and visitors may wish to park a little way up the lane, where there is some roadside parking available, with a short walk down to the chapel. It is also worth mentioning that in particularly heavy rain, the road between Higham and Withermarsh is sometimes flooded and impassable, so best to approach from Stoke by Nayland.

Hexham and Newcastle

Keith McAllister

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Our program of ancient liturgies has maintained previous level with a wide availability during Advent and Christmastide through to Epiphany.

Father Shaun Swales is now recuperated after his surgery and is back in action; no TLMs were lost during his infirmity, thanks to Fr Paul Tully (Hospital Chaplain)

standing in. We are especially grateful to the Sacristans and helpers who made the Nativity season so memorable with beautiful crib scenes, candles and flowers, etc – also in providing post-Mass refreshments and hospitality. It is pleasing to note that the number of students attending from Durham University has revived in the New Year.

If there are *Mass of Ages* readers who do not receive my frequent email updates but would like to, do provide me with your on-line address.

I invite any Diocesan Traditional Faithful who may be willing to take over LMS representation to let me or Canon Michael Brown know. There is nothing to prevent my continuation, however I believe a younger person (or persons), more central to the diocese and better able to travel, would benefit the region.

Lancaster

John Rogan

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On the glorious feast of the Assumption, Solemn Mass was celebrated in the evening by newly-ordained Canon Michael McCowen followed by a Marian procession around the nearby streets.

The children at St Benedict's Academy were delighted to welcome back Sr Aline-Marie who will be resident in Preston again at least for a year. The Academy is still in the old premises at English Martyrs, but having now signed a new builders' contract, hope to be able to get the work done in time to be in the refurbished building at St Walburge's in the spring. Five new children joined the Academy roll this September.

Work has also been proceeding on refurbishment of what was part of the St Walburge convent, known as the "upper room", to turn it into a winter chapel for weekday Masses.



Marian procession on the Feast of the Assumption

An appeal has also been put out for funds to pay for a new system to heat the pews in the main church – rather than the building.

At the ICKSP Chapter at the beginning of September, the three Preston Canons were confirmed for the next year. Also, Abbé Nicholas Schroetner, a second-year seminarian, from Wisconsin USA, will be with the Community for most of the next academic year.

Four men will join the Preston community as candidates in the House of Discernment this October in order to discern their vocations to the Institute and the priesthood.

Finally, we are pleased to report that Bob Latin is at last home after a lengthy stay in hospital and nursing care. Of interest, while he was in the nursing home, Canon

Cristofoli celebrated Mass in Bob's room; certainly, the first TLM in the building for around 50 years, and probably the first Mass of any kind since the Little Sisters of the Poor vacated the building in 2017.

The cycle of first Saturday Masses in the chapel at Hornby continues when possible, and the term-time Masses in the Chaplaincy Centre at the University also - as ever, please check before travelling any distance.

The Chaplaincy Centre now has a fixed consecrated altar, from a closed church in Fleetwood. It was consecrated by the Bishop on the feast of the Assumption in the modern rite, but many of the servers involved (and Fr Millar, the MC) have experience of the older rite and used that experience to good effect.



Lancaster University Chaplaincy Centre now has a fixed consecrated altar

Liverpool (Warrington)

Alan Frost

Since the beginning of November, St Mary's Shrine has had a new Rector. He is Fr Matthew Goddard, FSSP, whom I first met back in 2006 when we were teaching on an LMS Summer School in Sussex. One of the pupils was Michael Haynes, well-known to regulars at St Mary's over the years from his contributions as an MC, altar server and member of the choir. He is now working for the Catholic Press in Rome.

There is also a new young priest and assistant to Fr Goddard in Fr Gwilym Evans, FSSP. Fr Evans is a good friend of the LMS and was ordained less than two years ago, on 18th June, 2022, by Archbishop Joseph Haas of Vaduz (Liechtenstein). His background is Welsh, which perhaps helps to explain why he is such a good cantor! Joining Fr Goddard and Fr Evans at St Mary's is Seminarian Peter Uhel, FSSP, who is helping with catechism and altar service training during his pastoral stage over the next year. Peter is from Hungary and studies at the FSSP seminary in Bavaria. A pleasant and much appreciated surprise for Frs Goddard and Evans was a party in their honour given by parishioners after their first Sunday High Mass.

Coming into their new posts approaching Advent, Fr Goddard and Fr Evans were quickly into their first Christmas season of Masses at St Mary's, with members of the congregation helping as ever in preparing the impressive Crib and decorations. Later in Christmastide there was the blessing of the Epiphany Water on January 5. Blessed Chalk was also available for the annual custom of Chalking the Doors. Before Christmas a special 7am Rorate candlelit Mass was offered on 9 December.

Numerous Groups meet regularly at St Mary's, particularly making use of the buildings in the Priory Court complex now: the Seven Sorrows Rosary Group, the Pro-Life Group, the Mothers' Prayers Group, plus an hourly Converts' Class every Saturday. There is also a Bookshop after Mass in Unit 3.

Fr Goddard took over from Fr de Malleray, now based in Bedford, who oversees the English Apostolate of the FSSP, edits the quarterly magazine *Dowry*, promotes vocations, and is Chaplain to Juventutem London, as well as occasionally preaching retreats and contributing to the Faith as an author. His next Retreat is for men aged 18-30, Fri 16 - Sun 18 Feb 2024, at Buckden Towers, Cambridgeshire.

Menevia

Tom and Elaine Sharpling

07702230983

An update from Rome to begin our report - Bishop Mark O'Toole has received a response to his request for the Traditional Mass to continue in Menevia.

As a result, we are delighted that Holy Mass will continue at Sacred Heart, Morrision Swansea primarily due to its shrine status. The Mass is now weekly at 1.30pm and can be supported by priests other than Canon Jones to help with the provision to the faithful.

This does mean that Masses offered at St Therese of Lisieux, Sandfields, and at St David and St Patrick in Haverfordwest have come to an end. We are grateful to those priests and people who supported this provision and understand that the journey to Swansea may not be possible for all.

However, we are optimistic that a regular home and a weekly slot will help attendance and although it is early days, we are seeing numbers of above 20 on most Sundays.

We were delighted that for the first time ever, we were able to have the Traditional Mass on the 4th Sunday of Advent and on Christmas Eve - a big thank you to Canon Jason Jones.

Our Facebook page has a growing number of followers, and if you would like to connect with us in this way then please contact: StabatMaterMenevia.

We are also grateful to those people who travel long distances to the Holy Mass - you can always be assured of a warm welcome and we are delighted to see new faces.

However, before travelling, check the Facebook page or get in touch so that we can let you know of any changes.

Middlesbrough

Paul Waddington

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The York Oratory continues to offer Latin Masses every day of the week, with the Sunday Mass being a Missa Cantata. Recently, a number of less familiar polyphonic settings has been introduced, including works by such composers as John Sheppard, Adriano Banchieri and Giovanni Animuccia. Attendance at these Masses continues to grow.

Elsewhere in the diocese, Sunday Masses continue at 3pm on Sundays at the Church of St Andrew in Teesville, and at 7.30pm on Thursdays at the Church of Our Lady and St Peter Chanel in Hull.

Northampton (South)

Barbara Kay

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We are delighted at Christ the King, Bedford to have moved into a schedule of daily Masses, thanks to the presence of Fr Armand de Malleray, FSSP, and Fr Miguel Coelho, a visiting priest from Portugal who is with us for a year. The priests have been kept busy with setting up their residence, St Alban House, organising the combined apostolate between Bedford and Chesham Bois, performing

six baptisms within the first ten weeks of their arrival, with more on the way, plus marriage preparation, converts' instruction and Ladies' and Men's groups.

Our current weekday Mass times at Bedford are 8.30 am on Sunday, 10 am on Monday, 8 am on Tuesday, Wednesday, Thursday and Friday, and 11 am on Saturday. A small but growing number of faithful are attending these. Sunday Mass at Chesham Bois is celebrated at 12 noon, and on Holydays at 11.30 am. Holy Mass is also offered monthly at Regina Caeli Academy as an integral part of its educational outlook, and involvement of the FSSP chaplain with the growing Scout group is also taking place.

We had both a Midnight and Mass of the Day on Christmas Day at Bedford and a Mass of the Day in Chesham, all of which were well attended. Although the Bishops of England and Wales had transferred the Obligation of the Epiphany to Sunday 7th January this year, Traditional Masses were celebrated on the 6th at both Bedford and Chesham with good attendance at both.

The annual Latin Mass Society High Mass of Reparation for Abortion took place at place at Holy Child and St Joseph's Church, Bedford, the Shrine of the Relic Image of Our Lady of Guadalupe, on Saturday 11th November with a congregation of about 80.



High Mass of Reparation for Abortion took place at Holy Child and St Joseph's Church, Bedford - for more pictures see page 32.

Fr Gerard Byrne celebrated the Mass and gave an inspiring homily, using the fact this was Remembrance Day to compare the number of war dead, whose deaths we mark with due ceremony every year, with the number of babies lost to abortion since 1967 whose deaths go unmarked.

Fr Byrne was assisted at the altar by Fr Michael Cullinan and Fr Thomas Crean OP and the music was directed by Dominic Bevan. We already have a date for the 2024 Mass of Reparation for Abortion, which is Saturday 9th November, again at 12 noon and at the Shrine in Bedford.

Another highlight in the Northampton Diocese was the visit of Bishop Athanasius Schneider on 26th November 2023; he celebrated a Pontifical Low Mass and gave a talk entitled "Restoring All Things in Christ" in the gym at St Paul's Catholic School, Milton Keynes, the local churches being deemed too small for such an important guest!

At the time of writing, Mass times for Ash Wednesday and Ascension Day at Bedford and Chesham Bois are yet to be confirmed, so please check fssp.org.uk/bedford/ for updates. However, the times for the Easter Triduum at Bedford have just been confirmed as follows:

Maundy Thursday 28 March: 9 pm Mass of the Lord's Supper followed by procession and adoration at the Altar of Repose until midnight

Good Friday 29 March: 5 pm Solemn afternoon liturgy

Holy Saturday: 10 pm Full Paschal Vigil

Easter Sunday: 8:30am

There will also be a Sung Mass at 12noon at Chesham Bois.

Looking further ahead, Bishop David Oakley has kindly agreed to confirm our candidates in July, date to be announced.

Please contact me on the above telephone number or email if you would like to have more details about any of the above.

Nottingham

Jeremy Boot

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In addition to our usual Nottingham Masses, we had sung Masses for St Luke on 18th October and a sung Requiem for All Souls in November at Our Lady of the Annunciation, Loughborough, as well as sung Mass for St Nicholas on 6th December. There will be Masses for Ash Wednesday, St George and the Ascension in the coming months.

Our sincere thanks as always to our priests, musicians, servers, and all who assist us in any way for all their time, care, and efforts.

Nottingham South (Leicestershire and Rutland)

Paul Beardsmore

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Sung Masses were celebrated in Leicester (Blessed Sacrament, Braunstone) for the feast of the Immaculate Conception and on Christmas Day (Dawn Mass). There will be a further sung Mass for the feast of the Purification. Otherwise, the regular schedule of Saturday and Sunday Masses continues. We are grateful to Canon Cahill for his

support, and of course to the servers and singers who assist at these Masses.

Canon Dye, although he retired from his parish duties at Oakham at the end of the year, continues to offer Mass at Exton Hall on Friday evenings. It was a happy co-incidence that this year the feast of the chapel's patron, St Thomas of Canterbury, fell on a Friday; it was also the fourteenth anniversary of the death of the fifth Lord Gainsborough, a great supporter of the traditional Mass.

For information concerning Loughborough, see report from Jeremy Boot.

Plymouth (Cornwall)

Stefano Mazzeo

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The Mass times have changed for Lanherne Convent St Mawgan Nr Newquay. They are now at 8am for a Conventual Mass and 11am for a Low Mass on a Sunday. Throughout the week there is a Mass at 8am and on a Thursday there is an extra Mass at 6.15pm.

The Sisters of Lanherne are grateful to the Providence of God who supplies their needs through the generous support of the faithful. To support the sisters of Lanherne please contact Canon Scott Smith: Tel. 07366 321039 or email lanherne@icksp.org.uk.

We are pleased to welcome Patrick Oliver as LMS Rep for Devon. Maurice Quinn has retired as Rep for Devon but will still be continuing his excellent work in Dorset.

Southwark (St Bede's Clapham Park)

Thomas Windsor

This quarter started with the Feast of the Dedication of the Cathedral, with Polyphonic Propers, the Introit and Communion by Isaac, Gradual by Bruckner and the Offertory by Palestina. We also sang a setting of the *Domine Salvum fac* by John Francis Wade from a manuscript c.1740; this manuscript is notable as it contains the earliest edition of the *Adeste Fideles*. During the week we had a sung Mass for the feast of St Luke.

The next major event was Christ the King when we had the Worcester Antiphonal setting of the *Christus Vincit*, the *Missa O quam Gloriosum est regnum*, by Victoria, and the setting of Psalm 92 *Dominus regnavit* by Josquin des Prez. This was followed by sung Masses for the Feasts of All Saints and All Souls.

On the following Sunday the choir sang *O quam Gloriosum est regnum, motet* by Victoria. This was followed by our All Saints party, with ever increasing numbers of children dressing up and giving short talks about their chosen saint.

On Remembrance Sunday the choir sang *Missa Pro defunctis a 4* by Victoria, and on the XXV Sunday after Pentecost the choir sang the usual Polyphonic Propers, *Introit Dicit Dominus, Alleluia De profundis*, and *Communion Amen dico vobis* by Heinrich Isaac and the Offertory *De profundis* by Palestrina). Singing the same settings of the Offertory and Communion on the following last Sunday after Pentecost with the Hymn to mark the end of the Liturgical year *Quando Deus*.



The blessing of chalk on Epiphany (Southwark, Thanet)

On 1 December we had a Solemn high Mass for the English Martyrs commemorated on that day, The choir sang the Byrd *3 part Mass*, and *Ave Verum*, the setting by de la Rue of the *O Salutaris* and the Palestrina setting of the *Salve Regina*.

On the 2nd Sunday of Advent, we once again had Polyphonic Propers, the *Introit*, *Alleluia* and *Communion* by Isaac, and the *Offertory* by Palestrina. For the 3rd Sunday of Advent, we had a Solemn high Mass, for this our guild of St. Clare finished a matching tabernacle veil to match our Rose High Mass vestments and Altar frontal. The choir sang the *Missa super Dixit Maria*, and *motet* by Hassler, the *Veni Redemptor* by Handel, and the *Alma Redemptoris*, *Guerrero*.

Christmas was once again very busy, Christmas midnight Mass we had the *Missa Brevis*, and the *Alma Redemptoris* by Palestrina. On Christmas day we had a Solemn High Mass with the *Introit Puer Natus*, by Issac, *Missa super Dixit Maria*, by Hassler, the *O magnum mysterium*, by Victoria and *Alma Redemptoris* Guerrero.

On St Stephen's Day we had our usual party for the growing numbers of boys serving our Masses, sung Masses followed for the feast of St. John and the Holy Innocents, our string of Sung Masses ended with a Solemn High Mass for the Feast of St. Thomas, with Palestrina's *Missa O Quam Gloriosum* and *motet*, the hymn *Adsis Thoma* and the *Alma Redemptoris* Palestrina.

We had our usual Benediction and Sung Midnight Mass to welcome in the New Year, and the choir came back to sing a Mass a few hours later at 11am. This quarter ended with the Feast of the Epiphany and the usual blessing of large amounts of water, Chalk and Salt.

I would like to thank Fr Tibbertsma who has spent the last five months with us, and Fr Southwell for spending Christmas with us and celebrating many of the Masses including our usual New Year's Mass at midnight.

Our catechetical programmes continue on Friday nights, beginning with Low Mass at 6.45pm; we also have First Holy Communion and Confirmation classes for children and a programme for adults. Please check our website / newsletter stbedesclaphampark.blogspot.com for all our Mass times, catechetical programmes, talks and activities.

Southwark (Thanet)

Chris Serpell

Sunday Masses continue at the Shrine of St Augustine in Ramsgate. Our body of servers has been growing further to the extent that we are looking at hosting local St Tarcisius training events - keep your eye on our Facebook and X accounts for some news about that in due course. It's great to see such a good bunch of boys so keen to serve in worship. The music continues to be excellent, thanks to Matthew Schellhorn.

Over the past few months, we've celebrated Advent and Christmas, including a wonderful carol service, and as a location for an interview on GB News with Sir Jacob Rees-Mogg who stayed for Midnight Mass. As the New Year begins, we continue with the traditional sanctification of time, as with the blessing of chalk on Epiphany (see photograph) with which we bless our home for the year.

Southwark (Wandsworth)

Julia Ashenden

At the Oratory of St Mary Magdalen we have had our usual beautiful *Missa Cantatas* on Sundays and Feast Days, interspersed with Masses sung by David Guest's Choir. On Gaudete Sunday they sang Mozart's *Missa Brevis*, together with Motets from Handel's *Messiah* while for the Christmas Midnight Mass we had Charpentier's *Messe de Minuit pour Noël including Motets* by Adam, Gruber and Berlioz.

On All Saints' Day and All Souls' Day our own choir sang *Missa Cantatas* at the 7pm Masses.

With the Feast of Epiphany falling on the First Saturday, it was celebrated at 10.30 with a *Missa Cantata*, followed by Benediction, Rosaries and Confessions.

These Masses continue to be very well attended by all age groups with a vibrant younger generation and those with young families.

The times of the regular Masses continue as before, with Sundays at 11, Tuesdays at 10.30 (usually followed by Benediction) and Friday evenings at 7pm. On those Holy Days which fall in the week, Mass is at 7pm.

And with many thanks to Canon Edwards, who steers this ship.

Westminster (Willesden)

Mauricio Rodriguez

willesden@lms.org.uk

At the heart of the Shrine, all continues as usual, and I am pleased to report that our customary Mass schedule remains unchanged.

The Christmas Day Mass saw a good turnout, with attendees expressing gratitude for the opportunity to celebrate the Nativity of our Lord at Our Lady of Willesden. The past few months have brought a mix of familiar and new faces to the Shrine, and we eagerly hope to see more in the months to come. Notably, we had an extra Mass for the Epiphany on January 6th. Please keep an eye on our Mass Listings for updates on upcoming Masses and special feasts.

Turning our gaze to the future, the May Procession looms large as one of our Parish's biggest events of the year. This annual event involves a procession through the streets, featuring a processional statue of Our Lady of Willesden, accompanied by the Rosary, devotions, and a sermon from a guest preacher. All are welcome to join us in this public expression of faith, paying homage to our Mother in the month of May. Details of the event and the announcement of our guest preacher will be published in the near future.

Wirral

Kevin Jones

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Firstly, I would like to thank my predecessor for the contribution he has made to the Latin Mass Society both on the Wirral and in the Archdiocese of Liverpool and as a member of the committee. I wish Neil Addison and his wife Rita all the very best as they begin a new chapter in their lives. Please keep both in your prayers.

I am probably known to many of you who attend Mass and the Sacraments at Ss Peter & Paul and St Philomena. My family and I have been coming to this beautiful shrine church since it was brought back to life in 2011/12. Additionally, for several years I was the Society's representative in the Diocese of Wrexham. It is indeed a pleasure to return to LMS duty at 'The Dome of Home' and as a member of the governing trustees of the Society.

I always find that the period following the Feast of Christ the King through Christmas to pass extremely quickly, and this year was no different. Canon Dodd returned to Merseyside to celebrate a Sung Mass for the titular feast of the ICKSP at the end of October and Masses for All Saints and All Souls followed just days later. In what seemed like the blink of the eye, the Novena for the Immaculate Conception preceded the great Marian feast day to whom the Institute is solemnly consecrated annually.

Holy Mother Church provides for us such rich nourishment in the liturgy and we are well served by the dear Canons of the Institute of Christ the King Sovereign Priest (ICKSP). This includes Daily Mass (with a second Sung Mass on Sunday) and usually the Divine Offices of Vespers and Compline being sung either side of Exposition of the Blessed Sacrament and Benediction.

In the Autumn, Canon Weaver left to return to the United States; this has meant additional work for the remaining two clergy. At the end of November and for much of Advent, Canon Montjean was away at the ICKSP mission in Mauritius meaning that Canon Poucin de Wouilt was the sole priest throughout the period. During this time and in addition to servicing the daily schedule at the Shrine and Birkenhead Carmel, Canon

set up the beautiful crib scene and tasteful decorations. He also held an Advent reflection day for our faithful on December 16th.

The calendar this year meant that what was notionally the Fourth Sunday of Advent was replaced by the Vigil of the Nativity. Being a Sunday, it meant two Sung Masses took place, one for the Vigil and the other at Midnight as the first Mass of Christmas. All Masses bore witness to extremely good attendances.

Following Christmas, Canon Poucin enjoyed a well-earned short break but returned for Epiphany where another well-attended Sung Mass took place celebrated by Canon Dodd who was on vacation.

Society of St Tarcisius
National Coordinator, Joseph Shaw
tarcisius@lms.org.uk
www.tarcisius.org/

The Society of St Tarcisius, the LMS' servers' sodality, continues to flourish.

In 2023 we had five training days in St Mary Moorfields in the City of London, and the dates for the first half of 2024 are confirmed at the same venue: 3rd February, 20th April, and 8th June. Please see the booking pages on the LMS website. A training day is also being organised in Ramsgate; anyone around the country who would like to organise one in their area please let me know and I will send you the necessary materials. Please note that experienced servers are just as welcome as new ones; we can enrol you at the appropriate level according to your expertise.

We have our own email list; just email me to join, or use the link on the website. 



Training days with the Society of St Tarcisius



Following the Holy Doctor

Abbé James Baxter on life at the Institute of Christ the King Sovereign Priest Seminary at Gricigliano



'In all things, let us advance steadily and simply – nothing by force, all through love.' Such is seminary formation in the Institute of Christ the King Sovereign Priest. Patience, humility, obedience – 'little

virtues', as St Francis de Sales calls them – are the chosen means to forming holy priests, the desired end of our formation.

However, since there is no one-size-fits-all programme for sanctity, we follow the holy Doctor, who entreats us 'to be good at what we are', which means that through the collaboration with the grace of God, each man must carefully discern his vocation, developing his own various talents and gifts according to the Will of the Lord and eliminating from his character those traits which are opposed to the divine teachings.

Although this means the ongoing struggle of a lifetime, there are appropriate instruments which give us the strength never to give up this battle: a fraternal community, the participation in the mysteries of the

liturgy, and the continuous study of the rich tradition of the Church as reflected by Scripture and the Magisterium.

A year of spirituality spent at Gricigliano before beginning to study philosophy and theology is of great importance, as a vocation to the Institute is one to a particular form of priestly life - i.e a community of secular canons - with the particular spirituality of the Institute, which is drawn from

our three co-patrons: St Benedict, as the symbol of unity between faith, culture, liturgy, and life; St Thomas Aquinas, as the beacon of fidelity to the Church's doctrine and the papacy; and St Francis de Sales, as the gentleman priest of an ever-growing love for those in material and spiritual distress.

Thus, does one's seminary begin as it means to go on, with a formation which is spiritual but also thoroughly human, including general culture,





priestly manners, and an extensive amount of daily practical work in the house and around the outside grounds.

This combination is very efficient for the complete education of mind and body which our superiors have the wisdom to impart to us. A purely intellectual formation is never sufficient for a priest. His personality would certainly remain insufficiently formed, if it did not include a profound prayer life and the humility to accept practical duties and fulfil them well. Each religious family has its own spirituality, and experiencing the canonical life in Salesian gentleness and charity is the most valuable way to discern whether or not God is calling a man to a vocation with the Institute.

In the footsteps of St Benedict, the day is punctuated with visits to the chapel. Without any doubt, the most important element in seminary life is daily contact with Our Lord through Holy Mass, the Divine Office, the Rosary, and personal meditation. We come to know not only the history and the rubrics of the Sacred Liturgy, but also its inner meaning and great power for our spiritual lives.


Every detail matters when it comes to our relationship with the Lord. Neither exterior formalism nor pietism can survive when a seminarian, under the guidance of the authority of the Church which is represented by his superiors, strives in his liturgical participation and his interior life to 'do what the Church does'.

This authentic Roman Catholic harmony between the subjective and the objective, between nature

and grace, between the human and the Divine is a fruit of obedience towards the tradition that the Lord Himself has given and guarantees to Holy Mother Church. As our founder and Prior General, Monsignor Gilles Wach, often reminds us, 'We do not save the Church, the Church saves us'. She does so because She follows the directions of our Lord Himself who has died for our redemption on the Cross and who has founded the Church as the instrument to prolong His salvation through the centuries. Priests are called to be faithful administrators of the Holy Mysteries who do nothing else than what Christ wants them to do for souls - bring them to Him through the sacraments of the Church.

In the classroom, St Thomas Aquinas is the principle reference, both in philosophy and theology. Intellectual formation is vital to increase our understanding of Our Lord Jesus Christ and the work of Redemption that He became incarnate to accomplish and in which the priest participates. The Cross, by which the world has been saved, is and will always be the only means of the salvation of souls. By having often meditated on why Christ came to earth, why He led a missionary life and why He died, a seminarian finds his faith increased and his piety deepened.

A solid formation in doctrinal, moral and spiritual theology prepares us for future ministry, if the truths of the Faith are to be preached and lived in charity (*Veritatem facientes in caritate* is the motto of the Institute), and if the priest is to be a malleable instrument in the hand of God to guide and accompany souls to heaven. A priestly calling is a sublime one, and one of which no man can think himself worthy.

Nevertheless, through a seminary formation of continual progression in virtue, particularly humility and obedience, we pray that we may be faithful to the vocation to which God has called us, in full knowledge that the priestly life is one of dedication and sacrifice, and that only through the grace of God may we be able to serve Christ and His Church in the Institute of Christ the King Sovereign Priest, this international family that He has willed to form for His glory, for the exaltation of our Holy Mother the Church, and for the conversion of sinners. 



World News

Updates from around the globe, with Paul Waddington

Priestly Fraternity of St Peter

Every November, the Priestly Fraternity of St Peter publishes statistics about its membership and activities. The latest information demonstrates the continued growth of the order.

There are now 342 priests incardinated into the order, with a further 24 associated in some way. There are also 22 deacons and 179 other seminarians below the grade of deacon. The average age of the membership, which includes priests and seminarians is 39.

During 2023, 14 seminarians were ordained to the priesthood, which is the average number in recent years. However, there is the expectation that the number of ordinations will increase over the coming years, as the numbers entering the seminary each year has increased since 2021 when Pope Francis issued his *motu proprio, Traditionis Custodes*. This year, the intake to their two seminaries, in the USA and in Bavaria, was at a record level.

The FSSP are active in 146 dioceses distributed in 16 countries around the world.

Italy

Shortly after it became known that Pope Francis intended to sanction the American Cardinal Raymond Burke by taking away his salary and charging a hefty rent for his home, the Italian daily newspaper, *Il Foglio*, published an article that was critical of this action and of Pope Francis more generally.

It posed the question: does this action not risk widening even further the rift that exists in American Catholicism, between a Church that

follows the papal "agenda" and one that struggles even to recognize Jorge Mario Bergoglio as the successor of St Peter?

The article went on to suggest that the punishments meted out to Cardinal Burke and Bishop Strickland of Tyler would cause a "boomerang effect" not only among Catholics in the United States, but also among bishops throughout the world, who may be asking the question: *What if tomorrow a pope of a different orientation does the same to those in vogue today?*

USA


It was announced in January that Archbishop Leonard Blair of the Archdiocese of Hartford had ordered the discontinuation of Latin Masses at the church of St Stanislaus in New Haven in Connecticut. Latin Masses had been offered at this church for more than thirty years, and their ending is a bitter blow to the sizeable congregation that attended them, as well as to the St Gregory Society, which was responsible for introducing the Latin Mass into this part of Connecticut.

While there have been a number of cases in the USA where established Latin Masses have been shut down by local bishops responding to the provisions of Pope Francis' *motu proprio, Traditionis Custodes*, and subsequent instructions coming out of the Vatican, there have also been cases where American bishops have assisted in the setting up of new locations for the celebration of Mass in the older rite.

As an example, the Institute of Christ the King Sovereign Priest has, in recent months, established apostolates at two new US locations.

With the blessing of Archbishop Jerome Listekci, the Institute has been able to open another apostolate in the Archdiocese of Milwaukee. Masses are now being offered on Sundays and Holydays in the church of Saints Cyril & Methodius at Sheboygan, a small town some 60 miles to the north of Milwaukee. More recently, Bishop Robert McManus of the Diocese of Worcester invited the Institute to establish a new Oratory at the historic church of St Paul in Warren in the state of Massachusetts.

A survey recently conducted among priests in the USA by the Catholic University of America has revealed a dramatic decline in clergy who describe themselves as theologically either progressive or very progressive. This is matched by a similar increase in those who describe themselves as either conservative or orthodox.

The survey found that of priests ordained in 2020 or later, 85 percent described themselves as conservative or orthodox compared with less than five percent who regarded themselves as progressive and none at all who regarded themselves as very progressive. In contrast, the survey revealed that 68 percent of priests ordained in the late 1960s described themselves as progressive or very progressive, compared with 17 percent who described themselves as orthodox or traditional. 



The historic church of St Paul in Warren, Massachusetts

Time to defragment

“In Him all things hold together” (Colossians, 1: 17).

Like St John Paul II, Ferdi McDermott laments knowing more and more about less and less

Has anyone noticed how the things that children learn at school seem increasingly “bitty” and not connected with each other? Complicated matters are addressed in schools in an increasingly facile and silly way.

Here is an example of the kind of pernicious dogs’ dinner served up to children in Year 11 in French schools (*Manuel de SVT, Nathan, 2019*). You don’t need French to see that to replace a real human with an androgynous wooden doll is a backward step, especially in a biology textbook for 15-year-olds. One might have some sympathy for it if the editors were motivated by modesty, but that isn’t their motivation.

Science is losing its way, and it's because of the, “segmentation of knowledge” which, “with its splintered approach to truth and consequent fragmentation of meaning, keeps people today from coming to an interior unity,” St Pope John Paul II taught, emphasizing: “that the human being can come to a unified and organic vision of knowledge. This is one of the tasks which Christian thought will have to take up through the next millennium of the Christian era.” (*Fides et ratio*, n. 85; 1998). St John Paul II laments in other words, knowing more and more about less and less.

Faith and reason

It seems to me that one priority is to communicate to our young people that Faith and Reason are not opposed, but go hand in hand. Too often the cry of “listen to the science” means “listen to the latest ideologues”, because we have lost our bearings and now lack the confidence to evaluate any of the new information we are fed. The priority of our age should be to preserve the sense of an ordered universe, in which teaching and research will always point us back to God and never away from Him. Every child needs to understand something



Studying at Chavagnes: ‘Faith and Reason are not opposed...’

of epistemology, the philosophy of knowledge: a sense of the realness of the real, or as our Lord put it: “Let your yes be yes and no be no”. (Matthew 5: 37)

Science is going astray and leading us away with it, like the Pied Piper. With this in mind, I’d like to propose a wider awareness of the work of a particular traditionalist Catholic physicist and philosopher as a kind of antidote to the fragmentation of knowledge and creeping scientism of our age. Wolfgang Smith (born in Vienna, 1930) is a man who might help young people *defragment* their knowledge, and begin to see the sustaining hand of Almighty God behind all the fascinating beauty of His creation.


For Wolfgang Smith the unity we seek is not a construct of the mind but a reflection of the inherent interconnectedness of the real world. We need to beware of the kind of world upon which we have imposed a dualistic, materialistic interpretation: “The so-called physical universe - ‘the world so described’ - turns out to be constituted by mathematical structures which we ourselves have imposed; in a word, it proves to be ‘man-made!’” (*Ancient Wisdom and Modern Misconceptions: A Critique of Contemporary Scientism*, 2013.)

Echoing again St John Paul II (in *Crossing the Threshold of Hope*), Smith sees a need to rewind back to before Descartes, in order to recover the

humility we need to do science properly: “Hard science ... is ultimately self-corrective, and wiser, in a way, than the scientists who pursue it; in the end it is apt to lead us to the truth, if only we have eyes to see. But science itself cannot give us this vision: science as such cannot interpret its own findings ... What is called for, I maintain, is a grounding in the traditional metaphysical doctrines of mankind... decried since the Enlightenment as primitive, pre-scientific, and puerile. ... neither Plato, nor Aristotle, nor Aquinas invented their own doctrines: all have drunk from this spring—except, of course, for the pundits of modernity, who have rejected that heritage.” (*The Quantum Enigma: Finding the Hidden Key*, 2005.)

In a recent documentary film, which acts as an introduction to the life and work of Wolfgang Smith, we learn that vertical causality, with God as the source of all creation, is the only convincing explanation for our existence. Modern Quantum physics has now concluded, in the words of the film’s narrator, that “no actual particles exist but come into existence abruptly *in the act of measurement*,” so that some physicists now believe that each quantum measurement, “splits the universe into as many copies of itself as there are possible outcomes”. This is the theory of the “Multiverse,” explored in a recent plethora of disconcerting Hollywood films. The result is a reliance on, “an infinity of worlds we cannot observe, in order to explain the one we can”.

When science leads us into black holes like this, it is time to defragment.

You can watch *The End of Quantum Reality*, the film about Wolfgang Smith here www.philos-sophia.org 

Ferdi McDermott is founder and Headmaster of Chavagnes International College, an international Catholic boarding school for boys, www.chavagnes.org

An excellent meditation

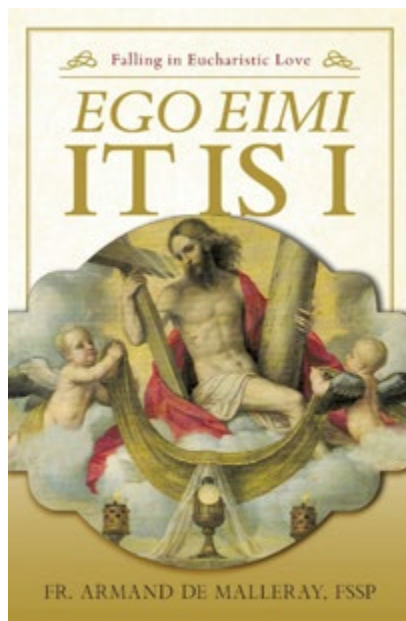
John Morris reviews Fr Armand de Malleray's *Ego Eimi*

Although Fr de Malleray presents his book *Ego Eimi, It is I* as a single meditation, structurally it is - he notes - a collection of various essays, articles and sermons, some of which have appeared elsewhere and some of which are new, of varying lengths, tones and styles.

This is not a treatise, then, or even a reflection. Rather it is *materials* for reflection. The chapters form excellent jumping-off points for discussion: this is a book that could profitably be the centre of a reading group, where a certain degree of repetition (the point about the knob halfway up the chalice is made in two places, for instance) would be no bad thing. There is much to be grateful for: the two senses of judgement, for instance, is an excellent meditation competently handled and worthy of elaboration at length, even if the link with the Eucharistic context is left only partially explored and the discerning of *the Eucharist* only lightly aligned with the discerning gaze of Our Lord in judging - sifting, purifying - our souls.

This theme of judgement is central in scripture and yet we all but ignore it, and de Malleray is to be thanked for drawing attention to it; a careful exploration of the passages in question would be no bad endeavour - say, for the hypothetical reading group's next session. Yet the reader here is naturally left wanting more. The chapter on presence is very good, but never tells us what 'presence' actually is: at times Father is clearly operating with a vocabulary more at home in the phenomenological study of directed presence ('presence-to') and much of the richness of what he has to say about Our Lord's presence could fruitfully be developed along these lines.

(I reveal myself as an incurable sentimentalist from a nation of dog-lovers when I add that it is not so very obvious to me that animals can neither reciprocate affection




nor express motivation. St Thomas, whatever his biology, does after all grant them *intellectual* perception - crows, for instance, perceive the future: ST 1.86.4, which would seem compatible with a *species* of love, albeit not properly so called.)

The suggestion of the Mass as *timekeeper* is one of the most evocative ideas in the book - and is given a mere four and a half pages! (One thinks of Eliot's warning buoy whose bell, 'measuring time not our time' unwittingly rings a perpetual Angelus.) Equally poignant are the veiled (and tremendously polite) observations on quite how much was ripped out in the books of '69. Devotional literature is not the place to go into all that, but one wishes all the same for more: certainly, the new rites are valid, but if all this is relevant to devotion to the Eucharist, what effect, exactly, did it have and thus what biases have most of us inherited?

Other material affected me less. The meditation on disk-like objects is an amusing conceit, but could be extended almost indefinitely. Father is careful to avoid speculative theology,

and the reader will recognise the genre of the book when he sees, early on, the claim that Aristotle *discovered* the law of non-contradiction; likewise, the various physical and scientific analogies are there as metaphors. Why, then, are they sometimes stated with such precision? Whose is the definition of punctuation quoted on page 152—and why do we need one? Why do canal locks only permit travelling upstream on *hired* riverboats? Why mention that the author's understanding of yoga was 'cautiously gleaned on the internet'? (The observation makes perfect sense in a homily, humorously defusing any latent fears that Father may dabble in odd things; here it is odd.)

These are small quibbles, and even smaller is the occasional smile de Malleray's Gallicisms summoned: we do not have forensic reconstructions (or court investigations at all) in Britain, and we would naturally say 'Stalinist' rather than 'Stalinian'. The French habit of pairing each noun with an appropriate adjective can be amusing, and any English reader will smile at the idea that expectant mothers are given technical advice and shown *explanatory* pictures.

Yet it is not simply de Malleray's heritage which comes through - and, I should add, tends rather to endear. His obvious love of Our Lord in the Most Blessed Sacrament of the Altar flows naturally from the pages; the long contemplation, some of whose fruits are presented here, a trifle unequally but with real value, is obvious. It is a rare book indeed which will, as the blurb hopes, 'ignite a Eucharistic revival'. In the meantime, we could do worse than to meditate on the Mystery, and if de Malleray offers a way into that meditation he has done us great service indeed. 

Ego Eimi by Fr Armand de Malleray is available from the LMS online shop at £12.99 (plus P&P).

The power of the sacraments

We must become like children, so as to become just,
as Fr Thomas Crean explains

In God's providence, different councils of the Church have different tasks to accomplish. It fell to the Council of Trent to set down for all time to come the doctrine of the seven Christian sacraments. Its decree, published on March 3, 1547, begins with this striking assertion: "It has seemed good to treat of the most holy Sacraments of the Church, through which all true justice either begins, or being begun is increased, or being lost is repaired."

'Justice', here, means 'holiness', as in the Bible. Only holiness is 'true justice', able to make a person just in the eyes of God. And Trent tells us that it all begins, is increased, and (if need be) is restored only by the seven sacraments.

At first glance, this might seem to claim too much. Certainly, we know, if we have learned our catechism, that the sacraments are effective *ex opere operato*, that is to say, that they give grace to whoever receives them in the right frame of mind. But can we really claim that *all* holiness comes to us from them? What about prayer, and fasting, and good works done for our neighbour: don't these bring grace to the soul as well?

Let's take each of those three things in turn. 'Good works', that is, any good actions done through the grace of God, certainly merit an increase of grace for the person who performs them. That, in fact, is another of the truths that Trent had to define. But this increase of grace need not come about there and then. It may well be only at our next Holy Communion that we receive the increase of justice from God that we merited when we did some uncomfortable duty or forgave some abusive word.

What about fasting, or other penitential works? These serve directly

not to sanctify the soul but to restore the proper order between creature and Creator, disrupted by sin. All the same, just as wood burns more freely when it has first been dried out, penitential practices are useful in preparing us to benefit more abundantly from the sacraments. This is one reason why the Church requires a period of fasting before Holy Communion (of course, the legal requirement now is a desultory hour; but if we're wise, we shall want to do something more.)


‘And what is
the prayer of
a way-farer if
not already
a desire for
divine help?’

What of prayer? Does this not unite the soul more closely to God? Yes, if done well: but if we reflect on the teaching of Trent, we will conclude that prayer sanctifies the soul insofar as it is already a kind of imperfect reception of the sacraments. For the sacraments, as the council explains elsewhere, are so powerful that even a sincere desire for them can do wonders for us. And what is the prayer of a way-farer if not already a desire for divine help? A Christian who says, *Give us this day our daily bread*, is already, among other things, making a spiritual communion.

Whoever says from the heart, Forgive us our trespasses, is already tending toward the sacrament of confession. As a man walking toward a fountain begins to feel its spray, so those who tend toward the sacraments begin to receive the first drops of grace. Then, if they plunge in, they will be drenched.

There is no getting away from it: Christianity is a sacramental religion. Perhaps if we had never fallen, there would be no sacraments. Perhaps when our first parents walked with God in the garden, they had no need to receive grace through created things. That was St Thomas Aquinas's opinion. Adam, he taught, did not have to seek for God as for one who is absent.

The Fall changed all that. We put the creature before the Creator; and so, God resolved to use creatures themselves as the means to bring us back to Him. As the Church sings in *Passion-tide: medelam ferret inde, hostis unde laeserat* ("he would take the healing from the place where the enemy had drawn the hurt"). As God chose one tribe to be His people, so later He chose a few of the bodily substances He had made, to be instruments of our sanctification. "By the fruit of their corn, their wine and oil, they are multiplied", we say at compline.

The sacraments keep us humble, too. Naaman, the leprous Syrian general, was willing to travel to Israel to see a prophet: but he almost missed his cure, when bathing in the insignificant River Jordan struck him as beneath his dignity. Like many a penitent in confession, he couldn't even see the one who healed him! But when he emerged from the water, *his flesh was restored, like the flesh of a little child*. We too must become like children, so as to become just. 

The Oxford Oratory

Paul Waddington takes a look at a church designed by Joseph Aloysius Hansom

The Catholic Relief Act of 1791 legalised Catholic chapels, although they were not allowed to have steeples or bells. This new freedom led to the building of many Catholic chapels, although they tended to be modest buildings, usually hidden away in back streets, due to widespread anti-Catholic sentiment that persisted in many parts of England.

Oxford's first post-Reformation Catholic mission dates from this period. In 1793 the Jesuits built a small chapel dedicated to St Ignatius, in the St Clement's area of the city. Although regarded as a temporary measure, it survived in use until the opening of the present church of St Aloysius some 85 years later.

During this period, the Jesuits made several attempts to find a new and more conveniently located site for a new and larger church, but without success. John Henry Newman was also keen to establish an Oratory in Oxford, and purchased land for the purpose at what is now Wellington Square; but the scheme ran into difficulties and had to be abandoned. By 1871, the small chapel had become hopelessly inadequate and decisive action had to be taken.

Natural choice

A site on Woodstock Road was purchased by the Jesuits and Joseph Aloysius Hansom was commissioned to draw up plans for a new church. Hansom was a natural choice as architect as he had already designed several large churches for the Jesuits, including St Mary's at Spinkhill in Yorkshire, the Holy Name in Manchester and St Walburge's in Preston.

His original design was for a church somewhat larger and grander than the one that was built. It was to have had fan vaulting and a tower, but, despite a bequest of £7,000 from Baroness Weld, the scheme was considered too ambitious, and a simpler design, built of brick rather than stone, was pursued.



Oxford Oratory: the interior

The foundation stone of the new church was laid in 1874 and the church opened in 1875. It was dedicated to St Aloysius Gongaza, the aristocratic-born Jesuit, who was devoted to the care of the sick, and who died at the early age of 33 after being infected with plague while working in a Rome hospital. The church was by no means completed when it opened. The High Altar was installed the following year after a £1,000 donation from Lord Bute, and work on the reredos started in 1878, although the numerous niches were not filled until several years later. A temporary pulpit was used until the permanent one was installed in 1888.

Sanctuary paintings

Gabriel Pippet was engaged in 1902 to provide wall paintings in the Sacred

Heart Chapel, where a statue by Mayer & Co of Munich was installed. Later Pippet decorated the walls of the sanctuary with paintings depicting the life of St Aloysius, and stained glass by the Hardman Company was installed in the high-level windows. The Lady Chapel was enhanced by a copper, silver and enamel altar designed by Morris & Co.

Hansom's church had been built on land behind buildings that fronted onto Woodstock Road, and consequently was hardly visible from any public street. This changed to some degree in 1925, when the property immediately in front of the church was purchased and demolished. It was replaced with a screen incorporating a massive archway with a stone relief designed by Pippet. This archway continues to restrict views of the church.



The restored Lady Chapel

In 1954, the Jesuits took the decision to “declutter and simplify” the interior. This involved the removal of many statues and pictures, as well as the overpainting with grey emulsion of most surfaces, including Pippet’s wall paintings. Further changes were made in 1966 when the High Altar was shortened and moved to a forward position in the sanctuary.

The church continued to be served by Jesuits until 1981 when it was handed over to the Archdiocese of Birmingham. Later, Archbishop Couve de Murville invited the Birmingham Oratory to take charge of St Aloysius church, and two Oratorian priests took up residence in 1993. The Oxford Oratory became an independent Oratory in 1993.

Rose window

The (liturgical) west facade of St Aloysius’ Church has a gable end, with a large rose window above a well-proportioned porch, and a belfry with spirelet to one side. The composition is well proportioned and unmistakably neo-gothic.

Moving to the interior, the church has a five bay nave with side aisles. The spacious sanctuary is continuous with the nave, and has no chancel arch. Hansom designed the arcading with arches that, although slightly pointed, are so close to being round that they can scarcely be

described as gothic. This shape of arch is repeated throughout the building. The piers are square with round shafts incorporated into the corners. Capitals are minimal. Above the arches, clerestory windows (two per bay) provide plentiful light. An attractive feature of the church is the panelled ceiling that encloses the roof timbers.

The most impressive feature of the church is the sanctuary. It has a stone reredos featuring a benediction throne with a tall and intricately carved spire-shaped canopy, to either side of which are arranged 52 niches holding statues of saints. Above the reredos is a row of angels holding banners bearing the word “Sanctus”. Still higher are clerestory windows filled with stained glass. Beneath the curved reredos is a matching pair of marble credence tables, each resting on a single pillar. The sanctuary is fortunate to have retained its original choir stalls and marble communion rails.

The Lady Chapel and the Sacred Heart Chapel are to either side of the sanctuary, and separated from it by carved stone arcades. The Lady Chapel, which is on the epistle side, has a marble altar brought during restoration carried out in 2007 from St Benet’s Hall, only a few yards away. It also has an 1876 statue of Our Lady by Mayer & Co, and stained glass by the Hardman Company of Birmingham.


The original timber altar and reredos in the Sacred Heart Chapel had suffered from modifications made during the 1950s, and in 2017, the Oratorians decided to install a new marble altar with a plinth above the tabernacle for the Mayer & Co statue of the Sacred Heart. Pippet’s wall paintings remain beneath layers of paint, and may someday be uncovered.

At the west end of the church there is an organ loft, with the pipes arranged either side of the rose window. It is supported by two broad arches which reveal murals by E. Percival, depicting St Edmund Campion and St Aloysius Gonzaga. These date from 1977.

Other features of St Aloysius’ Church include the original carved wooden benches, the stone and marble pulpit, the stone font and the stations of the cross that were transferred from the Holy Child Convent in Cherwell Edge in 1973.

Refurbishment

Since taking charge of the Church of St Aloysius in 1993, the Oratorian Fathers have been working on a programme of refurbishment and have done much to reverse the changes made during the previous 40 years.

The adjacent presbytery, which was completed in 1878, was designed by the local architect, William Williamson. Williamson designed many buildings in Oxford, most notably the Randolph Hotel. The presbytery was built of yellow brick with Bathstone dressings, and has three storeys with twin gables at the street frontage. Williamson was successful in creating a building that fits well beside Hansom’s church. Both the church and the presbytery are Grade II Listed Buildings. 



The exterior

High Mass of Reparation

The annual Latin Mass Society High Mass of Reparation for Abortion took place at Holy Child and St Joseph's Church, Bedford, the Shrine of the Relic Image of Our Lady of Guadalupe.

For more on this, see Barbara Kay's diocesan report from Northampton South.

Photos by Joseph Shaw



Authentic tradition

Trust in Christ and cling to Peter, says James Preece

“If I have seen further”, said Issac Newton “it is by standing on the shoulders of giants”. This quote, made famous by the £2 coin, appears in a 1675 letter to Robert Hooke. You will have heard the story about how Newton was sitting in the garden wondering why the apple was falling - then it hit him. Maybe he would have moved out of the way, but he didn’t understand the gravity of the situation. Did you know Newton had a way with the ladies? They were always falling for him. Okay, okay, enough with the Newton jokes. I don’t want to provoke an equal and opposite reaction.

As any high school physics student should be able to tell you, Newton is famous for his three laws of motion, first published in his *Philosophiæ Naturalis Principia Mathematica* (in those days, physics was done in Latin). These laws do a great job of describing the world around us and can be used to solve real world problems like how to put a man on the moon or what happens if that man drops a hammer and a feather when he gets there.

This is all fascinating stuff but what does it have to do with us? Well, it is occasionally put to me by critics of Traditional Catholicism that Traddy Catholics such as myself want to “take us back” - usually to some supposed golden age. “Why stop at 1962?” they say, “why not go the whole hog and have Mass in Aramaic?” When somebody says those kinds of things, I begin to suspect that they do not understand what tradition actually is. Tradition does not mean “keeping things the same” or “going back as far as possible”. It means “that which is passed on”.

So, what’s the difference? Well in Newton’s case, his laws of motion were superseded by Einstein’s General Relativity which not only explains the moon, feather, hammer thing but also tells us a lot more about space-time and how to make really big explosions. Einstein’s model doesn’t cancel Newton,

‘Development is the expansion of all the possibilities and implications of a doctrine...’

but develops it. If Einstein had said, “objects do not fall down, they fall up” that would have been a change, but instead he came up with a model that built on what came before. Newton in turn built on prior knowledge and as per the whole standing on giants thing, Science is able to progress because of passing along this knowledge down the generations.


This is very similar to how it works with Church Doctrine where teachings such as The Trinity, Purgatory or The Immaculate Conception have been fleshed out over time as Christians have come to a deeper understanding of them. In his *Development of Doctrine*, Newman (not Newton - don’t get them muddled up) provided six criteria for genuine development: Preservation of type, continuity of principles, power of assimilation, anticipation of the development’s future, conservative action upon its past, and chronic vigour. That’s a lot to unpack - Newman wrote a whole book about it.

GK Chesterton put it more simply: “When we say that a puppy develops into a dog, we do not mean that his growth is a gradual compromise with a cat; we mean that he becomes more doggy and not less. Development is the expansion of all the possibilities and implications of a doctrine, as there is time to distinguish them and draw them out...”

For me, this is a cornerstone of what makes authentic tradition more than just an urge to rewind the clock or keep things the same. We do not demand that the dog remain a puppy, but we do insist that the dog remain a dog. We cannot understand those who want to ban the old Mass for being too canine while insisting that the new Mass is the only dog in town.

This puts traditional Catholics in a tricky position. On the one hand, genuine development is necessary for a Church which is alive. On the other hand, we cannot accept rupture and contradiction in Catholic teaching. Who is to decide which is which? If we take a DIY approach, we risk turning ourselves into mini-magisteria with every individual their own Pope. There’s a word for that - Protestant - and it’s not what we want to be doing. Be very wary of those who would use tradition as a stick to beat Peter with, if it looks like schism and smells like schism - be very careful indeed.

Rather, we need to be wise as serpents and find a way to navigate difficult documents. When Newman spoke of an, “educated and well-instructed laity” I think maybe he was thinking of a laity educated and well-instructed enough to find a way to read the Pope’s words in line with tradition without putting themselves outside the Church. Trust in Christ and cling to Peter. Be wise as serpents and Stay. In. The. Boat.

Our Lord will calm the storm. 

The Saint of Venice

Robert Lazu Kmita remembers Gerard Sagredo

St Gerard of Csanád was born on 23rd April 977, into a noble Venetian family named Sagredo. When he was baptized, he was given the name of one of the most famous Christian saints, Giorgio (George). He was only five years old when he fell seriously ill. His parents prayed to God and promised that they would dedicate their child's life to Him if he survived. Consequently, similar to St Thomas Aquinas, who, at the same age of five, was entrusted to the Monte Cassino Monastery, young Giorgio became an oblate at the Benedictine abbey of San Giorgio Maggiore in his hometown of Venice. Here, he received a highly elevated education.

Later on, he was sent to Bologna to study philosophy, grammar, law, and music. During this time, his father died in a battle near Jerusalem. In honour of his father's memory, Giorgio changed his name to that of his heroic parent, Gerardo. In 1004, he was consecrated a priest, and around 1015, he was chosen as the abbot of his monastery. In the same year, during a journey that had Jerusalem as its final destination, he met the holy King Stephen I of Hungary in Pecs. His intellectual and moral qualities impressed the monarch, leading him to entrust Gerardo with the education of his son, Prince Emeric.

In 1030, he was appointed as the bishop of the diocese of Csanád. Over the next sixteen years, Bishop Gerard carried out intense activities, establishing parishes and consecrating numerous churches. He also took care to establish a school where future clerics could study medieval liberal arts and theology. With the desire to prepare his final resting place, he founded a Benedictine monastery in the vicinity of his episcopal seat in Csanád.

The death of the sovereign in 1038 triggered a long series of struggles for succession that lasted until 1046, when a new king, Andrew I, was crowned the King of Hungary. In the same year, on 26th August, Bishop Gerard was killed, along with two companions, Bishops Bystrík and Buldus, during their journey to the coronation. The terrible act was

committed by a militia of pagans who wanted to block the ongoing process of Christianization of Hungary. The full recognition of the virtues and qualities of the great Bishop Gerard Sagredo took place a few years later, in 1068, when he was canonized at the same time as his protector, King Stephen of Hungary, and Prince Emeric.

In addition to a holy life rewarded by God with the crown of martyrdom, St Gerard left us a book titled *Deliberatio supra hymnum trium puerorum* (*Deliberation on the Hymn of the Three Young Men*). The foundation of Saint Gerard's entire work is the interpretation of the hymn dedicated to God by the three young religious Jews, Sidrach, Misach, and Abdenago (Daniel 3: 26-45). He reveals the connections between this hymn and many other verses and books from the Holy Bible, all of which St Gerard masterfully solves, comparable to the mastery of St Maximus the Confessor.

St Gerard used the spiritual-allegorical way of interpretation to reveal many deep meanings of the third chapter of Daniel, meanings subordinated to the fuga mundi theme, which is presented in a verse from the first epistle of St John: 'Love not the world, nor the things which are in the world. If any man love the world, the charity of the Father is not in him' (1 John 2: 15). But what is the connection between this verse and the episode in which the three young men are thrown into the furnace by the cruel Nabuchodonosor? The interpretation proposed by St Gerard allegorically explains, first, what that huge golden idol is:

Woe to us, who, whenever we listen more to the prince of this world than to God, we often worship the golden statue, and when we hear the *sound of the trumpet, and of the flute, and of the harp, of the sackbut, and of the psaltery, and of the symphony, and of all kind of music*, we are throwing ourselves to the earth. All these are devil's instruments. Not from God's music is coming something like this.

All the delights of a worldly life are instruments of vices. So, it is better to be thrown into the furnace than to worship the statue at the sound of such instruments like these.


The full power of such an allegorical interpretation is obvious. The world of vices and countless sins committed by the 'sons of wrath' (Ephesians 2: 3) is the furnace in which those few, who through the help of divine grace strive to remain faithful to God, are thrown away. When he summarizes his interpretation of the third chapter of Daniel, he attacks directly and vigorously all those vicious clerics and laypeople who are responsible for the decadent life of numerous baptized Catholics:

Therefore, all that is done to man's liking rather than the praise of God in Babylon, that is, in this wicked age, is not virtue, but vice, and serves the vices. But, because it is not virtue, it is even sin. Today, many – and not just laymen, but also clergymen – to please prostitutes, are doing some like these. But God terribly cuts them with his sword, that they may be swallowed up altogether, for they fill their greedy bellies and become fornicators. *The harp – he says – and the lyre, and the timbrel, and the pipe, and wine are in your feasts: and the work of the Lord you regard not* (Isaiah 5: 12). But what does that mean? *Therefore hath hell enlarged her soul, and opened her mouth without any bounds, and their strong ones, and their people, and their high and glorious ones shall go down into it* (Isaiah 5: 14). Because the worshipers of God did not please some like these revelers, they were thrown into the burning fiery furnace. This was done by Nabuchodonosor, the king of Babylon, namely the king



of confusion, which clearly is the devil itself, who day and night do not cease to prepare for the servants of God a burning fiery furnace, that is, the temptations of the flesh and blood. The whole world that cannot receive the Holy Spirit must be

called a furnace, which every day is heated for all the evil work and does not cease to get wild against the disciples of Christ. But the angel of God, who has descended with Ananias and his companions in the furnace, does not forsake

those who bear tribulations for the love of God. And behold – the Lord himself says – *I am with you all days, even to the consummation of the world* (Matthew 28: 20). 

Sancti Gerardi Sagredo, ora pro nobis!

A vase of flowers or the story of salvation?

Caroline Farey on a 17th century still life 'vanitas' by the Dutch painter Margareta Haverman

The corner of a table or plinth in a 17th century 'still life' painting from the Netherlands, is very often a sign of the 'vanitas' genre. This is because of its edge, beyond which it is always dark, symbolising the possibility of falling off the Christian moral 'level' of life due to the vanities of this world dragging one into sin or death.

Flowers are often used in such paintings, each with Christian symbolism to show that the way of Christ is the way of virtue, the way to stay away from the sins of excessive indulgence in the vanities of this world and gain eternal life. The flowers here may be giving us just such a message. The remarkable female painter of this 'vase of flowers', Margareta Haverman, sadly, used an unstable yellow pigment which has faded in all the colours in which she mixed it, leaving an unintended bluish hue across the painting. It especially affects the leaves but luckily less so the flowers.

Among her flowers the artist has included various accurately observed insects, also common in vanitas paintings. There are two varieties of butterfly depicted: the heath fritillary and a red admiral; the butterfly being a symbol of the resurrection. Other insects include a house fly and a bluebottle, ants, a bumblebee and two garden snails, all of which came to signify the sins that destroy the beauty of the moral life. *'Dead flies make the perfumer's ointment give off an evil odour; so, a little folly outweighs wisdom and honour'* (Ecclesiastes 10:1-3).

Eucharist

Whether this is a vanitas painting or not isn't specified clearly, but as soon as one sees an apple right in the centre, at the forefront and on the edge, being overlapped by the grapes of the Eucharist, one is right to suspect that the story of salvation is being presented here. One

can also see that flowers have been included that would not be in bloom at the same time of year - such as a tulip and a rose, early spring forget-me-nots and late summer hollyhocks - so they have been chosen for inclusion for other reasons.

Some commentators call the apple a peach (although the leaf is clearly apple, not peach) and ignore all possible Christian symbolism. Nevertheless, painting in the Netherlands in the 17th century is too often steeped in the Christian meanings from Catholic Christendom to ignore the possibility here and this early 18th century painting continues the highly detailed depiction of fruit, flowers and insects most frequently found in the 17th century vanitas genre. Although the Netherlands was mainly Protestant by the time this was painted in 1716, Catholic symbolism was known and widespread.

Catholic symbolism of flowers, especially for the Blessed Virgin, began very early with writers such as St Jerome (d. 420) meditating on the Blessed Virgin as *'hortus conclusus'*, the 'enclosed garden' in the Song of Songs. For him, Mary was a garden of delights with its flowers all symbolising her virtues. Hugh of St Victor (d. 1141) wrote one of the most popular lists of flowers as allegories, while St Honorius of Autun (c.1156) wrote, 'if Mary is the singular garden of God, blossoming with virtues, bearing Jesus as the fruit of her womb', then, 'the Church, too is a Marian garden to the extent that it imitates her.'

From death to life

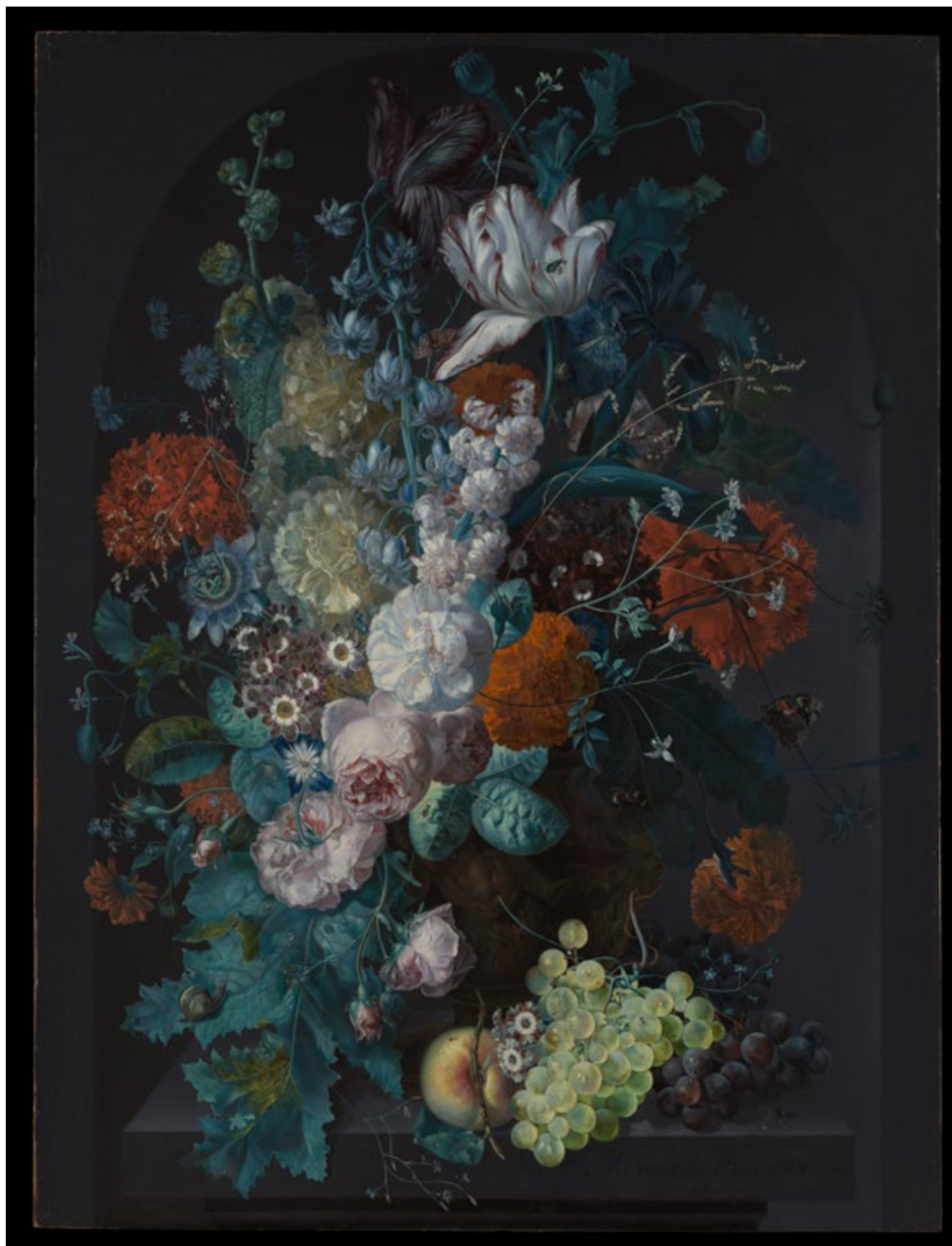
So, look again at the flowers depicted and you will notice a band of pinkish white flowers traversing the painting beginning from the roses just above the apple and reaching almost to the top. Notice that the three lowest roses are all drooping downwards. See how these contrast with the white, red-edged tulip at the upper

end with its petals raised gladly upwards. The band of white travels up through the full-blown pinkish white rose, followed by a pure white rose to what look like white hyacinth flowerheads to the bright white tulip. Is this a passage from death to life, from the life-draining effects of sin to the glory of the resurrection?

Above the tulip one can see a poppyhead fat with seeds and some little white flowers ready to bloom. These are of the shepherd's purse family (some commentators say pepperwort) with purses of the Good Shepherd's seeds of new life. Tucked under the tulip one can see an undistinguishable red flower, reminding us of the price of the resurrection, and a blue iris, or sword lily, which symbolises the sword that pierced Mary's side as she stood by the cross.


That red flower may be the same as the bright red flower on the left, identifiable as a 'Maltese cross' because of the shape of its petals. Alternatively, it may be the same as those on the right, which are either African marigolds (brought to Europe from the Americas in the 16th century) or, more commonly and perhaps more likely, red carnations (*dianthus*, a shortened version of *deos-anthos*, or God-flower) which were called carnations by Christians, for the Incarnation of the Son of God, God 'in carne', in the flesh.

Over to the left again, below the red Maltese cross, is the distinctive passion-flower brought to Europe from Mexico a hundred years earlier and immediately used to symbolise different elements of the passion narrative. In its five distinctive stamens are seen Christ's five wounds, in the three raised stigma, the Trinity or the three nails; the central stalk of the stigma, the pillar of the scourging; the fringe of purple denotes the crown of thorns and some see the ten white petals as the ten faithful apostles, since Judas betrayed Jesus and Peter denied him.



Red carnation

Notice there too, the meadow grass, hinting of ears of wheat, which is noticeably bent downwards over the Maltese cross on the left about to die. Meanwhile on the right side of the painting, another stalk of the same, curves healthily outwards. Bending across the red carnation on the right, instead, is the humble feverfew, named for its properties for healing all kinds of fever, as Christ did in his miracles.

And why would the artist paint auriculas (from the Latin for 'ear') in three places? Two face us next to the apple; a group can be seen on the right (between the red carnations), the side of Christ's birth and life. The third group is placed on the left, the passion side (next to the passion flower). 'He who has ears to hear, let him hear' (Mt 11:15) the message of salvation 'spoken' by these flowers. 

Factfile

'Vase of Flowers', by Margareta Haverman (Dutch), 1716, Oil on walnut panel, The Metropolitan Museum of Art, New York.

St Honorius quotation from '*Liturgy of Flowers in a Mary Garden: A Contemplation*', by Andrea Oliva Florendo, 2004.

A Positive Future

Christopher Akehurst on the Tridentine Mass in Australia

If the intention of *Traditionis Custodes* was to make the Tridentine Mass all but inaccessible to ordinary Catholics, it has so far not succeeded in Australia. Of the sixty-five Masses regularly celebrated before the *motu proprio*, most have continued, and congregations are undiminished – or, if anything, larger. A few Masses were discontinued, one at least because the priest went overseas and several because of bishops applying the letter of the new law with regard to the use of parish churches, but there has been nothing like the purge of Old Masses seen in, especially, a few American dioceses. Nevertheless, Tridentine Masses in Australia continue to be celebrated in parish churches, and two in cathedrals, Melbourne’s great St Patrick’s, the largest cathedral in Australia, and the similarly vast St Mary’s Basilica in Sydney, both Gothic Revival masterpieces.

The Archdiocese of Melbourne, being neither liberal nor conservative in complexion, is a good place to test the health of the Old Mass in Australia. Melbourne has a nominal Catholic population of just over a million, of whom, the Archbishop estimates,



Solemn Mass at St Aloysius', Caulfield, in the Archdiocese of Melbourne

between 900 and 1,000 attend the Tridentine Masses celebrated weekly in eight places in the archdiocese. Personal observation suggests that this might be an underestimate of at least a hundred. The principal centre for the *usus antiquior* in Melbourne, St Aloysius' in Caulfield, a soaring Gothic Revival church once almost empty in

a parish where the demographic tide had reduced the Catholic population to a fraction of its former size, is thriving again. It is under the patronage of St John Henry Newman and is a personal parish, of the kind that *Traditionis Custodes* stipulates no more are to be established – and indeed you can see why, given that such places are anything but congenial to those who oppose the survival and diffusion of the Old Mass. With its attendance and activities under its energetic pastor, Fr Glenn Tattersall, St Aloysius' has the vitality and air of a Catholic parish of the 1950s; it has a sense of devotion and purpose that puts the somewhat flaccid spirituality of many of the 'Vatican II' parishes in the archdiocese in the shade.

Outside Melbourne, the Tridentine Mass is attended by sizeable congregations in three places in the state of Victoria. Many of these people travel long distances to get there. In one, a hundred people regularly turn up to Mass in a tiny country town. In another, the Bishop, not known as a traditionalist, has made a country church available to a Latin Mass community, which has taken



© St John Henry Newman Parish, Melbourne

© St John Henry Newman Parish, Melbourne



© Giovanni Portelli

Ordination of Fr Nathan Pospischil for the FSSP in St Mary's Basilica, Sydney

the sensible practical step of constituting itself as a legal entity under the title of *Summorum Pontificum* Wangaratta.

The bishops of Australia have been on the whole generous in providing for the Old Mass, and – the *motu proprio* notwithstanding – sometimes Pope Benedict's aspiration to 'mutual enrichment' can be seen in practice. In Sydney, Australia's largest city, the principal Mass centre is a fine former hospital chapel, in style not unlike a small Roman basilica. In Sydney's splendid cathedral, which has a weekly Tridentine Mass, an auxiliary bishop officiated at the recent Traditional-rite ordination of a new priest of the Priestly Fraternity of Saint Peter (FSSP), which offers Traditional Masses in three Sydney locations, in Canberra, the national capital, and in a parish church in Adelaide, South Australia.

In all, there are twenty Latin Masses in urban and rural New South Wales. In the remote south of the state, the Old Mass is offered daily for a community of Discalced Carmelite nuns in their converted farmhouse on a twenty-acre property near Mathoura. The community, the Carmel of Jesus, Mary and Joseph, was set up by four nuns who came from the United States in 2019 from the Carmel at Lincoln, Nebraska, at the invitation of Bishop Columba Macbeth-Greene, OSPPE, of Wilcannia-Forbes, who of all of Australia's bishops is the most sympathetic to the *usus antiquior* and himself celebrates it. They have since attracted another four young

women to test their vocations. The nuns' Masses are open to the public.

Three Latin Masses are regularly offered in the Archdiocese of Perth in Western Australia.

In Brisbane, there is an Oratory of St Philip Neri in Formation whose five members offer the Old Mass in a parish church, and a there is a celebration in another location in the archdiocese.

It is not only in Brisbane and at Mathoura that the emergence of green shoots of revived religious life is giving encouragement to those who make the Old Mass the centre of their devotional practice. Near Hobart in the island state of Tasmania, a traditional Benedictine community has been newly established at Notre Dame Priory, Colebrook. The community was founded in 2017 by Dom Pius Mary Noonan, a professed American monk who had experienced



© Carmel of Jesus, Mary and Joseph, Mathoura

Sisters of the Carmel of Jesus, Mary and Joseph on their farm near Mathoura, New South Wales

monastic life in his home country and in France. The Archbishop of Hobart, the Most Reverend Julian Porteous, whose archdiocese covers the whole of Tasmania, invited Dom Pius Mary to Australia to found the community, which now numbers seven monks and has bought a large farm in the historic township of Colebrook, where it hopes to build a monastery. After only six years, the Colebrook Benedictines have just seen one of their brethren ordained deacon: a sure sign of maturity and potential growth in a religious community, and an auspicious sign for the future of the Traditional Mass in Australia. 🙏

The following websites of Latin Mass communities mentioned in the text might be of interest.

- The Newman Parish, Melbourne, Victoria – <https://newmanparish.org/>
- Summorum Pontificum Wangaratta, Victoria – <https://www.facebook.com/latinmasswang/>
- Latin Mass Community, Sydney, New South Wales – <https://maternalheart.org/>
- FSSP, District of Oceania (Masses in Sydney, Canberra, and Adelaide) – <https://www.fssp.net/>
- Latin Mass Community, Adelaide, South Australia – <https://latinmassadelaide.org/>
- St Anne's Traditional Latin Mass Community, Perth, Western Australia – <https://www.facebook.com/tlmp Perth/>

Websites of religious houses:

- Carmel of Jesus, Mary and Joseph, Mathoura, New South Wales – <https://carmeljmj.org.au/>
- Notre Dame Priory, Colebrook, Tasmania – <https://www.notredamemonastery.org/>
- Oratory of St Philip Neri in Formation, Brisbane, Queensland – <http://brisbane-oratory.org/>

A spiritual legacy of incalculable worth

Charles A. Coulombe remembers the Good Earl,
John Talbot 16th Earl Shrewsbury (1791-1852)

John Talbot, Earl of Shrewsbury, was a Catholic who attended Queen Victoria's coronation in 1838. At that time, the Earls of Shrewsbury, like the Dukes of Norfolk today, were considered one of the noble backbones of the Catholic Church in the British Isles. Shrewsbury is an ancient title, dating back to 1442; Talbot is an ancient family, rooted in the Norman Conquest. Their successive moves from England to Wales to Ireland had brought titles and lands, in token of their loyalty to one monarch after another. In addition to the Lord High Stewardship of Ireland, the Earldom of Shrewsbury made them the premier earls in the Peerage of England, and in the Peerage of Ireland as Earls of Waterford (1446). They were and are also Earls Talbot and Barons Talbot.

As with every noble clan in the Three Kingdoms, the twists and turns in Church and State unleashed by Henry VIII forced each of the titleholders of the Earldom to likewise manoeuvre to hold on to life, limb, lands, and titles. So it was that Francis Talbot, the 5th Earl, managed to endure Henry VIII's and Edward's regimes, while retaining the Faith – coming out in the open under Queen Mary. His son George, however, curried Elizabeth I's favour, acting as gaoler for Mary Queen of Scots. The next several holders of the title were Protestant; but in 1618, it passed to a distant cousin, who was a Catholic priest, one of a line of staunch recusants. The following Earls were staunch Catholics and Royalists during the Civil Wars, but in 1679, the 12th Earl apostatised. He assisted at William of Orange's usurpation of the throne in 1688, and was rewarded with a Dukedom. But he had no children, and at his death in 1718, the dukedom died with him and the Earldom went to his brother Gilbert, a famous

Jesuit missionary priest in England; at the latter's demise it passed to Fr Talbot's nephew, likewise a Catholic. The title remained in Catholic hands, descending at last to John Talbot, the 16th Earl in 1827.

He was born at Heythrop Park. This was a grand baroque house in Oxfordshire begun by the opportunistic duke in 1706. It remained unfinished at his death in 1718, and it was left to his Catholic successors to complete the place. The future 16th Earl married Maria Theresa Talbot, a distant cousin, in 1814. She was the daughter of William Talbot from Castle Talbot, Co Wexford. Two years after John's succession to the Earldom, the Catholic Emancipation Act allowed him to take up his place in the House of Lords; in addition to his great wealth, John began to acquire some political clout. In 1831, Heythrop Hall burned down, leaving only the derelict stone walls intact. John moved to a family estate then called Alton Abbey - there had never been a religious house there - it was a pile rebuilt by his uncle, the last Earl, and so named in accordance with the Romanticism of the time. Aware of this, however, Shrewsbury renamed it "Alton Towers," and hired Augustus Pugin - his favourite architect - to enlarge it. This would be the first of many collaborations between the two. As for Heythrop, it remained abandoned for four decades, before the Brassey family rebuilt its interior. In 1923 it became a Jesuit college. The property was sold when Heythrop College became part of the University of London; that having closed in 2019, the name is retained by the Heythrop Library at the Jesuit London Centre.

One of John's closest friends was the noted convert, Ambrose Philipps DeLisle, with whom he shared an evangelistic vision - nothing less than

the wholesale return of Great Britain to the Catholic Faith. He contributed £3,000 to the founding of DeLisle's new Cistercian abbey of Mount St Bernard in Leicestershire. John and his Countess spent their summers in Italy precisely to save money - some £2000 a year - which, as he explained to DeLisle, was easily half the cost of a new church. While in Rome the Shrewsburys and their daughters lived at the Palazzo Colonna.

Alton Towers literally became the go-to place for anyone interested in the Faith. Newman went there shortly after his conversion, and remembered being received kindly by the Earl. In his 1844 novel, *Coningsby*, Disraeli depicts Alton fondly as "St Genevieve:"

"In a valley, not far from the margin of a beautiful river, raised on a lofty and artificial terrace at the base of a range of wooded heights, was a pile of modern building in the finest style of Christian architecture. It was of great extent and richly decorated. Built of a white and glittering stone, it sparkled with its pinnacles in the sunshine as it rose in strong relief against its verdant background."

Visitors marvelled at both the Medieval splendour of most of it - and the monastic austerity of Lord and Lady Shrewsbury's personal rooms. As might be expected, the chapel was splendid, an object of Pugin's special magic. Nearby, the Earl commissioned Pugin to replace the ruins of the medieval Alton Castle with a "new" Norman Gothic style Castle. Adjoining it was to be an institution John planned with DeLisle, which initially was to be a monastery of some sort; but then it was decided that a school, chapel, and almshouse would be better for the relief of the poverty-stricken locals. Pugin designed it all, and the chapel - now the church of St John's Alton - is one of his finer works.

The Earl donated enormous sums of money to many of Pugin's other works: St Chad's Cathedral, Birmingham; the amazing St Giles, Cheadle; and on and on. A particularly important church was St Wilfrid's, Cotton, in Staffordshire. The Earl had it built for Fr Faber and his Oratorians; when they decided their vocation required an urban setting, and decamped for London to found what is now the Brompton Oratory, it continued life as a parish church. Tragically, it closed in 2010. In any case, John would continue to assist the Dominicans, Rosminians, and Passionists extend their work throughout the country.

In the meantime, however, Lord Shrewsbury continued to take an active role in the outer world. Thanks to the Catholic Emancipation Act, when William IV died in 1837 the Earl appeared as Lord High Steward of Ireland. He did so again the following year at Queen Victoria's coronation bearing his white wand of office. Moreover, in token of his position and the progress made by Catholics in the nine years since Emancipation, the Queen herself suggested that his eldest daughter, Lady Mary, be a train bearer at the coronation, since her father was, "the oldest earl in the kingdom and a Roman Catholic."

Unfortunately for the Shrewsburys and ultimately for British Catholicism as a whole, their only son died as an infant. Lady Mary married Prince Fillippo Andrea Doria in Rome in 1832. Before her wedding, as she had been engaged to a German royal, Prince Frederick of Saxe Altenberg, to make her legally the Prince's equal, the King of Bavaria made her a princess in her own right. Three years after Lady Mary's wedding, her younger sister, Lady Gwendaline, married another Roman Prince, Marcantonio Borghese. Alas, three of their four children died of the measles, and they were followed by their mother in 1840. Only a single daughter lived to maturity.

In 1850, the Pope revived the Catholic hierarchy in England. There was a tremendous outcry, but once again Shrewsbury collaborated with DeLisle, publishing tracts in defence of the Catholic position. That controversy died down. But the Earl was feeling his age. His only immediate heir, Bertram Talbot, was Catholic, but also childless and in ill health. To try to preserve as much as he could of the Catholic nature of the Estate from the Protestant branch



John Talbot: Lord High Steward of Ireland


that would ultimately inherit, he left most of it to Ambrose Philipps DeLisle. John duly died on 9 November 1852. His requiem was held in the Chapel of St Peter, Alton Towers, on 14 December; he and his wife were buried in St John the Baptist Catholic Church, the which he built adjacent to Alton Castle – the surrounding almshouse and other buildings are now a retreat center used by the Archdiocese of Birmingham.

Unfortunately, things turned out as John feared. Young Bertram succeeded as 17th Earl and died childless in 1856. Both the will and the title were the subjects of furious lawsuits launched against each other in the House of Lords by Lady Mary and three distant cousins: Henry Chetwynd-Talbot, 3rd Earl Talbot; Lord Edmund Howard Talbot, infant son of the 14th Duke of Norfolk (who represented him); and Major William Talbot of Castle Talbot, County Wexford. Poor Ambrose DeLisle received only a small fraction of his inheritance when the case was finally resolved in 1860, and titles and estates, including Alton Towers, went to the Protestant Earl Talbot. The Catholic fittings of St Peter's Chapel were removed, and Alton Towers began its long trek to its current state, a wreck in the midst of an amusement park.

Nevertheless, an awful lot of John's legacy remains – not least in the church at Alton Castle where he is buried, and the magnificent St Giles, Cheadle. St Chad's Cathedral and a number of other such churches continue to remind one of the devout Peer. But just as Pugin's beautiful Rood Screen from St Chad's found an unlikely refuge at the Anglican Trinity Church, Reading, so too with part of the Earl's legacy which has a fascinating link with an important element in modern Catholic life.

Before the Duke of Shrewsbury began Heythrop Park in the early 18th century, the Talbot family seat was Grafton Park, in Bromsgrove, Worcestershire. The chapel there served as the site for local Catholic worship for several centuries – even under the apostate Duke. Although no longer the main family seat, it remained part of the Earldom's estates. When Earl Talbot won lawsuit, lands, and title in 1860, it was obvious that the Mass site would have to move. The result was St Peter's, Bromsgrove. Into it was placed the extraordinarily beautiful high altar from the chapel at Alton Towers, designed by Pugin – and there it stands in all its glory to-day.

In 1900, in the nearby village of Rednal, a widow arrived with her two young sons. The mother was dying of diabetes, which at the time could not be treated. A recent convert to the Faith (for which her family had disowned her) she derived a great deal of inspiration and comfort here, as did her two children. When at last she died, she was buried in St Peter's Churchyard. Her name was Mabel Tolkien, and her sons were John Ronald Reuel and Arthur.

It is fitting that there should be a connection of this kind between a man who in so many ways built the foundations for the British Catholic Revival of the late 19th and early 20th centuries, and one who was arguably one of its greatest products. Certainly, without the "Good Earl's" support, Pugin might not have had the influence he did – and certainly, some of his greatest work would not exist. Let us pray for the repose of the souls of the Shrewsburys – and the return to their ancestral Faith of the current members of the clan. Beyond their still large fortune and estate, they have a spiritual legacy of incalculable worth, if ever they choose to claim it – and this time, without any legal drama. 

A gift from the Americas

Sebastian Morello sings the praises of Samuel Smith's Chocolate Stout

Behind London's Westminster Catholic Cathedral is a wonderful old-fashioned, true London-style public house called The Windsor Castle. It is perhaps my favourite pub in the capital. Catholics typically resent the name of the pub, as it replaced its old name of 'The Cardinal'. But Samuel Smith's Brewery -Yorkshire's oldest brewery, which is responsible for producing some of England's most excellent beers -which now owns The Windsor Castle, insists that the name change was merely done to return the pub to its original name. The Catholics make a case for 'development' while the brewery makes a case for 'restoration'—tricky to know who to side with.

In any case, in that pub you can order by the bottle a most terrific beer: Samuel Smith's Chocolate Stout. Now, it turns out that chocolate and beer have a rather interesting relationship that some might call 'symbiotic'. Evidence from ancient drinking vessels left by the Mesoamericans suggests that chocolate originated as a by-product of fermenting cacao fruit to make a beer-like drink called 'chicha', still brewed by some South American tribal people today. A chocolate-flavoured brew, then, was being enjoyed in the rainforests of the Americas 3,000 years ago.

Be that as it may, some unknown 18th century English genius happily thought to bring chocolate and beer back together again, and behold, we ended up with chocolate stout—or even 'double chocolate' stout, which uses both cocoa extract and chocolate malt for a very, very chocolatey flavour.

As a rule, I love porters and stouts. And I've always especially loved the English passion for flavouring such dark, heavy beers. I like coffee stouts, plum stouts, oatmeal stouts (of which, by the way, Samuel Smith's does an excellent one), milk stouts, and perhaps above all, I love oyster stouts—particularly when made traditionally, with a handful of oysters rotting in the bottom of the cask.

Now, I know it is unfashionable to say anything positive in relation to Russia



at present, but I must mention Russian Imperial Stout, which is a marvellous beer. Russian Imperial Stout is not, though, Russian. It was always brewed in London, initially for the court of Catherine the Great, with an alcohol content of more than 10 percent. Then, on arrival in Russia, at the Empress's glorious salons, it was drunk in oversized brandy balloons by beardless boyars besides beautiful borzois. As it happens, Samuel Smith's Brewery makes a particularly excellent Russian Imperial Stout, and in the brewery's own pubs the stuff continues always to be served in snifters. Fortunately, one such pub sits on the high street of the town in whose outskirts I live. Sometimes when I enter and order that delightful draught of old white Russia, I like to imagine Joseph de Maistre sitting in the court of Saint Petersburg, sipping extra strong London stout from a giant brandy balloon while plotting his counter-revolution.

But my concern is with a flavour that comes from a very different part of the world, namely that land of mad republics across the Pond. It has always fascinated me that the United States has three founding myths over which its more thinking inhabitants constantly obsess. It has the Catholic founding myth of Columbus, the Protestant founding myth of the *Mayflower*, and the Enlightenment founding myth of the Founding Fathers. Depending on which myth you privilege, you will have a view of the US, its history, and its destiny, that is quite incompatible with those you would have ended up with had you privileged one of the other founding myths. This, indeed, adds to the broader identity crisis with which Americans are afflicted, and which they have irritatingly exported to the rest of the world. Being a Roman Catholic myself, I am happy to privilege Columbus's founding event and the Catholic missions which flowed from it above the influence of those Christmas-hating puritans or those treasonous revolutionaries.

Catholics heroically sailed across the Atlantic and they gave to the Amerindian peoples the Word of God and the sacraments, and they began to plant the seeds of European civilisation everywhere. But it's not as if there was no reciprocity, for in exchange for the means of eternal life, Christendom received chocolate.

It was not, however, until around two centuries after chocolate came to Europe that the English thought to flavour stout with it. And if you are tempted to give chocolate stout a try - and I hope you are tempted - you cannot do better than Samuel Smith's Organic Chocolate Stout. Here is the brewery's own description: "Brewed with well water (the original well, sunk in 1758, is still in use with the hard water drawn from 85 feet underground), the gently roasted organic chocolate malt and organic cocoa impart a delicious, smooth, and creamy character, with inviting deep flavours and a delightful finish - this is the perfect marriage of satisfying stout and luxurious chocolate." Couldn't have said it better myself. 🍷

A photograph showing the lower legs and feet of a group of pilgrims walking on a paved surface. Some are wearing traditional pilgrim sandals, while others are in modern shoes. A brown leather bag is visible on the back of one person.

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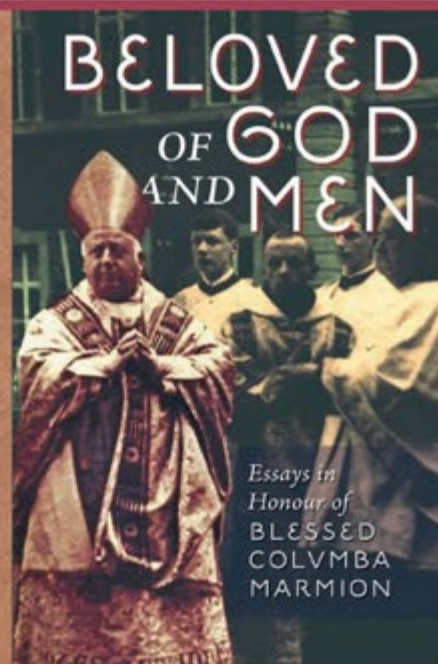
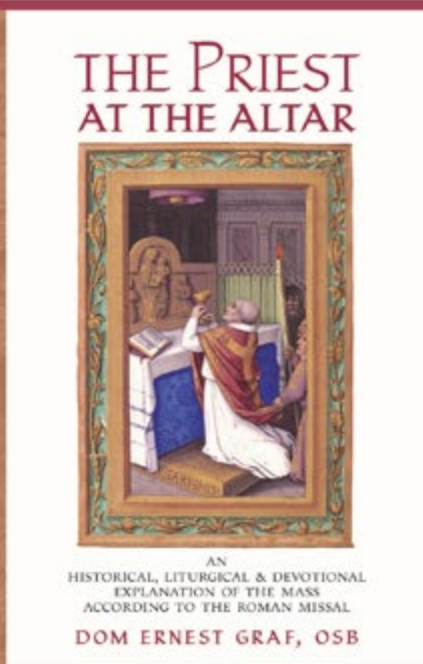
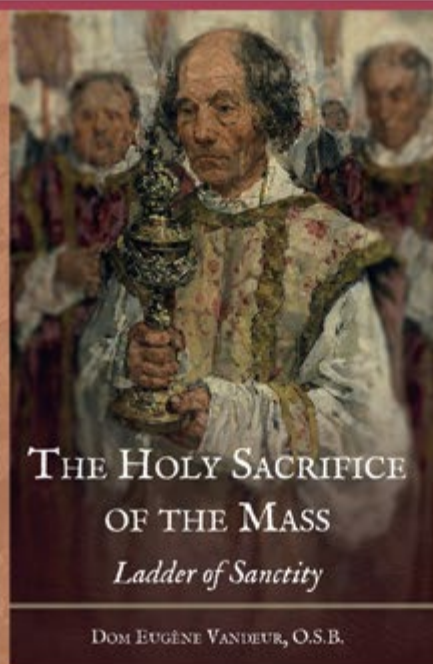
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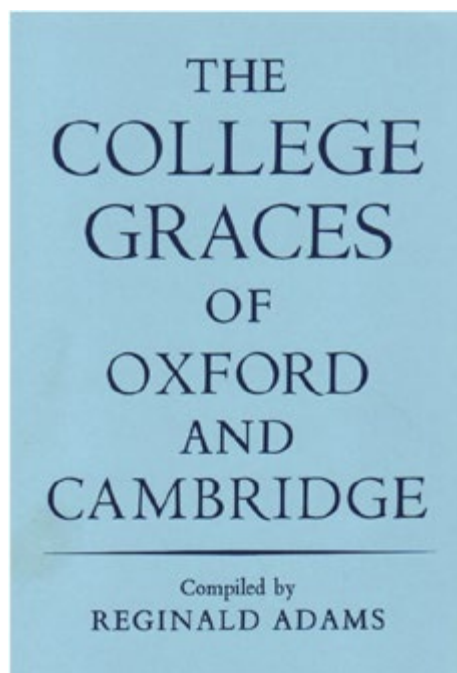
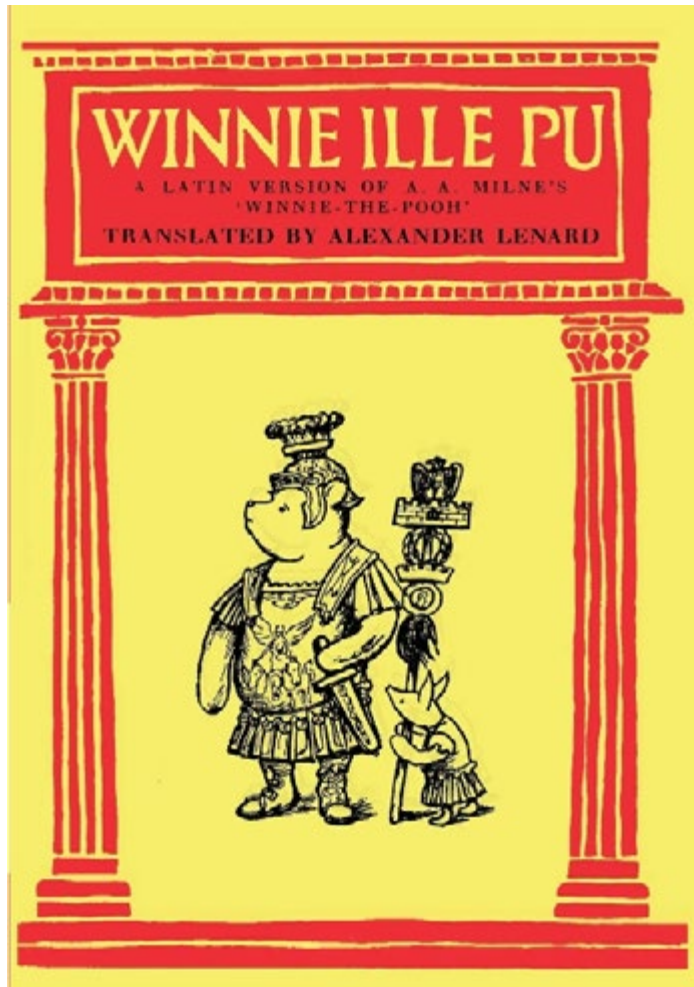
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An upgraded website and new products from the LMS


A major project this year is the re-launch of the LMS website. The site has become cluttered as extra components have been added over the years and we need to upgrade our software too. The aim is to provide a more streamlined user experience.

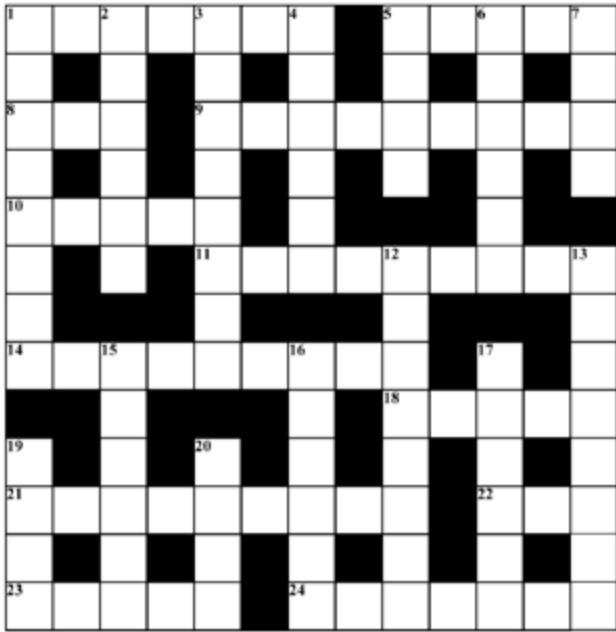
The first section to be rolled-out will be the membership sign-up area. Later in the year we will be launching a membership campaign with advertising in the national press and across social media. The web upgrade is an essential prerequisite to this. For the first time members will be able to sign up online for direct debit renewal. Each year a number of members forget to renew and this new facility will hopefully increase our member retention rate.

There will also be an option to sign up for free as a supporter. While not formally members, supporters receive our monthly e-newsletters and briefings and are encouraged to participate in our events.



Later in the year we will be upgrading the online shop. Our former General Manager, Stephen Moseling, came to the LMS from St Paul's Bookshop next to Westminster Cathedral. Using this retail experience, he did an excellent job expanding our online offer to well over 1,000 items. The new website will make it easier to navigate this cornucopia of Catholic products. We are constantly updating our range of items and so, for example, we are now offering the Lasance and Angelus hand-missals alongside the ever-popular Baronius missal. At the request of LMS stalwart Mrs Marygold

Turner we will soon be adding the St Andrew missal to the range too. A best-selling item this year has been Bishop Athanasius Schneider's *Credo* – the first comprehensive catechism written by a bishop in more than 50 years – which has already gone into its third printing. There is unexpected new fodder too. *The College Graces of Oxford and Cambridge* provides a rich diet of Latin prayers *ante & post coenam*, many dating back to pre-Reformation times. A favourite among staff at Mallow Street has been *Winnie ille Pu*, a Latin rendition of A.A. Milne's children's classic *Winnie-the-Pooh*. Visit lms.org.uk/shop to discover more. 



Alan Frost: Dec 2023

Clues Across

- 1 & 5: Hymn of Royal Banner sung on Passion Sunday (7,5)
- 5 See 1 Across
- 8 Hill, as at Glastonbury (3)
- 9 Fictional country of Hope! (9)
- 10 Irish and Scottish folk dances (5)
- 11 With which to bless oneself entering church (4,5)
- 14 Place for old cars to be resold or recycled (9)
- 18 Veneration accorded to angels and Saints (5)
- 21 Sea serpent in various books of the OT (9)
- 22 One of a huge selection (3)
- 23 Auguste, sculptor of 'The Gates of Hell' (5)
- 24 Due regard for persons or rights (7)

Clues Down

- 1 Seasoned campaigners (8)
- 2 The Queen of Sheba makes entry in this Handel opera (6)
- 3 Your expression addressing a Bishop (8)
- 4 Instrument of reception (6)
- 5 Saint and Augustinian nun of Cascia (4)
- 6 Seabird associated with greed (6)
- 7 Member of European ethnic group, Pope John Paul II one (4)
- 12 Joyous church ceremonies (8)
- 13 Epic poem of Omar Khayyam (8)
- 15 Priest turned engine over with power? (6)
- 16 Legendary King of Britain fancifully portrayed by Geoffrey of Monmouth (6)
- 17 Latter part of a long life (3,3)
- 19 Discredit to a person's reputation (4)
- 20 First biblical murderer (4)

ANSWERS TO WINTER 2023 CROSSWORD

Across: 1 Cluniac 5 Panis 8 Lei 9 Angelicus 10 Gaudi
 11 Apostolic 14 Augustine 18 Elder 21 Gwenfrewi 22 Lab
 23 Rioja 24 Ergo Sum **Down:** 1 Caligula 2 Unique 3 Italians
 4 Cogito 5 Palm 6 Nickel 7 So-so 12 Tweeting 13 Cherubim
 15 Gazebo 16 Impede 17 Idylls 19 Igor 20 Offa

Entries for the Spring 2024 competition should be sent to the Latin Mass Society, or emailed to info@lms.org.uk, by 31 March 2024. The winner of the Winter 2023 crossword competition is Mr David O'Neill who receives copies of *The Saints who Pray with us in the Mass* by Archbishop Amleto Cicognanti and *The Secret of the Rosary* by St Louis Marie de Monfort.



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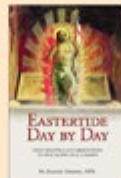
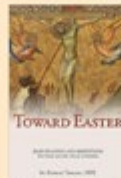
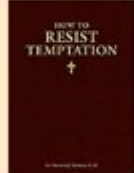
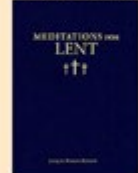
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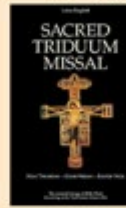
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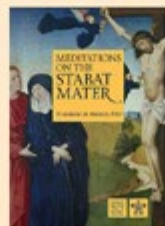
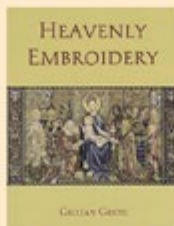
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